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CATHOLIC NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 1 • September 4, 1992

ranciscan Sister Robert McKinnon (center holding plaque) is joined by members of her community, ıe Sisters of St. Francis of Tiffin, Ohio. Sister Roberta was honored with the Peacemaker Award uring a conference in Greensboro of the Franciscan Federation, Third Order Regular, of the Brothers ıd Sisters of the United States. Photo by JOANN KEANE

Peacemaker For Native Americans
Sister Roberta McKinnon Honored

By JOANN KEANE
Associate Editor

GREENSBORO — For 20 years, ranciscan Sister Roberta McKinnon has ıinistered on the Cherokee Indian Reserıation in Western North Carolina.

On Aug. 23, Sister Roberta was honred for her grace, as recipient of the ranciscan Federation's Peacemaker Award. he celebration culminated the 27th Anıal Franciscan Federation Conference in ireensboro.

The award is given to a brother or sister ho has made a difference in the quality of fe and relationships among those with hom she or he lives and serves.

Franciscan Sister Jane Schimmoeler, ommunity minister for the Sisters of St. rancis of Tiffin, Ohio, said, "Roberta has een an example of peace and justice. Not nly by her presence, but by her many fforts."

"During these years, she has become ven more immersed in the lives of the eople and more endeared to their hearts," id Sister Jane. "Roberta has given herself r the betterment and equality for the people the reservation, while at the same time npowering the people."

In a span of two decades, Sister Roberta ıs made great inroads with the people of herokee.

It was during this time that she became volved with the Navajo/Hopi Land Settleent Act. She introduced a resolution to her ommunity — the Sisters of St. Francis, Tiffin, Ohio — and her community responded with a corporate stance on the issue.

Her work has done much to raise the awareness of specific needs of the Cherokee Indians. Those efforts have transformed into programs like a Chemical Dependency Treatments Center for adults and youth on the reservation.

Countless lives have been touched by the sister from Tiffin, Ohio. Working closely with Cherokee tribal leaders, virtually every aspect of social service assistance on the reservation can be linked to Sister Roberta.

Through her initiation, opportunities for the betterment in the quality of life for others have become reality for those on the reservation. From aid for the homeless, a shelter for victims of domestic violence, to work with teenage pregnancies, Sister Roberta and her undying spirit have paved the road to a better life for Native Americans.

"Roberta's peacemaking on the Cherokee Indian Reservation is summed up in the honor and respect with which she is held in the Cherokee reservation," said Sister Jane. "She is known as a woman to be trusted. She is known as a just woman; one who respects persons and traditions of all cultures. She is known as a wise woman.

"How does one adequately say thanks," said Sister Roberta. "I was just doing what the Spirit was telling me to do."

Centennial Celebration

The Sisters of Mercy this week are marking the 100 anniversary of their arrival in North Carolina. Next week's issue of *The Catholic News & Herald* will feature stories ınd pictures of the centennial activities at Sacred Heart Convent, the Motherhouse in Belmont.

Bishops Of Province Of Atlanta Take Stand Against Capital Punishment

Archbishop James P. Lyke of Atlanta, metropolitan of the Province of Atlanta, and the other four bishops of the province have issued a strong pastoral statement in opposition to imposition of the death openalty.

In the statement and an accompanying letter to the Catholics of the province which embraces the states of Georgia, North Carolina and South Carolina, the bishops said that they are called to "stand against the death penalty as a right and proper punishment for crime."

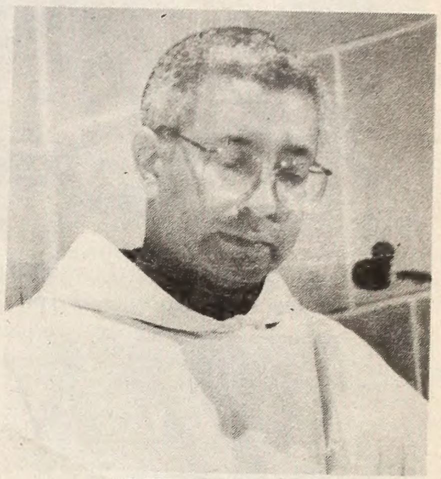
In addition to Archbishop Lyke, the statement and letter were signed by Bishops Raymond W. Lessard of the Diocese of Savannah, Bishop F. Joseph Gossman of the Diocese of Raleigh, Bishop John F. Donoghue of the Diocese of Charlotte and Bishop David B. Thompson of the Diocese of Charleston.

In a separate letter to the people of the Archdiocese of Atlanta, Archbishop Lyke said that his own involvement in the matter was "not one of an academic stance developed in theory but not tested by the actual confrontation of the violent death of a loved one." Archbishop Lyke noted that his older brother, Amos, was murdered in Chicago in 1982.

He said the issuance of the statement was timely because the use of the death penalty is increasing, the presidential candidates of both major parties favor capital punishment and there are no executions imminent in Georgia at this time.

In their statement the bishops cited the testimony of Cardinal Joseph Bernardin of Chicago before the Senate Judiciary Committee three years ago:

"The Catholic bishops of the United States are deeply committed to defending the sanctity of human life . . . We believe human life is so precious that the state should not take the life of any person not even one who has taken another life. Society must send a message that we can break the cycle of violence, that we need not take life for life."



ARCHBISHOP LYKE

The texts of the bishops' statement on capital punishment and their letter to the people of the province are on Page 13 of this issue.

Men, Women Meet In Greensboro To Ponder Future Of Religious Life

GREENSBORO (CNS) — Contemplation, community, conversion, prayer and witness are not the usual topics for a national gathering of 1,000 executives who direct thousands of institutions and the lives of about 120,000 people.

But those were among the main concerns as the superiors of U.S. religious congregations — some 160 priests and brothers and well over 800 sisters — convened in Greensboro Aug. 26-30 for a joint assembly of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men.

It was clearly an activist and action-oriented group. The theme of the meeting was "Now Is the Time," a reference to starting now in a 20-year plan to make religious orders a leading factor in transforming U.S. church life.

With no objections and only scattered abstentions, they passed joint resolutions calling for forgiveness of Third World debt, support for Guatemalan refugees and the strengthening of shareholder rights on social justice concerns. The LCWR unanimously passed a separate resolution opposing capital punishment.

At the closing Mass the participants put more than $7,000 in the basket in a special collection for victims of Hurricane Andrew.

In a keynote address Aug. 27, Peter Steinfels, senior religion correspondent of *The New York Times*, declared that "there is no other group of Catholic leaders — and I include here the College of Cardinals, the synods of bishops and the national conference of bishops — that has more potential for finding a new passage for the church through dangerous waters. The religious orders have always been the scouts and vanguards, the explorers and the sentries of God's people."

In a second keynote address the next day, Margaret O'Brien Steinfels, editor of the national lay Catholic magazine, Commonweal, urged the religious to focus on the challenges of the world.

"Despite the conflicts within the church," she said, "I want to insist that the real challenges to the church are ... from our encounter with the world."

The husband-wife keynote team outlined to the religious leaders a wide range of massive changes in the world — changes which they said require Catholics to recover their spiritual and intellectual bearings in order to have a significant positive impact on the future.

In other discussions and talks, the assembly focused on the spiritual underpinnings of effective witness and action.

"There is a clear thrust among us for a greater understanding of contemplation and its fundamental place in our own spiritual lives," said the CMSM head, Christian Brother Paul Hennessy, in his presidential address. Brother Hennessy is midway through his two-year term as first non-

See **Religious**, Page 2

Mercy Sister Pauline Clifford (l), regional president of the Sisters of Mercy of the Americas, joins Sister Doris Gottermoeller, first president of the congregation, in celebration of Sister Doris' election in Greensboro as vice president of the Leadership Conference of Women Religious. As vice president, she automatically will become president in 1993.

Photo by JOANN KEANE

Religious (From Page 1)

clerical president of the men's conference.

Father Gerald Brown, Baltimore-based provincial of the Sulpician Fathers, was elected during the meeting as president-elect — an office from which he will automatically succeed to the CMSM presidency in 1993.

Dominican Sister Donna Markham, ending her one-year term as LCWR president, focused in her presidential address on the importance of community as a resource for hope and change.

“The presence of a community of hope disturbs and disquiets as it disrupts the social drift toward autonomy and self- sufficiency,” she said. “It disturbs those of us who aspire to live it and it unsettles the environment in which it is situated. It threatens change on every level and demonstrates that conversion and healing are, indeed, painful processes.”

Succeeding Sister Donna as LCWR president at the end of the assembly was Sister Anita de Luna, the first Hispanic to hold that office. Sister Anita is general superior of the Missionary Catechists of Divine Providence in San Antonio. In 1989 she obtained pontifical status for her community, making it the first Mexican-American congregation with that canonical status in the United States.

Mercy Sister Doris Gottemoeller, first president of the Sisters of Mercy of the Americas, a 7,000-member congregation formed in 1991 by the merger of 25 regional Mercy communities, was elected LCWR vice president, a position from which she automatically succeeds to the presidency next year.

The assembly broke from its original agenda Aug. 27 for a dialogue with Archbishop Francisco Javier Errazuriz Ossa, secretary of the Vatican congregation that oversees religious orders. They discussed the recent Vatican decision to establish a second canonical organization of women religious superiors in the United States. Both the LCWR and CMSM had opposed the formation of the new organization, sought primarily by a group of women superiors who do not belong to the LCWR.

The press was excluded from a question-answer session with the archbishop. Participants afterward described it as open and honest but said it was hampered by language problems. Since the archbishop speaks only a little English, questions had to be translated into Spanish and his answers had to be translated back into English.

When the CMSM and LCWR held separate business sessions two days later, the LCWR session did not touch on the question of the new women's organization.

But several participants at the CMSM session told Catholic News Service afterward that the men religious discussed the issue further and agreed that they should continue to express their concern to Rome over what they considered a divisive and insensitive action in forming a second women's organization.

At the separate LCWR business session, it was reported that U.S. women's orders had responded to a recent plea for educational assistance from their counterparts in Eastern Europe by offering at least 19 full scholarships at U.S. institutions, various offerings of room and board, and financial donations and pledges totaling more than $90,000.

A highlight of the separate LCWR session was a report on an LCWR ministry study by Sister Margaret Cafferty, a Sister of the Presentation of the Blessed Virgin Mary and LCWR associate director.

Sister Margaret said the final report on the study, titled “Threads for the Loom,” would be published in September, but she gave a preview of some of the results.

Among trends it shows, she says, are decreased involvement of women religious in primary and secondary education, but growing involvement in adult education and parish ministry.

More nuns are moving from serving children to serving adults and from serving affluent or middle-class groups to serving the poor, she said.

The study also suggests, however, that the experience of individual members is currently a stronger factor in ministry decisions than corporate commitments of the congregation, she said. This finding may suggest a need to find a new balance between the common good and reverence for individual rights of community members, she said.

Sister Margaret said 78 percent of the communities responded to the survey, giving a base of information that “allows us to speak with authority about the impressive contributions of women religious” to the American church and society today.

The LCWR closed its separate session with an emotion-filled tribute to Sister Janet Roesener, a Sister of St. Joseph and LCWR executive director for the last six years. At the end of the meeting Sister Margaret succeeded her as executive director.

Charlotte Area Teachers Share Faith Experiences At Retreat

By CAROL HAZARD
Associate Editor

BELMONT — Catholic school teachers put aside reading, writing and arithmetic to concentrate on religion.

To prepare for the new school year, 171 teachers from Mecklenburg Area Catholic Schools shared their faith experiences during an Aug. 25 faculty retreat day at Belmont Abbey College.

“It was very spiritually fulfilling,” said Susan Flores, a teacher at St. Patrick, at the conclusion of the retreat.

“It brought us together as part of the Mecklenburg Area School System,” said Diane Durica of St. Ann.

During a presentation on “The Future of Our Schools,” Superintendent Michael Skube said, “We are taking time to talk not about math and science, but about the spiritual nature of what we do.”

The role of Catholic schools in promoting spiritual growth is more important than ever, particularly in light of the ban of prayer in public schools and the myriad of problems facing youth, said Skube.

A few generations ago, students said the biggest problems in schools were talking, chewing gum, running in the halls, getting out of turn in line and not putting paper in the waste basket, he said. Today's youth are dealing with drug abuse, alcohol, pregnancy, suicide, rape, robbery and assault.

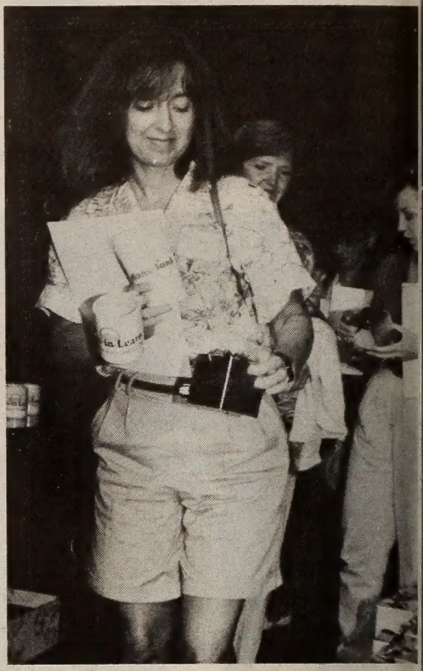
“There's more to school than what we teach,” said Skube. “The requirements are different (today). The learning styles are different.”

Although 170 Catholic elementary and secondary schools in the United States have closed in the last two years, the Diocese of Charlotte is experiencing unprecedented growth, said Skube. It is one of only five dioceses opening schools.

The challenge is to make the schools as strong as possible by working together toward common goals, revising curriculums and giving teachers the tools they need not only to teach as effectively as possible but also to serve as good role models, Skube said.

“Sharing the faith is an important program to give you the tools within yourselves to work together and become a community,” Skube said.

Tom Calabro, director of religious formation for Mecklenburg Area Catholic Schools, said, “The transmission of faith takes place through teaching, but also implicitly, through our actions. It's a matter of how we interact with each other and the students to found our own relationships with one another in a rel tionship with God.”



Shirley Carda, a teacher at St. Ann's Schoo picks up a silver box with a green bow at th concluding liturgy for a faculty retreat da The box will serve as a reminder to u edifying words that build up students, n tear them down.

Photo by CAROL HAZAR

Calabro coordinated the retreat da threading the common theme of “lif through sessions and presentations culminate with a liturgy about life-a firming and life-giving communication The Mass was celebrated by Benedicti Abbot Oscar Burnett of Belmont Abbe and Father Dennis Kuhn, parochial vic of St. Ann.

“Words are to be like little silv boxes with green bows on top,” sa Father Kuhn, holding up such a box a visible sign of the message he deli ered. The silver signified a silver linin an omen of hope and comfort, sa Father Kuhn. The green bow signifie the color of life.

Father Kuhn based his homily Ephesians 4:29. “Let no corrupt con munication proceed out of your mou but that which is good to the use edifying.”

“Corrupt communication tea down,” he said. “To edify is to build morally and spiritually.”

Rows of silver boxes with gre bows topped a table in the narthex, o for each teacher. “If your students wa to know about the box, tell them, ‘It's reminder of the gift of teaching and t gift you are to me,’” Father Kuhn a vised his listeners.

College Expanding Community Outreach

BELMONT — F. Jo Singleton has been named associate vice president for institutional advancement at Belmont Abbey College.

Singleton's duties include enhancing the college's relationships with the corporate community in Gaston County, expanding the Abbey Associates Program, a program designed to make abbey resources available to corporate supporters, and coordinating the college's involvement in business and community ventures. Her appointment comes in direct response to Belmont Abbey's desire to expand its community outreach and develop greater interaction with the corporate and business community.

A graduate of Sacred Heart Colle and Appalachian State Universit Singleton has been at Belmont Abb since 1986 serving in leadership po tions in lifelong learning and enro ment management.

Her past projects have includ spearheading the college's involveme with Leadership Gaston and serving liaison in development of joint proje with public schools and chambers commerce.

She is vice president of the Belmo Rotary Club and serves on the Admin trative Council of Holy Comfort Lutheran Church. She previously serv on the Gaston College Advisory Boa

Thomasville Evangelists Bring Aid To Eastern Europe

By CAROL HAZARD
Associate Editor

Richard and Kyllikki Collings visit with children at a Romanian orphanage near the Hungarian border.

THOMASVILLE — Richard and Kyllikki Collings gave up all the trappings of American society — steady jobs, health insurance, money in the bank and retirement funds — to do what they believe with all their hearts is God's work.

Several times a year, the former history and political science professors travel to former communist countries of Albania and Romania to deliver thousands of dollars worth of desperately needed food, medicine and clothing. They also bring love, specifically love of the Lord.

"They are out there on the faith of God," said Jim Wallace, a fellow Our Lady of the Highways parishioner and missionary.

In the past two years, the Collings have made 15 trips as couriers for the Lord and delivered approximately $200,000 worth of medicine and food and 5,000 Bibles.

The Collings, both in their mid 50s, live in a modest home with no central air and in need of repair off a main highway in Thomasville. They have no savings account or cash reserve to make their monthly mortgage payment.

Yet, they have unwavering faith in the Lord's promise that He will provide for those who seek Him.

"We work for the Lord," said Collings. "We rely on Him for our daily bread. We believe in what Jesus said. 'If you seek first the kingdom of God, everything will be given to you. It sounds bizarre, but it's true."

God provides every month, although sometimes He comes through at the very last minute, said Collings. "We may not have everything we want, but we have everything we need."

One day, a contractor came to the Collings home and said someone from a church had sent him to fix their broken septic tank. The septic tank had been causing problems for two years. When their furnace blew, an unknown benefactor gave them a new one.

Time and again, they've pulled through on a wing and a prayer. They don't fret over mundane matters, like paying bills, driving a fancy car or updating the brown shag carpeting in their house, they say.

After one trip abroad, the Collings were told to pick up a 1984 Chevrolet Celebrity with 27,000 miles on it from a local car dealer. (They'd been driving a 20-year-old banger.) The deal had been arranged by people from two churches.

As the Collings prepared to make their latest trip — a four-week trip this summer to Albania — they were short more than $1,000 a week before their departure. Someone offered to pay the difference. It wasn't needed, however. Again, church friends had taken up a collection.

Collings' advice: "If you feel God is calling you to do something, then do it. Don't worry about it. Seek first the Kingdom of God."

Answering a call to serve the Lord in the 1970s, Collings ran a prayer group and his wife worked with the mentally retarded. By 1987, however, "it was all or nothing," said Collings, a lay preacher.

The Collings prefer not to talk about themselves, but this much is known. They met in an art gallery in London. They've been married 31 years and they have a 28-year-old daughter. Up until 1987, their life was centered around the academic world.

Collings was a high school and college history professor. His wife, a former researcher at Yale University, was a high school political science teacher. They both worked at a private prep school, Westchester Academy, in High Point before leaving to become fulltime missionaries.

Kyllikki Collings is Finnish. Between them, they know enough foreign languages so they wouldn't starve in Scandinavia, Germany, Romania, Greece, Italy or Spain.

Both are well educated, but it's irrelevant, they say. The important part isn't their past; it's their present work, said Collings.

"We do these things because of God's grace; it doesn't have anything to do with education. The point is to inspire people who are ordinary to something extraordinary. You don't have to have money or special abilities. You just have to love God."

The couple was drawn to Romania after visiting Kyllikki Collings' brother, a diplomat in Bucharest. Appalled by living conditions and deeply moved by the plight of the people, they knew somehow, some time they would go back.

Their call to action came when dictator Ceaucescu was overthrown in December 1989. So began their missionary work and Share God's Love, a non-profit foundation to fund their work.

This past June, the Collings made a sidetrip to Albania to inquire about the needs there. If they thought things were bad in Romania, it was nothing compared to Albania.

"Romania seems like an advanced country," said Collings. "It is devastated."

They have nothing," said Kyllikki Collings. "No glass, no Band-aids, no chalk, pencils, papers or books." The people have never heard of medication or shampoo.

In both countries, the Collings work alongside Mother Teresa's sisters, Missionaries of Charity, who minister tirelessly to the poorest of poor. In Romania, the Collings help mostly orphanages and Christian free clinics. In Albania, they work through convents.

The Collings pack boxes for their recent trip to Albania.

Photo by CAROL HAZARD

Their job is to deliver the goods, which they bring by the truckful, driving thousands of miles across rugged terrain and hassling with custom officials and border patrols. Theirs is no luxury trip. It's traveling for days at a time without stopping for rest, food or showers.

They buy medical supplies from a missionary warehouse in England, and food in bulk from a wholesale warehouse in Germany.

On their latest trip, they flew to Frankfurt loaded with underwear donated by Jockey International, medicine (aspirin, antibiotics, pain and asthma

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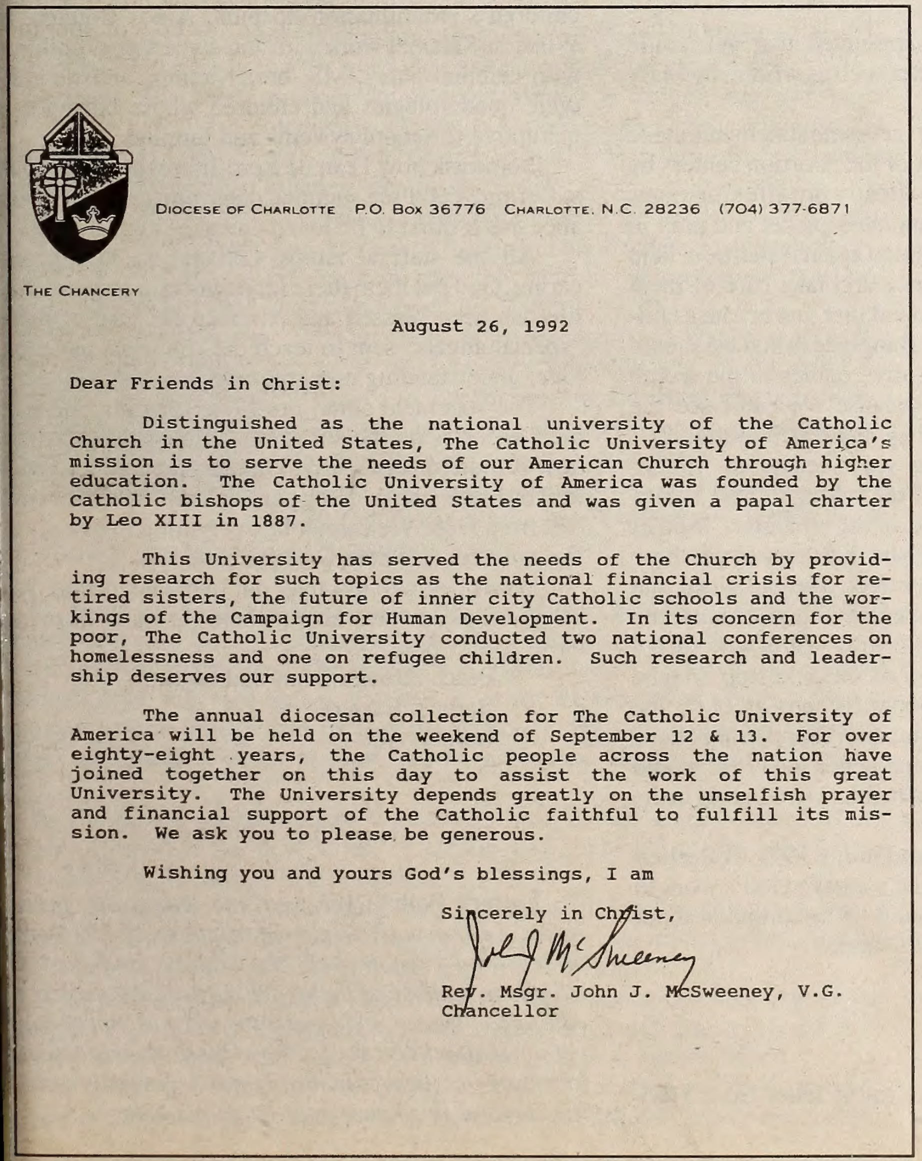

Diocese of Charlotte P.O. Box 36776 Charlotte, N.C. 28236 (704) 377-6871

The Chancery

August 26, 1992

Dear Friends in Christ:

Distinguished as the national university of the Catholic Church in the United States, The Catholic University of America's mission is to serve the needs of our American Church through higher education. The Catholic University of America was founded by the Catholic bishops of the United States and was given a papal charter by Leo XIII in 1887.

This University has served the needs of the Church by providing research for such topics as the national financial crisis for retired sisters, the future of inner city Catholic schools and the workings of the Campaign for Human Development. In its concern for the poor, The Catholic University conducted two national conferences on homelessness and one on refugee children. Such research and leadership deserves our support.

The annual diocesan collection for The Catholic University of America will be held on the weekend of September 12 & 13. For over eighty-eight years, the Catholic people across the nation have joined together on this day to assist the work of this great University. The University depends greatly on the unselfish prayer and financial support of the Catholic faithful to fulfill its mission. We ask you to please be generous.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Editorial

Hurricane Deja Vu

Hurricane Andrews' devastating trek across Florida and Louisiana struck a familiar chord for Carolinians who remember the destruction left in the wake of Hugo nearly three years ago.

It is that familiarity that leads Carolinians to respond to our neighbors in the deep south. Especially those of us who weathered Hugo as we recall the uneasiness caused by nature's wrath.

Those September days in 1989 gave us a healthy respect for nature, while opening our eyes to a better side of human nature. There was an outpouring of help from strangers, and neighbors helping neighbors.

In retrospect, we were lucky, although the memories linger like a horrible nightmare.

By contrast, Andrew's 54-hour trek of terror makes Hugo look like a summer thundershower. And rightfully so. Andrew has claimed the dubious distinction of the worst natural disaster in U.S. history.

Recent estimates say over 180,000 persons are homeless near Miami and in Louisiana. In Dade County alone, 63,000 homes were destroyed. That's like wiping the entire area of Gaston County off the map.

The biggest danger facing hurricane victims comes in the aftermath. Historically, most injuries occur during cleanup efforts. Lack of sanitation breeds infection and disease.

Homeless, hungry adults, teens, children, and infants are in dire need of aid. The worst cases cannot buy food; their grocery stores have been leveled. Their water supplies are tainted. Many are financially ruined as well.

Personnel and resources are en route to help, joining convoys heading south to help rebuild the shattered lives of the thousands of victims.

Relief personnel say the biggest needs now are monetary donations.

Parishes across the diocese are quickly responding to the cry for help by extending second collections for Hurricane Andrew.

Especially those who remember Hugo will open their pocketbooks.

Carolinians remember. Carolinians respond.

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Pro-Life Corner

"If lack of commitment is always unacceptable, the present time renders it even more so. It is not permissible to remain idle."
Pope John Paul II

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

DOMEGGE DI CADORE, Italy (CNS) — Pope John Paul II, nearing the end of his Alpine convalescence, made a short pastoral visit to Domegge di Cadore.

After two weeks of rest and walks in the woods, the pope told the people of Domegge Aug. 30 that their surroundings "give serenity to the spirit."

The pope was scheduled to stay in nearby Lorenzago di Cadore until Sept. 2, when he was to return to the papal summer residence at Castel Gandolfo, south of Rome.

When his northern Italian vacation was originally scheduled for July, the pope was to have celebrated a July 19 Mass in Domegge. Instead, the pope was in a Rome hospital recovering from intestinal surgery, and the people of Domegge gathered to pray for his health.

"Among the forests of your mountains, I walked during these days of convalescence and rest, appreciating their natural beauty and admiring the majestic scenery of Cadore," the pope said in his homily during a Liturgy of the Word.

"Above all, I have been able to pray for the Church and for the world," he told the more than 6,000 people gathered in the village square.

The pope paid special attention to employees who work in the area's main manufacturing sector making eyeglasses. The pope prayed that in addition to continuing to be a source of jobs, the industry would be a "daily occasion for growth in solidarity and Christian commitment."

The workers responded by giving the pope a pair of gold-framed glasses, a dozen eyeglasses for his collaborators and 5,000 frames for distribution in the Third World.

The pope asked the group never to let "the wind of indifference and consumerism dampen your enthusiasm for the faith."

Addressing young people, the pope said, "The smiles of children cheer up the homes of young families. Newborn life, welcomed with love, always brings with it a reason for courageous hope and renewed trust in the future."

Before leaving Domegge, the pope said his northern stay had taken place under orders from "my superiors," the doctors who treated him in Rome.

The first "test" of his recovery — the Alpine walks — went well according to the "superiors," the pope told the crowd.

He said he hoped they would pass the same judgment on his visit to Domegge.

Letters To The Editor

Pro-life response

To the Editor:

I am shocked and disappointed that you could support and encourage a letter such as written by Mary Owen.

Her statements are the exact same statements made to us while praying in front of the abortion centers by abortion center workers. Evidently pro-life Christians are expected to be superhuman — picket and pray in front of centers, counsel women against abortion, help them through their pregnancy and take care of them afterwards. I cannot understand that just because children are starving to death in Bangladesh that we should forget about those already-alive babies in the womb that are also dying. Just because we can't see the aborted babies dying, are they any less important?

Do these same people write letters to Mother Teresa asking why she isn't out saving unborn babies in addition to saving those dying in India? Mother Teresa was once asked why she didn't try to get these people jobs and back on their feet. She explained that she had been called to give them their dignity back and keep them alive, but that since this visitor saw such a need he might be inspired to do the next step. Maybe pro-aborts that complain about the pro-lifers on the street might use this same principle. I happen to believe that if Jesus were walking this world today He would not allow the killing of more than 150,000 babies in the world every day to continue.

As Pope John Paul II said in his 1991 Collection for the Holy Father — "Come we have God's work to do." There is plenty to be done — why complain about the ones that are doing God's work?

Linda Winfield
Greensboro

To the Editor:

I am writing in response to the letter from Mary Owen.

I am a certified nursing assistant working for a children's rehabilitation hospital, Amos Cottage, in Winston-Salem. I work with and come across children with cerebral palsy, MS, burn victims, autistic children, quadraplegics and children whose behavior is disruptive to school systems and families.

Some ask how I can be a pro-lifer when I see such suffering. Yet, I see stamina, determination, perseverance and a thirst to be loved and accepted.

All the staff at Amos Cottage are loving and caring. God put them there for a reason, a purpose. My life has been blessed and enriched because of these "special angels" sent to teach the rest of us patience, love, understanding and gratitude.

The statement about pro-lifers spending more of their energies on the suffering children that are here now is ludicrous in a way. I am not saying we should turn the other cheek. Each person must seek their own call from God. We cannot be everything to everyone. We must focus where God has called us.

Let us begin to discover our own talents that God has given us and pray about where He wants us to use those talents best.

Peace through Jesus and Mary,
Barbara Barreto
Kernersville

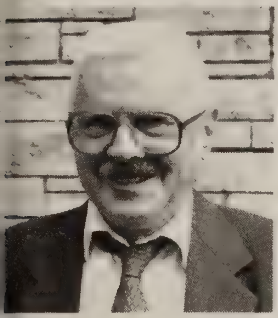
Letters Policy: *We welcome letters on curren issues. Letters must be signed originals of 250 word or less and must include the address and daytim telephone number of the writer. Letters are subject t editing for brevity, style and taste and must not contai personal attacks on any person. Opinions expressed i letters or in guest columns do not necessarily reflec the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

I've never made any secret of my opposition to capital punishment although I must admit I would feel somewhat better about the whole thing if all states had laws mandating life sentences without parole for convicted killers.

So, it goes without saying that I am pleased that the bishops of the Province of Atlanta have taken a strong stand against the death penalty. I join with them in asking that you prayerfully and thoughtfully read what they say in their pastoral statement and letter to the people of the province and that you discuss it with others.



Opponents of the death penalty are often asked if they would feel the same way if a member of their family was murdered. Archbishop Lyke feels that way despite the fact that his own brother was murdered in Chicago almost 10 years ago during a holdup which netted the killers just 24 cents, the loose change he had in his pocket.

In their letter, the five bishops says they have come to conclude that "the respect with which we are bound to revere every human life as God's creation calls us to stand against the death penalty as a right and proper punishment for cime."

I know many sincere people disagree with the bishops' view but I hope they will at least listen to them and consider the possibility of change.

I would also like to urge you to push for enactment of laws requiring life sentences without parole for murderers. I have a feeling that fewer jurors would vote for the death penalty if they could be sure that convicted killers would not be paroled and back on the street within a few years.

I hope that everyone who can will contribute to the relief efforts in the areas of Florida and Louisiana ravaged by Hurricane Andrew. Those of us who went through Hugo three years ago remember what outside help meant.

Hugo was my 14th hurricane dating back to the storm which devastated parts of New England in 1938. I was a firsthand spectator for many of them as a reporter for United Press International.

Hazel and some of the other hurricanes which hit the Carolinas in the 1950s caused heavy damage and loss of life. But I never have seen storm devastation to match what I have seen on television news shows in recent days.

The people of southern Florida and Louisiana need our help. Let's give it to hem.

The Beginning Of Human Life

By FATHER JOHN DIETZEN

Q. Your response to a reader's question about animation of a human fetus at what exact time the new life becomes human) was clear and helpful and aided my understanding of the Church's long teaching against abortion.

I have never read comment, however, about an extension of that teaching. One of the few instances in which the Church has spoken infallibly through the pope was in the matter of the Immaculate Conception of Mary, that she was reed from the bonds of original sin "from the first moment of her conception." From this infallible pronouncement can't we assume that it was infallibly declared that every person is a human being from the moment of conception? We do not celebrate her immaculate viability. (New Mexico)

A. Others, too, have noted the relation between the doctrine of the Immaculate Conception of our Lady and the question of the beginning of human life.

Certainly this doctrine about our Blessed Mother is in harmony with other elements of Church teaching and clearly demonstrates that what the Church teaches in both these matters weaves together beautifully.

However, in its definition of the Immaculate Conception, the Church had no intention whatsoever to attempt to resolve scientific, physical or physiological concerns about the beginning of life.

The question, as we are aware of it today in the fields of genetic and biological sciences, was all but unknown 150 years ago. For this reason and others, the issue never surfaced during the considerable discussion preceding the definition of Mary's freedom from sin.

Thus, we cannot assume that in this teaching the Church intended in any way, explicitly or implicitly, to answer questions about when human life begins.

Q. Some time ago you answered a parent whose child had joined another religion and who is now being married in that church. According to you, that would be a true marriage in the eyes of the Catholic Church since he is no longer required to be married before a priest. A priest we consulted about a similar tuation in our family told us just the opposite. He said, "Once a Catholic, lways a Catholic," as far as marriage is concerned. Who is right? (Florida)

A. The answer your priest gave was correct under the former law of the Catholic hurch. However, the new Code of Canon Law, which became effective in ovember 1983, changed that position.

The law (Canon 1117) now states that marriage must be before a priest or deacon henever at least one of the contracting parties was baptized in the Catholic Church was received into it, unless that party has "left it by a formal act."

What precisely that formal act might be is still to be determined from experience. owever, every expert in canon law, to my knowledge, holds that at the very least would include those who actually join another religious denomination.

The commentary on canon law published under the auspices of the Canon Law ociety of America acknowledges those various possibilities in its comment of this canon.

It continues, "Those who become members of another Christian or non-Christian denomination or make a formal profession of atheism are considered to have left by a formal act. To prove such adherence it is not necessary to produce a written document but merely evidence by which they may be considered to have definitely left the Catholic Church."

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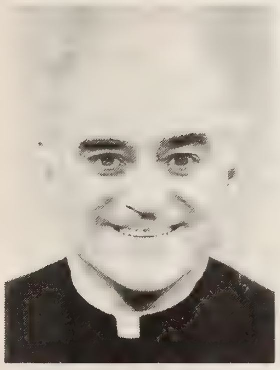
Light One Candle

By FATHER JOHN CATOIR

Fear is the seed bed of sin and misery. If you want to grow spiritually, do everything in your power to eliminate fear. Many little battles can be won simply by rejecting the first signs of danger as imaginary. Nervous symptoms are distressing but not dangerous. However, ultimately the surest way to overcome fear is the way of love. Charity overcomes a multitude of fears.

Love flows from person to person or it doesn't flow at all. Too often our fears block warm-hearted feelings and stifle love. Fear of the unknown, fear of danger, fear of loss and fear of failure, all prevent us from enjoying life because they inhibit our capacity to love.



Consider how fear has a part in all the vices which plague the human race.

Pride is an excessive love of self which eventually awakens an abhorrence of others. Proud people consider others beneath their dignity. The fear of being inferior drives them to do all in their power to dominate others in every other way possible: rank, wealth, etc.

Love, on the other hand, renders one meek and humble of heart.

Anger is the result of not getting what you want. The flear of being deprived sparks violent rage in some people who on the spur of the moment can become mean and hurtful.

Love, on the other hand, calms the storms of life.

Envy is a feeling of sadness that comes over those who resent the good fortune of another. It stems from the fear of being overlooked or surpassed. Envy leads to habitual unhappiness.

Love, on the other hand, roots out sadness and fosters joy.

Sloth is a strong attachment ot comfort. The slothful person is afraid to exert any energy. The couch potato of today's TV generation is a perfect example.

Love, on the other hand, awakens a desire for service.

Lust is an inordinate desire for the gratification of one's sexual appetite. When sexuality is self-absorbed it awakens fear and destroys meaningful relationships.

Love, on the other hand, is the celebration of intimacy and commitment.

Greed is an unbridled desire for wealth which is often fueled by the fear of poverty.

Love, on the other hand, is the mother of generosity.

Jealousy is a suspicion arising in those who fear that others are taking what rightfully belongs to them.

Love, on the other hand, respects others and trusts their good intentions.

Jesus Christ has the power to dissolve all fear. Turn to Him when your fears overcome you, and trust Him. You were made for heaven, and God's grace is mightier than all your fears combined. The more you allow fear to dominate your life, the less loving you will become. Jesus inspires trust and love.

May the Lord be your strength and your joy.

For a free copy of the Christopher News Note, THE CHALLENGE OF LOVING, *send a stamped, self-addressed envelope to The Christophers, 12 East 48th Street, New York, NY, 10017.*

Father John Catoir is the director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

This week, a 42-year-old woman, well known to some of our agency, was buried. She started as a volunteer while in college and assisted in tutoring projects.

Once married (and some of our staff were at her wedding), she kept in contact and after having two children of her own, she served as a foster parent/family for infants we cared for. She had special love for the handicapped baby, as did her husband, and as a family, we knew that such a baby was secure with them.

Last November, the mother received a diagnosis of a brain tumor, inoperable and cancerous. The family had moved from our diocese to Pennsylvania. It happened that these past years, the couple was living in the parish of the priest who married them. In turn, he became part of their journey, and walked closely with them these months.

In hearing of her death a few days ago, much was shared of her life. In calling to tell us, the pastor told us that the homily he delivered on their wedding day had been taped and on each anniversary, the couple played it and renewed their wedding vows.

He was very touched by this story, and knew he wanted to share it at the funeral service. He wanted to share it so others could hear that even now, this couple had no big regrets. They expect to meet again in heaven, and the days they had together were meaningful and they made the most of the gift they were for each other.

So often, he commented, we get caught up on how and why people die, and would that all of us could spend more time on how and why we live.

Nights At The Round Table

The Day Of The Laity: Parish Pastoral Council Ministry

By SISTER JEAN LINDER

(The following begins a series of weekly articles intended for use by parish pastoral councils, pastors, commissions and finance councils. It also is intended to be a means to educate the "person in the pew" regarding the purpose and work of the councils and commissions.)

Remember when the person in the pew in the Catholic Church was expected to "pay, pray, and obey?" No more; today the Catholic is encouraged to "Pray and participate" in the on-going ministry of the parish. The rightful role of the laity that had been usurped by clergy and religious over the years was one of the major concerns of Vatican Council II, already 25 years ago. It took the concept awhile to catch fire, not necessarily because the latter 20th century laity weren't ready and willing. Often the ordained and the vowed weren't and sometimes still aren't ready to "make room on the turf."

I have been traveling the diocese now for two years and have given a total of almost 80 workshops and/or retreats for parish pastoral councils in nearly 60 parishes. These encounters with the people in the pews have been the joy of my work in the Diocesan Office of Planning. From Murphy to Hamlet I have met dedicated, intelligent, educated Catholics who are eager to minister in the name of Jesus as leaders with their pastors promoting the Gospel.

Some have come from the North and from the East and from the West and have brought with them the richness and the wisdom of their particular experience of church; others, the "real" Southerners, are smaller in number but proudly and honestly reflect the culture of the South in their welcoming stance to all of the "foreigners." Immigrants from other countries are adding another rich and healthy dimension to our growing Church.

All tell of their experience of being part of a minority Church in the South and how they have been challenged to articulate their beliefs and share their faith in ways they had never done before. I have been inspired by the commitment and zeal of those council members who have converted from other denominations or who have returned to the Church after some years of detour on their faith journeys.

Ministry on the parish pastoral council in our Vatican II Church in Western North Carolina is one of the key ministries to which many of our laity are responding. And by and large they are responding generously. But the purpose and role of the council is many times misunderstood by other parishioners and sometimes by the pastor.

I think it is important to stress that the pastoral council is not a decision-making body telling pastor and people what to do. It is, rather, a consultative body that together with the pastor leads the parish prayerfully and reflectively in its role of planning, evaluating, coordinating and empowering. Its mission is the mission of the Church, which is the mission of Jesus: to bring the Good News alive in the members of the parish and to share it with others.

The pastoral council is primarily a planning group and not a "doing" group; the commissions and various parish organizations are the "doers." But as the council carries out its planning function, it involves the commissions and organizations as well as the parish staff in the process so that these groups have input, understand what is expected of them, and know how to follow through on the programs and activities that flow from the process.

In the planning process the entire parish is involved in input regarding dreams, needs and expectations. The council tries to discern the movement of the Spirit in the visioning and goal-setting that are part of the planning process. In order to do this, the pastoral council members must be prayerful, reflective persons individually and as a group and they must have the ability to hear what people are saying.

The pastoral council, because of its planning role, sets a direction for the parish, is attuned to its life and activities, oversees the activities, recommends policies, and empowers the people to use their gifts. Together with the pastor, the pastoral council works toward a model of decision-making which respects the personal wisdom of each member and calls for faith in the Spirit.

Franciscan Sister Jean Linder is director of the Office of Planning of the Diocese of Charlotte and is deeply involved in training parish pastoral councils.

Recommended resources for parish pastoral councils:

RENEWAL PROCESS, Diocese of Charlotte, 1990-200
Office of Plannin 1524 E. Morehead St.
Charlotte, NC 28207
($2.50 plus postage

Nights at the Round Table, a videotape produced by the Diocese of Charlote for our parish coucils and published by
Sheed and Ward
PO Box 419492
Kansas City, MO 64141
(800) 333-7373
($29.95)

The New Practical Guide for Parish Councils
By Rademacher, William J., and Rodgeres, Marliss (1988)
Twenty-Third Publications
PO Box 180
Mystic, CT 06355-0180
($8.00)

How Does Canon Law Affect Us?

Sin And The Sacrament Of Penance

By SISTER JEANNE MARGARET MCNALLY

Sin is the deliberate violation of a known precept of God motivated by disrespect, suspicion of God's loving concern, irritation over limits imposed by God's laws or a desire for an immediate good. There is no question that sin is directly related to a relationship with God. Sins are sins because they give rise to and prolong life apart from God.

Vatican Council II in addressing the moral order stated that persons have the capacity, given by God, to know the "truth" about what they are to do if they are to be the beings God wills them to be.

The sinful act blocks the fulfillment of human persons on every level of existence, inwardly harming and twisting the person, destroying human community, and rupturing the relationship God wills to exist between himself and humankind. One who knowingly acts in opposition to the truth made known in conscience deviates from the plan of eternal law and offends God — theologically this is sin.

In doing what we know to be wrong we seek some appealing good. Our aim is not to set aside God's law but to have a particular good. A person is a free and responsible being. Through acts we choose we give ourselves an identity as persons, in sinning we give ourselves the identity of sinners, e.g. murderer, adulterer, liar, etc. When the external act passes away the identity remains. Basically one makes oneself to be what one is by the choices one makes. In every sinful choice, one makes oneself a sinner.

When sinful choices of individuals are tolerated by the community or society then that becomes the norm of society. Thus sin is social as well as personal. But every social sin originated in an individual's choice. Particular persons are responsible, for instance, for initiating and maintaining such social evils as oppression of minorities, injustices, etc.

Concerning freedom and responsibility, a theological question, freedom allows us to be someone. Freedom is limited by natural and social realities, from the sheer fact of living in the world. Form within our freedom is qualified by the fact that we can never be fully present to ourselves. There is always a part of us that remains hidden from our consciousness and yet profoundly influences our awareness, vision and sense of personal responsibility.

No one is good all the time, nor absolutely evil all the time. This indicates that our fundamental option or choice does not ensure uniformity of behavior. It also indicates that there are forces which impede our intended course of action. This is called original sin.

Venial sin is a human act which is not fully human. That is, decision to do a particular action, but no decision to become a particular kind of person. Venial sin admits of degrees of seriousness.

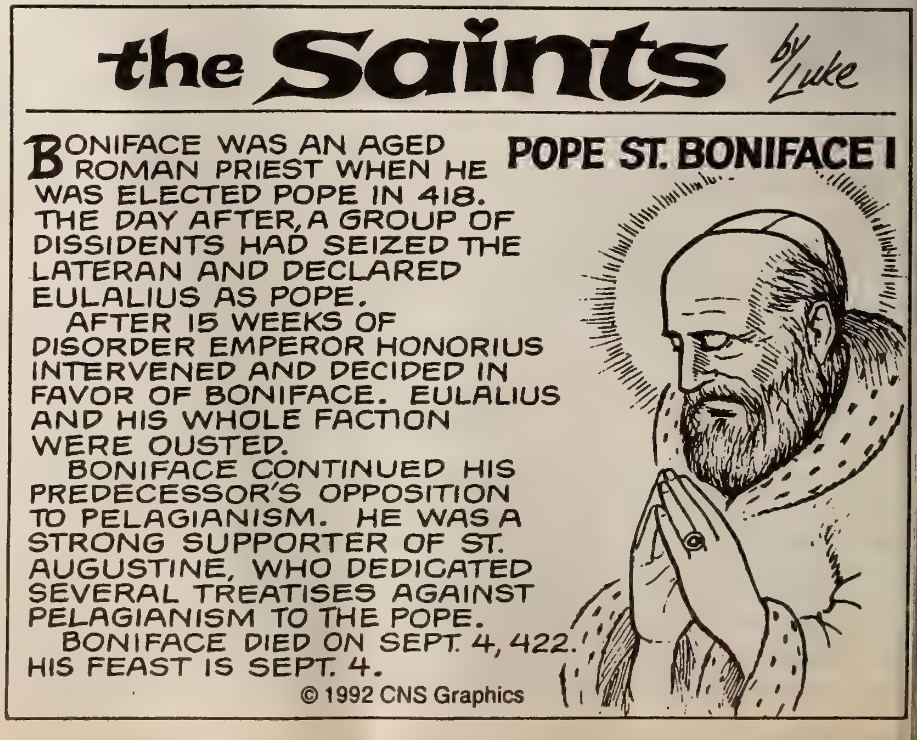
Mortal sin is an act which fully engages the person. The person chooses not only the act but also the kind of person he or she wants to be through the act. The insights of sociology and psychology are needed in some of these determinations.

We can never forget that we are sinners, not only ourselves but also as a society which creates or tolerates inhuman social conditions and institutions.

What is our sense of sin today?...sin is distinguished in our moral life not so much in acts but in internal movements...sin consists in giving movement in a direction away from God...there are certain actions that constitute a reverse of the movement toward God, e.g., murder, oppression, harming another human being...sin awakens in the community a need for divine forgiveness, for little things and for reverse movements...penance invites people into the distinct aspect of the sacrament. Those not in need of reconciliation can use other forms of penance rather than confession...penance celebrates the liturgical sign of forgiveness.

The closer one draws to God, the more aware one becomes of his/her imperfections. A man's /woman's condition is that of a traveler following the ever-receding horizon of perfection. "I have not yet reached perfection, but I press on, hoping to take hold of that for which Christ took hold of me." (Phil 3:12).

Mercy Sister Jeanne Margaret McNally, a licentiate in canon law, is a judge of The Tribunal of the Diocese of Charlotte.


the Saints by Luke
POPE ST. BONIFACE I
BONIFACE WAS AN AGED ROMAN PRIEST WHEN HE WAS ELECTED POPE IN 418. THE DAY AFTER, A GROUP OF DISSIDENTS HAD SEIZED THE LATERAN AND DECLARED EULALIUS AS POPE.
AFTER 15 WEEKS OF DISORDER EMPEROR HONORIUS INTERVENED AND DECIDED IN FAVOR OF BONIFACE. EULALIUS AND HIS WHOLE FACTION WERE OUSTED.
BONIFACE CONTINUED HIS PREDECESSOR'S OPPOSITION TO PELAGIANISM. HE WAS A STRONG SUPPORTER OF ST. AUGUSTINE, WHO DEDICATED SEVERAL TREATISES AGAINST PELAGIANISM TO THE POPE.
BONIFACE DIED ON SEPT. 4, 422. HIS FEAST IS SEPT. 4.
© 1992 CNS Graphics

Youths Help Homeless...

Members of the youth groups at Our Lady of Grace in Greensboro are serving meals on the second and fourth Wednesdays of every month at the Potter's House Shelter, a division of Greensboro Urban Ministries. Taking part in the first such mission were Danny Hammer, of the middle school youth group, Joey Schram and Mike Hammer of the high school youth group and Jennifer Kerwin of the college group. Joining them in serving the food donated by the House of Hoi Restaurant were Marian Father Joe Roesch and youth ministers Jack Kerr and Roberta Rohan. Here, (l-r) Danny, Joey and Mike clean up after serving the first meal.

Video Reviews

The following are home video cassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting.

Grand Canyon (1991)

Contemporary drama featuring an ensemble cast (Danny Glover, Kevin Kline, Steve Martin, Mary McDonnell and Alfred Woodard) grappling with increasing lawlessness in a big city as they weather personal midlife crisis. Though the pace is sluggish, director Lawrence Kasdan credibly blends some dozen characters and situations for a sobering but ultimately hopeful look at the fragility of modern life. Brief violence, adulterous references, momentary nudity and recurring rough language. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

Fried Green Tomatoes (1991)

The youthful reminiscences of a nursing home resident (Jessica Tandy) about an unsolved, half-century-old murder involving spunky Alabama women (Mary Stuart Masterson and Mary-Louise Parker) inspire her newfound friend, a frustrated Southern housewife (Kathy Bates), to put her own house in order. An initially sluggish script hampers director Jon Avnet's beautifully acted movie but can't submerge its warm-hearted tribute to friendship, female solidarity and respect for people of color. Very brief violence and a few sexual references. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

Hook (1991)

Enormously elaborate modern fairy tale in which a grown-up workaholic Peter Pan (Robin Williams) is spirited back to Neverland by tiny Tinkerbell (Julia Roberts) to rescue his kids (Charlie Korsmo and Amber Scott) from the dastardly Captain Hook (Dustin Hoffman). Director Steven Speilberg goes overboard on story embellishments, extravagant set designs and dizzying production numbers, almost burying the positive family message in the visual spectacle of his high-flying adventure. Some swashbuckling violence, a juvenile death and brief toilet humor. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Young Sherlock Holmes" (1985)

A series of fatal accidents in Victorian London baffles the police but not the boy Sherlock (Nicholas Rowe) and his schoolmate Watson (Alan Cox). Scripted by Chris Columbus and directed by Barry Levinson, the account of Holmes' early school days is in keeping with the character of the master sleuth depicted in the pages of Arthur Conan Doyle's classic stories. The special effects are spectacular but unsettling and some nightmare sequences may frighten more than youngsters. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

A Few Tips On How To Get Better Grades

By CHRISTOPHER CARSTENS

Lots of kids think their teachers are out to get them. Somehow they get it in their heads that teachers get some sort of sick thrill out of proving that students are dumb.

Teachers don't want their students doing badly. Frankly, they look better when you do better. I've spent years as a consultant to teachers and school sys-ems. There are good teachers and bad eachers, but I never met one who wanted students to fail.

I've figured out a basic secret. Whoever you are, whatever your record has been up to now, your teacher would really like to give you a B.

Teachers can't merely give everybody As, at least not for long. When I was in college there was a young professor who gave everybody in his class As ust because he didn't like grading papers. The administration fired him after a semester.

Although your teachers can't just hand you an A, they like giving good grades. An F is a misery for everybody. Ds are a bit better, but still they leave people dissatisfied.

A grade of C is an improvement but the B level is where people start feeling good. Your teachers feel like you've been rewarded, and they can feel successful about having taught you well.

You probably won't mind the B and your parents can't get grumpy about it. So the trick is to make it easy for your teacher to give you that B.

Here are some steps you can take.

— First, don't do outrageous things guaranteed to get your teacher mad. If you pour all the lab chemicals into a wastebasket and fill the hall with green smoke, it's really hard to give you a B, especially if you do it twice.

— Similarly, calling your teacher stupid will almost guarantee a C or a lower grade. So avoid that kind of dumb stuff.

— Remember that teachers like students who are active and interested in class. You don't need to monopolize the discussion, just show interest. You can do that by simply asking even one question a week in each class you take. The act of raising your hand and requesting a little more information makes you stand out in the teacher's memory as a kid who is trying.

— Make it even easier to get that B by going in once a semester for extra help. You might meet with the teacher during study hall, or simply stay after class for a minute or two to ask about the problems that were on the test. If you're on the borderline between a B and a C, your teacher is likely to remember that you were interested enough to come in for assistance. Often a single visit will be enough to move you up to the next category.

— Finally do most of your homework most of the time. You don't have to get all the problems correct on the work you turn in. But you need to do the darn stuff. Teachers pay attention to who does homework and who doesn't. Kids who regularly turn in their homework tend to get the benefit of the doubt at grade time.

And if your teacher has a chance, he or she will give you that B. It's what the teacher would like to do.

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The Diocesan Development Office has an opening for a full time Associate Director of Development. Responsibilities include planning, organizing and supervising the Annual Diocesan Support Appeal, the Diocesan Stewardship Program for parishes and the Development Office's Communications Program. Send a letter of application,a current resume with personal and professional reference and salary expectations to the Development Office, Catholic Center, 1524 East Morehead Street, Charlotte NC 28207

FAITH alive!

Changing the world in which you find yourself

By Carole Norris Greene
Catholic News Service

"Anyone interested in Keri lotion, two bottles for $5?" the young man asked those of us in the laundromat. No one responded, and all obviously suspected the lotion was "hot."

Moments later, when the same young man walked past the front of the laundromat, his bag of Keri lotion bottles empty, one of the men inside said, "Look, he got rid of that lotion fast!"

"I wish I had the money to buy it," one woman lamented.

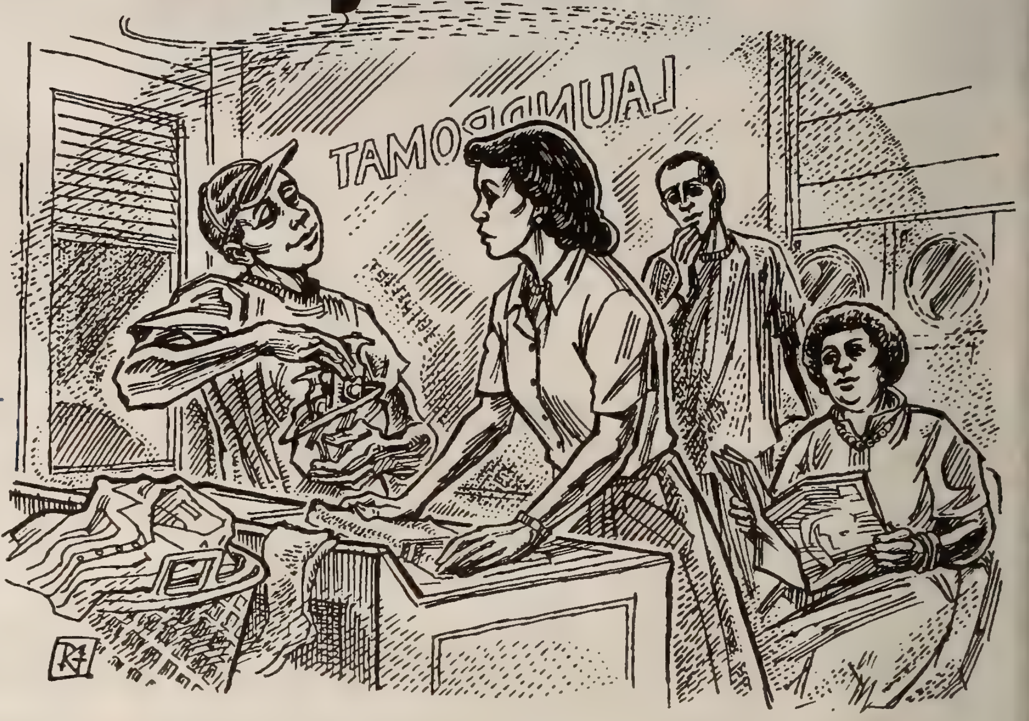
"Me too," he replied.

For a moment I froze. I didn't know these people. I didn't know the area well. What I did know is that selling and buying apparently stolen goods is wrong. I had to speak.

"Keri lotion, two for $5?!" I said, as if dumbfounded by the price.

"You don't think two bottles of the lotion is worth $5?" the man next to me asked.

> **"For a moment I froze. I didn't know these people.... What I did know is that selling and buying apparently stolen goods is wrong. I had to speak.... 'That's deep,' he said. 'That's really deep!'"**



CNS illustration by Robert F. McGovern

"Not if I call myself a Christian," I replied as I put my wash into the dryer, heart racing.

"I heard that!" he said, amused at my boldness and not knowing what to make of me.

"You sound just like my mother," he said. "You can't pay her to buy or receive anything stolen. She says you'll go straight to hell."

■■■

I looked at him intently. I saw that while he admired his mother's beliefs, the threat of "hell" as he understood it held no fear for him. I struggled for words.

"Have you ever been deeply in love, but rejected by the person you loved?" I asked him.

"Yes I have," he responded. "Don't remind me of it."

"But don't you see that that is what hell is — the absence of love, the separation from love?" I contended. "The day will come when you will stand before the Lord and realize how absolutely wonderful he is. You'll never want to leave his presence and the love he radiates. Being separated from him — now that is pure hell."

"That's deep," he said. "That's really deep!"

We talked a little more about personal gain at the expense of others — in this case the merchant who was robbed of his shipment of lotion. Then I returned home to a familiar, less challenging routine.

Most days my faith connects with my life in less dramatic ways than it did that evening in the laundromat.

Facing familiar, less challenging routines is generally where faith comes into play in daily life, according to Francis X. Doyle, associate general secretary of the U.S. Catholic Conference.

In a recent interview he recalled the gist of the homily he had heard at noon Mass that day. "The homilist said most of us follow the Gospel in simple things, and most of us will not be involved in performing great feats for the Lord," he recalled.

Married for 33 years and the father of four grown children, Doyle sees innumerable opportunities where faith can connect with things we do routinely each day.

"I think the simplest thing to do, and yet the most profound, is to seek Jesus in every person with whom we come into contact and also to bring Jesus to every person we meet each day, and not just wait to extend oneself," he said.

This is done in simple ways "like a 'Good morning' and a 'How are you?' spoken in a meaningful way," he explained. "Look each person in the eye. Wait for a response.

"Sit with people in the cafeteria. Be present for them and be open to them. You 'can' change the world," he stressed, "by changing the world in which you find yourself."

Doyle added, "If I did all the things I said I believed, I'd be a better Christian. I tend to do the things that are easy and avoid those that are hard," like taking the initiative to meet someone who always seems to be alone — the sort of initiative that is hard because it may invite rejection.

■■■

Doyle's advice for those who aspire to connect faith to daily life more conscientiously is to seek support from others.

"Don't go it alone," he said. "My wife Carole and I try to do things that will enable us to do the things we ought to be doing by memberships in various movements that foster, for example, married spirituality. These movements and the people involved help us tremendously."

Like the Doyles, many Christians are finding that the right kind of support from others is invaluable. In support groups our own daily-life problems, which seem insurmountable, are brought down to earth. We discover that others experience situations similar to ours.

And hearing how faith works in others' lives often casts a light on new ways to approach our own predicaments and struggles. For example, we may unwittingly be blocking God's will in our daily existence through the stubbornness of our own wills. In praying that "God's will be done" what we really mean is, "My will be done."

In support groups with other compassionate people, we can begin to see that and to change it.

(Ms. Greene is the associate editor o Faith Alive!)

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FAITH IN THE MARKETPLACE

What occasion do you recall when faith and your daily life obviously connected in a way that made a difference?

"When I began recovery from an addiction. People don't recover from addictions if they don't have faith." — Name Withheld, Naperville, Ill.

"One time my son ran away. I didn't know where he was. As horrible as it was, I realized that God is with me always, so he must be watching over him always. That night I got a call from him." — Pat Reidy, N. Little Rock, Ark.

"Our parish was asked to sponsor a refugee family from Vietnam. The parish council was questioning whether we should take it on. I spoke in favor.... The family came and we set them up in a house and helped them with education and to find employment.... They've worked their hearts out. They've been an inspiration to us." — Wayne Kelly, Munhall, Pa.

"Some time ago we moved back to live with my husband's father. He needed the help, and we felt it was the right thing to do. There is a lot to be said for companionship and being there for someone when they are getting older. It's also good for my children. It will help them to be more compassionate toward older people." — Tony McNulty, Elizabethtown, Ind.

An upcoming edition asks: What are two steps a person might take to reawaken hope at a time when circumstances create a mood of hopelessness? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

When gifts at the altar become shams

By Father John J. Castelot
Catholic News Service

There is always a temptation to separate religion from life. But religion ceases to be religion if that temptation wins out.

True religion is, almost by definition, a way of life. The religion of the first Christians was called "the Way" (Acts 9:2). It was not abstract; it was a practical mode of conduct.

St. Paul insisted that we are saved by faith and not by "works." But for him faith was not merely the mind's assent to a system of truths. It was the acceptance of God's offer of salvation.

That acceptance involved the whole person in a commitment to carrying out God's will. This commitment would affect a person's entire activity.

Faith and life were inseparable. That's why Paul wrote of "faith working through love" (Galatians 5:6).

All of Paul's letters follow the same pattern: an instruction on points of doctrine followed by applications of that doctrine to daily conduct, to interpersonal relationships.

With typical bluntness, James put it in these words: "So also faith of itself, if it does not have works, is dead" (James 2:17).

Both Paul and James were only expressing what Jesus himself preached and lived consistently. To people who acted as if religion and life were two different realities, Jesus said: "Not everyone who says to me, 'Lord. Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Matthew 7:21).

"Offering sacrifice at the altar is good and praiseworthy, but if it is divorced from daily life itself ... it is a sham."

Jesus tells us clearly: "If anyone wants to come after me, he must take up his cross 'daily' and follow me" (Luke 9:23).

Jesus obviously didn't expect all his disciples literally to be crucified. His own crucifixion was the final expression of a life-long cross — the cross of unselfish love which reached out to embrace everyone, good and bad, friend and enemy. There was no separation of faith from life in Jesus' case.

One of the most striking statements of the interrelationship of faith and life is found in the Sermon on the Mount: "Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift" (Matthew 5:23-24).

Offering sacrifice at the altar is good and praiseworthy, but if it is divorced from daily life itself, for example from healthy interpersonal relationships, it is a sham.

That Jesus' disciples took all this teaching to heart and lived accordingly is clear from history. If they had not, they would have been written off as hypocrites, and Christianity would have died in its infancy.

"So by their fruits will you know them" (Matthew 7:20).

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

Sometimes what is needed at a difficult moment is a quick, clear decision — by you.

But there also are occasions when you know you should step back and think before making a decision. Naturally, this is difficult when someone — like a teenager — is pressing you for instant action on a novel request.

Then there are times you feel confident that someone else should make his own decision and that it will hinder his development if you make the decision for him.

So how do you decide what kind of decision making the present moment calls for?

Decisions! They're part of everyone's daily life. And it makes sense to say that if faith relates to daily life, it relates to the decisions we should — or should not — make.

But who said daily life would be easy?!

What else figures into daily life?

Success and failure figure into most people's lives. And the attempt to cope well with success or failure provides a point of entry for faith in daily life.

Anger, worry, uncertainty, fear; establishing priorities, coordinating schedules; starting and concluding projects: All these are the stuff of daily life. Doesn't that make them the concern of faith?

David Gibson
Editor, Faith Alive!

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The fabric of daily life

By Leif Kehrwald
Catholic News Service

Many threads combine to create the fabric of a person's daily life. Some threads blend into the fabric so well we seldom notice them. But some threads stand out, bearing the weight of crisis or struggle.

Most folks cope with at least one struggle or crisis as they negotiate daily life — a chronic illness, an addiction in the family, personal disappointments.

What difference does faith make in these struggles? How is the thread of faith woven into the fabric of day-in and day-out existence?

"I've certainly become aware of my mortality," says John McGill after two near-death experiences.

When McGill woke up from surgery, the priest was standing there ready to give him the last rites.

This was McGill's second surgery following a perforated bowel and bladder. He was 46, just beginning his "second career," as an attorney.

"I was in a world of hurt," McGill recalls, "but as the priest anointed my hands I found the sacrament very consoling." That was 1980.

Later McGill had a major heart attack. Today his life has changed. His near-death experiences have provided "a grounding in daily life.

"I live each day for what it is. The regular worries of life don't get to me like they used to, so I find it easier to be with God," he explains.

"Unresolved issues and pressing needs weave in and out of the fabric of each person's life. When faith is interwoven with these threads...life begins to be lived from a new vantage point."

Clare's experience is harder to pinpoint, but its effects are just as real. Her story has to do with family roots.

Clare never knew the details of her birth. Her mother and grandfather raised her Catholic. But her father never was mentioned.

Eventually Clare married, moved away and worked at raising her own four children. As she approached middle-age, however, her identity questions grew more insistent, wrinkling the smooth fabric of her existence.

So Clare took a trip to visit her mother and ask the truth, "Who is my father? Where did I come from?"

But Clare's mother, apparently filled with shame, refused to awaken old memories. Clare went home with unanswered questions.

In the following years Clare kept busy with her children. Then Clare's mother grew gravely ill. And Clare again inquired about her origins.

But even unto death her mother guarded her secret. Clare figured her mother was attempting to shelter her from some pain, yet the pain of not knowing her roots was worse.

After her mother's death Clare became depressed and could barely function. Her self-esteem flickered.

So Clare started seeing a counselor. In their conversations Clare began to recognize that, whatever the story of her origins, she is a valuable, worthwhile person. Her life could be mended by a stronger sense of self.

Interestingly, her childhood history as a Catholic helped to strengthen her self-esteem. Though religion had not played much of a role in her adult life, she once had been rooted in faith. To her delight, those roots were not lost.

What seemed mysterious and awesome as a child now became a source of comfort and renewal. Clare's renewed faith and participation in her parish nourished her strong hunger to belong — to have roots, and a history, and an identity.

Unresolved issues and pressing needs weave in and out of the fabric of each person's life. When faith is interwoven with these threads, the result is fascinating:

The pattern of existence changes. Life begins to be lived from a new vantage point.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

FURTHER NOURISHMENT

Fear can pose an obstacle for faith: the fear that I am inadequate to talk with children about faith or too inexperienced to serve others' needs; the fear I will be rejected if I ask for or offer support; the fear that faith will change me in ways others might not welcome. One story in Mary McEntee McGill's book, "Stories to Invite Faith-Sharing," (Resource Publications Inc., 160 E. Virginia St., No. 290, San Jose, CA 95112-5876. 1992. Paperback, $8.95.) is titled "It's Normal to Be Afraid, But Don't Let That Scare You!"

FAITH
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People In The News

New WCC Head Says He Wants To Strengthen Christian Unity

VATICAN CITY (CNS) — The Rev. Konrad Raiser, newly elected general secretary of the World Council of Churches, said he hopes to strengthen the movement toward Christian unity. Raiser, a Lutheran, told Vatican Radio Aug. 25 that ecumenism is the motivating force behind the world council, and he will work so that "it can acquire a new shining strength." Raiser was elected Aug. 24 at WCC headquarters in Geneva to replace the Rev. Emilio Castro, whose term expires at the end of this year. Castro, a Methodist from Uruguay, has held office since 1984.

Scottish Priest, Seminarian Sentenced For Rare Book, Coin Theft

GLASGOW, Scotland (CNS) — A priest and a seminarian have been sentenced to 18 months in jail for stealing rare religious books and valuable coin collections from a Glasgow seminary. In what was described as one of the most bizarre cases to appear before the Glasgow High Court, the judge, Lord Allanbridge, told Father Francis O'Donnell and seminarian Charles Macaulay that "you were both in a position of some trust (and) the books you stole were irreplaceable and in some respects priceless." The pilfered volumes included the "Flemish Book of Hours," dating from 1429, which was said to be worth nearly $200,000, a missal dating from 1570, and a book on meditations dated 1632. The coins were from a collection commemorating the independence of the Vatican state.

Priest Finds Prayer Against Storms On Appropriate Page — 911

PALM BEACH, Fla. (CNS) — At the end of Mass at Ignatius Loyola Cathedral in Palm Beach Aug. 23, Father James Malvey told the congregation that he had searched long and hard through the lectionary to find an appropriate closing prayer, given the impending arrival of Hurricane Andrew in south Florida. He said he had found it at last — a prayer "To Avert Storms." And, he told the congregation, it was on a most appropriate page: Page 911, which is the uniform number to dial for emergency assistance throughout most of the country.

Administrator Named To Help Bishop Gaughan

GARY, Ind. (CNS) — Detroit Auxiliary Bishop Dale J. Melczek was named apostolic administrator of the Gary Diocese Aug. 21. Bishop Norbert F. Gaughan, 71, remains residential bishop of the diocese but is no longer able to handle the administrative responsibilities for health reasons. A bishop since 1975 and bishop of Gary since 1984, he suffered a serious stroke last February. Bishop Melczek, 53, has been a priest since 1964 and auxiliary bishop of Detroit since 1982. Over the past 20 years he has held a variety of archdiocesan posts under three successive Detroit archbishops.

Malignant Brain Tumor Partially Removed From Beaumont Bishop

BEAUMONT, Texas (CNS) — The surgeon for Beaumont Bishop Bernard J. Ganter, who underwent surgery for a brain tumor, said Aug. 25 that the bishop's condition was "still guarded, but stable." A malignant brain tumor the size of a tennis ball was partially removed from the bishop during several hours of surgery Aug. 21. It could not be completely removed because it was too deep into the brain tissue. In a statement released by Msgr. Sidney J. Marceaux, vicar general for administrative affairs, Dr. Mark J. Kubala, the surgeon, said, "Hopefully we will see some improvement in the next few days."

National Coalition Launches New Campaign To Promote Vocations

CHICAGO (CNS) — A national campaign to increase vocations will target grade school children by using colorful posters and other materials designed to appeal to youth. "We have to raise the level of consciousness about vocations. The whole issue has dropped through the cracks," said Bishop Elden F. Curtiss of Helena, Mont., during an Aug. 24 press conference in Chicago to launch the campaign. The plan is to distribute to Catholic schools, beginning this school year, materials that depict church ministers in a positive, upbeat fashion interacting with others. Next year a 68-page assignment calendar for use by students will be available.

Church Urges Europe To Fix Injustices Against Gypsies

VATICAN CITY (CNS) — Europe must seek forgiveness for its discrimination against Gypsies and remedy the injustices committed against them, said a papal message. "The church gives Gypsies a choice place in its maternal heart," said the Aug. 22 message to 500 French Gypsies on a pilgrimage to Rome.

The message was written on behalf of Pope John Paul II by Archbishop Giovanni Battista Re, the Vatican's deputy secretary of state.

USCC Names New Adviser For Health, Welfare Issues

WASHINGTON (CNS) — Patricia A. King has been named public policy adviser on health and welfare issues for the U.S. Catholic Conference, public policy arm of the U.S. bishops. She succeeds Jesuit Father Alfred Kammer in the post. Father Kammer resigned in May. King, a native of Saratoga Springs, N.Y., is a graduate of St. Mary's College in Notre Dame, Ind., Yale Divinity School and Harvard Law School.

Visitors From Rome...

THE CATHOLIC C
DIOCESE OF CHARLOT

The Handmaids of the Sacred Heart of Jesus sisters in the Diocese of Charlotte were visited recently by (l-r) their provincial superior, Sister Dorothy Beck, from the motherhouse in Haverford, Pa., and Sister Rosario Lleó, superior general, and Sister Amalia Velez, general counselor, both from Rome. Sisters Rosario and Amalia came to the United States for summer renewal in Haverford. They are visiting Handmaids houses in the United States and Ecuador. Photo by CAROL HAZARD

This newspaper is printed on recycled newsprint and is recyclable.

Scripture

Readings For The Week Of September 6 - September 12

Sunday: Wisdom 9:13-18: Philemon 9-10, 12-17; Luke 14:25-33.

Monday: 1 Corinthians 5:1-8; Luke 6:6-11.

Tuesday: Micah 5:1-4; Matthew 1:1-16, 18-23.

Wednesday: 1 Corinthians 7:25-31; Luke 6:20-26.

Thursday: 1 Corinthians 8:1-7, 11-13; Luke 6:27-38.

Friday: 1 Corinthians 9:16-19, 22-27: Luke 6:39-42.

Saturday: 1 Corinthians 10:14-22: Luke 6:43-49.

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Pastoral Statement On Capital Punishment

On May 13, 1981, a stunned world heard the news that a lone gunman had made an attempt on the pope's life. The Holy Father, John Paul II, a man beloved and respected by all people, the shepherd of the Church, and the representative on earth of the Prince of Peace, had become a victim of planned violence and obscure political forces. It was hard to believe that this man, so dedicated to peace, so devoted to the well-being of all men and women, could be savagely attacked and marked for death.

But the righteous indignation of the world, the cries for retribution and vengeance were quickly put into context by this most peaceful of men. As soon as his recovered health would permit, Pope John Paul went to the Ribibbia Prison to meet the man who had desired to end his life. Afterward the Holy Father said:

"I spoke to him as a brother whom I have pardoned, and who has my complete trust ... The Lord gave us the grace to meet as men and brothers, because all the events of our lives must confirm that God is our Father and all of us are His children in Jesus Christ, and thus we are all brothers."

In forgiveness and reconciliation, Pope John Paul brought to life that charge laid on his predecessor, Peter, who came to Jesus and asked:

"Lord, if my brother sins against me, how often must I forgive him? As many as seven times?"

Jesus answered, "I say to you, not seven times but seventy-seven times." (Matt. 18:21-22)

The famous photograph of the encounter between Ali Agca and Pope John Paul, seen by millions on the cover of *Time,* is a searing momento of the power of mercy, and the nobility of forgiving. It is a 20th century portrait of perhaps the most profound and difficult of Christ's teachings put into action — the necessity of forgiving our enemies, of loving those who hate, of returning good for the evil done to us, and of doing these things, not on isolated occasion, but consistently, throughout our lives. "Not seven time, but seventy seven times."

In the early fall of 1989, Cardinal Joseph Berndin, representing the bishops of the United States, spoke before the Judiciary Committee of the United States Senate.

"The Catholic bishops of the United States are deeply committed to defending the sanctity of human life ... We believe human life is so precious that the state should not take the life of any person, even one who has taken another life. Society must send a message that we can break the cycle of violence, that we need not take life for life."

This is no new revelation, but part of the visible and definite law of our faith. Jesus says, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, offer no resistance to one who is evil ... You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for He makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. (Mt. 5: 38-39, 43-45)

Do we hear the challenge of these words? Do we understand and accept that they are not a request, but a commandment? Do they enter into our own reasonings and affect the judgements we make about preventing crime and punishing criminals? Are they echoed in our conversations with others? We say, "Lord, Lord, I hear your words, and I will try to follow them."

And yet, we so often persist in offering the old arguments, the old codes of returning evil for evil, violence for violence, death for death. We compromise the teaching of Jesus Christ with our protestations about retribution and deterrence. We forget that He brought the ancient law to completion and fulfillment in His new Law of Love. We are beguiled by the persistent vagaries of human justice. We say, "This person deserves death for what he did. But this other person does not deserve death."

Do we truly think that we possess the wisdom necessary to look deep into the heart of any criminal and really know what is there? Do we truly believe that the jury system, fair and equitable as it may be, can always operate without error, can always view the criminal free from prejudice or emotional bias? Do we know with certitude that our deliberations over justice are free from taint or tampering? In the face of such uncertainty, can we accept the responsibility for taking anyone's life, even the life of willful and sane murderers?

It would seem more in keeping with the faith we profess to come down on the side of mercy. It would seem, if Christ truly acts in us, that our efforts to redress wrongs and to punish offenders, to repair injury and to assuage the harm done to victims — our efforts must never ignore that the person who is judged and condemned remains a human person, and our neighbor. It would seem more fitting for Christians to isolate those who are unreformable, under humane and dignified condition, and leave the determination of life and death in the hands of God, who gives life in the first place. It would seem that Jesus Christ Himself has told us to give the sinner another chance, and another and another. Seventy-seven times.

With humble faith in the teaching of Jesus Christ, we bishops of the Province of Atlanta affirm once again, and propose to the Catholics of our dioceses that, "In the conditions of contemporary American society, the legitimate purposes of punishment do not justify the imposition of the death penalty."

We fully realize how difficult is for many to hear our appeal, but we are compelled to make it nonetheless. Our belief that the imposition of death as punishment for crime is unacceptable, is also an invitation for all people to reconsider their own beliefs about crime and punishment.

Do our hearts identify justice with retaliation and vengeance? Can there be justice without forgiveness and mercy? As bishops responsible for the well being of the Catholic Church in the states of Georgia, South Carolina and North Carolina, we encourage all our fellow citizens to examine these questions in light of the saving words of Jesus Christ:

"Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven ... for the measure with which you measure will in return be measured out to you." (Luke 6:37-38)

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Letter From The Bishops To The People Of The Province

Dear Brothers and Sisters in the Lord Jesus,

"Do not think that I have come to abolish the law of the prophets. I have come not to abolish but to fulfill." (Matthew 5:17)

In these words, spoken on the Mount of the Beatitudes, Jesus both confirmed the enduring value of the law that had come from Moses, and clearly implied that this ancient law was not yet perfect or complete. It was for Him, as the new Moses sent by the Father, to complete it! This becomes clear in the way He prefaced each of six questions of the law that the Gospel records: "You have heard that it was said to your ancestors ... But I say to you:" (Matthews 5: 21,22).

During the past year, we, your bishops of the Catholic Church in the Province of Atlanta (the states of Georgia, South Carolina and North Carolina), have grappled with our responsibility to what these words of the Lord mean in our time, especially as they relate to a polarizing social question. Can we Catholics endorse the death penalty as the right and proper punishment for heinous crimes in our society? We have prayed; we have studies; we have tried to be especially attentive to the conditions of our time. And we have listened:

"You have heard that it was said to your ancestors, 'You shall not kill; and whoever kills will be liable to judgment.' But I say to you, whoever is angry with his brother will be liable to judgement; and whoever says to his brother, 'Raqa,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna." (Matthew 5: 21-22)

We have come to conclude — in solidarity with our Conference of Bishops, and with many other men and women of good will — that the respect with which we are bound to revere every human life as God's creation calls us to stand against the death penalty as a right and proper punishment for crime.

As your brothers, who bear a heavy responsibility to the Lord and to you for the well being of our Church, we must bring this conclusion to your attention. We are filled with hope and anchored in faith; and we ask you prayerfully and thoughtfully to read what we have written, to ponder the development of our thinking, and to discuss this very important matter with others. We have no doubt that it will prove very difficult for many to grow in a conviction that contradicts and overturns the long standing presumption of "a life for a life."

We need always to listen to the Lord's words and the response of our hearts. It is the Lord who tells us: "Into whatever house you enter, first say 'Peace to this household.'" (Luke 10:5) When He sent His disciples to bring the word and message they had learned from Him into the world, Jesus told them to greet everyone on the way with words of peace. Only with time would they realize how profound the meaning of their simple and direct greeting. The Apostle Paul captured it when he wrote of the Lord Jesus: "For He is our peace, He who made both one and broke down the dividing wall of enmity." (Ephesians 2:14)

When we gather on Sunday to hear the word of the Lord and to offer the Eucharistic Sacrifice, we have grown used to accepting words of peace and, in turn, offering them to those who gather with us. This greeting of ours becomes a sign that each one makes his or her own, the marrow of the words spoken in the second Eucharistic Prayer for Reconciliation: "Father, make your Church throughout the world a sign of unity and an instrument of your peace!"

Yet, capital punishment for heinous crimes in our society is an issue that often undermines calm discussion, and eludes shared ethical judgement. If Christ is our Peace, may we call ourselves Christian without efforts to unmask, and to change that which, so often in the name of justice, betrays justice and snares people in the trap of violence?

May the Holy Spirit enlighten and strengthen us all — the Church — to speak and to act with a single and powerful prophetic voice in praise of God, and for the sake of peace, in reverent regard for every human life.

Most Rev. James P. Lyke, OFM, PhD
Metropolitan of the Provice
Archbishop of Atlanta

Most Rev. Raymond W. Lessard
Bishop of Savannah

Most Rev. F. Joseph Gossman
Bishop of Raleigh

Most Rev. John F. Donoghue
Bishop of Charlotte

Most Rev. David B. Thomson
Bishop of Charleston

Comunidad Hispana
Comuniquémonos

La Virgen de la Caridad del Cobre, patrona de Cuba, en su hermita de Miami. Foto por P. SILL RUEDA

El Papa Pide A La Virgen De La Caridad Que Vele Por Cuba

CASTEL GANDOLFO (CNS) — El papa Juan Pablo II pidió a la Virgen María que velara sobre "los gozos y sufrimientos" de los Cubanos, mientras que la Iglesia se prepara para celebrar el quingentéssimo aniversario de la Evangelización de las Américas.

Cuba fué "una de las primeras islas del Caribe en que se plantó la cruz de Cristo" dijo el Papa eel 9 de agosto durante su charla del angelus a mediodía, en la residencia papal de verano en Castel Gandolfo.

Cuba, bajo el Presidente Fidel Castro, es una de las pocas naciones que están sometidas aún al bierno comunista y los problemas entre la Iglesia y el estado han evitado que el Papa visite a la isla durante su pontificado de 14 años.

La Virgen María, con el título de Nuestra Señora de la Caridad del Cobre, es la patrona de Cuba. El Papa pidió a la patrona de Cuba, "que acompañe a la América Latina y al mundo entero por el camino hacia una nueva Evangelización".

El Papa dijo que la Cuarta Conferencia General del Episcopado Latino-Americano, que él se propone inagurar el 12 de octubre en Santo Domingo, República Dominicana, se encamina hacia desarrollar "una acción pastoral vigorosa" para enfrentarse a los numerosos retos de la evangelización contemporánea.

El 8 de septiembre celebramos en la Iglesia católica, con gozo y alegría, la fiesta de Nta. Sra. de la Caridad del Cobre,patrona de Cuba. !Salve oh Virgen gloriosa!

Noticias Breves

25 "Cristeros" mejicanos y una religiosa serán beatificados

(El Heraldo Católico) SACRAMENTO, CA.— Todavía resuena en muchos oidos el grito de "Viva Cristo Rey". El 22 de noviembre, en la Basílica de San Pedro en el Vaticano, el Santo Padre Juan Pablo II beatificará a 23 Sacerdotes y a dos laicos martirizados en 1926 durante la época de la persecución religiosa en Méjico. A esa revuelta se le conoce desde entonces como la "cristiada" A los ciudadanos que se rebelaron contra un gobierno injusto que les prohibía la práctica libre de su religión se les llamaba "cristeros" porque en su grito de batalla gritaban "viva Cristo Rey".

La beatificación es el penúltimo paso para llegar a ser declarado "Santo" en la Iglesia Católica. A partir del 22 de noviembre de 1992 los beatos mejicanos, sin dejar de "pertenecer" a los mejicanos "pertenecerán" también a todos los católicos de la Iglesia universal y en sierto sentido a todos los hombres del mundo.Serán hombres universales. Junto con el grupo de mártires también será beatificada por el Papa, la Hermana María de Jesús Sacramentado Venegas, fundadora de la congregación de las Hijas del Sagrado Corazón de Jesús, de la cual fue Superiora General durante 33 años consecutivos. Ella se llamó en el mundo María Natividad Venegas de la Torre y nació en Zapotlanejo, Jalisco, el 8 de septiembre de 1868.

Festival Latinoamericano

Con el fin de unir más a la comunidad hispana de esta zona de Carolina del Norte, la Coalición Latinoamericana esta invitando al II Festival Latinoamericana que tendrá lugar el 19 de Septiembre del presente año en los campos del CPCC, de 10 de la mañana a 6 de la tarde. Para más información llamar al(704) 333-5447.

Un grupo de Esclavas del Sagrado Corazón de Jesús: de izquierda a derecha se encuentran las Hermanas Irene Halahan, Pilar Dalmau, Cecilia Tong y Rita Burley, Gloria Villanueva e Inmaculada Fukasawa miembros del Consejo Generalicio. Foto por CAROL HAZARD

Las Esclavas Del Sagrado Corazón De Jesús Una Visita De La Ciudad Del Papa

Las Esclavas del Sagrado Corazón de Jesús han tenido la gran alegria de poder recibir a la Hermana Rosario Lleó Superiora General y su Consejo en visita a los Estados Unidos y la Republica del Ecuador. Pasaron unos pocos días en Charlotte compartiendo con nosotras y trayendonos noticias de nuestras hermanas dispersas en 22 naciones en America, Europa, Asia y Africa.

Las Esclavas del Sagrado Corazón de Jesús cuentan más de 1700 religiosas. Es una Congregacion Internacional y se ha dado el caso, como aquí en Charlotte, en que las 5 religiosas que componen la comunidad son de 5 paises diferentes.

Su carisma, en palabras de Santa Rafael Maria, su fundadora, es "el Amor a Jesús en la Eucarastia y el interés de su Corazón por la salvación de todos". Aquí en Charlotte las Religiosas Esclavas del Sagrado Corazón de Jesús, fundadas en 1877 en Madrid, se dedican a trabajar con la Comunidad Hispana y la Comunidad Vietnamita. Una de ellas trabaja en el Centro Católico en la Biblioteca y en el periodico Católico *The Catholic News & Herald.*

Cardenal Mahony Califica A Tratado De Libre Comercio De 'Oportunidad Incredible'

LOS ANGELES (CNS) — El Cardenal Roger M. Mahony, de Los Angeles, dijo que el veía al acuerdo de libre comercio entre los Estados Unidos, Mexico y el Canada como una "oportunidad increible".

Pero dicho tratado de comercio debe llevarse a la practica gradualmente, dijo el.

"Creo que todos van a beneficiarse. Si un país no tiene la libre exportacion de bienes, exportara a su gente", como lo hace actualmente Mexico, dijo el Cardenal al Catholic News Service en Los Angeles.

El Presidente Bush anuncio el 12 de Agosto la terminación del acuerdo, que debe ser aprobado por el Congreso de los Estados Unidos. El plan, que es el resultado de 14 meses de negociaciones, eliminará con el tiempo a todos los aranceles entre las tres naciones. También creara el bloque de comercio mayor del mundo.

El Cardenal dijo al Catholic News Service varios días despues de anunciarse el acuerdo que el vislumbraba que el tratado proporcionaría empleos muy necesarios en Mexico. "Eso es mucho mejor que el hacer que la gente huya a este país y trate de ganarse la vida. Ellos preferirían quedarse en su tierra", dijo el.

Debe tenerse cuidado para que el tratado resulte en una elevación del nivel de vida de los mexicanos, dijo el Cardenal. El tratado, agrego él, no beneficiara mucho a los Estados Unidos "si los mexicanos no pueden costear la compra de productos de los Estados Unidos. Solo ayudara si hay una mayor compensacion".

El Cardenal Mahony disipó las preocupaciones de los dirigentes sindicales en el sentido de que el tratado eliminaría a más empleos en los Estados Unidos. "Empresas enormes ya se han ido a la región del Pacifico. Eso ha ocurrido ya".

Father Henry Becker Dies At 79: Served For More Than 38 Years

ASHEVILLE — Father Henry J. Becker, 79, died Aug. 28 at Hillhaven Convalescent Center in Asheville.

Mass of Christian burial was celbrated on Sept. 1 at St. Lawrence Church n Asheville, with Bishop John F. Donoghue presiding.

Father Becker was buried in Lewis Memorial Park in Asheville.

He served the Dioceses of Raleigh nd Charlotte in parishes and hospitals cross North Carolina during more than 8 years as a priest in the state.

Father Becker was born Dec. 10, 912, in Evergreen, Minn., and lived in arious towns in Minnesota and North Dakota as a boy and young man. After World War II, he decided to become a riest and began his studies in 1945 at t. Ambrose College Seminary in Davnport, Iowa. He completed his studies t St. Mary's Seminary in Baltimore nd the late Bishop Vincent S. Waters of he Diocese of Raleigh ordained him on May 27, 1954, at St. Lawrence Church n Asheville, a parish to which he was to eturn several times during his career.

His first assignment was at Our Lady of Guadelupe in Newton Grove. Over the next few years, he also served s an assistant at St. Patrick in Charlotte, nmaculate Conception in Durham, and t. Mary in Goldsboro and as adminisrator of St. Charles in Ahoskie. During hat period, he also spent several summers with the Missionary Trailer Chapls which served Catholics in rural areas f the state where there were no churches.

In September 1961, he became pasor of Sacred Heart Parish in Brevard nd from February 1963 to June 1965, e was pastor of St. Margaret Mary in wannanoa.

Father Becker became administraor of Sacred Heart in Dunn in June 1965 nd pastor of St. Paul's in Henderson in March 1967. In August 1969, he became pastor of Holy Angels in Mount Airy and was serving there when the ew Diocese of Charlotte was established in January 1972.

He was in residence at St. Lawrence from March 1976, until April 1977, when he became administrator of St. Peter in Charlotte, the oldest parish in the diocese. In July 1978, he became pastor of St. Lucien in Spruce Pine.

From September 1980, until April 1983, he was in residence at St. Patrick's Cathedral and St. Vincent de Paul Church in Charlotte while serving as chaplain at Charlotte Memorial Hospital.

In April 1983, he returned to St. Lawrence as temporary administrator and remained in residence there from July 1983, until June 1985, while serving as chaplain at Memorial Mission Hospital. Following a year of temporary duty at St. Francis of Assisi in Franklin, he returned to St. Lawrence and his chaplain duties at Memorial Mission Hospital in July 1986. Father Becker retired July 1, 1989.

He is survived by his sister, Agnes A. Becker, and two brothers, Andrew and John Becker, all of Minneapolis.

FATHER HENRY BECKER

Kyllikki Collings works alongside Mother Teresa's sisters and a priest as she and her husband distribute aid to poverty-stricken residents of Albania.

Collings (From Page 3)

medication) from a group of Greensboro doctors, handmade rosaries from several parishes, toys from independent donors and multi-vitamins from Cibageigy, which has a plant in Greensboro.

They rented a truck, bought food and picked up blankets, sheets, powdered milk and baby formula from Benedictine sisters living near Munich.

Everything looked good until they ran into a hitch with the Italian embassy. The Collings would need special transit papers to transport goods through Italy and take the goods out of the country, they were told. The paperwork would take three months. Unable to wait that long, the Collings ventured forth, again on a prayer.

They prayed the Italian police would be too busy sending back Albanian refugees to notice them.

For two days, the Collings waited at the harbor in the van. In the midst of confusion, they drove unnoticed onto the ferry. Mother Teresa's sisters met them on the other side; one climbed atop the rosaries in the back, the other squeezed into the cab. Together, they talked their way through a series of police blocks.

The high point of the trip was meeting Mother Teresa, who was visiting in Albania, and "shaking hands with a living saint," said Kylliki Collings. "She treats you like she has known you forever."

Back about a week, the Collings are planning their next trip to Albania in November.

"They need more medicine and shoes to make it through the winter," says Kyllikki Collings. The image of people clamoring at the convent gates is fresh in her mind. So, too, is the visible pain of an Albanian man, who was imprisoned for seven years in the country's worst penitiary for saying he wanted to buy a turkey for Christmas.

Christmas was the incriminating word in a country that was reputed to be be the most repressive of all communist regimes, in which Christianity was forbidden and any reference to God ample cause for incarceration. At least in Romania, the underground Church had survived.

Churches, homes, factories, machinery were destroyed in Albania under one of the world's cruelest dictators. Everything, that is, except, the communist headquarters.

The people were stripped of initiative and hope. Until the borders opened in 1990, even their spirit seemed dead.

Yet, during the Collings' first trip to Albania this past June, they saw 16 children baptized one day, 35 another. Mother Teresa's sisters have 10 Albanian applicants, the Dominicans have four. Boys want to become priests.

It's like the early Church, when people heard the Gospel for the first time, the Collings said. The children love hearing stories about Jesus.

Here is a people hungry spiritually as well as physically. Here is an opportunity to make a difference.

"We can't help everybody, but we can help somebody," said Collings. "We give them a sign that they matter, that they are not forgotten and that God loves them."

"The children who have never had anything; that's what motivates me," said Kyllikki Collings.

The wind under their wings is the scripture that says "What you do for the least my brothers, you do for me."

To make a donation to Share God's Love, write to Richard and Kyllikki Collings, Route 8, Box 585, Thomasville NC 27360.

DESCUBRE La Fe

40. ¿Qué Es El Pecado?

Pecado es el rechazo del amor de Dios y de nuestro prójimo. Adán cometió el pecado original. El pecado de Adán afectó a toda la raza humana. Como resultado de este pecado original los seres humanos nacemos privados de la gracia santificante, sujetos a la muerte, al sufrimiento, a la ignorancia y a la inclinación al pecado.

El pecado es rechazar a Dios y volvrnos egoistamente hacia nosotros mismos, escogiendo nuestro camino en vez del de Dios.Lo que Dios ha declarado pecaminoso, es pecaminoso aunque sea legal en la ley civil o aunque consienta la otra parte, comon en el adulterio.

Algunos pecados son más graves que otros. El pecado mortal es un rechazo deliberado de la ley de Dios con pleno conocimiento. El pecado reemplaza a Dios, los saca del centro de nuestra vida con nuestro placer egoista. Es tan serio, que amenaza nuestra salvación eterna. El que muere en pecado mortal se condena a si mismo al infierno por toda la eternidad. El que está en pecado mortal no puede compartir la vida divina y se separa de la Iglesia.

Aún los pecados menos serios, llamados veniales, hieren nuestra vida y desarroyo espiritual. Ellos también ofenden a Dios. Debilitan nuestra capacidad de conocer la verdad y seguir a Dios. Nos separan o nos hacen apáticos a los demás, fallando en el amor que debíamos tenerles. Todo pecado es personal y social.

A veces tenemos miedo de enfrentar nuestros peecados. Jesús nos asegura que perdona a los pecadores completamente. Él nos dejó en la Iglesia el Sacramento de la Penitencia o Reconciliación, de manera que podamos obtener su perdón, recibir de nuevo su gracia y renovar nuestra vida.

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Diocesan News Briefs

Latin American Festival

CHARLOTTE—The Latin American Coalition presents *Fiesta Latina '92* at Central Piedmont Community College Saturday, Sept. 19 from 10:30 a.m.-6 p.m. The festival will feature arts and cultural exhibits, crafts, Spanish cuisine, community services information, and professional and business information. Music will be provided by Combo Latino. For more information, call the Latin American Coalition at (704) 333-5447.

Overeaters Anonymous

CONCORD — An Overeaters Anonymous group is meeting at St. James Wednesdays from 10:30 a.m.-11:30 a.m. For more information, call Libby Cleveland at (704) 786-9020.

Mentors For Mecklenburg Ministries

CHARLOTTE — Mecklenburg Ministries and A Child's Place are introducing a pilot program for families who would like to be mentors for a six-month period for the formerly homeless, providing role modeling and community networking. For more information, call Dearsley Vernon at (704) 332-7835.

CRISM Picnic

CHARLOTTE—All parishioners, age 50 plus, in the Charlotte Vicariate are invited to a picnic at Park Road Park, shelter #1, Friday, Sept. 18 from 11 a.m.-2 p.m. Hot dogs, hamburgers and drinks will be served. Activities includes games and a sing-a-long. Cost is $3 per person. For more information, call the CRISM office at (704) 331-1720.

Schedule Changes

SWANNANOA—The date for St. Margaret Mary's soup and sandwich dinner, originally scheduled for Sept. 6, has been changed to Sept. 13. The parish anniversary casserole dinner, originally scheduled for Oct. 18, has been changed to Oct. 25.

Devotion Pilgrimage

BELMONT — The First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey College is Saturday, Sept. 5. The rosary will be at 9:30 a.m., confession at 10:45 a.m. and Mass at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Upcoming Diocesan Events

Sept. 5 Hispanic General Assembly
Holy Family, Clemmons
9:00 am - 6:00 pm
Sister Pilar Dalmau, ACJ
(704) 335-1281

Sept. 12 Parish Flea Market
St. Margaret Mary
8:00 am to 4:00 pm
Mary Rodier (704) 298-7412

Sept. 13 Soup & Sandwich Dinner
St. Margaret Mary, Swannanoa
Following 1:00 pm Mass
Pat Barry (704) 686-3853

Sept. 13 Outdoor Mass And
Parish Picnic
Our Lady of Lourdes, Monroe
Picnic Follows 11:00 am Mass
Newton Wesley - (704) 289-9561
Amelia Tade (704) 283-6315

Sept. 13 Parish Picnic
St. Aloysius
Hilton Park, Hickory 1:00 - 6:00 pm
(704) 327-2341

Divorced, Widowed & Separated

ASHEVILLE — A divorced, widowed and separated support group meets the first and third Friday of every month at 7:30 p.m. at St. Eugene in the Msgr. Brown Room.

Trip To China

WINSTON-SALEM—A Winston-Salem group is leaving Greensboro Oct. 19 for a 17-day trip to China. The tour will explore the early beginnings of Christianity and Catholicism in China. The price is $2,998, and includes all transportation, hotels and meals. For more information, call Lou Stouse, tour host, at (919) 723-9823.

G.O.A.L.S.

CHARLOTTE — A residential community for recovering people who seek a quality, sober life based on the 12-step Alcoholics Anonymous program, is in desperate need of beds, dressers, tables, chairs, sofas, dishes, pots and pans, lamps and sheets. To make a donation, call Peggy McDonnell at (704) 366-9060.

Columbus Celebration

GREENSBORO — Piedmont Council #939 of the Knights of Columbus is hosting Festivities, a celebration of the quincentennial anniversary of Christopher Columbus' discovery of America Oct. 24 at the Airport Marriott. Cost is $25 a person. For more information, call Rocky Riccio at (919) 852-7381.

September Festival

DENVER — Holy Spirit Church is sponsoring the Second Annual September-Fest Saturday, Sept. 12, rain or shine on the church grounds from 8 a.m.-4:30 p.m. There will be hot air balloon rides, a variety of food, games and crafts, live entertainment, miniature golf, bingo and pony rides. For NASCAR fans, Luck's Racing Team and Frank Bird & Associate Racing Unlimited are returning.

The day will start with a 5K run/walk. All age groups are welcome. Free T-shirts will be given to the first 50 registrants. For more information, call Carole or George Batten at (704) 483-9440.

Booths are still available for $30. For booth and general information, call Pat Lisi at (704) 896-7735.

Master's Degree

CHARLOTTE—An informational meeting to find out more about earning a master's degree or certificate in ministry or religious education is Sunday, Sept. 13 at 3 p.m. For directions and more information, call Joanna Case at (704) 362-0013.

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Teens In Grief

WINSTON-SALEM—Hospice of Winston-Salen is sponsoring a weekend retreat for teens in grief Sept. 11-13. The retreat is for youth ages 12-17 who have had someone they love die. For more information, call Jack LoCicero at (919) 724-3972.

Birthright

WINSTON-SALEM — Birthright of Winston-Salem is sponsoring a volunteer training program Saturday, Sept. 12 at the Birthright office from 9:30 a.m.-4 p.m. Lunch will be provided. For information, call Cathie Greve at (919) 723-2204.

Singles Beach Trip

Greensboro Single Catholics are planning a beach trip Sept. 11-13. Cost is $30. For more information, call Dan Glackin at (919) 299-5919 or (919) 854-3333.

Masks and Mirrors

Charlotte — Masks and Mirrors, a dramatization of a personal journey from incest victim to courageous survivor and joyous celebrant, is Saturday, Oct. 24 at St. Gabriel Church, 3016 Providence Rd., from 8 p.m.-9:30 p.m. The one-woman show is sponsored by St. Gabriel, The Oratory, St. Peter Catholic Church, Christ Church Episcopal and St. Peter's Episcopal.

Cost is $8 for pre-registration or $10 at the door. To register, send payment to Sharon Mease, St. Gabriel Catholic Church, 3016 Providence Rd., Charlotte, NC 28211. For more information, call St. Gabriel's Faith Development Center at (704) 366-2738.

12-Step Retreat

HOT SPRINGS—The Jesuit House of Prayer is hosting "A 12-Step Weekend," a retreat for AA members, Sept. 11-13. The retreat is open to men and women.

To register or obtain more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call (704) 622-7366.

Charismatic Renewal Conference

HICKORY — The semi-annual Charistmatic conference is Sept. 18-20 at the Catholic Conference Center. The theme is "Wake Up and Strengthen What Remains." Keynote speaker is Charli Osbourne, Catholic lay evangelist fron Florida.

For more information, call Caro Flynt at (704) 331-1709.

Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1992-93 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly, usually on Saturdays, at the Catholic Conference Center in Hickory.

Interested applicants should send by Sept. 18, 1992, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Donoghue to appoint you to serve on the Diocesan School Board.

Send information to:
Diocesan School Board
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207

Retreats For Women

VALE — The Maryvale Sisters ar conducting retreats for women at th motherhouse in Vale. Retreats are Sept 25-27 and Nov. 6-8. To register, cal (704) 276-2626 or write Maryval Motherhouse, RR 1 Box 164, Junebu Rd., Vale, NC 28168.

Prayer Ministry

You can do something special, fre and at whatever time of the week b praying for couples embarking on th lifetime journey of marriage.

Prayers are needed for people participating in Engaged Encounter weekends.

To volunteer, call Geoff or An Hoffman at (704) 598-9653.

Israel Trip

HIGHLANDS — Father Joh Hoover is leading a group to Israel Nov 16-25. Cost is $1,400 and includes air fare, two meals a day, a two-perso room and tour guide. For more information, write to Father John Hoover, Bo 543, Highlands, Nc 28741, or call (704 526-2418.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferabl black and white, also are welcome Please submit news releases and photo at least 10 days before date of publication.*

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World and National Briefs

Alaska Bishop Questions Church Argument Against Women Priests

NEW YORK (CNS) — Bishop Michael H. Kenny of Juneau, Alaska, wrote in a national Catholic magazine that he is dissatisfied with the reasons the Church has given for not ordaining women priests. For that and other reasons, he said, he is leaning "more and more against" issuance of the proposed pastoral of the U.S. bishops on women's concerns. Bishop Kenny expressed his views in the Aug. 22 issue of *America,* a Catholic weekly magazine published by the Jesuits in New York. "I am not at all satisfied with the rationale supporting the position that women are not called to the priesthood," Bishop Kenny said.

Muslim Observers Give Vatican Mixed Review On View Of Islam

NEW YORK (CNS) — Muslim observers give the Vatican mixed reviews on what they interpret as its view of their faith as Islam continues to spread through conversion and migration. Some see "cultural resistance" to non-Western society and religions — particularly in the 1991 encyclical *Redemptoris Missio (The Mission of the Redeemer).* Others say they are concerned about what they see as a Catholic call for proselytizing the followers of Islam. But Muslim participants in a Catholic-Muslim dialogue said they see nothing threatening or hostile to their faith coming from the Vatican.

Casa Romero Closes; Diocese Cites Calm In Central America

BROWNSVILLE, Texas (CNS) — Casa Oscar Romero, a shelter for Central Americans operated for 10 years by the Diocese of Brownsville in the lower Rio Grande Valley, has been closed. Diocesan officials said that since the signing of peace accords in El Salvador between government and rebel forces, as well as an accompanying calm in Nicaragua, there is no longer a need for the shelter. The shelter closing was reported in Texas diocesan newspapers in mid-August. In a March interview with Catholic News Service, Bishop Enrique San Pedro of Brownsville had said the diocese, which borders Mexico, was re-evaluating its efforts to assist migrants and refugees, including Casa Romero.

Church Urged To Work With Abortion-rights Groups On Adoption

HOUSTON (CNS) — The Catholic Church should forge an alliance on "a total adoption program" with groups that favor permitting abortion in order to find "common ground" on the issue, a Catholic member of President Bush's cabinet said in Houston Aug. 20. Retired Adm. James D. Watkins, secretary of energy in the Bush administration, made the comments at a reception sponsored by Catholics for Bush-Quayle during the Republican National Convention. The event had been billed as "salute to Catholic members of the Bush cabinet" but others scheduled to attend — Secretary of the Treasury Nicholas Brady, Environmental Protection Agency Administrator William Reilly and former White House Chief of Staff John Sununu — were no-shows.

Aid Workers Say Arrival Of U.S. Planes Was Late, Ill-Planned

MOGADISHU, Somalia (CNS) — Aid workers in starving Somalia are calling the dispatch of U.S. military cargo planes for a big food airlift late, hasty and ill-planned. "We've got aircraft coming out of our ears, but not enough goodies to put in them," said one U.N. relief worker. "The U.S. came all of a sudden, and it's stretching coordination to the limit." With famine killing hundreds every day, relief workers said the main problems are not lack of air transport but finding enough food to send and making sure it is not looted by armed gangs when it arrives in Somalia.

Cardinal Criticizes Decision On Rules For Teaching Religion

WARSAW, Poland (CNS) — Cardinal Jozef Glemp of Warsaw has criticized a decision to put rules governing teaching religion in local schools to a constitutional test. "What harm is being done by religion, that it should have to go before a tribunal?" Cardinal Glemp asked during an Aug. 23 Mass in Poland. Religion classes had been reintroduced to public schools on a voluntary basis two years ago in Poland under an agreement between Church and Education Ministry officials. Since that time, at least 80 percent of Polish children have chosen to attend the classes. However, in April, Poland's former education minister, Andrzej Stelmachowski, decreed all pupils would have to choose between classes in religion or ethics when the new school year starts in September.

Visiting Belgian Primate Presides Over Russian Celebration

MOSCOW (CNS) — Russian Catholics celebrated the first anniversary of the August 1991 attempted coup with a Mass celebrated by the visiting Belgian primate, Cardinal Godfried Danneels of Malines-Brussels. The Aug. 23 Mass in St. Ludwik's Church also commemorated four young Russians who were killed while defending the Russian parliament building during the coup attempt. St. Ludwik's, next to the KGB's Lubyanka headquarters, is Moscow's only functioning Catholic church. During his homily, Cardinal Danneels praised the perseverance and steadfastness shown by religious believers in the former Soviet Union and called on Catholics to maintain their faith under new conditions.

Church Body Urges Stronger Canadian Peace Effort In Balkans

OTTAWA, Canada (CNS) — The Canadian Council of Churches has called for stronger Canadian efforts to bring peace and respect for human rights in the war-torn former republics of Yugoslavia. In an Aug. 20 letter addressed to Canada's Prime Minister Brian Mulroney, the ecumenical council said that "investigations of violations of international laws and conventions at prisons and other detention camps must also be intensified." Among the signers of the letter was Archbishop Marcel Gervais of Ottawa, president of the Canadian bishops' conference.

Cardinal Sodano Says Spiritual Poverty Needs Evangelization

VATICAN CITY (CNS) — The economic and spiritual poverty in many modern societies requires a new evangelization, said Cardinal Angelo Sodano, Vatican secretary of state. The cardinal, commenting on the 500th anniversary of Catholicism in the Americas, stressed the need to renew evangelization programs. "Great problems" such as "situations of poverty and underdevelopment" still exist after 500 years, he said.

Sarajevo Archbishop Criticizes U.N. Peacekeeping Forces

WARSAW, Poland (CNS) — Archbishop Vinko Puljic of Sarajevo, Bosnia-Herzegovina, has criticized U.N. peacekeeping forces for showing selective concerns for his country's sufferings. During recent interviews in Zagreb, Croatia, the archbishop also accused U.N. officials with serving the interests of Serbian forces. Extracts of his remarks were republished in the Polish daily, *Slowo Powszechne.* "It offends us to hear all the stories, by which they (the United Nations) try to conceal their own avoidance of responsibility for defending the human right to life, as well as the sovereignty of a state which they themselves have recognized," Archbishop Puljic said. "If they don't want to defend this sovereignty, they should never have recognized us in the first place."

Lebanese Patriarch Says Elections Not Free

MILAN, Italy (CNS) — Current Lebanese elections are not free because foreign armies are present in the country, said Lebanese Maronite Patriarch Nasrallah Sfeir. The patriarch expressed opposition to the elections and supported a three-day Christian-led hunger strike to protest the vote for a national parliament. "I want elections that are true, authentic and free," he said, pointing to the presence of Syrian and Israeli troops in the Connecticut-sized Lebanon. He was quoted in an Aug. 22 interview in the Milan-based Catholic newspaper, *Avvenire.*

Haitian Lawmakers Divided On Possible Aristide Return

PORT-AU-PRINCE, Haiti (CNS) — Haitian lawmakers are divided over a solution to the political and economic crisis spawned by the military coup which ousted the country's priest-president Father Jean-Bertrand Aristide. Members of the legislature who supported the coup told an Organization of American States (OAS) mission that Father Aristide should resign and an international trade embargo levelled against the island-state should be lifted. But pro-Aristide politicians want the exiled leader restored to power and an establishment of democracy.

DISCOVER the faith

41. What Is Sin?

Sin is a rejection of loving God and our neighbor. Adam committed the original sin. The sin of Adam affected the whole human race. As a result, human beings come into the world deprived of sanctifying grace, subject to death, suffering, ignorance and an inclination to sin.

Sin is a disastrous turning away from God, a selfish, foolish turning in to ourselves and choosing our way over God's. What God has declared sinful is sinful even if it is legal in civil law or if a partner conswents (e.g. as in adultery).

Some sins are more grave than others. Mortal sin is a deliberate, knowing rejection of God's law. It replaced God as the center of our of our life with our own selfish pleasures. It is so serious that i jeopardizes our eternal salvation. One who dies in a state of mortal sin condemns himself or herself to hell for all eternity. One who is in the state of mortal sin is deprived of sharing the divine life and alienated from the Chuch.

Even less serious sins, called venial sins, hurt our spiritual life and growth. They weaken our ability to know God's truth and follow it. They cause us to draw away from or be apathetic to others and to fail to love as we should. All sin is social as well as personal.

People often fear facing their sins. Jesus assures us that He longs to forgive the sinners and make them whole. He gives the Church the gift of the Sacrament of Penance so that we can receive His forgiveness, have His grace-presence restored or renewed in our life.

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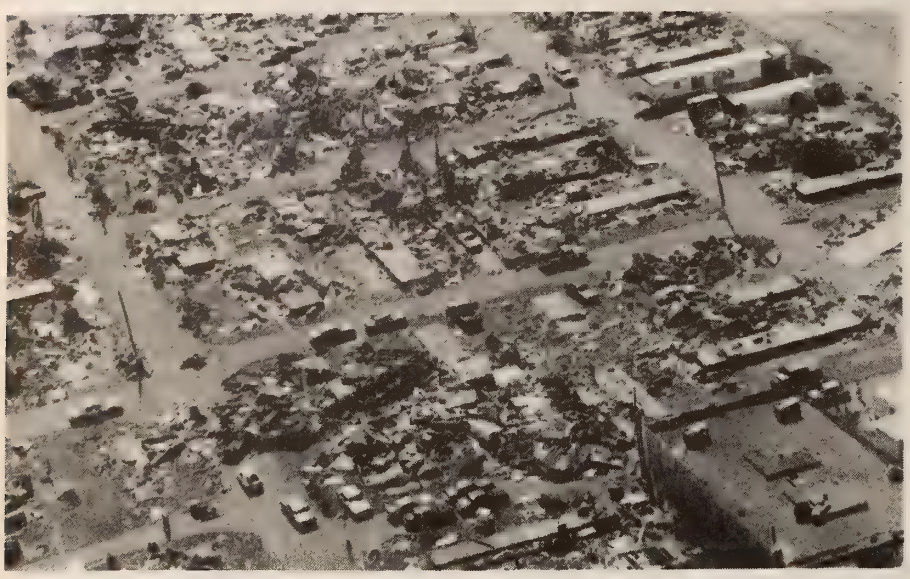
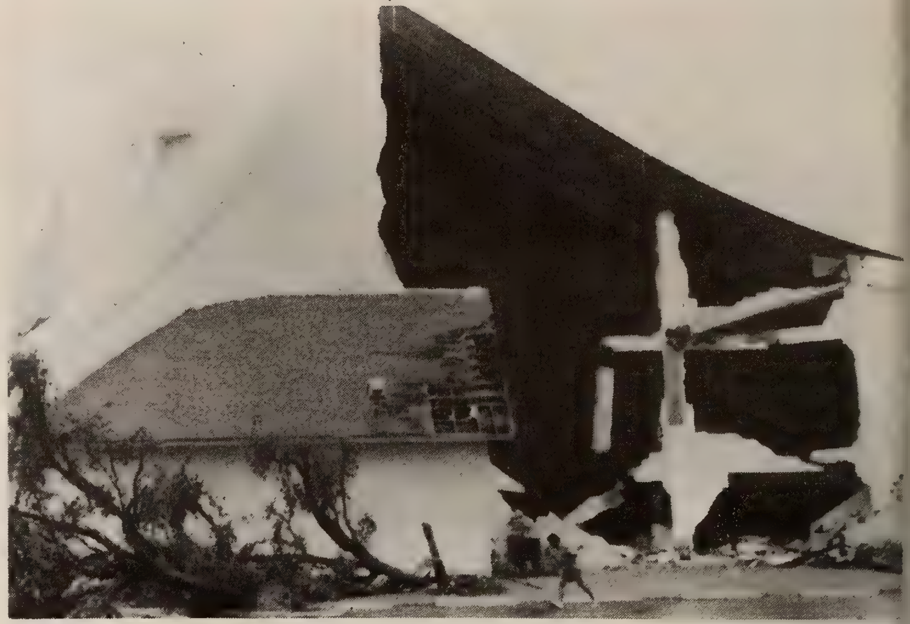
Catholic Dioceses Take Stock, Begin Massive Cleanup



A mobile home park in Florida City, Fla., was almost totally destroyed by Hurricane Andrew Aug. 24. Even before it hit Louisiana two days later, the storm was classsified as the most destructive natural disaster in U.S. history. (CNS photo from Reuters)



A wall of the Wayside Baptist Church in south Miami collapsed during Hurricane Andrew's pass through Florida. The concrete block church is in the area hardest hit by the storm. (CNS photo from Reuters)

WASHINGTON (CNS) — As immediate needs for food, water and shelter were met and the larger task of rebuilding began, the initial shock began to wear off for victims of Hurricane Andrew in Florida and Louisiana.

A week after the nation's most costly natural disaster flattened southern Florida and flooded coastal Louisiana, the Catholic dioceses of Houma-Thibodaux and Lafayette in Louisiana and the Archdiocese of Miami took stock of damage and relief efforts.

"At first people were just in trauma," said one Louisiana diocesan spokeswoman. "But as of yesterday (Aug. 30) they seem to be coming alive."

"The numbness is beginning to wear off and we've moved to another level of needs," said a Miami Archdiocese representative. "We've gone from needing food and water to roofing materials and chain saws."

The toll of hurricane-related deaths in the two states and the Bahamas had climbed to 35 by Aug. 31.

Estimates of the number of people left homeless in Florida by the storm ran as high as 250,000; 63,000 homes were destroyed and electricity was still off for more than 600,000 customers.

In Louisiana, where Andrew hit two days later, 25,000 people were homeless, many because of flooding in houses that had little structural damage. An estimate 56,000 were without power Aug. 30. Damage costs are estimated in the tens of billions of dollars for the two states.

Fourteen parishes and a half dozen other church-related buildings in south Florida suffered damage ranging from blown-off roofs to the three feet of water that inundated Our Lady of Charity Shrine, said Mary Ross Agosta, spokeswoman for the Archdiocese of Miami.

St. John Vianney Seminary in Miami suffered about $1.25 million worth of damage, mostly from broken windows, doors and roofs. St. Ann's Nursing Center and Residence also had broken windows, roofs and walls, forcing 200 residents into alternate quarters.

Once people's immediate needs for food, water and shelter were eased, the archdiocese gave priority to getting churches in some sort of working order and reopening schools, she explained.

Already, all but one of the archdiocese's 34 day-care centers had reopened, said Agosta. Sept. 14 was targeted as the goal for resuming school.

Most of the Catholic churches and schools in the Lafayette, La., Diocese had at least some damage, according to spokeswoman Una Hargrave, who normally serves as director of the Office of Justice and Peace. The worst damage seems to have been a roof blown off the cafeteria and several classrooms at St. Edward's School in New Iberia, she said.

Flooding was the big problem in the Diocese of Houma, La., according to emergency services coordinator Jennifer Gaudet. Residents helped by volunteers such as a crew from Loyola University in New Orleans attacked a trail of sticky, black goo left as oily mud and water receded.

"We have gotten help from everywhere," Gaudet said.

Throughout the country, congregations of all denominations took up special collections at weekend services and offered prayers for the hurricane victims.

Miami Archbishop Edward A. McCarthy and bishops of four other Florida dioceses asked for second collections to offset the costs of emergency services and helping with rebuilding.

Ceiling tiles from the gaping roof fell around Archbishop McCarthy at an Aug. 30 Mass at Christ the King Parish in Perrine, Agosta said. But the liturgy was"the most beautiful and uplifting Mass I've attended," she said.

While parishioners in grimy work clothes inside the church offered their thanks for surviving and prayers for strength, outside visitors from San Lazaro Parish in Hialeah, where damage was less severe, were setting up a barbecue and preparing to spend the day cleaning up the area, Agosta said.

The outpouring of assistance was a scene repeated throughout southern Florida as well as in battered areas of Louisiana.

People from other states showed up in southern Florida with truckloads of supplies ranging from diapers to bottled water. One woman offered the Miami Archdiocese the use of her credit card to purchase supplies.

A parish in Port Arthur, Texas, sent 30 volunteers with chain saws to help out in the Lafayette Diocese, said Hargrave. So much food and clothing had been donated in the area that those needs had been met, she said. Money to buy building materials had moved to the top of the priority list.

While the job of assessing damage and setting up emergency services took precedence in Florida for nearly a week, Agosta said the help of volunteers willing to start repairs and cleanup would soon be welcome.

"We're hoping to give all new meaning to the term 'weekend warrior,'" she said. "They can still put on their tennis shoes and head for Florida, but we want them to grab a chain saw now."

Meanwhile, as hurricane victims began to make sense out of their destroyed homes and scattered possessions, stories began to filter out of humor and inspiration.

At the end of Mass Aug. 23 at Ignatius Loyola Cathedral in Palm Beach, Father James Malvey told the congregation he had searched long and hard to find a closing prayer appropriate to the impending arrival of a hurricane.

He found one, "To Avert Storms," on a most appropriate page — 911. That also happens to be the emergency assistance telephone number in most parts of the country.

Hugh Barney stands in the middle of what was his roadside nightclub in New Iberia, La. The club was destroyed when Hurricane Andrew roared across southern Louisiana Aug. 26. (CNS photo from Reuters)

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

HA, SPD, DJK
BKC

Please pray for the following deceased priests during the month of September:
Reverend James King, 1978
Monsignor Hugh Dolan, 1981
Reverend Thomas F. Price, 1919
Reverend William J. Dillon, 1941
Monsignor P. J. Doherty, 1941
Monsignor Arthur R. Freeman, 1962
Reverend Thomas J. Colgan, 1968
Reverend Patrick Gallagher, 1983
Monsignor John A. Brown, 1986
Monsignor Louis E. Morton, 1986
Monsignor Francis K. O'Brien, 1988
Reverend Gerard Pilz, OSB, 1891
Reverend Gregory Windschiegel, OSB, 1912
Reverend Julius Pohl, OSB, 1924
Reverend Dominic Vollmar, OSB, 1942
Reverend Jerome Finn, OSB, 1958
Reverend Cornelius Selhuber, OSB, 1962
Reverend Leo Frierson, OSB, 1966
Reverend Gregory Eichenlaub, OSB, 1975

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 2 • September 11, 1992

Mercy Milestones

Sisters Of Mercy Celebrate 100 Years In Belmont

By JOANN KEANE
Associate Editor

BELMONT — On Sept. 1, 1892, ive travel-worn Sisters of Mercy arived on a 4:30 p.m. train in Belmont nd began a journey known only to God.

One-hundred years later, at precisely :30 p.m., church bells tolled across the rounds of Sacred Heart, Motherhouse f the Sisters of Mercy. Silently the noment went back a century to the five rave sisters and their historical trek to he small Gaston County town.

"The five women who arrived in elmont had no idea what Sacred Heart vould become," said Sister Pauline lifford, regional president of the Siers of Mercy of the Americas, to several undred friends joining the Sisters of ercy last week in celebration of their entennial anniversary in the Gaston ounty town that has served as home.

"They came at the invitation of our riends, the Benedictine Monks of elmont Abbey, to join in their efforts o find places to educate — not only atholics — but anyone who wanted a hristian environment for their educaion of their children," said Sister auline.

It was Bishop Leo Haid's desire for he sisters to establish a school for girls. he close proximity to Belmont Abbey ecured the sisters' religious foundaion, and the friendship between the two rders has linked tightly over the years.

True to their mission, the Sisters of ercy take vows of poverty, chastity nd obedience, the service of the poor, ick and uneducated, and perseverance n the Order of Mercy, according to the onstitution written by their foundress, other Mary Catherine McAuley.

The sisters became the first reliious sisters to serve North Carolina in 862; a scant 30 years before their roots ook to soil in Belmont. Today, the isters of Mercy of North Carolina contitute the largest order of women reliious in service within the Diocese of harlotte.

Along the way, the sisters have capured the hearts of thousands.

Sacred Heart Academy and College lumni recall a quality education, contant encouragement, learning high stanards and values. Most of all they reember the sisters who touched their ves.

"I can't think of a time throughout y life that a Sister of Mercy in Belmont idn't influence my thoughts and acons," said Edith Baugh Darwin, recallg the sisters — too many to mention — who had an impact on shaping her fe. Darwin lost her mother when she was 5 years old, and came to Sacred Heart as a second grader in 1928. "The good sisters have been a mother figure," she said. "They cared for me as a young child, watched over me as a young teen, encouraged me as a young college student, and rejoiced with me as I became a mother to my own six children."

"This campus is sacred ground to us. It was dedicated to the service of God in 1892," said Sister Pauline. "And for these 100 years, the grounds and facilities have been used for Christian education of children youth and adults."

Many adolescents passed throuth the halls of Sacred Heart on the way to maturity.

Kathleen Bryan Edwards, chairperson of the board of trustees o Sacred Heart College, said, "The living spirit was always the devotion of the Sisters of Mercy to Sacred Heart. They truly gave to the college ... and when the last class graduated in 1987, the Sisters of Mercy, citizens of Belmont and Gaston County, faculty, students, friends, alumni and the board all mourned the closing of this fine institution. But, the spirit that permeated the college lives on in those privileged to have felt the love and devotion of all those associated with Sa-

See **Mercy**, Page 3

Ninety-nine-year-old Sister Jarlath McGarry, oldest living member of the Sisters of Mercy in Belmont joined in the celebration festivities. Photo By JOANN KEANE

Pope Says Fighting Produces 'Tragic Images'

CASTEL GANDOLFO, Italy (CNS) — The fighting in Bosnia-Herzegovina has produced "tragic images" not seen in Europe since World War II, said Pope John Paul II.

"Populations, often defenseless and deprived of necessities, face the consequences of armed conflicts," he said.

The pope spoke Sept. 6 during his midday Angelus talk from his summer villa at Castel Gandolfo, 15 miles south of Rome.

Several days before, an unarmed Italian cargo plane with relief supplies crashed near the Bosnian capital of Sarajevo, killing the four-man crew. Italian officials said it was shot down by a missile but did not say who fired on the aircraft.

The Sept. 3 crash caused the temporary suspension of relief flights to Sarajevo. The area is the scene of fighting between Serbian militias and mostly Muslim Bosnian forces. In other parts of Bosnia, Serbian militias are fighting Croat groups.

"Old wounds are opened, and to these are added new ones, despite the numerous initiatives undertaken by the international community to establish peace," the pope said.

The tragedies should teach people "to fight egotism, hate and violence with harmony and fraternal charity," he said. "Peace is born from a new heart."

It was the second day in a row that the pope pleaded for peace.

On Sept. 5, before leading a recitation of the rosary on Vatican Radio, he asked prayers for "the dear and torn-apart land of Bosnia-Herzegovina" marked by "massacres and devastation caused by such an absurd conflict."

"This is a tragic hour for Europe," he said.

The papal talks came at a time when U.S. and West European negotiators were trying to get the warring parties in the former Yugoslavian republics to respect cease-fire accords and agreements to allow safe passage of international relief supplies.

Humanitarian supplies seem to be a "privileged objective" of bombardments against Sarajevo, said a statement issued Sept. 6 by the office of the U.N. High Commissioner for Refugees.

Meanwhile, a Catholic official in Bosnia-Herzegovina told Vatican Radio that tensions were growing between Croats and Muslim Slavs.

The two groups have been in a loose alliance against the Serbs.

"There is disagreement in various places of Bosnia-Herzegovina because we are always dealing with the issue of the conquest of power," said Coadjutor Bishop-designate Ratko Peric of Mostar.

"When Croats capture territory, they don't leave it easily. It is the same for the Muslims," he said.

Asheville Parishes To Celebrate 500 Years

By TIM REID

ASHEVILLE — Nine churches in the Asheville Vicariate will celebrate 500 years of evangelization in the Americas during a special prayer service and veneration at St. Lawrence Church Sunday, Sept. 13 at 4 p.m.

The service will feature the Quincentenary Cross, a replica of the cross that Christopher Columbus planted in San Salvador in 1492, and which subsequently was carried to every island and the mainland by Spanish explorers and missionaries.

Pope John Paul II presented the replica crosses to the bishops of the Americas in 1984. The cross to be featured at St. Lawrence has been transported to churches around the diocese by the Knights of Columbus.

The Sept. 13 ceremony will start with the cross carried in a procession into the church and presented to Father John Schneider, Asheville's vicar and pastor of St. Barnabas Church in Arden. Father Schneider will lead the service.

Capuchin Father Allen Dec of Immaculate Conception Church in Hendersonville will give the homily, preaching in both English and Spanish.

In the ecumenical spirit of the event, representative clergy from other churches have been asked to participate, and the event is open to Christians of all denominations.

The procession will be followed by Scripture readings, the sermon, prayers and hymns. A joint choir of singers and instrumentalists from all the participating churches will be coordinated by Lonnie Gentile of St. Joan of Arc Church.

A special feature of the service will be the Litany of Evangelizers, in which each church will submit the names of four deceased members whose lives were models of Christianity and an evangelizing influence on others. The visiting clergy also will submit names from their churches. The service will conclude with veneration to the cross and recommitment to evangelization.

"The purpose is to celebrate and remember those who, because they committed themselves to evangelize and bring the Gospel to others, made it possible for us to be here today and in turn, continue the work of spreading the good news," said Father Morris Boyd of St. Joan of Arc Church. "We are committing ourselves to evangelize as they did." Father Boyd is coordinating the service with Father Carl Kaltreider of St. Lawrence.

After the celebration, everyone is invited to a reception in the basement of the church sponsored by the Knights of Columbus and the Catholic Daughters of America.

Other participating churches are St. Eugene in Asheville, St. Margaret Mary in Swannanoa, St. Andrew in Mars Hill, Sacred Heart in Brevard and St. John the Baptist in Tryon.

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V-CENTENARIO

New Mexico craftsmen Alex Vallejos (left) and Umberto Lopez pack up one of the hand-carved crosses they have created for use i observances commemorating the fifth century of Christianity in America. (CNS Photo

Parish Brings Irish Kids To NC Mountains

SWANNANOA — An ocean away in the mountains of North Carolina, St. Margaret Mary Church is chipping away at the animosity between Catholics and Protestants in Northern Ireland.

The church is bringing children together from warring factions and showing them the way to love and friendship.

For two consecutive years, St. Margaret Mary and Black Mountain Presbyterian Church have sponsored children through the Irish Children's Summer Program.

The program offers children from Northern Ireland respite from the constant fighting in their province by spending six weeks in America, only it's not exactly a vacation. They come to learn that no one is really different from anyone else, despite one's religion or background.

St. Margaret Mary parishioner Matt Propst wrote the following about the program and the joint effort of St. Margaret Mary and Black Mountain Presbyterian Church.

By MATT PROPST

Conceived in 1970 in the mind of an Irish priest in Hibbing, Minn., the Irish Children's Summer Program is everything it was expected to be, and more. Exciting possibilities were raised by the novel concept that Northern Ireland Catholic and Protestant children could learn cooperation by living together for six weeks in an atmosphere free of religious prejudice and sectarian violence.

As many as 4,000 Northern Ireland children now participate annually in this peace seeking project in communities throughout the United States. The program is built on unselfishness, faith in the future and the belief that vicious behavior is a product of environment and not a given in the basic character of chldren.

Black Mountain Presbyterian Church became aware of the program while visiting with Northern Irish children and their host families in Florence, S.C. Here were children of considerably different backgrounds, whose paths would never cross in Belfast, developing warm friendships and mutual trust.

For this feat, the children must be given most of the credit. Would anyone believe two 11-year-old youngsters from different traditions could live together in peace and friendship in a strange family's home in a strange country with strange dialects, customs and food? Yet, it happens, proving the openness of children to love and attention.

To appreciate the bond, it's important to understand some facts about Northern Ireland.

Six counties form Northern Ireland combine into an area about the size of Connecticut. The unemployment rate, which averages 15 percent in most areas, rises to 50 percent in parts of Belfast. Northern Ireland receives a large annual subsidy from England, without which existence for many would be extremely difficult.

Since 1968, fatalities have reached 2,700 and 30,000 have been wounded. Soldiers patrol the streets; their guns pointed and ready. Belfast has 13 walls separating Catholic and Protestant neighborhoods. Climbing over the walls is forbidden, and rolls of razor wire and shards of glass set vertically atop the walls deter any attempt.

Despite these conditions, religious observance is important. Northern Ireland has the highest church attendance record in the United Kingdom. Even so, violence is a daily occurrence. In one incident, a policewoman was killed and her partner had both legs blown off. In another, a father of two was killed as he returned home from work. His wife and children, standing at the front window to welcome him home, saw him murdered.

After viewing videos of conditions there, St. Margaret Mary Church became an enthusiastic teammate with Black Mountain Presbyterian Church. Although it was late in 1990, the Swannanoa Valley Irish Children's Summer Program was organized and formally launched in the summer of 199 Five Catholic and five Protestant chi dren and a chaperone came to the valle for a six-week stay. Church attendanc was mandatory for the children and the host families.

Two of the girls became best friend during their stay and continued the friendship after returning to Norther Ireland. Their old friends were draw into the circle.

Families of some of the boys a joining together for birthdays and oth celebrations. The families would hav never even met each other, because their backgrounds, had it not been f the boys' participation in the Iris Children's Summer Program.

Since creed marks the lines of p litical and socioeconomic divisions (wi Catholics forming the basic labor cla and suffering the highest unemplo ment rates), it may be possible that t dominating churches can be the neede catalysts to lead the way to peace.

The involved governments and con mercial communities seem to have rea ized that political peace and econom prosperity travel hand in hand. Appa ently, someone has been paying atte tion and decided the poor econom situation in Northern Ireland would better served by programs that promo peace.

Children returning from their si week stay have been encouraged to st in contact with their group and partic pate in organized follow-up activities Northern Ireland. Furthermore, the D partment of Education of Northern Ir

See **Irish Kids**, page

This newspaper printed on recycle newsprint and is recyclable.

Mercy (From Page 1)

cred Heart College."

Sacred Heart College evolved from Sacred Heart Academy. It became a junior college, and in 1970, a fully accredited four year liberal arts college.

"One of the strengths of Sacred Heart was an early vision of multiculturalism," said Edwards. "The Sisters of Mercy, originally from Ireland, were from the beginning an international organization." Students and teachers came from Guam, South America and the Caribbean. Sacred Heart's English as a Second Language program drew students from Japan and the mideast.

In 1946, three sisters left Belmont for Guam to begin a new foundation on the island of Guam. Within a year, they received 10 women into the order. Today, 59 Sisters of Mercy serve the Pacific Mariana Islands.

Throughout the years, the sisters have responded to the needs by ministering not only in education, but health care, education and social work in the geographic regions they serve.

A ministry that began as a day care for local children and babies in 1953, Holy Angels Nursery, endeared the hearts of many, cutting across barriers of race and creed. A development center for handicapped children, the residential facility works to develop each child to its fullest potential.

The sisters have several community sponsored ministries that are independent entities. Mercy Health Services, Mercy Hospital South and St. Joseph's in Asheville, established by the sisters, now function independently. "Our involvement in health care came about not to be part of a competitive business but to provide passionate care for the sick," said Sister Pauline.

In May, 1991, The House of Mercy — a residential facility for persons with AIDS — became the sister's newest corporation and one of the newest ministries.

Three additional celebrations are planned to commemorate 100 years in Belmont. Oct. 23-25 will be homecoming for former Sacred Heart College and grade school faculty and students. The Sisters of Mercy will celebrate a day for religious women of the diocese; and in April, 1993, with Mercyfest, a festival celebrating the Sisters of Mercy.

Mother Mary Benignus (left) and Sister Mary Margaret Wright at the centeniary celebration. Mother Benignus is president of Holy Angels and served as Mother Superior for the Sisters of Mercy of North Carolina in Belmont for 12 years. Sister Mary Margaret is president and CEO of the House of Mercy, Inc., a residential facility for persons with AIDS.
Photo by JOANN KEANE

St. Joseph Hospital Plans Golf Classic To Benefit Cancer Center

ASHEVILLE — The second annual John P. Chakales Memorial Golf Tournament will tee off against cancer — one of the toughest players in any game — at Asheville's Reems Creek Golf Club on Sept. 25.

Sponsored by St. Joseph's Hospital Foundation, the tournament will raise money for the hospital's Cancer Care Unit.

Honorary chairman will be Roman Gabriel, former quarterback with the Los Angeles Rams and the Philadelphia Eagles.

Gabriel, a native North Carolinian, launched his football career with the N.C. State Wolfpack. He was the NFL's Most Valuable Player in 1969, and is a member of the College Football Hall of Fame.

With an entry fee of $75, the tournament will be limited to 128 players. A ticket package including one entry fee for the tournament and two tickets to a cocktail buffet dinner at the Country Club of Asheville is $150. The dinner begins at 7 p.m., followed by dancing with music provided by The Fantastic Shakers from 8 p.m. until midnight. Tickets are also available for the dinner dance only at $50 per person.

The tournament will include a gourmet box lunch, served at 11:30 a.m. There will be a shotgun start at 12:30 p.m. Beverages and snacks will be served on the course.

Competition will be spiced with a hole-in-one contest, a closest-to-the-pin contest on all par 3 holes, and a longest drive contest.

Awards will be presented during a cocktail party beginning in the clubhouse at 5:30 p.m. A special drawing will be held for a set of Ping Zing irons and other prizes. Contestants must be present to win. Gabriel will be present for team photos.

John P. Chakales was a prominent citizen of Asheville and a longtime friend of St. Joseph's Hospital. He was active in many civic and social causes while he fought against cancer for 17 years before dying in 1990, at age 44. In the course of that battle, he made countless friends among the St. Joseph's staff. Last year's tournament raised money to help build the John Chakales Memorial Patient Courtyard on the hospital grounds, for which his family and friends contributed $10,000.

For more information, contact St. Joseph's Hospital Foundation, (704) 255-3135.

Mercy Sister Michel Boulus is joined by friends and supporters of Sacred Heart.
Photo By Joann Keane

Irish Kids (from page 2)

land is exploring funding for more programs such as the Swannanoa Valley Project. Additional funding has been awarded for the integration and pairing of Catholic and Protestant schools.

If the success of the program is to be measured, however, it is perhaps best done by the children. The following excerpt is from a letter signed by two girls who participated in the Swannanoa program:

"Thank you very much for your friendliness throughout the six weeks of our stay. We appreciate all you have done for us. You have given us a break from the violence in Ireland. We hope for our sake and for the sake of other children in Ireland that this program will be successful and will continue. Words cannot express how grateful we are. One thing we ask, please don't forget us, and remember us in your prayers."

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Bishop John F. Donoghue

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"I leave to the Roman Catholic Diocese of Charlotte the sum of $________ (or ___ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
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of
Charlotte

Editorial

Simple Faith Is Extraordinary

In the Sept. 4 issue of *The Catholic News & Herald,* we ran a story about Richard and Kyllikki Collings of Thomasville and the great work they were doing as Christian evangelists in Romania and Albania.

The Collings had visited Kyllikki's brother in Romania in 1988 and were appalled by the conditions there. They knew they wanted to do something for the people. But what?

The people had nothing. Food, clothing and medical supplies were in dangerously short supply. Therein, began the Collings' mission as couriers for the Lord, traveling thousands of miles across rugged terrain to deliver necessities of life.

They have been detained, spat upon and cursed. Yet, they persist, confidant in what they are doing.

At a time in life when most people think about retiring, the Collings left the teaching profession to serve the Lord. They have nothing to fall back on, no assets except a house they're still paying for and no money in the bank.

Nothing, that is, except faith. They say their faith is based on the Bible teaching that the Lord will provide for those who seek Him.

Sounds so simple. Yet, it's mind boggling. We need the greenbacks to make the mortgage and car payments, pay for the kids' education, buy shoes and clothes and food and curtains and TVs and VCRs. Right?

By American standards, the Collings live a frugal lifestyle in a modest home. By Romanian and Albanian standards, they must appear to be very rich.

All that, of course, is relative. What's not relative is their faith. It's rich by any standard.

The Collings' advice: "If you feel God is calling you to do something, then do it. Don't worry about it. Seek first the Kingdom of God."

When most of us are still trying to figure out what God wants of us, the Collings are living and doing God's will.

If we could only be silent enough to listen to the quiet voice of God, perhaps He would tell us.

It's something to ponder, anyway. That and the extraordinary faith the Collings claim is so ordinary.

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Pro-Life Corner

Respect Life

"At the core of any abortion is the primal denial that this is a human death experience, traumatic by definition because it is intentionally imposed and directed at the most vulnerable members of our race — our children."

Vincent M. Rue, PhD

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

The Pope Speaks

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II returned to his summer residence at Castel Gandolfo, 15 miles south of Rome, Sept. 2 after a 17-day vacation in the northern Italian mountains. The pope said the stay helped him regain strength after surgery to remove a non-cancerous intestinal tumor.

Before leaving the mountain town of Lorenzago di Cadore, the pope concelebrated Mass with local priests marking the 25th and 50th anniversaries of their ordinations.

Before the Mass, the pope thanked God for th opportunity to spend "a quiet period of rest" and "t recuperate the energies" needed for "the tasks given t me by providence."

The pope arrived at Lorenzago Aug. 17 and severa days later began taking long walks in the mountains.

Joaquin Navarro-Valls, Vatican spokesman wh accompanied the pope, told Vatican Radio Aug. 3 that the pope is "perfectly well, full of health" an preparing for a heavy schedule of activities.

An orange-sized tumor was removed from th pope's colon July 15.

VATICAN CITY (CNS) — Pope John Paul II offered prayers for the victims of tidal waves that hit Nicaragua Sept. 1 and called for generous aid to help survivors.

A telegram in the pope's name was sent to Cardinal Miguel Obando Bravo of Managua by Cardinal Angelo Sodano, Vatican secretary of state.

The tidal waves that crashed into Nicaragua's western coast after an earthquake in the Pacific Ocean are blamed for at least 100 deaths. At least 500 people were injured, some 16,000 were left homeless an more than 200 were reported missing.

The telegram, released at the Vatican Sept. 3, sai the pope expressed his "deep sympathy" to the victim and their families. He prayed that God would consol the suffering and inspire "sentiments of Christia solidarity."

The pope asked institutions and people of goo will "to give effective help with a generous spirit an Christian charity."

Letters To The Editor

Bishop Picks Wrong Target

To the Editor:

Bishop F. Joseph Gossman's criticism of the U.S. Immigration and Naturalization Service for deporting illegal immigrants (Aug. 28 issue) seems misplaced in two respects.

First, Bishop Gossman does not condemn the despicable smugglers who, no better than slave traders, traffic in human beings for the sake of profit. Bishop Gossman should level his charges at the latter, not at the INS for enforcing the law.

Secondly, the bishop should take under fire unscrupulous employers who, because they refuse to pay U.S. citizens a just wage, would rather subject illegal immigrants not only to the fearful status of being in this country illegally but also to the degradation of detention and deportation. Any unnecessary force displayed by the INS is matched by the cruelty which illegal immigrants already endure at the hands of their so called "benefactors."

David Dorondo
Cullowhee

More Pro-Life Response

To the Editor:

Regarding your July 31 editorial "A Point Well Taken," I quote Joseph L. Foreman from his book, *Shattering the Darkness*: "Welcome to the Church in America; the land where 30 million children were publicly murdered in sight of at least 50 million people who believe that it is murder. Yet, not only did they do next to nothing to stop it, they attacked anyone who tried to expose it or protest her children."

I have never met a real pro-lifer who does not care about children already born. Pro-lifers generally have happily accepted large families as God's blessing. Some have adopted children and many have been involved in helping women with crisis prenancies.

What evidence can you present to support you claim that some pro-lifers "care nothing about th needs of unwed mothers and their children?" Whe your newspaper criticizes pro-lifers in such a facil manner, one begins to wonder what side you are on.

Karen Ascik
Asheville

Change In The Church

To the Editor:

There has been much written about changes re quested by a number of Catholic bishops. Haven't w had enough change to last the Church for some time

I am particularly concerned about the proposal t do away with Assumption Day of the Blessed Virgi Mary. Mary has been one of the strong bulwarks of ou Catholic faith for centuries. Around the world, ther are hundreds of shrines and churches dedicated to th Blessed Virgin.

Have we become so involved in wordly affairs th we cannot devote one day a year to our lady as a hol day of obligation? I suggest that the bishops who ar behind this proposed change get down on their knee pray to the holy spirit to guide them in the rig direction.

Charles Russell
Columbus

Letters Policy: *We welcome letters on curre issues. Letters must be signed originals of 250 wor or less and must include the address and dayti telephone number of the writer. Letters are subject editing for brevity, style and taste and must not conta personal attacks on any person. Opinions expressed letters or in guest columns do not necessarily refle the views of this newspaper or its publisher.*

The Editor's Notebook

By BOB GATELY

I expected that publication of a recent letter from Mary Owen of Boone would rovoke a strong response and it did.

I am disappointed that some of the respondents expressed shock that we printed ie letter. Our columns are open to people with diverse viewpoints on issues as long as those viewpoints are not in conflict with the teachings of the Church.

The letter in question did NOT conflict with those teachings. It did not advocate a pro-choice or pro-abortion position. It DID suggest that some of our pro-lifers should devote some of their energies to other positions in the pro-life teachings of the Church.

In her response, one pro-lifer suggested that we expect pro-lifers to be superhuman and try to work in all aspects of the bishops' pro-life position. I realize that that is impossible. I know that everyone cannot do everything at the same time.

My concern is not so much that everyone is not trying to do everything. My ncern is that many people who oppose abortion also oppose many of the other pro-fe or respect life teachings of the Church. Those teachings are concerned with oviding a better quality of life for the living as well as preventing the murder of e unborn. Cardinal Bernadin's *Seamless Garment* spells that out very clearly.

A letter in this issue asks what evidence we have that some pro-lifers "care thing about the needs of unwed mothers and their children." I suggest that the letter riter look at the voting records of legislators on the state and federal levels who rongly oppose abortion but, at the same time, vote against funding for any program hich would help these mothers and their children.

I'm not suggesting that everyone should try to work on all aspects of the pro-life ogram. I am, however, suggesting that pro-lifers at least should not oppose parts that program. My personal feeling is that pro-lifers should be pro-life ALL THE AY. There are people who are.

I am willing to concede that some people are sincere in their opposition to the hurch's stand against capital punishment. That is the one part of the Church's pro-e position which I can see that many would consider controversial.

However, I fail to see how anyone who claims to be pro-life could oppose such ings as pre-natal care for poor expectant mothers, health care and school lunch ograms for poor children, job training for mothers to help them break the chain of verty, easier access for the handicapped, etc.

As I see it — and as I understand the position of our bishops — it's all part of ing pro-life.

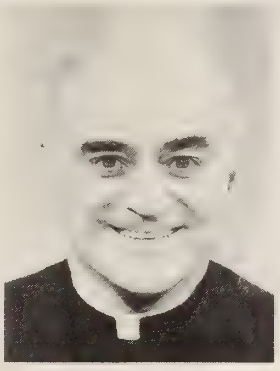
I hope you'll all join me in welcoming back to these pages our old friend, nventual Franciscan Brother John-Joseph Dolan. I trust we will be receiving more ntributions from him in the future. I have a sneaking suspicion that we will. At ast, the return address on the envelope containing his article for thise issue was: .E. Bureau, *The Catholic News & Herald.*"

Light One Candle

By FATHER JOHN CATOIR

The Christophers will be 50 years old in 1995, and this year we mark our 40th anniversary of weekly television broadcasting. Over the years, we've had a wide variety of guests on our program.

Those who are now with God include Fred Allen, Jack Benny, Jim Bishop, Ray Bolger, Jimmy Cagney, Eddie Cantor, Bing Crosby, Cecil B. De Mille, Irene Dunne, Jimmy Durante, Dave Garroway, Jim Henson, John Houseman, John F. Kennedy, Robert F. Kennedy, Sam Levenson, Jeanette MacDonald, Ted Mack, Fred MacMurray, Raymond Massey, David Niven, Harry Reasoner, Ed Sullivan, Danny Thomas, Lowell Thomas, Lawrence Welk, Roy Wilkens, and Robert Young. May they rest in peace.



We also want to acknowledge those who are still with us: Eddie Albert, Jane Alexander, Steve Allen, Don Ameche, Milton Berle, Ed Bradley, Dr. Joyce Brothers, Art Buchwalk, Art Carney, Joan Ganz Cooney, Ruby Dee, Hugh Downs, Peggy Fleming, Helen Hayes, Florence Henderson, Bob Hope, Ed Herlihy, Celeste Holmes, Ralph Kiner, Ed Koch, Ralph Nader, Edwin Newman, Cardinal John O'Connor, Jane Pauley, Sargent Shriver, Maria Shriver, Neil Simon, Mike Wallace, Mary Alice Williams, Teresa Wright, Jane Wyatt and Efren Zimbalist Jr. This selection is only a tiny fraction of the thousands of guests we have had on our program, Christopher Closeup.

The Christopher message is based on the four words of Jesus; love, pray, go, teach. The Lord challenged us not only to be of service to God and neighbor, but also to pass on the good news of God's love. All of us can help to make this a better world.

The following Christopher prayer expresses our mission more fully:

Father, grant that I may witness to the love of your divine son in this world. Allow me to warm the often cold, impersonal scene of modern life with your burning love. Strengthen me by your holy spirit to carry out my mission of changing the world or some definite part of it for the better. Despite my lamentable failures, teach me that my blessings are the gifts you have given me to be shared with others.

Make me more energetic in setting right what I find wrong with the world instead of complaining about it. Nourish in me a practical desire to build up rather than tear down, to reconcile instead of polarize, to go out on a limb rather than crave security. Never let me forget that it is far better to light one candle than to curse the darkness.

Father, I pray that you may join my light, one day, with yours in heaven. Amen.

Our Christopher Closeup TV show is currently seen on more than 50 commercial stations and hundreds of cable stations throughout the United States. We are also carried on the Armed Forces TV and radio network bringing our programs into more than 30 nations. We estimate a weekly audience of nearly two million people worldwide.

Father James Keller who began The Christophers in 1945 died in 1977. I have been hosting the show since 1978, and I'd like to take this opportunity to thank everyone who has helped us along the way to keep the dream alive.

(For a free copy of the Christopher News Note, "The Christopher Message," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

tewardship Profile

This column is one of a series prepared for the Office of Development as part the Diocesan Stewardship Program.

By MARGARET GARNER

When I was asked to talk about why stewardship is important in my life, I had me real thinking to do. So, I resorted to Scripture for help and remembered one those confusing parables Jesus told about a person who appears to be a good rson, but who turns out to be the loser.

I'm thinking of the parable of the silver pieces. You remember; the master goes a journey and entrusts his treasure to three servants until he returns. On the aster's return, two are rewarded for doubling the treasure. The third is thrown out r burying the treasure and returning safely what was entrusted to him. A little harsh lways thought. What if the first two had invested in a savings and loan? Well, me years ago, a very good homilist helped me to realize more clearly that the reasure" is really all the gifts that God has given each one of us, and that the third rson handed back the gift he was given without ever using it, without seeing what could make of it or what good could come from his gift. Now I see why the well-eaning but cautious servant did not please the master. Now I see how God would e us to become good stewards of what we are given.

So how did my commitment to stewardship begin? I wouldn't have called ything I did "stewardship" before we began a parish stewardship program. My ther worked 14 hour days to feed and clothe nine people, but he always made time what would today be called "pro bono" work. He didn't call it stewardship, he lled it "caring for the widows and orphans," He trimmed bushes, fixed broken asters, cleaned gutters and even mowed lawns for those who had no one else to do

I guess my need to serve others is rooted in that example, to use what I have been ven to the good of others.

Don't get me wrong. I do my share of chasing after material possessions and travagances for myself and my family. Like all of you, I try to find a balance tween what I use for myself and what I share; time, talent and treasure.

Some of you know I've returned to work after a long, but surely distinguished reer in motherhood. Now I am experiencing how difficult it is to balance my work hedule with my desire to use my time for others. But, I believe the time I have share is the time I am willing to share. I missed a tennis match to attend a wardship meeting — now that's what I call sacrifice for others.

When I do take time to call someone who's grieving or a friend of my children o is not adjusting to college life, or to ask a lonely blind man to supper, I always l like I'm the receiver. Knowing I've left someone less sorrowful, less afraid, or s lonely makes me feel good.

I once volunteered to give shampoos and sets in a long-term care hospital. Then later I gave manicures at Friends Homes for several years. Anybody who knows me knows that making people look better is not my talent, but I believe that in reaching out to people who didn't feel beautiful or worthy of attention anymore, I made a difference in their lives. They never knew the good feelings they gave me with their smiles and their thanks.

When I see an economically disadvantaged Project Independence family get a high school diploma, or a job that pays the bills, or watch one of their children get an award at school, I feel the same pride and joy as if a member of my family got the diploma, the job or the award. Any small support that I and all the other Project Independence team members give is rewarded by knowing we helped a family on the journey to dignity and self-sufficiency. One of my Project Independence co-sponsors remarked the other night at a retreat, "I didn't know how really easy my journey had been until I began to walk with someone else."

I don't believe I made a conscious decision to give a regular part of our income to the Church until we began talking about stewardship at St. Paul's. I have to admit that giving first to the Church, and not after everything else is taken care of is a little scary.

I have to congratulate my husband, Bud, here. Even before he joined the Church, he took the responsibility to make our contribution each month by writing a check before I could find another use for the money. And, he increased the amount as we received increases in income; again before I could buy another tree or two for the yard or new curtains or another antique bargain. We're a long way from giving our last mite as the poor widow did with so much trust, but I feel good knowing there are a lot of things I could do with our contribution each month, but instead it will support the needs in the community that are so much greater than mine.

Returning to the parable of the buried treasure, Jesus ends the parable by saying, "Those who have will get more until they grow rich; those who have not will lose even the little they have."

Harsh words? No. I think we grow rich when we give back to God what we have been generously given. While some gifts are great, some are small, but none are given to us to keep buried.

Margaret Garner is a parishioner at St. Paul the Apostle in Greensboro.

Nights At The Round Table

The Parish Pastoral Council: A Reflective Body

By SISTER JEAN LINDER

If you were told that your parish pastoral council spends one half hour of its monthly meeting time in prayer and reflection or in prayerful, reflective study and formation, would you be surprised? Would you consider the time wasted?

As a matter of fact, your parish pastoral council just may be doing that. We are encouraging your council to do so. I am pleased that so many of our councils are taking their roles as pastoral and spiritual leaders seriously and are accordingly very concerned about their spiritual growth both as individuals and as a council.

Because the mission of the council is evangelization or spreading the Good News at home and abroad, it makes sense that they will pray and reflect over Scripture together. The topics on the agenda together with any background information are reflected on and prayed about by each council member before coming to the meeting. In sharing their insights at the meeting, the members are sharing the wisdom of the Spirit in their midst. We have the assurance of Jesus that wherever two or more are gathered in His name He is present with them. And St. James advises: "If any of you lacks wisdom, he should pray to God, who will give it to him, because God gives generously and graciously to all." (James 1:5)

The pastoral council then, does not begin the meeting with prayer and reflection and then proceed with "business as usual." Today's council is to be a discerning leadership group that deliberates issues and arrives at a consensus. If each member, before coming to the meeting, has prayerfully discerned the issues to be considered, then at the meeting all members, in a prayerful atmosphere, can feel free to speak their own truth, share their insights, listen attentively to each other, adjust their thinking according to new insights gained from listening to each other and eventually come to a decision that, if not unanimous, everyone can accept as the best and most viable decision at this time. Everyone needs to be given quality time to speak and to be heard. A democratic vote is unnecessary unless the group has not come to a mutually acceptable decision and a deadline for the decision is imminent.

In another article I will speak more about the discernment/consensus model of decision making as opposed to the generally used parliamentary procedure based on Robert's Rules of Order.

Franciscan Sister Jean Linder is director of the Office of Planning of the Diocese of Charlotte and is involved in the training of parish pastoral council members.

How Does Canon Law Affect Us?

The Sacrament of Eucharist

By FATHER CHRISTIAN CARR

"The Eucharist is the source and summit of the Christian life." (Vat. II). "Eucharist" is originally a Greek word meaning "gratitude" or "thanksgiving." The Mass is Eucharist. So is Holy Communion. Christ proclaimed: "I am the bread of life. Whoever comes to me shall never be hungry..." St. Thomas responds, in awe: "Sense cannot grasp this marvel; faith alone must serve to compensate." Just so.

The Eucharist happens at an assembly of the faithful. At Mass. A thankful and believing and open-hearted and sacred "get-together." Organized. This is where the Code of Canon Law comes in. The Church is a mysterious, God-given and real body. Christ's.

The Church is also God's People on pilgrimage. Pilgrims need a map and a compass to guide them safely and on an orderly route toward their goal. Canon law does that. Let's take a quick look at what the Church's law wants us to know and do, vis-a-vis the Eucharist.

The canons are not hard to understand or to obey. ("My yoke is sweet and my burden is light." Here is a plain listing of the most important and practical directives in the Code of Canon Law. Until 1983, one was allowed to receive Communion only once a day. Now it can be twice—provided the person participated in two Masses on the same day. (c.917).

Old-timers will recall a strict "from midnight" complete fast. But over the years, Rome mitigated that rule. The new code reflects that: Anyone who plans to receive the Holy Communion must abstain from any food or drink — except water and medicine — for at least one hour before Communion (c. 919). Note: the fast for one hour before Communion, not before the Mass begins.

Folks of advanced years, the very elderly, as well as anyone who is inform, are not held to any fast at all before Communion (c. 919).

All the faithful who have made First Communion, are obliged to receive Eucharist at least once a year, during the Easter season. In the U.S., Easter season runs from the first Sunday of Lent to Trinity Sunday. But should there be, in a particular case, solid reason for the annual reception of the Eucharist at some other time, that is all right. The point is: Holy Communion at least once a year (c. 920).

Children who have attained the use of reason, usually at about seven, are to be instructed properly and initiated into the reception of the Eucharist (c. 914).

Church law with regard to non-Catholics going to Communion in a Catholic church, is somewhat too complicated to treat in detail here. But this is the operative principle: A general invitation to receive cannot be extended to them, because the Eucharist is a liturgical action, a sacrament that celebrates a community of oneness in faith, in Church-life and in worship (c. 844).

Such a oneness does not exist yet. Alas!

Father Christian Carr is a Trappist monk from Mepkin Abbey, S.C. He is a former Abbot and a former editor of Homiletic Review. *He holds doctorates in theology, canon law and civil law.*

Column's Purpose Is To Help People Cope

By FATHER JOHN DIETZEN

Q. I am writing concerning your response to a woman whose father was breaking up the family by his rejection of her brother who married out of the Church. Even if "California's" father isn't doing it right, neither is her brother. Yet you leave this brother alone as if he is the poor, downtrodden victim of a cruel villain of a father. You see the one who disapproves of such a marriage as a miscreant. Is there no villainy in what the son did? I know whereof I speak, from personal experience. The father was actually wrong to go to his son's wedding. (New York)

A. I understand your concern. But I need first to point out that the purpose of this column is not to ferret out and explicitly condemn every conjecturally wrongful action that might lie beneath the questions people ask.

In the first place, it is impossible to be moral judge of the whole universe, and that is certainly not my intention. The hope and purpose of this column is to help people cope with and respond in a holy, healthy, intelligent and faithful way to the life situations they encounter.

The woman who wrote basically knew her brother violated Catholic marriage regulations in marrying a divorced person as he did. Her question was not what her brother or father should do but what she could do in a situation that was tearing her family apart.

I attempted to respond to her need. If her brother or father had written or showed any interest whatsoever in my advice, I would have responded to them.

I called neither the father nor the son a villain, as you suggest. Whatever their objective sinfulness may be, neither you nor I know nearly enough about their subjective guilt to make such a judgment.

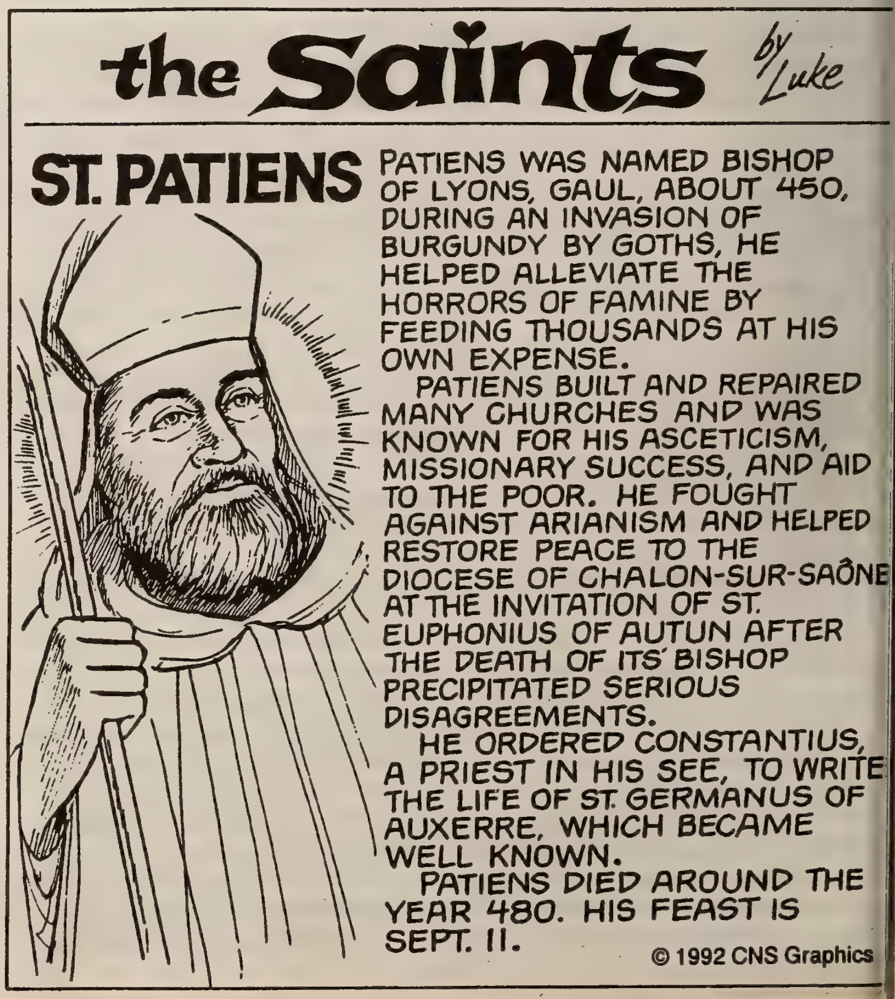
For example, the father's agonized decision to attend his son's wedding was not automatically wrong, as you claim. Many moral, Christian, human and family concerns needed to be weighed. His decision was not yours, but that does not make his wrong.

You suggest that a more flexible attitude worked for you. I hope it contributed to the emotional and spiritual good of both you and your child.

Having strong convictions and faith commitments, however, and wanting our loved ones to share them is one thing. Trying to force our convictions on others by shame, rejection, fear and loading guilt on them is quite another.

The first reflects a healthy respect for God, religion and other people. The second

See **Dietzen,** Page 16



ST. PATIENS

PATIENS WAS NAMED BISHOP OF LYONS, GAUL, ABOUT 450, DURING AN INVASION OF BURGUNDY BY GOTHS, HE HELPED ALLEVIATE THE HORRORS OF FAMINE BY FEEDING THOUSANDS AT HIS OWN EXPENSE.

PATIENS BUILT AND REPAIRED MANY CHURCHES AND WAS KNOWN FOR HIS ASCETICISM, MISSIONARY SUCCESS, AND AID TO THE POOR. HE FOUGHT AGAINST ARIANISM AND HELPED RESTORE PEACE TO THE DIOCESE OF CHALON-SUR-SAÔNE AT THE INVITATION OF ST. EUPHONIUS OF AUTUN AFTER THE DEATH OF ITS' BISHOP PRECIPITATED SERIOUS DISAGREEMENTS.

HE ORDERED CONSTANTIUS, A PRIEST IN HIS SEE, TO WRITE THE LIFE OF ST. GERMANUS OF AUXERRE, WHICH BECAME WELL KNOWN.

PATIENS DIED AROUND THE YEAR 480. HIS FEAST IS SEPT. 11.

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New ABC Show Filmed At Carmelite-Owned Castle

HOLLYWOOD (CNS) — ABC's ew "Covington Cross" series brings ack the good old days — the good, eally old days — and is filmed at a hurch-owned castle to boot.

Set in 14th-century-or-so England, ie hourlong show featuring the famil- l misadventures of fictional Sir Tho- ias Gray's clan is filmed on location in ngland.

Allington Castle, used by film crews r the Gray homestead, is really a armelite castle. The Carmelites "inerited the castle about 50 years ago," iid executive producer Gil Grant. The rder struck a deal with the production ompany to film at the site.

To hear Grant, the English armelites are suffering the same fate in rms of declining numbers as religious icross the pond" in North America.

"It was once a retreat and they had) or 50 friars there. Now they've vindled their number," Grant said.

On the show, Sir Thomas does his st to rectify any medieval shortage of ligious, as he is bound and determined have his youngest son become a cleric. it, despite a fictional friar's tutelage, e lad would rather kiss a fair maiden than study Latin.

Allington Castle, owned by English Carmelites, provides a backdrop for the new ABC television series "Covington Cross." The show's stars include (l-r) Ione Skye, Ben Porter, Nigel Terry, Jonathan Firth and Glenn Quinn. (CNS photo from ABC)

The small number of Carmelites at the castle makes it great for filming, Grant said, "because the castle is pretty much empty." The castle is "in great shape," he added — except for the small matter of a ghost who, some say, haunts the castle.

James Faulkner, who plays Sir Thomas' nasty next-door neighbor on "Covington Cross," which airs 8-9 p.m. EDT Saturdays on ABC, elaborated on the myth.

The ghost, he said, was apparently that of a serving girl in the 14th century who had an illegitimate child by the landowner. "She apparently threw the child from the battlements of the castle, and because of that she was put to death.

"And she haunts one particular room," Faulkner said. By coincidence, it's his dressing room. He dryly quipped, "It just shows you how fond they are of me."

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Unforgiven" (Warner Bros.)

A reformed gunfighter (Clint Eastwood) and his former partner (Morgan Freeman) join a novice bounty hunter (Jaimz Woolvett) to hunt down two cowboys wanted for cutting up a prostitute, but find a despotic sheriff (Gene Hackman) squarely in their way. Also produced and directed by Eastwood, the richly textured movie demythologizes the Western hero while portraying the main character's moral downfall as tragic. Intermittent violence motivated by revenge and vigilante justice, fleeting bedroom shots, an uncritical acceptance of prostitution and occasional rough language. **The U.S. Catholic Conference classification is A-IV — adults, with reservations. The Motion Picture Association of America rating is R — restricted.**

"Whispers in the Dark" (Paramount)

Lurid, violent melodrama has a psychiatrist (Annabella Sciorra) seeking help from her mentor (Alan Alda) after one of her patients (Deborah Unger) is murdered and her lover (Jamey Sheridan) and another patient (John Leguizamo) become prime suspects. Writer-director Christopher Crowe exploits sexual violence against women in a manipulative, tawdry potboiler. Recurring violence and nudity, graphic photos of tortured women, sexually explicit dialogue and situations and much rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Honeymoon in Vegas" (Columbia)

Hours before the wedding, the prospective groom (Nicolas Cage) has to make good his losses in a Vegas card game by agreeing to loan his fiancee (Sarah Jessica Parker) for a platonic weekend with a wealthy, older man (James Caan) who really wants to marry her himself. Writer-director Andrew Bergman's slight comedy uses a convention of international Elvis impersonators as a diverting gimmick but the story sometimes lags behind the laughs. An unmarried sexual relationship, flash of nudity and an instance of rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly advised that some material may be inappropriate for children under 13.**

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Let the little children come unto me.
- Mark 10:14

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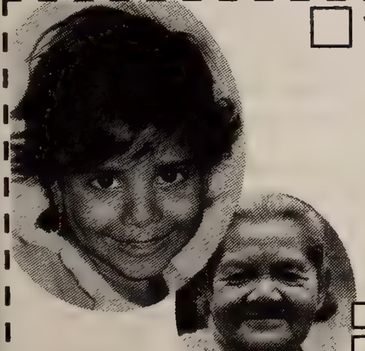

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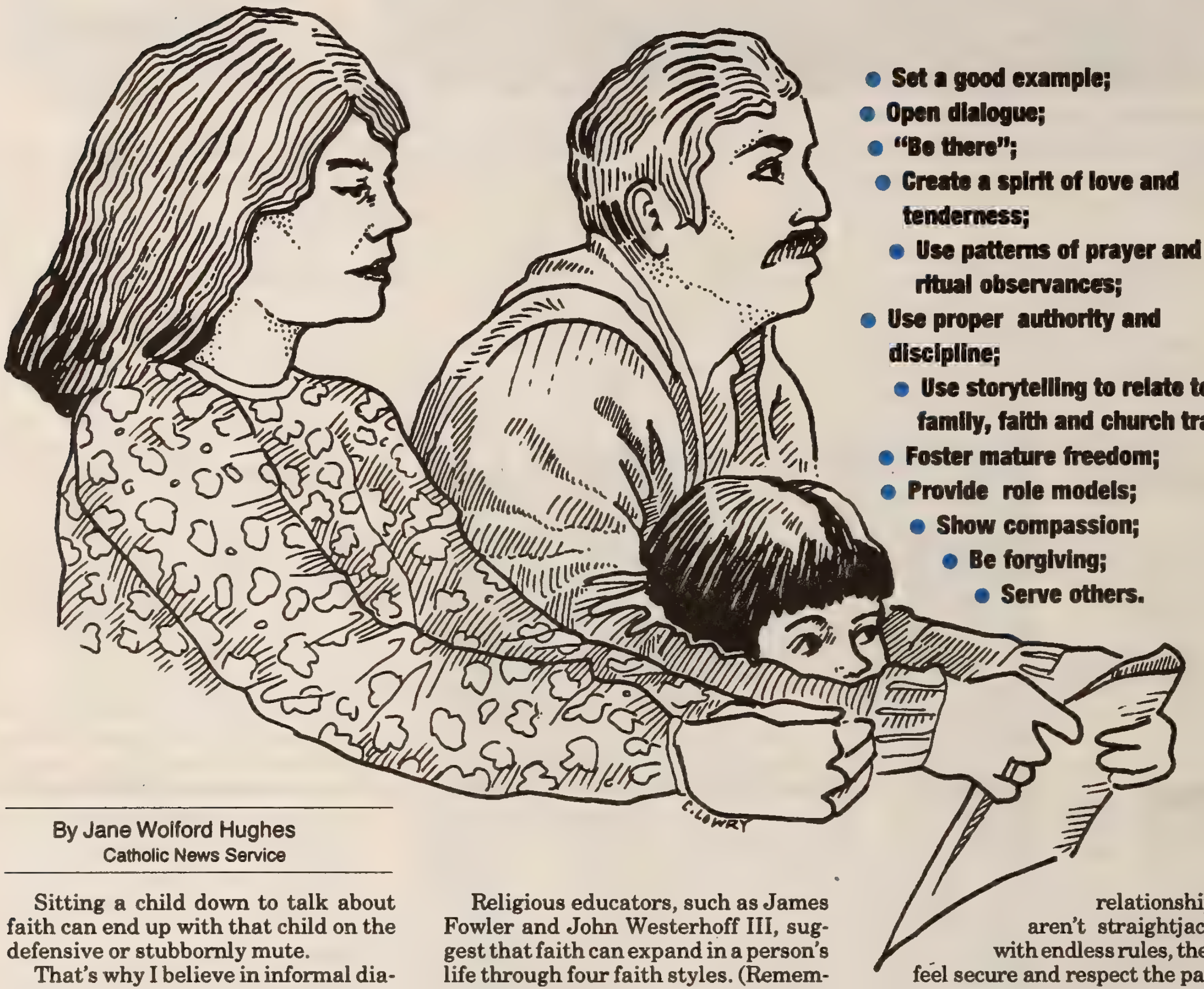
FAITH alive!

Twelve faith-supporting tips for parents



- Set a good example;
- Open dialogue;
- "Be there";
- Create a spirit of love and tenderness;
- Use patterns of prayer and ritual observances;
- Use proper authority and discipline;
- Use storytelling to relate to family, faith and church tradition;
- Foster mature freedom;
- Provide role models;
- Show compassion;
- Be forgiving;
- Serve others.

By Jane Wolford Hughes
Catholic News Service

Sitting a child down to talk about faith can end up with that child on the defensive or stubbornly mute.

That's why I believe in informal dialogue with my children and grandchildren. I prefer to allow the conversation to flow easily, often when we are busy with an activity such as cooking.

Of course, as a youth grows toward adulthood and when the parent-child relationship is one of love and mutual respect, a gentle "Would you like to talk?" opens a door he or she may have been awaiting.

■ ■ ■

Faith is a gift from God. So we cannot give children faith. But we can "be" faithful.

We can share faith with our children. They, in turn, can share with us.

What is a faith-sharing parent like? It could be one who grasps the essentials of Christian beliefs, tries to live by the Gospel's values, strives for a healthy spirituality, respects human dignity and is sensitive to others' needs.

Not every parent fits that description entirely. And none of us has all the faith answers.

But let me suggest 12 actions and attitudes parents might incorporate into family life in order to support a child's faith development. These include:

Good example; open dialogue; "being there" in good times and bad; a spirit of love and tenderness; patterns of prayer and ritual observances; proper use of authority and discipline; storytelling related to the family, its faith and the church's tradition; fostering mature freedom appropriate to the youth's age; providing role models; showing compassion for suffering people; forgiving; and serving others.

Religious educators, such as James Fowler and John Westerhoff III, suggest that faith can expand in a person's life through four faith styles. (Remember, though, that God loves each person equally, no matter what faith "style" is being embraced.)

First, young children "experience" faith. Children are curious, creative and observant. They mirror what they experience.

Their experience, in fact, influences what they understand about Jesus. Children hear about Jesus, their wonderful loving friend. But if they have not experienced love, trust, tenderness and forgiveness, they will experience Jesus differently.

Second, a person comes to what educators call "affiliative" faith after a time of observing and testing whether what parents and others say about faith is consistent with the way they live.

If parents frequently say, "Don't do as I do, do as I say," their faith message becomes suspect in the child's eyes. However, if the child sees the parent struggling to do the right thing, sometimes failing, the child will have compassion.

The time of affiliative faith is a time of seeking identity, yearning for a religion of the heart rather than the head. It combines a need to belong with a testing of authority.

Family rituals and parish activities help to satisfy the needs of this period. Don't underestimate the value to children of family rituals at holiday times.

During the period of affiliative faith, a parent needs to enforce the values of family and church, for the world is not always friendly toward strong values.

If young people live in a trusting relationship and aren't straightjacketed with endless rules, they will feel secure and respect the parent's authority.

Rules should leave some leeway for freedom and judgment. However, children are subject to peer pressure and other enticements. To give in on big issues, even though a parent may feel worn thin, is a mistake. Then the parent may find it takes a long time to reestablish authority with the child.

A third style in faith development is "searching faith." It can be painful period for a youth's parents, but this is no time for parents to give up. This period occurs anywhere from the mid-teens on. Its characteristics: critical questioning, experimentation and commitment.

At this time parents must exercise all the supportive actions and attitudes I listed earlier. The parent must trust that what the child experienced before the searching will in the end bring him or her back with a stronger faith.

One of our children during this searching period began to spend every evening with a fundamentalist Bible group.

His father and I listened to him and his attempts to convert us. We shared stories of our own youthful questions, dreams, disappointments and decisions in favor of the Lord. My husband and I prayed a great deal together to make the right decisions. Eventually our child recommitted himself to the faith of his youth.

Fourth, there is "owned faith," marked by conversion and witness. A person has been through the searching period, has known its uncertainty and finally can say, "This is what I believe!"

■ ■ ■

"What kind of person will my child become?" Every caring parent wonders about that. And that question can serve as the catalyst that leads parents to penetrate more deeply into the mystery of Jesus.

The effort enriches the parents' lives. But it also enables them to more effectively help their children experience the reality of the life of Jesus.

(Ms. Hughes is a free-lance writer in Farmington Hills, Mich., the mother of seven children, step-mother of eight and grandmother of 24.)

FOOD FOR THOUGHT

A parent's patience may get vigorously tested when talking about faith with a teen-ager.

Remember: Teen-agers are negotiating a complex transition from childhood to adulthood; at this time some create the impression that they reject all their parents' values. Some teens actually belittle their parents' faith.

For awhile, faith may appear to a teen to rub against the grain of youth culture and even to threaten the teen's social acceptability.

Are people more pleasing to their friends if they reject faith values? This is a question of peer pressure — a force many adults still struggle with.

Many parents are tempted to give up on communicating faith during their children's adolescence.

But now is the time, at appropriate moments, to say calmly, not argumentatively: "My faith has been a great source of happiness," or, "I know some believe differently, but this is what I believe...."

This also is the time to live faith. Parents might ask: "Are my actions consistent with what I say I believe?"

Believe it or not, your children hear you and see what you do — and it matters to them. But they might not want you to know that yet.

David Gibson, Editor, Faith Alive!

What your modus operandi teaches your children

By Steve Heymans
Catholic News Service

Two other fathers and I decided last ummer to do a dads' weekend, camping ut overnight with our children. With e came my three daughters, ranging age from 2 to 8, plus one 11-year-old iece. The two other dads each brought ne son.

We agreed to meet at the campsite on aturday. Along the way, the girls and stopped at a nearby town to find out here the church was and what Mass e would attend on Sunday. The girls pted for the 9 a.m.

Then we met the others and spent an njoyable Saturday hiking, swimming nd fishing. However, I remember reading the thought of rising early the llowing morning and getting four girls eady for church.

CNS photo by Bob Taylor

Despite some complaints, and depite imperfect ponytails and clothes melling of smoke, we made it to Mass hile the other boys and their dads lept in.

I tell this story neither to boast (for, anything, such a parent appears hopessly outdated and rigid), nor to make statement about the legitimacy of unday obligation.

I tell this story to make a point about ow children learn.

In retrospect, I realize that what ost motivated me was a concern about hat message would be sent to these irls were we to skip worship. Would ey get the message that a vacation is time away from many things — God cluded? Would the message be that ing to church is associated with depvation, while pleasure is associated ith avoiding church?

Of course, the girls asked the inevible: Why are we going to church and e others are not?

To this I could only say that that may e fine for them, but we are Catholic hristians and being Christian means utting the God who created the moon nd stars at the center of our lives. And e do that in part by worshiping that od once a week in community, even if is inconvenient.

How do children learn? I contend that they learn greatly through our seemingly insignificant gestures, our habits, our modus operandi. More than we might admit, what matters is not just what parents say, but how they say it and, more important, what kind of people they are.

Today one reads much about what I call the "quality-time ethic." This has it that parents should set aside blocks of time slated for one-on-one, parent-child interaction.

> **"How do children learn? I contend that they learn greatly through our seemingly insignificant gestures, our habits, our modus operandi."**

Although much is right about the quality-time ethic, it reinforces the notion that what is most effective with children is conscious, deliberate, one-on-one interaction. This ethic minimizes the significance of the overall environment on the formation of children.

How hospitable is the family toward guests? What value is placed on work and leisure, honesty in communication, fairness and consistency? Answering these questions begins to describe the child's home environment.

Perhaps children see most clearly what parents value. Put differently, children who grow up in households where parents frequently discuss financial investments and never miss "Wall Street Week" turn out different from children whose parents discuss bishops' pastorals and what to take to the homeless shelter this week.

That's why asking what works in forming faithful children may be the wrong question. Better questions are: Who are we as parents? What and who sets our agenda? Where do we spend our time and money?

And most important, Do our actions and the environment we create for children give witness to the God who moves the moon and stars?

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

FAITH IN THE MARKETPLACE

What occasion do you recall when faith and your daily life obviously connected in a way that made a difference?

"When I began recovery from an addiction. People don't recover from addictions if they don't have faith." — Name Withheld, Naperville, Ill.

"One time my son ran away. I didn't know where he was. As horrible as it was, I realized that God is with me always, so he must be watching over him always. That night I got a call from him." — Pat Reidy, N. Little Rock, Ark.

"Our parish was asked to sponsor a refugee family from Vietnam. The parish council was questioning whether we should take it on. I spoke in favor.... The family came and we set them up in a house and helped them with education and to find employment.... They've worked their hearts out. They've been an inspiration to us." — Wayne Kelly, Munhall, Pa.

"Some time ago we moved back to live with my husband's father. He needed the help, and we felt it was the right thing to do. There is a lot to be said for companionship and being there for someone when they are getting older. It's also good for my children. It will help them to be more compassionate toward older people." — Tony McNulty, Elizabethtown, Ind.

An upcoming edition asks: What are two steps a person might take to reawaken hope at a time when circumstances create a mood of hopelessness? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Parenthood in biblical times

By Father John J. Castelot
Catholic News Service

Biblical parents had one an advantage over parents today. Of course, parents in biblical times had to contend with the usual generation gap, but not with a threatening culture gap.

Their children grew up in the same culture as theirs; they spoke the same cultural language. The culture of the home was the culture of the town.

That is no longer true, when the culture and values of the larger community often is at variance with that of the home on a variety of important points. But this fact only throws into sharper relief the challenging responsibility of today's primary educators, the parents.

> **"Parents always have been the primary educators of their children."**

Parents always have been the primary educators of their children.

There was no organized school system throughout most of the biblical period. Jewish tradition traces the beginning of such a system to 63 A.D. or, at the earliest, 130 B.C.

Even then, it would not have been anything like what we have today. For all practical purposes, the home was the school, and parents were the teachers.

The mother gave her children the first rudiments of education, especially of their moral formation. The author of Proverbs urged his readers: "Hear, my son, your father's instruction, and reject not your mother's teaching" (1:8). Her role as educator did not stop when they grew up.

A passage of Proverbs that contains the wise sayings of one Lemuel opens as follows: "The words of Lemuel, king of Massa. The advice which his mother gave him" (31:1).

Girls remained the mother's sole responsibility but, as the boys grew up, they were generally entrusted to their father. One of his most sacred duties was to teach his sons the truths of religion. Moses is told by the Lord to "recount to your sons and grandsons how ruthlessly I dealt with the Egyptians ... that you may know that I am the Lord" (Exodus 10:2).

The people's identity as a nation was so intertwined with their religious identity that to forget one was to forget the other. Thus, we read: "Take care and be earnestly on your guard not to forget the things which your own eyes have seen, nor let them slip from your memory, but teach them to your children and to your children's children" (Deuteronomy 4:9).

The fact that Israelite culture perdured as it did is eloquent testimony to the people's fidelity in passing on their culture to succeeding generations.

Of course, no system is perfect, and even the priest Eli, whose official mission was to teach, saw his teaching disregarded. It must have been a painful embarrassment. His own two sons were notorious scamps who caused scandal at the shrine of Shiloh (1 Samuel 2:12-17).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Fear can pose an obstacle for faith: the fear that I am inadequate to talk with children about faith or too inexperienced to serve others' needs; the fear I will be rejected if I ask for or offer support; the fear that faith will change me in ways others might not welcome. One story in Mary McEntee McGill's book, "Stories to Invite Faith-Sharing," (Resource Publications Inc., 160 E. Virginia St., No. 290, San Jose, CA 95112-5876. 1992. Paperback, $8.95.) is titled "It's Normal to Be Afraid, But Don't Let That Scare You!"

Reflection: Fears are normal. But do I recognize them and thus assume some control over them? This week I will ask whether fear stops me from putting faith into action in daily life.

FAITH alive!

People In The News

Alaska Archbishop Visits Russian Far East With Area's New Bishop

ANCHORAGE, Alaska (CNS) — When Archbishop Francis T. Hurley of Anchorage once again visited his archdiocese's outreach mission in Magadan, Russia, he "handed over" a Catholic parish to the region's new bishop, Bishop Joseph Werth. Bishop Werth, apostolic administrator of Siberia and eastern Russia, was appointed 15 months ago. But this visit to Magadan, in the Russian Far East, was his first. According to Archbishop Hurley, Bishop Werth is "bit by bit traveling to the extremities of his responsibility." The bishop resides in Novosibirsk — Magadan is 4,000 miles away.

Expelled Irish Priest Wants To Go Back To Malawi

DUBLIN, Ireland (CNS) — An Irish priest whose expulsion from Malawi sparked an Irish government protest said Sept. 1 he wants to return to the African state. "It is very painful for me to leave after 20 years. I would certainly like to go back some time in the future," Father Thomas Leahy told Irish state radio from the Zambian capital of Lusaka. Irish Foreign Minister David Andrews has expressed his concern over the missionary's deportation and asked for an explanation from Malawi authorities. Father Leahy was deported to Zambia following the banning of a mass prayer meeting he was involved in.

Bishop O'Donnell Dies; Was Madison Bishop For 25 Years

MADISON, Wis. (CNS) — Retired Bishop Cletus F. O'Donnell of Madison died Aug. 31 of a heart attack he suffered two days earlier. He had celebrated his 75th birthday Aug. 22. His funeral Mass was scheduled for Sept. 7 at St. Raphael Cathedral in Madison, with burial to follow at Resurrection Cemetery. A bishop for 31 years, Bishop O'Donnell, who suffered a stroke in September 1991, announced his retirement this April, shortly after observing his 25th anniversary as head of the Madison Diocese. Auxiliary Bishop George O. Wirz has served as diocesan administrator since then.

Bishop Finds Life With Terminal Cancer A 'Wonderful Experience'

BATON ROUGE, La. (CNS) — Despite terminal cancer, "every day is a wonderful experience in the Lord," says Bishop Stanley J. Ott of Baton Rouge. Bishop Ott, who recently decided against further chemotherapy on his inoperable liver cancer, spoke about living on "God's time" in an interview with the *Clarion Herald*, New Orleans archdiocesan newspaper. Since his cancer was diagnosed in March 1991, the 65-year-old Bishop Ott has measured each day, each hour carefully. At that time, his doctors gave the bishop six to nine months to live.

Ukrainian Cardinal's Burial Delayed Because Of Throngs Of Viewers

LVIV, Ukraine (CNS) — The Ukrainian Catholic Church in Lviv delayed burying the body of Cardinal Josyf Slipyj at the request of government authorities concerned about the long lines of people still waiting to pay their respects when interment was scheduled. The church press office said Aug. 31 there were still thousands of people waiting to view the body, but that burial was expected by Sept. 5. The press office said government officials had estimated Aug. 29 that at least 1 million people had filed past the body in its crystal coffin since it was returned to Ukraine from Rome Aug. 27.

Late Bishop Lied About Age So He Could Be Military Chaplain

CORPUS CHRISTI, Texas (CNS) — When Bishop Thomas J. Drury of Corpus Christi died in late July, diocesan officials discovered that the prelate had apparently lied about his age 50 years ago. But he did it for "very high motives," said a priest who was with the bishop when he died. It was during World War II and Bishop Drury wanted to be a military chaplain but couldn't because he was too old. Apparently, he found a way around that by knocking six years off his age. At the announcement of his death, his family members listed his year of birth as 1902, making the bishop really 90 years old, not 84, as previously thought.

Pope Plans Heavy 1993 Travel Schedule

VATICAN CITY (CNS) — Pope John Paul II is "perfectly well, full of health," and planning a heavy travel program for 1993, said Joaquin Navarro-Valls, papal spokesman. Four trips outside Italy already are scheduled, he told Vatican Radio Aug. 31. The August trip to Denver for World Youth Day is "close to the heart of the Holy Father," said Navarro-Valls. The other trips are to Uganda, Spain, and the Baltics — "above all Lithuania with its Catholic majority," he said.

Scripture

Readings For The Week Of September 13 - September 19

Sunday: Exodus 32:7-11, 13-14: 1 Timothy 1:12-17 Luke 15:1-32.

Monday: Numbers 21:4-9; Philippians 2:6-11; John 3: 13-17.

Tuesday: Hebrews 5:7-9; John 19:25-27.

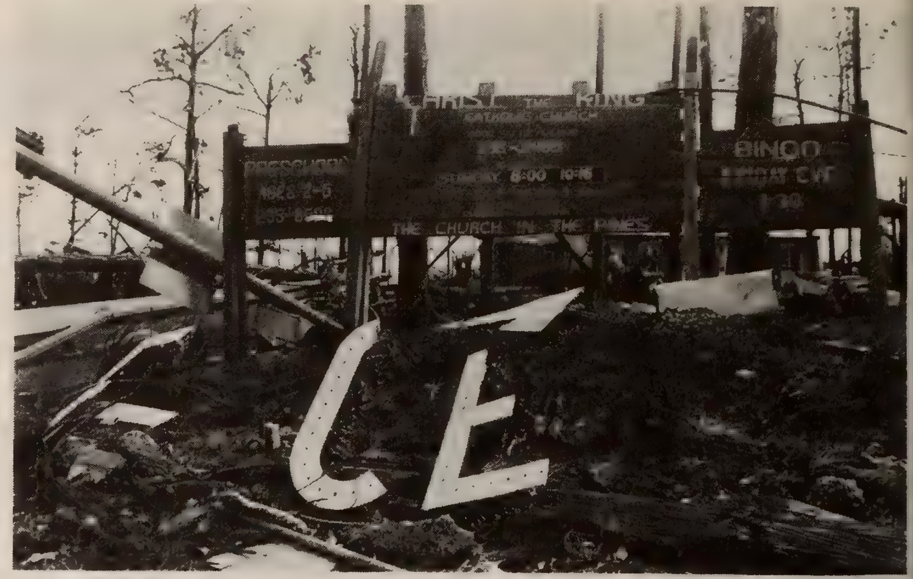
Wednesday: 1 Corinthians 12:31-13:3; Luke 7:31-35.

Thursday: 1 Corinthians 15:1-11; Luke 7:36-50.

Friday: 1 Corinthians 15:12-20: Luke 8:1-3.

Saturday: 1 Corinthians 15:35-37, 42-49: Luke 8:4-15.

Tell-Tale Signs...



A battered sign surrounded by rubble marks the location of Christ the King Church in Kendall, Fla.,damaged by Hurricane Andrew Aug. 24. (CNS photo by Matt Wolff, *The Florida Catholic*)

Crosswinds

Crossswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

Hurricane Andrew brings back many memories for Hugo survivors. For those who have "worked" disasters, there is awareness of each storm's uniqueness not only in damage, but also in the relief and recovery stages. Andrew is no exception.

Those within our diocese who want to help in a general way will have their contributions included with others from around the diocese and become part of the National Catholic Disaster Relief Network. But those who have a personal connection, or a specific concern for one particular group of people, are encouraged to indicate this on their relief check and these monies will be forwarded directly to the Miami Diocesan Chancery to be passed on to the specified areas or churches.

Here, at CSS, we have been attempting to "broker" individual good will with individual needs that are coming to our attention. And so, the youth group from our diocese that wanted to spend a long weekend cleaning up in Flordia, has been encouraged to locally hold a car wash or similar event and have the funds go to an identified need.

Similarly, the group of parishioners who wanted to take building supplies and do construction work on-site in Flordia, have been encouraged to send a fiscal donation with a note to the parish of their concern writing of their willingness to be "on call" if and when needed, rather than add to the current confusion. Another group of parishioners who wanted to take the children of the homeless into their houses until there was once again a roof over their heads, have been encouraged to convert their energies into dollars that would allow for funding some rentals for people lacking insurance backup.

One of our CSS staff, who has been trained in disaster relief with the Red Cross, is using her vacation days to be part of an authorized relief team. CSS is matching her days to extend her presence. Another volunteer, who had given

See **Crosswinds**, Page 16

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First North American Franciscan Symposium Draws 400

By BROTHER JOHN-JOSEPH DOLAN

DENVER — More than 400 Franciscan men and women from hroughout the United States and Canada converged in Denver last month for the First North American Franciscan Symposium.

Priests, brothers and sisters from more than 50 Franciscan congregations and orders attended the gathering. The Friars Minor, Poor Clares, Capuchin Franciscans, Third Order Regular Friars, Secular Franciscans, Conventual Franciscan Friars and Franciscan Sisters all were present.

From the Carolinas were Father Kevin Dougherty, Father David Hyman, both from Greensboro; Brother Patrick Tuttle, Raleigh, and Sister Marie Beha, Greenville, S.C.

The symposium was organized and sponsored by Franciscans Network, the only organization which includes representatives of every U.S. group of the diverse Franciscan family. The purpose was to allow U.S. and Canadian Franciscans an opportunity to share their North American experiences of God, and to ask themselves how God is callng Franciscans to help shape and serve he future in North America.

"We, North Americans, not only have a different way of living, we have a different way of thinking from the rest of the world," said Franciscan Friar ohn Quigley, chief executive officer of Franciscans Network.

"We have a different way of experiencing Jesus and Francis of Assisi. Yet, we have a tendency to look anywhere but home for ways to understand our experience. So much of our liturgy, heology and spirituality has been imported; first from Europe and, more ecently, from the Third World. We need to ask ourselves how it is that we Franciscans experience God ourselves here in North America now as well into the future."

Keynote speakers were Rosemary Haughton, theologian, author and member of the Wellsprings Community in Gloucester, Mass., a shelter for homeless women; William Foege, medical doctor and executive director of the Carter Center at Emory University in Atlanta; and Robert Bellah, author and sociologist at the University of California, Berkeley.

The speakers, none of whom are Franciscans, raised questions and made suggestions about potential approaches to living out traditional Franciscan values in the 21st century.

Haughton analyzed current Christologies popular in North American culture. She looked at the Christ portrayed in popular movements such as charismatic spirituality, liberation theology, feminist theology, and the Dorothy Day/Catholic Worker milieu. She suggested that Franciscans, with all Christians, explore "new ways of imaging Christ into the future."

Haughton said that "every community names its own Christ and its own theology based on its experience," and stated the need for a 21st century theology that will emphasize the importance of interdependence, especially as global struggles against greed and ecological self-destruction escalate. She suggested that Franciscans, with their traditional charism of poverty and fraternity, look at ways to witness "alternative economies" that mitigate against greed, competition, isolation and self-sufficiency.

Foege, with extensive background in U.S. and U.N. public heath advocacy, raised the question of how North American society of this century will be remembered in history. He suggested that our time will be seen as one where science and technology reigned supreme, offering the "gold standard" for medical and health care innovations, but also one in which their discoveries and benefits were not often delivered with compassion and morality.

The priority of people and their well being today are subjugated to the greed of the affluent, said Foege. He cited as an example that the $3 billion needed to wipe out infant mortality everywhere on earth is unavailable for that purpose, but that it represents the amount the world spends daily on weapons production and distribution.

He also said tobacco and alcohol companies continue their "maximizing of greed" unchecked despite proof that these substances are killers, and that 1,000 of 5,000 daily funerals in the United States are related to tobacco addiction. Foege noted that 38 million Americans live without health care and that our society chooses not to make "eye contact" with these people and these issues in denial of the problem.

"What if we lived in a society where something like Child Survival were an Olympic event, and we honored the ongoing reduction of the hold that death and illness exert on the peoples of earth?" asked Foege.

Bellah, co-author of *Habits of the Heart* and *The Good Society*, described the "spoiled moral environment" in which North Americans live. He said the recent Los Angles riots are symptoms of a deep malaise that has brewed in this country for the last 20 years, a period that has witnessed a widening gulf between rich and poor, "the contented and the underclass."

He offered a profile of the contented rich as politically and socially aloof, having deserted cities for suburbs or choice urban sites well secured from the poor. The rich have likewise abandoned public institutions — schools, parks, hospitals — for their own entities offering further isolation and security. Bellah characterized this group as "militantly complacent," wanting to be left alone, fearing the underclass and believing myths about them not founded in reality.

The middle class, meanwhile, has become deeply disillusioned by 20 years of economic and social erosion and angry toward insitutions in general, said Bellah. The recent Ross Perot phenomenon represented its willingness to align with a friendly outsider, "gets-things-done" figure who has not been connected structurally with systemic corruption.

Bellah said the tradition and faith life of worshipping communities hold the key for those who hope to understand, critique and transform our culture. "When students tell me they don't know if they believe in God, I tell them they won't be able to rationalize His existence in a quiet room, I tell them instead to go to church and find God there reflected in the faith and experience of the community."

Americans relentlessly pursue personal pleasure and gratification, but these do not offer satisfaction, Bellah said. "The pursuit of happiness is not the same as the pursuit of property." Bellah concluded, "Have we ourselves become converted to the culture, or do we really believe that the Kingdom of God is already among us? If so, we can offer to the world what it desperately needs."

One key question concerned the level and nature of ongoing networking among the North American Franciscan groups. In discussions, participants indicated an interest and desire for ongoing connections. The Franciscans Network board committed itself to provide an executive director who will help coordinate North American networking opportunities and who will develop a clearinghouse for intra-Franciscan cooperation. In addition, the board plans to continue using the publication *Mustard Seed* as a networking vehicle to educate, inform and animate Franciscans across the United States and Canada about Franciscan values and ministry.

The symposium was made possible by the generous financial support of the OFM Province of the Most Holy Name through the Mae Bonfils Stanton Trust.

For more information or subscription inquiries, contact Mary Glynn Auer, Franciscans Network, 1615 Vine St., Cincinnati, Ohio 45210, or call (513) 241-8778.

Conventual Franciscan Brother John-Joseph Dolan is former director of the Ministry for Justice and Peace of the Diocese of Charlotte and is currently working with his order's formation program in Holyoke, Mass.

CRS Launches Nicaraguan Disaster Relief Effort

BALTIMORE (CNS) — Catholic Relief Services said it provided an initial $50,000 for relief efforts in Nicaragua following an earthquake-spawned tidal wave that killed at least 200 people and wrecked a large section of the country's Pacific coast.

The money is being used to purchase food, clothing, medicines and kitchen utensils, the Baltimore-based agency said Sept. 3.

A CRS assessment team which traveled to the disaster zone said that in addition to the deaths, upwards of 700 people were reported missing and up to 30,000 were made homeless by the waves, which reportedly reached heights of 50 feet as they crashed onshore along the 200-mile-long western coast of Nicaragua.

Large numbers of children were said to have been killed.

As many as 50 communities were destroyed by waves which washed inland nearly 200 yards in some places, the team reported.

CRS said that the greatest immediate needs in the stricken areas are food — particularly basic grains, milk, cooking oil and sugar — drinkable water, basic medicines and temporary shelter. Surviving children "urgently need clean water, milk and medicines," the agency said.

The killer waves were unleashed by a powerful offshore earthquake that battered a 190-mile length of the coastline.

As the tidal waves struck, some coast-dwellers were unaware that their homes were being destroyed.

"I had some friends who were out on the sea fishing in their boats when the waves hit," a fisherman who identified himself only as Geronimo said. "They said it was calm out there. They didn't know anything about this mess until they got back to shore.'

Sixteen people were killed in Masachapa, 38 miles south of Managua. Among them were at least three children, Miriam Perez, whose fish restaurant was wrecked by the waves, said.

"They were tiny things," she said. "They dug them out of the sand. They couldn't swim."

"We've had death by water, by war, hurricanes," said Roberto Blandon, 40. "It's God's punishment on Nicaragua. All that's missing is fire."

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Hombre mejicano cargando una estatua de Cristo, donde se refleja el sufrimiento. (CNS foto de KNA)

La Represión De La Iglesia Católica En Méjico Da Frutos

Por JUAN JOSÉ GLORIA
(El Heraldo Católico)

Este año se cumplen 66 años de que el Presidente mejicano Plutarco Elías Calles, publicara un texto de 33 artículos donde se oponía rotundamente a las actividades de la Iglesia Católica en ese país. Corria por entonces el año de 1926. Ya desde la promulgación de la constitución de 1917, en Méjico se venían restringiendo las actividades de los Sacerdotes y de los feligreses católicos en general.

Un hecho que suscitó la ira y el antagonismo del gobierno de Calles en 1923 fue la colocación de la primera piedra para construirle un monumento a Cristo Rey, el mismo que hoy se puede visitar subiendo al Cerro del Cubilete, cerca de Silao Guanajuato y del cual se dice que marca el ombligo o centro geográfico de la República Mejicana.

Más de 40 mil feligreses mejicanos asistieron ese día sin importarles que estuviera prohibida la reunión de grupos masivos. Otro acto público del pueblo católico mejicano que chocó al gobierno fue la celebración del Congreso Eucarístico en la ciudad de Méjico en octubre de 1924. Este Congreso también iba contra las restricciones del gobierno.

El texto de los 33 artículos que publicó Calles contra la Iglesia ordenaba y prohibía muchos actos religiosos afuera de las iglesias coartando así la libertad religiosa que tanto se atesora en los EE.UU.

Estos son algunos de ellos: Se ordenaba el cierre de los conventos de monjas, casas religiosas, seminarios, monasterios y escuelas católicas. El gobierno se apropiaba de los edificios consagrados y propiedades de la Iglesia y los ponía a disposición de un gobierno altamente secularizado. Se prohibía la participación de los Sacerdotes en la política, incluso se les prohibía participar con su voto en las elecciones del país.Esta ley fue revocada recientemente. Se propuso que los Sacerdotes fueran exclusivamente mejicanos y se expulsaba a los Sacerdotes extranjeros. Se promulgaba que los estados de la República mejicana decidieran cuántos Sacerdotes se necesitaban en cada estado, con esto no se respetaba la separación de la Iglesia y el Estado.

A causa de estas injusticias que iban contra todo sentido común en un país altamente religioso y netamente católico no se hizo esperar la rebeldía de los dirigentes y líderes católicos. Los que siempre optan por las armas para solucionar los problemas,pronto las tomaron y se revelaron contra un gobierno injusto. A los soldados que tomaron las armas se les llamó "cristeros" porque en su grito de batalla gritaban "Viva Cristo Rey".

Estos grupos pequeños atacaban por sorpresa las instalaciones del gobierno y los trenes. El gobierno de Calles no hizo esperar su reacción sangrienta. De los postes del telégrafo colgaba a los "cristeros" y hubo cientos de fusilamientos. Uno de los muchos Sacerdotes que mandó fusilar fue el Padre Miguel Pro de Concepción del Oro, Zacatecas. El gobierno dijo que lo mató por ser cómplice en un atentado contra la vida del General Alvaro Obregón, pero nunca se le probó nada porque no se le hizo juicio formal, se le mandó fusilar, como dijera un funcionario del gobierno de ese entonces para "escarmiento" de otros Sacerdotes. La Iglesia católica lo beatificó como mártir de la Iglesia universal el domingo 25 de septiembre de 1988 en la Basílica de San Pedro en Roma. A los 61 años de haber sido martirizado la Iglesia lo declaró "beato" por haber entregado su vida por Cristo Rey.

Pero el Padre Pro no fue el único mejicano que entregó su vida por no querer renunciar a su fe en el tiempo de la cristiada.Hubo muchos otros,entre ellos niños, jóvenes, señoritas, catequistas, obreros, laicos y sacristanes. Todos ellos fieles de un cristianismo heroico.

Para honrar su memoria el 22 de noviembre de 1992 el Papa Juan Pablo II, beatificará a 26 mártires de la fe mejicanos en la Basílica de San Pedro en el Vaticano. En esa ocación se beatificará a 23 Sacerdotes, dos laicos y una religiosa los cuales dieron su vida por Cristo entre los años 1915 y 1937. Ellos eran originarios de varios estados de la República Mejicana.

Asamblea Nacional De Sacerdotes Hispanos En San Augustin

El Padre John Gonzáles Castro, OMI, recientemente elegido Presidente de la Asociación Nacional de Sacerdotes Hispanos en los Estados Unidos (ANSH). invita a todos los Sacerdotes Hispanos que trabajan en este país a la III Convención anual a celebrarse en el Holiday Inn Downtown de San Agustin, Fla., del 19 al 21 de octubre 1992.

El Sr.Obispo John J. Snyder de San Agustin, Fla., Ricardo Ramirez de las Cruces, N.M., Enrrique San Pedro de Brownsville, Texas, y el Obispo Auxiliar de Miami, Agustin Román, serán los conferencistas, con otros más en dicha reunión.

Esperamos reunir más de 200 Sacerdotes de todos los Estados Unidos, para honrar también el trabajo de los 500 años de la Evangelización y el encuentro de las dos culturas, en el nuevo mundo.

Están todos los Sacerdotes hispanos invitados. Para más información diríjase al Padre José Espino, coordinador de la convención. Teléfono (305) 856-3404 en Miami.

BIENVENIDOS,
LÍDERES HISPANOS CATÓLICOS

Reunión de Lideres Hispanos en Los Angeles. (CNS foto por Araceli Cantero, *La Voz Católica*)

Dicen Que Escuelas Católicas Están Fuera Del Alcance Para Muchos Niños Latinos

LOS ANGELES (CNS) — Los dirigentes católicos Hispanos de una reunión nacional en Los Angeles dijeron que, para muchos niños latinos las escuelas católicas son una imposibilidad económica. Aunque la mayoría dijo que una enseñanza católica era algo que ellos desean para sus hijos, otros criticaron a las escuelas parroquiales por no suministrar enseñanza bilingüe y no fomentar los valores culturales que se enseñan en los hogares hispanos.

Reynaldo Garay, decano de asuntos académicos en la escuela superior de oficios y tecnología de Los Angeles, dijo a los participantes de la reunión que las escuelas públicas de Los Angeles, que forman el segundo distrito escolar de importancia por su tamaño de la nación, tienen 600 mil alumnos de los cuales las dos terceras partes son hispanos. En todo el país dijo él, la mayor parte de los latinos asisten a las escuelas públicas.

Reunión De Obispos Latinoamericanos Podría Terminar Sin Documento Importante

LIMA, Perú (CNS) — Una reunión importante de Obispos Latinoamericanos podría finalizar sin publicar un documento pastoral voluminoso de la clase producida por dichas reuniones anteriormente, dijo un portavoz de los Obispos Latinoamericanos. El Padre Pedro Freites, portavoz del Consejo Episcopal Latinoamericano,conocido por sus iniciales en español de CELAM, dijo que el propósito más importante de la cuarta conferencia general de los Obispos Latinoamericanos, a celebrarse entre los días 12 y 28 de octubre próximo en la República Dominicana, es el de evaluar el trabajo pastoral desarrollado en la América latina después de Puebla.

El hizo sus comentarios en una entrevista con la agencia de noticias católica peruana Aci-Prensa. La asamblea produjo un documento final de 240 páginas en Puebla y está claro que la mayoría de las tareas pastorales fijadas por Puebla están incumplidas aún,dijo el Padre Freites,de modo que los Obispos podrían decidir el no redactar un nuevo documento.

Festival Latinoamericano

El día sábado 19 de septiembre se celebrará el II Festival Latinoamericano en los campos del CPCC de 10 am a 6 pm, con el fin de mostrar un poco, a todos los que nos visiten, una cara alegre de nuestros países hispanos. Para más información llamar al (704) 333-5447.

Advocates Say Natural Family Planning Improves Marriages

BALTIMORE (CNS) — Natural family planning. Mention it and you're ikely to get a puzzled look or a snicker of skepticism. Few scientists research he method and even fewer gynecologists advocate it.

However, supporters say natural family planning is more natural, less expensive and just as reliable as other forms of birth control — if it's used properly.

For some, that's a big "if." So big, n fact, that only 4 percent of married Catholic women in the United States ely on any method involving periodic abstinence, the only form of birth conrol approved by the Catholic Church. That number is down from 32 percent in 965.

One bias against the method is that natural family planning advocates often have several children.

Michelle and Tim Hill, with five children ranging in age from 1 to 11, say he fact that they have a large family is not proof that the method doesn't work. Rather, it helped them space their children two to two and a half years apart. The real point of natural family planning is "openness to life," Hill told *The Catholic Review*, newspaper of the Baltimore Archdiocese.

And it has helped their marriage. "It has a lot to do with communication," he aid, "and living your married life in accord with God's teaching."

Today's natural family planning is a far cry from the rhythm method developed in the 1930s.

In the mid-'50s scientists discovered more reliable ways to determine fertility, ways in which a woman monitors her own fertility by checking changes in her cervical mucous and/or emperature and cervix. If she is in a fertile period, the couple abstains from sexual intercourse to avoid pregnancy.

Couples who practice this method of periodic abstinence say the side benefits make the hard work and commitment to the method worth it. They say it opens lines of communication and improves their marriages.

In 1990, Pope John Paul II told a group taking a natural family planning class, "Openness to life in conjugal relations protects the very authenticity of the love relationship, saving it from the risk of descending to the level of mere utilitarian enjoyment."

Despite his endorsement, natural family planning is often forgotten. Artificial contraceptives are widely accepted and available and many couples are not eager to abstain about one week a month. Also, many doctors and gynecologists do not advocate — or even suggest — natural family planning to their patients.

Dr. John Bruchalski is an exception. Based in Laurel, Md., he is one of the few obstetrician/gynecologists in the country that deals only with natural family planning. His secretary tells prospective patients up front that he doesn't prescribe any artificial contraceptives.

What first attracted him to natural family planning was its naturalness, he told the *Review*.

"If a woman is only fertile 100 hours per month, why use hormonal contraceptives every day of the month?" said Bruchalski, a Catholic. He and his wife practice natural family planning.

"I tell people, with the proper education, the method has an effectiveness rate documented at 90 to 98 percent," he said. "Usually when you get pregnant (while using natural family planning methods), it's when you cut a corner somewhere and you know when you cut the corner. It's just like when a woman forgets to take her (birth control) pill one day."

He said many of his patients want to practice natural family planning for religious reasons, but he said a large percentage consider the method as a natural alternative to artificial contraception, without side effects.

This is also the case for clients at Planned Parenthood of Maryland, who are given the option to learn "fertility awareness" — an equivalent to natural family planning.

For more information about Natural Family Planning, call the diocesan office of Catholic Social Services in Charlotte at (704) 331-1720.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

HA

DESCUBRE La Fe

42. ¿Cuáles son algunos de los pecados graves que aflijen a la Iglesia y a la sociedad de nuestro tiempo?

•Falta de asistencia a la Misa Dominical o los días de precepto sin excusa suficiente.

•Recibir la Sagrada Comunión en pecado grave, sin haber recibido el Sacramento de la Penitencia.

•Pecados contra la castidad — relaciones sexuales fuera del matrimonio, masturbación deliberada, contracepción artificial, consentiminento de pensamientos y deseos de acciones pecaminosas.

•Aborto.

•Matrimonio fuera de la Iglesia.

•Abuso de drogas, actos graves de prejuicio y discriminación, explotación de los menos afortunados.

•Injusticia social, corrupción en politíca o negocios.

•Fallo en proveer educación religiosa a los hijos.

•Abandono de la fe caólica.

Damaged But Standing...

Cabrini House, named because the first American saint, Mother Frances Cabrini, often spent the night there, had some structural damage in Hurricane Andrew. The house, owned by St. Joseph Parish in Patterson, La., serves as a senior citizen center. (CNS photo by Barbara Gutierrez, *Acadiana Catholic*)

Migrant Farm Workers Seen As Among Worst Off From Hurricane

HOMESTEAD, Fla. (CNS) — When Hurricane Andrew ravaged south Florida, one of the worst-hit sectors of the population was the area's migrant workers and farm laborers.

"No work," said Arnoldo Carbajal, a nursery laborer who was one of the luckier residents of South Dade Labor Camp. At least his house on Lot 41 still stands, although it was damaged.

"Yeah, I will stay," he said with a shrug when he was asked what he would do.

An estimated 23,000 migrant men, women and children who cultivate and harvest the tomatoes, lemons, limes, avocados, mangos and ornamental palm trees of south Dade County were left homeless and jobless by the hurricane.

Andrew's 165-mile-an-hour winds destroyed or severely damaged virtually all crops across a 20-mile swath, devastating the whole basis of the agricultural economy.

What the migrants lost in personal possessions would not count for very much in the multibillion-dollar cost estimates of Andrew's ravages, but only because "these people had very little to begin with," said Miami archdiocesan spokeswoman Mary Ross Agosta.

Because many of the migrant workers are illegal aliens and many speak little or no English, "they're petrified of anybody in uniform.... They're afraid of getting deported," she said. As a result, many — perhaps in the thousands — hid or fled as the soldiers came in to bring aid and set up temporary shelters.

"We (the archdiocese) have been sending down pastoral workers who know the people" and can get them to come out for the assistance they need, Agosta said. She said they found one group that had gone three miles into the everglades to flee the soldiers.

Lidia Menocal of Southeast Pastoral Institute, a Miami-based Hispanic ministry center that covers 28 dioceses in the southeastern states, said the migrant workers would "have to move on to where there are crops" and compete with other migrants for jobs.

"But there's another migrant population that's more settled" and just moving out of the migrant stream into a more stable life, she said. For many of them a long-awaited chance to settle down and rent a permanent apartment or own a small home has been blown away in Andrew's winds.

"They're back to square one," Agosta said.

"It would be pure luck if any of the grove crops get back even by next year," said Steven Mainster, director of Centro Campesino, who organized a relief camp for workers near Homestead.

Father Thomas Honold, pastor of Sacred Heart Church in Homestead, estimated that 98 percent of the 1,900 families in his parish had lost their homes. His church and the parish school were blown apart, but at least the walls

See **Migrants,** Page 16

Employment Opportunies

Director/Coordinator of Religious Education: Part-time position available for Director or Coordinator of Religious Education at the 280-family parish of St. Joseph Catholic Church in Newton, N.C. Please send resume to St. Joseph Catholic Church, 720 West 13th Street, Newwton NC 28658.

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Diocesan News Briefs

Patriotism Contest

The 1992 Patriotism Contest: Poetry and Essay, sponsored by the Knights of Columbus, started Sept. 1 and wraps up Nov. 1. It is for children in grades 6-8. The theme for this year's contest is "How Do You Feel When You See Old Glory Fly?"

Essays should be limited to 500 words or less; poems to one page. Each entry must contain the contestant's name, address, social security number, grade, school and church.

One essay and one poetry winner will be selected. Council 770 will award the winner a $50 U.S. Savings Bond.

To enter, submit entries to Vince Coscia, 3926 Sommerdale Ln., Charlotte, N.C. 28205. For more information, call (704) 536-4287.

A.A. Retreat

MAGGIE VALLEY — A spiritual retreat for Alcoholic Anonymous members is Sept. 18-20 at Living Waters Reflection Center. The retreat is open to all men and women members. Cost is $80 and includes room and board. Financial assistance is available, if needed.

For more information, call Kathy at (704) 299-7502 or Mary, evenings only, at (704) 891-2531.

Octoberfest

CHARLOTTE — St. Thomas Aquinas is celebrating Octoberfest on Oct. 3. Activities will start at 1 p.m. Plans for the new church building will be presented at 3 p.m. Mass is at 5:30 p.m. A pot luck dinner will follow.

Fiesta '92

WINSTON-SALEM — The Hispanic community of Winston-Salem will celebrate Columbus Day Oct. 10. There will be arts, crafts, children's activities, food and music. If interested in volunteering, call Pedro Castillo or Marie Iberico at Casa Guadalupe (Catholic Social Services) at (919) 727-4745.

United For The Faith

CHARLOTTE — The first meeting of the new season for Catholics United for the Faith is Friday, Sept. 18 at the Catholic Center, 1524 E. Morehead St., at 7:30 p.m. The meeting will begin with the rosary. A video, "Perpetual Adoration — Jesus Wants It," will be shown at 8:30 p.m. For more information, call (704) 364-9568.

Peaceful Pro-life Pickets

CHARLOTTE — Have a Heart Charlotte, sponsored by Action League for Life, will picket an abortion center Saturday, Sept. 12. Participants will meet at St. Gabriel at 7:30 a.m. For more information, call (704) 365-9876.

Peaceful pickets at the Colwick Tower are every Wednesday starting at 8:30 a.m. Park at Wendy's on Sharon Amity and Colwick Rd. Signs will be provided. For more information, call Diane Hoefling at (704) 541-3760.

Also, rosaries for life will be said every second Saturday at 8:30 a.m. at the Colwick Tower Abortion Center, and every last Saturday after 8 a.m. Mass in St. Ann's parking lot. For more information, call Dorothy DePiante at (704) 364-9666 or Gerry O'Keefe at (704) 525-1251.

Upcoming Diocesan Events

Sept. 12 Parish Flea Market
St. Margaret Mary, Swannanoa
8:00 am to 4:00 pm
Mary Rodier (704) 298-7412

Sept. 13 Outdoor Mass And Parish Picnic
Our Lady of Lourdes, Monroe
Picnic Follows 11:00 am Mass
Newton Wesley (704) 289-8561
Amelia Tade (704) 283-6315

Sept. 13 Parish Picnic
St. Aloysius
Hilton Park, Hickory 1:00-6:00 pm
(704) 327-2341

Sept. 16 Opening School Mass
CCHS, 9:40 am
Fr. Dennis Kuhn (704) 523-5671

Cursillo Weekends

CLEMMONS — Want to bring yourself closer to the spirit of God's love? Holy Family Catholic Church is planning a men's Cursillo weekend Oct. 29-Nov. 1, and a women's Cursillo weekend Nov. 19-22. For more information, call John McKenny at (919) 476-8708.

OWLS

CHARLOTTE — St. Gabriel's OWLS (Older, Wiser, Livelier Seniors), open to all who are over 55, will meet Wednesday, Sept. 16 from 10:45 a.m.-1 p.m. at St. Vincent de Paul Church in the social hall. Bring a bag lunch. Dessert and beverage will be provided. For more information, call Lucille Bellou at (704) 366-7508.

Latin American Festival

CHARLOTTE — The Latin American Coalition presents *Fiesta Latina '92* at Central Piedmont Community College Saturday, Sept. 19 from 10:30 a.m.-6 p.m. The festival will feature arts and cultural exhibits, crafts, Spanish cuisine, community services information, and professional and business information. Music will be provided by Combo Latino. For more information, call the Latin American Coalition at (704) 333-5447.

Overeaters Anonymous

CONCORD — An Overeaters Anonymous group is meeting at St. James Wednesdays from 10:30 a.m.-11:30 a.m. For more information, call Libby Cleveland at (704) 786-9020.

Mentors For Mecklenburg Ministries

CHARLOTTE — Mecklenburg Ministries and A Child's Place are introducing a pilot program for families who would like to be mentors for a six-month period for the formerly homeless, providing role modeling and community networking. For more information, call Dearsley Vernon at (704) 332-7835.

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CRISM Picnic

CHARLOTTE — All parishioners, age 50 plus, in the Charlotte Vicariate are invited to a picnic at Park Road Park, shelter #1, Friday, Sept. 18 from 11 a.m-2 p.m. Hot dogs, hamburgers and drinks will be served. Activities includes games and a sing-along. Cost is $3 per person. For more information, call the CRISM office at (704) 331-1720.

Divorced, Widowed & Separated

ASHEVILLE — A divorced, widowed and separated support group meets the first and third Friday of every month at 7:30 p.m. at St. Eugene in the Msgr. Brown Room.

Columbus Celebration

GREENSBORO — Piedmont Council #939 of the Knights of Columbus is hosting Festivities, a celebration of the quincentennial anniversary of Christopher Columbus' discovery of America Oct. 24 at the Airport Marriott. Cost is $25 a person. For more information, call Rocky Riccio at (919) 852-7381.

September Festival

DENVER — Holy Spirit Church is sponsoring the Second Annual September-Fest Saturday, Sept. 12, rain or shine on the church grounds from 8 a.m.-4:30 p.m. There will be hot air balloon rides, a variety of food, games and crafts, live entertainment, miniature golf, bingo and pony rides. For NASCAR fans, Luck's Racing Team and Frank Bird & Associate Racing Unlimited are returning.

The day will start with a 5K run/walk. All age groups are welcome. Free T-shirts will be given to the first 50 registrants. For more information, call Carole or George Batten at (704) 483-9440.

Booths are still available for $30. For booth and general information, call Pat Lisi at (704) 896-7735.

Master's Degree

CHARLOTTE — An informational meeting to find out more about earning a master's degree or certificate in ministry or religious education is Sunday, Sept. 13 at 3 p.m. For directions and more information, call Joanna Case at (704) 362-0013.

Masks and Mirrors

Charlotte — Masks and Mirrors, a dramatization of a personal journey from incest victim to courageous survivor and joyous celebrant, is Saturday, Oct. 24 at St. Gabriel Church, 3016 Providence Rd., from 8 p.m.-9:30 p.m. The one-woman show is sponsored by St. Gabriel, The Oratory, St. Peter Catholic Church, Christ Church Episcopal and St. Peter's Episcopal.

Cost is $8 for pre-registration or $10 at the door. To register, send payment to Sharon Mease, St. Gabriel Catholic Church, 3016 Providence Rd., Charlotte, N.C. 28211. For more information, call St. Gabriel's Faith Development Center at (704) 366-2738.

Diocesan School Board Openings

The Diocese of Charlotte School Board has board member positions to be filled for the 1992-93 school year. The Board is responsible for proposing policies to the Bishop to enact in governing 16 schools.

The Board meets monthly, usually on Saturdays, at the Catholic Conference Center in Hickory.

Interested applicants should send by Sept. 18, 1992, a letter and resume detailing parish and/or school involvement and state why you would like Bishop Donoghue to appoint you to serve on the Diocesan School Board.

Send information to:
Diocesan School Board
Catholic Center
1524 E. Morehead St.
Charlotte, NC 28207

Charismatic Renewal Conference

HICKORY — The semi-annual Charistmatic conference is Sept. 18-20 at the Catholic Conference Center. The theme is "Wake Up and Strengthen What Remains." Keynote speaker is Charlie Osbourne, Catholic lay evangelist from Florida.

For more information, call Carol Flynt at (704) 331-1709.

Retreats For Women

VALE — The Maryvale Sisters are conducting retreats for women at the motherhouse in Vale. Retreats are Sept 25-27 and Nov. 6-8. To register, call (704) 276-2626 or write Maryvale Motherhouse, RR 1 Box 164, Junebug Rd., Vale, N.C. 28168.

The Catholic News & Herald *welcomes parish news for the diocesan news briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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World and National Briefs

Migrants Seen As Among Worst Off From Hurricane

HOMESTEAD, Fla. (CNS) — When Hurricane Andrew ravaged south Florida, one of the worst-hit sectors of the population was the area's migrant workers and farm laborers. "No work," said Arnoldo Carbajal, a nursery laborer who was one of the luckier residents of South Dade Labor Camp. At least his house on Lot 41 still stands, although it was damaged. An estimated 23,000 migrant men, women and children who cultivate and harvest the tomatoes, lemons, limes, avocados, mangos and ornamental palm trees of south Dade County were left homeless and jobless by the hurricane. Andrew's 165-mile-an-hour winds destroyed or severely damaged virtually all crops across a 20-mile swath, devastating the whole basis of the agricultural economy.

Upcoming Marian Conference Will Be Held In Mexico City

HOUSTON (CNS) — A Marian conference for the Queen of the Americas Guild is to be held Nov. 12-16 in Mexico City, and clergy and participants are expected to attend from all over the United States. An announcement released by Guild officer and conference co-coordinator Alan Napleton in Houston said the conference will be held at the Shrine of Our Lady of Guadalupe and will commemorate the 500th anniversary of the evangelization of the Americas. The guild's 14th annual conference will include addresses on Mary in the Church today. Retired Bishop Jerome J. Hastrich of Gallup, N.M., episcopal moderator for the guild, is scheduled to be among the participants.

'Nothing Miraculous' At Parish Where Mary Was Awaited, Bishop Says

COLD SPRING, Ky. (CNS) — "Nothing of a miraculous nature occurred" at St. Joseph Church in Cold Spring Aug. 31, according to Bishop William A. Hughes of Covington. An estimated 8,000 people traveled to the small town — population 2,800 — in response to Father Leroy Smith's announcement a month earlier that Mary was to give a message at midnight on that date. Anticipation rose when, as he was leading the recitation of the rosary, Father Smith, pastor of St. Joseph, paused between the third and fourth decade at midnight. A silence fell over the crowd and, after approximately three or four minutes, he continued with the rosary.

Democrats Risk Losing Traditional Catholic Votes, Writers Contend

NEW YORK (CNS) — Catholics tend to vote for Democrats in congressional elections, but the party is losing out by ignoring Catholics as a group, contends Father Andrew M. Greeley, a sociologist in an essay in the fall issue of *Church* magazine, a quarterly journal published by the National Pastoral Life Center in New York. "But the Democrats will never win another presidential election unless they recognize how important that Catholic vote is." In the same issue, Peter Steinfels, senior religion correspondent for *The New York Times*, commented that despite his inclination to support the Democratic presidential ticket, he feels alienated by the party's explicit insistence that abortion should be unrestricted.

Pope Sympathetic To Palestinians, Arab U.N. Diplomat Says

NEW YORK (CNS) — Pope John Paul II and his predecessors have consistently shown support for justice for Palestinians, said a Palestinian diplomat. Riyad Mansour of the Permanent Observer Mission of Palestine to the United Nations in New York said he does not believe the new Israeli-Vatican commission studying Church matters in Israeli-controlled lands will "change the warm relationship between the Vatican and the Palestinians," despite the view that the panel is a step toward diplomatic relations. But "there is no doubt that this commission will be interpreted by Israelis as a step in the direction they would like to see it go," he said.

Bishop Warns Catholics To Stay Away From Reported Apparition Site

TRENTON, N.J. (CNS) — Bishop John C. Reiss of Trenton has directed Catholics in his diocese to stay away from the site of reported Marian apparitions until the alleged events are investigated. The alleged apparitions have been taking place in Joseph Januskiewicz's back yard in Marlboro. On Aug. 2, an estimated 6,000 to 10,000 people were in the yard when Mary allegedly appeared. Januskiewicz, a 54-year-old draftsman who is a member of St. Gabriel Parish in Marlboro, said Mary started appearing to him on March 17, 1989, and recently told him she would come regularly on the first Sunday of each month.

Rural Texas Catholics Oppose Construction Of 'Bullet Train'

WESTPHALIA, Texas (CNS) — Rural Catholics in Westphalia, a farming community in central Texas, are working to block construction of a $5.7 billion "bullet train," because they say it would disturb farms, ranches and small towns. The 200-mph electric-powered train would link Dallas-Fort Worth, Austin, San Antonio and Houston. At a public hearing in Westphalia this summer, opponents of the train played an amplified recording of a jet engine at 96 decibels. The new train is expected to produce 99 decibels as it passes within half a mile from 100-year-old Visitation Church.

New Draft Of Women's Pastoral Defends Male-only Priesthood

WASHINGTON (CNS) — The fourth draft of the U.S. Catholic bishops' proposed pastoral letter on women vigorously defends the Church position that it cannot ordain women priests. Like earlier drafts it condemns sexism in the church and society, but the new version also criticizes other views and attitudes in U.S. society that it considers harmful to women. The fourth draft was written this summer and sent in late August to the Administrative Committee of the National Conference of Catholic Bishops, a 50-bishop committee that will set the agenda for the bishops' next national meeting in November. The new text, intended for debate and a final vote at that meeting, was not immediately made public. Catholic News Service obtained a copy from a source outside Washington.

Church Official In Somalia Says Political, Military Help Needed

VATICAN CITY (CNS) — Political and military help is needed along with humanitarian aid to solve Somalia's complex and volatile mix of drought, civil war and famine, said Father Giorgio Bertin, apostolic administrator of Mogadishu, the Somalian capital. "Humanitarian aid alone will not completely resolve the problem and might even prolong this disastrous situation," he told Vatican Radio Sept. 1. "It is absolutely necessary to accompany the humanitarian effort with a political and military effort," he said.

Pakistani Legislator Seeks Legal Protection For Christian Churches

ISLAMABAD, Pakistan (CNS) — A Catholic member of the Punjab Provincial Assembly is proposing legislation to make desecration of Christian churches illegal. Johnson Michael said he will demand legal shelter for Christian property and respect for the sanctity of holy places. Michael proposed the legislation in the wake of charges that the Punjab police had destroyed property belonging to St. Anthony Catholic Church in Lahore, 180 miles south of the Pakistani capital, Islamabad. Father Andrew Francis, parish pastor, said while he was away last May, officers from the adjacent district police headquarters "forcibly destroyed an existing boundary wall, encroached about three feet (on parish property) and built a new 'boundary wall.'"

Brazilian Bishops Call For Prayer, Fasting During 'Moral Crisis'

BRASILIA, Brazil (CNS) — The Permanent Council of the Brazilian bishops' conference has called for prayers and fasting in response to the impeachment process against Brazilian President Fernando Collor de Mello. "The moral crisis requires a profound revision of national life," the bishops' council said. The message called on Catholics and others to pray and fast, seeking truth and justice. It also designated Sept. 6 and 7 as days of special prayer. Sept. 7 is Brazil's Independence Day and a national holiday. On Sept. 1, a special congressional panel requested Collor's impeachment and trial for corruption, criminal association, tax evasion, malfeasance and making false statements on official documents.

Bosnian Catholics Massacred, Terrorized, Priest Says

ROME (CNS) — Bosnian Catholics are being massacred, terrorized and used as forced labor by Serbs, said a report by a Catholic official in Bosnia-Herzegovina. Catholics are filled with "great fear and panic and want to leave their homes at all costs," it said. The report was dated Aug. 30 and prepared by Father Mila Anicic, chancellor of the Diocese of Banja Luka, in Serb-controlled Bosnia-Herzegovina. It was sent to the Vatican and news agencies in Italy as an update of previous reports criticizing human rights violations against Catholics as part of a Serbian "ethnic cleansing" policy.

DISCOVER the Faith

42. What are some of the serious sins of Catholics that are afflicting the Church and society in our times?

- Failure without grave excusing reason, to participate in Holy Mass on every Sunday or Holy Day.
- Receiving Holy Communion without having had mortal sins forgiven in the Sacrament of Penance.
- Sins against chastity — sexual relations outside of marriage, willful masturbation, artificial contraception, deliberately having and approving thoughts and desires about sinful actions.
- Abortion.
- Marriage outside of the Church.
- Serious willful substance abuse, serious acts of prejudice and discrimination, exploitation of the less fortunate.
- Social injustice, corruption in politics or business.
- Failure to provide a religious education for children.
- Abandoning the Catholic Faith.

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St. Eugene Starts Renew

ASHEVILLE — St. Eugene Church is in the final planning stages of a parish renewal program.

Father James Solari, pastor, initiated the Renew program for spiritual renewal. Planning began last spring.

The long-range goal of the program, which has been successfully implemented in hundreds of parishes throughout the United States and abroad, is to build up parish life.

The immediate goal is to help parishioners develop a closer relationship with Christ and make a commitment to put Jesus at the center of their lives. By being open to the power of the Holy Spirit, they become more authentic witnesses, said Father Solari.

Through the program, St. Eugene hopes to reach all members of the parish family and have a far reaching effect on the community.

The program will be instilled in the following areas of parish activity; Sunday worship, a prayer network and chain, large group events, small group sharing of the Good News of the Gospels of Jesus Christ, and spiritually enriching take-home activities for families, shut-ins and away-from-home college students.

Assisting the parish in reaching these goals are Nancy Humble, core group coordinator, her assistant, Charlotte Novak, and the following group chairpersons and volunteers: Katie Blair and Jan Murphy, the prayer network; Chuck Taft, Sunday Liturgy; Connie Mitchell, large group; Paula Callaghan, take home; Mary Kane and Ginny Brittain, small group; Larrry Byrnes, sign-up Sunday;

Senior Theo Abbott (left) extends a welcoming arm to freshman Jeff Butler at a pizza social at Charlotte Catholic High School. Held the day before school opened, the event kicked off this year's Big Brother/Big Sister program to help freshmen adjust to high school.

Migrants (From Page 13)

were still standing. But a trailer park next door, which mainly housed senior citizens, was leveled. Not one trailer was left.

At the South Dade Labor Camp, where Carbajal and his sons were cleaning up and searching for clean water, children of farmworkers played amid the debris as truck after truck arrived with donated clothing, food and other relief supplies.

A group of volunteers from Miami parishes were giving particular attention to a heap of rubble next to the South Dade Outreach Health Center.

"This was Christ the King Chapel," explained Sister Ondinda Cortes, broom in hand.

"That little space was granted to the Catholic Church to celebrate Mass" in the migrant labor camp, she said. "We're trying to clear up so we can build some kind of storage space" for relief supplies.

Agosta said Auxiliary Bishop Agustin A. Roman of Miami, archdiocesan vicar for Hispanics, had been down to the Homestead area every day helping organize relief work among the migrants.

The bishop, a Cuban exile, lives in the path the hurricane hit and "suffered three feet of water in his residence," she said. When civil authorities urged everyone in that area to evacuate before the storm hit, she said, he refused to go and leave his people behind.

Crosswinds (From Page 10)

our diocese nine months of service as coordinator of our CRISM house, is anticipating giving six months of service as an outreach volunteer to a parish in southwest Florida, which services a nearby migrant camp wiped out by the storm.

The above reflects the type of approach taken within our diocese during Hugo and also includes the personal way that the generosity of parishioners for the victims of the Hamlet fire was handled. At that time, all donations were converted into personal checks for the families affected by the Hamlet tragedy. In that disaster, the generosity of response and the manageable number of victims allowed for individual attention.

We are hopeful that in this disaster's recovery phase, the dual approach described will (a) help contribute to the overall long-term solution through general contributions while (b) allowing our diocese to play a direct role in helping meet immediate needs. Both levels of assistance, the general and the specific, will be handled through our Diocesan Chancery.

Mexican Church Leaders Criticize Government's Free-Trade Deal

MEXICO CITY (CNS) — Church leaders in Mexico have accused the government of negotiating a free-trade agreement with the United States and Canada "behind the backs" of the Mexican people.

In a Sept. 1 press conference, spokesmen for the bishops' commission on social concerns released a report saying the North American Free-Trade Agreement favors "the interests of a minority" of wealthier Mexicans.

The agreement appears to be deficient in dealing with matters such as fair labor practices and the environment, they said, and could have a negative impact in the area of basic human and civil rights in Mexico. The comments came following the conclusion of the church's Seventh National Meeting of Promoters of Social Concerns, Human Rights and Caritas.

The remarks drew immediate public criticism from Mexican congressional leaders of President Carlos Salinas de Gortari's Institutional Revolutionary Party.

Coadjutor Archbishop Hector Gonzalez Martinez of Oaxaca, president of the Mexican bishops' Commission on Social Concerns, said in his report closing the weeklong meeting that the church is "seriously preoccupied" with the "persistent violation of the basic rights of Mexicans."

The situation has led to increased public protest in recent months, Archbishop Gonzalez said, and "could become more serious, given that the interests of a minority are served by the free trade agreement."

Father Arnulfo Hernandez, executive secretary of the commission, said the months-long negotiations of the trade agreement with the United States and Canada "had been done behind the backs of the people."

The result, he said, would be that large corporations would mostly benefit from the pact at the expense of small and medium-sized companies.

But Father Hernandez and Bishop Jose Hernandez Gonzalez of Netzahualcoyotl, a member of the commission, told reporters they believed the signing of the trade deal is "imminent and irreversible."

They said that, as such, the contents of the accord should be made public immediately and that the Mexican Congress, which is dominated by the Institutional Revolutionary Party and has a track record of rubber-stamping legislation submitted by the Mexican president, should hold "genuine hearings" on the accord.

The North American Free-Trade Agreement was negotiated by the executive branches of the governments of the United States, Mexico and Canada. Prior to its enactment, now estimated for early 1994, it will have to be ratified by the legislatures of all three countries.

Dietzen (From Page 6)

is a (much too common) form of religious addiction, an unhealthy religiosity which uses God or religion as a club to control other people's lives and emotionally coerce them into doing things our way.

Even texts of holy Scripture are abused regularly for just such reasons.

Because this all happens under the guise of religion and faith, refusing to recognize what we're really doing is one of the most subtle and destructive forms of addictive denial around.

We need to be extremely sensitive about this when we venture to judge or manipulate someone else's life. We may be revealing more about ourselves than we are about our neighbor.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, IL 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Charlotte diocesan archivist Johanna Mims, (center), attended the Conference of the Association of Catholic Diocesan Archivists July 31-Aug. 4 at the University of St. Mary of the Lake, Mundelein, Ill. Shown with her are fellow board members and archivists (l-r) Father George Michalek, Diocese of Lansing, Mich.; Sister Catherine Louise La Costa, CSJ, Diocese of San Diego; Father Dale McFarlane, Diocese of Great Falls, Billings, Mont., and Ron Patkus, Archdiocese of Boston. The conference theme was "Documenting Diversity: The American Catholic Experience." The history of immigrants and Native Americans as it is documented in the Catholic Church was explored. Other topics were clergy personnel records, orphan records, sound and video recordings and film, oral histories and the automation of records.

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Bishop John F. Donoghue is surrounded by children posing for a poster for Respect Life Sunday. With the bishop are (clockwise, l-r) Anna Hoover, Evan Thurbee,Michael Winfield, Michael Hoover, Caitlin Kuhn, Jonathan Taylor, Heather Clark and Benedict Grubbe.

Photo by CAROL HAZARD

New University President Says Poor Economy Affects Schools

WASHINGTON (CNS) — The new president of The Catholic University of America said he will be persistent in advocating that all levels of government make higher education possible for young people who want to go to college but can't afford it.

During a Sept. 11 press conference, Christian Brother Patrick Ellis called federal aid to students "an investment on the part of the government, not charity."

He said tough economic times have not only affected student aid, but they have turned each university into "a buyer's market" where "students are customers."

Brother Ellis called this phenomenon "a revolution going on under our noses" that gives young people a false sense of reality, making them think they are "very good when they might just be good."

He indicated that some schools in an effort to get and keep enrollment have lowered their academic standards.

"Today's high school students are courted by so many institutions," he said. And because the university must have "happy customers, staff members have no choice but to be terminally nice."

Brother Ellis said an unfortunate result of this trend is often grade inflation. "If school is so comfy and unchallenging that we don't lose any students, then the degree is meaningless," he said.

He suggested that schools offer programs to help prepare incoming students, instead of giving good grades to retain them.

The students of today's "MTV generation often have a negative attention span," he said, because they are more accustomed to images than the written word.

Brother Ellis, who became president in August, is a Catholic University alumnus. For the last 15 years he was president of La Salle University in Philadelphia, which is run by the Christian Brothers.

While president at La Salle, he also taught Shakespeare courses. And, during his tenure, the school received university status. He has been a leading spokesman for Catholic higher education and was among a select group of delegates who met with Pope John Paul II in 1989 to discuss the Vatican's role in worldwide Catholic higher education.

As president of the national university of the Catholic Church, he succeeds Jesuit Father William Byron, who was president of the school for the past 10 years.

Brother Ellis said the school is "in good shape for the long haul." He compared his role to that of a "long, wooden spoon, keeping it all stirred but not doing anything specific." He hopes to teach Shakespeare again and says one evening he'd like to drive the student shuttle bus.

'When God Puts A Little Life In You, Let It Shine,' Respect Life Poster Says

By CAROL HAZARD
Associate Editor

CHARLOTTE — Little Caitlin Kuhn wrapped her arms around Bishop John F. Donoghue. Michael Hoover blew soap bubbles, while his little sister, Anna, studied the flowers she held in her hand.

Gabriella Hoff, her hair done up in brightly colored barrettes to match her pretty dress, didn't know what to make of all the strangers.

In the midst of the action was the bishop, surrounded by children — all adopted or from unplanned pregnancies — for a photo session. The pictures will be used for a poster for Respect Life Sunday, Oct. 4, as a special diocesan tribute to the pro-life movement.

"When God puts a little life in you, let it shine." The message, in kid's handwriting, will be printed on the poster, which will be distributed to parishes throughout the diocese.

What can't be seen in the pictures, however, is the story behind each child. Each is unique. Each is precious. Here are their stories:

Mary Hoover, single mother of Michael, age 3, and Anna, age 2, said her first pregnancy was a surprise, the second was a shock.

Not knowing how she would provide for the children or raise them on her own, Hoover put her faith in God, she says. "Without prayer and God in my life, I would never have survived it."

When her landlord discovered she was pregnant with her second child, Hoover was told to leave. Although anxious, she tossed aside her worries and figured God had a better plan for her than she did for herself, she says. Now, she lives in a house that was owned by her uncle, has a job she likes and recently got a raise.

"I count my blessing every day," she says. "God has given me two healthy, happy children. And there's been a lot of healing in my life."

Marianne Grubbe, another single mom, became pregnant while teaching ballet in South Africa. She avoided verifying her pregnancy for four months, so she wouldn't have to deal with the option of an abortion. It wasn't one she could exercise, even though the father tried to convince her.

Grubbe came home to Greensboro to give birth to red-headed Benedict, now age 3. "I've changed a lot since I had Benedict," she says. "I appreciate my parents more, and I appreciate my faith a lot more."

Jonathon, 1, is the third adopted child of Sturks and Antoinette Taylor. The Taylors have two biological children, ages 15 and 19.

"It's a promise I made to God (to love and nurture parentless children)," says Antoinette Taylor, whose mother died when she was very young. The Taylors, who are foster parents, "fall in love" with children the minute they come under their care, she said.

Caitlin, 6, is the daughter of Father Dennis Kuhn of St. Ann and his wife, Carol. Korean by birth, Caitlin spent most of the first two years of her life in an orphanage before she became part of the Kuhn family.

The Kuhns, with three older children, weren't through raising their family, even though they thought they were biologically, said Carol Kuhn. So, they adopted Caitlin. Now, lo and behold, they're expecting another child, due in November.

As a 19-year-old college student with her career ahead of her, Nancy Hoff was distraught to learn she'd become pregnant. She decided to have an abortion.

"I thank God I didn't do it," she said. She also thanks her grandmother, who apparently knew intuitively that Hoff was pregnant. The grandmother didn't talk directly to Hoff about her suspicions, but told her that girls who get pregnant should have their babies and girls who get abortions often can't get pregnant later on in life.

Hoff expected rebuke from her family, but received support and encouragement. Regarding 21-month-old Gabriella, she says, "She is truly a blessing in my life."

Evan Thurbee, 5, is the adopted son of Elizabeth and the late Lee Thurbee. The Thurbees — with three children — were prepared to be parents for many years. But in 1985, their son, Allan, died at age 7 from a brain tumor. Allan was a light in their lives, said Thurbee.

The Thurbees waited four years before adopting Evan, so they could be certain they weren't trying to replace Allan, said Thurbee. Then, they traveled to Colombia, South America, and brought home their new 2-year-old son.

The idea for the poster was Linda Winfield's, a pro-life activist from Greensboro. Her son, Michael, 11, is in the picture, because he came along at a time when Bill and Linda Winfield thought their family was complete. They had 11-year-old twin daughters and a 13-year-old son at the time.

Mary Clark coordinated the poster, because she, too, had tackled and mastered an unplanned pregnancy. Hannah's birth completely changed the lives of her and her husband, Kevin, she says.

"The challenges of an unplanned pregnancy can make beauty out of your life, give it new meaning and bring your life all together," she says.

Charlotte Catholic High In National Spotlight

CHARLOTTE — Charlotte Catholic High School was the backdrop for an ABC evening news broadcast on Sept. 17. Peter Jennings broadcast "World News Tonight" live from a CCHS junior varsity football game. Barring any weather changes, pictures of CCHS were beamed via satellite into homes across the country. The broadcast was part of the news show's three-day visit to Charlotte this week.

An ABC spokesman said that Charlotte Catholic was chosen as the site for one of the broadcasts because "we liked the location."

The Sept. 25 issue of *The Catholic News & Herald* will carry a story on the broadcast.

More than 100 Hispanic Catholics gathered at Holy Family in Clemmons Sept. 5 for an assembly convoked by Bishop John F. Donoghue to respond to the evangelization goals of the Diocesan Pastoral Plan. Photo by SISTER PILAR DALMAU

Hispanics Meet To Respond To Pastoral Plan For Evangelization

CLEMMONS — More than 100 Hispanics gathered in a spirit of joy, friendship and warm welcome at Holy Family Sept. 5 for an assembly convoked by Bishop John F. Donoghue.

They came from throughout the diocese to deepen their commitment to evangelization, in response to objectives outlined in the Diocesan Pastoral Plan to share the faith.

Participants were from Asheville, Charlotte, Dobson, Jefferson, Kannapolis, Kernersville, Lincolnton, Newton, Statesville, Taylorsville and Yadkinville, representing Spain and most Latin American countries as well as all social classes.

The centerpiece was a replica of the cross of the Fifth Centenary of the evangelization of the Americas, which is making the rounds of parishes throughout the diocese.

Father Mario Vizcaino, program facilitator from the regional South East Pastoral Institute office, challenged participants to reflect on the mission of a Christian and to enter the process of conversion by changing perception from "I" to "you," or God and others.

The focus for discussions was the Mission Statement of the Diocesan Pastoral Plan: "To live and promote together a model of Church that is: communitarian, evangelizing and missionary; incarnate in the reality of the Hispanic people and open to diversity of cultures; a promoter and example of justice; active in developing leadership through integral education; leaven for the Kingdom of God in society."

The assembly selected one priority from each of the four parts in the plan:

—From "Fragmentation to Coordination;" a diocesan coordinating committee made up of priests, sisters and laity will bring Hispanics together for a general assembly once a year.

—From a "Place to a Home;" greater participation will be encouraged for Hispanics who remain apart from the local church community but occasionally attend weekend liturgies and receive the sacraments.

—From "Pews to Shoes;" Hispanic pastoral ministries at diocesan and local levels will try to raise the human living conditions of families, women, youth and the poor.

— From "Good Will to Skills;" use all possible means to form committed leaders, looking for those who have capacity and qualities needed to become leaven for the Kingdom of God in society.

Later in the day, the assembly gathered in the church to write personal resolutions regarding evangelization efforts and, during a break, many prayed before Our Lady in the garden of Holy Family to invoke her assistance.

Bishop Donoghue presided at a 5 p.m. Spanish liturgy, concelebrated by seven priests who serve Hispanics.

Present all day were five sisters who minister to Hispanics and a lay missionary.

The conclusion of the assembly ended a process, which began two years ago at St. Patrick Cathedral in Charlotte, to implement the National Pastoral Plan for the Hispanic Ministry at diocesan and local levels.

Animal Lover Camille Hankins Rescues, Feeds Homeless Dogs

By MARION CARDOZA

WAXHAW — Placing 20 strange, starving dogs into the back of a van and driving off takes a real act of courage. For Camille Hankins, it's all in a day's work.

Hankins, a 39-year-old animal enthusiast, has devoted her life coming to the rescue of animals in need, caring for abused and homeless animals.

"I was the kind of kid who bought hamburgers for homeless animals as a child," said Hankins, a member of St. Matthew Parish. "It wasn't until a couple of years ago that I became fully aware of the extent of exploitation and abuse of what amounts to another kingdom — the animal kingdom."

Hankins attended parochial schools in Brooklyn, where she grew up, and then St. John's University. "So many stories about saints I learned as a child revolved around animals." Those early stories account for her love of St. Francis.

While she's been involved with animal rights groups for a couple of years now, one of the more dramatic things she's done recently was to rescue and take to her home 20 starving and neglected dogs. The dogs belonged to a former breeder/trainer, who was taken to court last February and charged with cruelty to animals for the neglect of 32 horses on his farm.

Hankins said she and several other animal rights activists went to the farm to see firsthand what was happening. The group found the 20 dogs in sad shape, along with the horses. She explained that the owner had fallen upon hard times and was himself sleeping in a horse stall. Hankins spoke softly to him and said, "Look, I know you made a mistake. Let me help you make it right."

"He allowed me to take the dogs on the condition that I promise they would not be put to sleep and I would find good homes for them," Hankins said. She transported all 20 dogs to her home at one time in a van. While most of the dogs were of the large variety, Hankins said she had no fear of being attacked. The dogs seemed to trust her.

Hankins said the Charlotte Humane Society and two local veterinarians have taken care of all the dogs' medical needs free of charge. She has also held a couple of yard sales to raise money to pay for dog food. At present, all but eight of the dogs have been adopted.

This past spring, Hankins organized a candlelight vigil to commemorate Homeless Animals Day. The vigil was held at Southside Park, across from the Charlotte Animal Shelter. Similar vigils were held in 284 other locations across the country. The vigils were planned to draw attention to the millions of healthy animals born each year and then killed because they're unwanted.

Animal lover Camille Hankins with one of the dogs for which she cares.
Photo by MARION CARDOZA

Hankins and friends spent long hours before the vigil stringing together collars identifying the animals who had died during the past year. More than 12,000 collars made up the chain. Members of the Gaston and Union County Humane Societies also attended the vigil and placed collars on the chain as well.

Frank Bindewald, a member of the Secular Franciscans and a member of St. John Neumann, addressed the more than 100 people in attendance.

"Be courteous, as St. Francis was, to those who abuse animals. Love them, so that by your example they too, may someday become caring and responsible care givers," he said. "Let us not be too quick to abuse the abusers. Rather, let us work and pray for their conversion."

Hankins has formed a group called Animal Save and is presently working on a plan to make neutering and spaying available free of charge to those who otherwise couldn't afford it.

"Animals have no voice," she said. "I have pledged myself to be their voice."

Marion Cardoza of Waxhaw is a parishioner of Our Lady of Lourdes in Monroe.

Pope's Trip To Latin America To Be Light On Ceremonies

VATICAN CITY (CNS) — Pope John Paul II's trip to the Dominican Republic will be light on ceremonies, but heavy with opportunities to discuss controversies surrounding the 500th anniversary of evangelization in the Americas.

The Oct. 9-14 trip will be the first outside Italy since the pope's July 15 operation to remove a non-cancerous tumor and his gallbladder. Vatican officials say the program has been kept light, averaging two events per day, so as not to overtax the pope.

The schedule released Sept. 9 by the Vatican includes papal meetings with Indians and blacks, groups that felt the brunt of the Spanish and Portuguese colonization and evangelization of Latin America.

It also lists an Oct. 11 Mass at the cross-shaped Columbus lighthouse in the capital of Santo Domingo. The seven-story lighthouse is scheduled to become the mausoleum for the remains of Christopher Columbus, whose voyage in 1492 opened the way for European colonization and evangelization of the New World.

What are believed to be the bones of Columbus are kept in Our Lady of the Incarnation Cathedral in Santo Domingo. Columbus visited what is now the Dominican Republic during his 1492 voyage and established the first permanent Spanish settlement in the New World at what is now Santo Domingo.

The government-built lighthouse is controversial in the Dominican Republic because 3,000 poor squatters were displaced to construct it. The government says the lighthouse cost $13 million, while opponents place the figure at $100 million.

Added to this is the ongoing international debate as to whether the colonization and evangelization that Columbus sparked has been good or bad for Latin America.

The Vatican has tried to distance the pope from the controversy by scheduling the papal Mass for Oct. 11, the day before the Oct. 12 anniversary date, and by not scheduling the pope to participate in state events commemorating Columbus and the anniversary.

The pope has often said that the Church is celebrating the 500th anniversary of evangelization and not the colonization that accompanied it. Regarding evangelization, he has said that it was generally positive with "more lights than shadows."

Celebration of the 500th anniversary have been criticized by Indian and black groups, who say it brought subjugation of the region's native inhabitants and fostered the importation of black African slaves. Critics say Catholic evangelization was made possible by the protection of colonial armies, and the Church did little to combat abuses.

The pope is scheduled to meet separately Oct. 13 with Indian and black groups. At the meeting he will give a speech and hand each group a papal message about the 500th anniversary, says the papal schedule.

See **Trip**, Page 13

Rhode Island Bishop Criticizes Politicians' Abortion Stands

PROVIDENCE, R.I. (CNS) — Providence Bishop Louis E. Gelineau said political candidates who support laws favoring abortion "give evidence of a potential disregard for the whole range of human rights when it may be expedient or convenient for them to do so."

His comments came in an election-year letter that was carefully worded to avoid any endorsement of politician or party. The letter was released Sept. 10; Rhode Island was to hold its primary Sept. 15.

He accused candidates who favor abortion as those who "mask this position under many guises — a woman's right to choose, the separation of church and state, constitutional guarantees, health and safety concerns, the desires of constituents, and the list goes on."

Bishop Gelineau said few candidates seem to be addressing the abortion debate for what it is — "a decision about who lives and who dies."

He criticized those politicians who say they're not opposed to abortion in specific cases, such as rape and incest, and said that was "an attempt to take the focus off the moral and human horror of abortion."

"But make no mistake, these rare cases are not what the political and legislative debate surrounding abortion is all about," he said. "The true debate is about the proper and just use of power — the power of the living to deny life to the flawed or the inconvenient, the reasons for the vast majority of abortions performed in this country."

The bishop said he issued the letter because of numerous inquiries from Catholics in the state about balancing politicians' stands on abortion with their stands on social issues. The letter acknowledged that this was a real dilemma "this year, in particular, when abortion rhetoric seems to be occupying so much of the political debate."

Bishop Gelineau concluded his letter by urging Catholics to vote. However, he did not single out any particular office, politician or party. The bishop also avoided telling Catholics to choose candidates only on the basis of their abortion voting records.

"Choose with care and attention to what is right. Follow your well-formed conscience and look for candidates who will do the same," he wrote.

Prayers For Ciskei Victims...

Anglican Archbishop Desmond Tutu (l, front) joins other South African religious leaders in prayer at the South African-Ciskei border Sept. 8, one day after 24 persons were killed at the site by Ciskei security forces. (CNS photo from Reuters)

Archives Of First U.S. Diocese Contain Rich Historical Treasures

BALTIMORE (CNS) — Inside the archives of the Archdiocese of Baltimore lie the thoughts of John Carroll, the first U.S. bishop, and of Elizabeth Seton, the first native-born U.S. saint.

Other documents stored in the vault include signatures of 15 presidents ranging from Washington to Eisenhower and signatures of Mussolini and Napoleon. There are thousands of papers concerning Archbishop Carroll and nearly 100 presidential letters to Baltimore's first cardinal, Cardinal James Gibbons.

The archives of the nation's first diocese also contains 18 drawings by Benjamin Henry Latrobe, architect of the Basilica of the Assumption of the Blessed Virgin Mary in Baltimore.

Latrobe is one of the stellar figures of the archives, said archivist Father Paul Thomas, who works with researchers by phone, letter and in person.

"We not only have his drawings, but we have his letters to John Carroll. People are constantly coming in and working on him," he told *The Catholic Review*, the archdiocesan newspaper of Baltimore.

Father Thomas, who became archivist in 1987, found himself quickly immersed in his new job. Many historians were combing the archive records in preparation for the 1989 bicentennial of the founding of the Baltimore see and the U.S. church.

"It was an exciting time," said Father Thomas, who assisted curator Romaine Somerville in organizing a bicentennial exhibition at the Maryland Historical Society's museum. He also assisted Xaverian Brother Thomas Spalding, who was finishing the history of the archdiocese called "The Premier See," a volume which Father Thomas said he consults frequently.

"It has turned out to be a real asset," he said. "People call and ask me for little details, and I can flip through and find them in the index."

Requests for information come from all kinds of researchers.

Margaret Reher, a historian at Cabrini College in Radnor, Pa., came to the archives to read all the correspondence between Archbishop Carroll and women.

In a lecture given at Seton Hall University in South Orange, N.J., Reher asked her audience to rate Archbishop Carroll's attitude toward women on a scale of 1 to 7. He received a 5.5.

"Although this is a good showing, it is not high enough to declare him the patron saint of feminists, " she said in her lecture. "Carroll was a man of his times, yet in many ways he was an advanced thinker. He appreciated and respected women.''

Many researchers have expressed interest in African-Americans. The Oblate Sisters of Providence, the first order of black nuns in the United States, have researched the correspondence of Mother Mary Elizabeth Lange. Mother Mary Elizabeth and a priest, Sulpician Father James Joubert, founded the order in Baltimore in 1829.

Others have done research on slaves on an old plantation in northeast Maryland as well as on slaves owned by Archbishop Carroll. And Father Thomas has looked into records for the Bethune Museum and Archives in Washington, which is dedicated to black women and their contributions.

The Georgia Bulletin, Atlanta's archdiocesan newspaper, needed information about the establishment of the Church in Georgia.

Even relatives of church leaders come to the archives. Recently Fiona Dowling from Dublin, Ireland, came to look at papers belonging to Archbishop Michael J. Curley, Baltimore's 10th archbishop. The archbishop was her grandfather's first cousin.

Anyone who wants to reach Baltimore's archdiocesan archivist, Father Paul Thomas, can call him at (410) 547-5443, or write to him at 320 Cathedral St., Baltimore, MD 21201.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Training Session For Ministry To The Sick

ARDEN — Father John Schneider, pastor of St. Barnabas in Arden and vicar of the Asheville Vicariate, has scheduled a training session for ministers of communion to the sick and shut-in.

It will be Saturday, Oct. 10, from 10 a.m. to noon in Conference Rooms 1 and 2 of St. Joseph Hospital in Asheville.

The training session will be presented by Mercy Sister Antonette Schmidt and Deacon Arthur Kingsley.

Father Schneider told pastors in the vicariate, "I hope you will make this known to those in your parish who would find this useful, eucharistic ministers taking communion to the hospitalized, nursing homes, sick and shut-in or those who would like to get involved in this ministry."

To register for the session or to obtain further information, call the parish office at St. Barnabas (704) 684-6098.

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A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

One Nation, Under God?

As the story goes, a valedictorian at a public high school intended to ask for God's blessings at the graduation ceremony. A parent got wind of this and objected mightily, arguing for the separation of church and state.

The student had a couple of choices. He could delete the reference to God from his speech, or he could include it and face a possible lengthy, costly law suit. Neither was acceptable.

It seems he gave his speech and paused, giving the signal for someone to sneeze. The valedictorian responded with "God bless you."

Although the story can't be confirmed, it illustrates the absurd proportions to which the separation of church and state is being interpreted.

Apparently some public schools are concerned that the recent U.S. Supreme Court decision to ban prayers at high school graduations should also apply to high school football games. Does that mean that the next tradition to go will be the Pledge of Allegiance, since it refers to "one nation, under God?"

This is a sorry state of affairs. We need more reverence, not less.

In a society in which violent crime is rising and a growing number of teenagers are turning to crime, prayer is needed more than ever.

Something is dangerously out of whack when we know there are drugs in public schools. We know there are guns. And we also know there is not prayer.

Yet, in the name of "enlightenment" and respect for all creeds, prayer has been banned at an alarming rate. Censored, as it is, in much the same way that Christianity must have been struck from communist countries.

The so called enlightment is casting a dark shadow. It's creating fear of reprisal for even mentioning God at a high school graduation or football game.

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Pro-Life Corner

Respect Life

**"Holiness is not the luxury of the few;
it is the privilege of the many."
Mother Teresa**

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

CASTEL GANDOLFO, ITALY (CNS) — Prayer is an activity common to all religions because human being naturally yearn for contact with the one who created them, Pope John Paul II said during an abbreviated general audience.

Meeting pilgrims and visitors at his summer residence at Castel Gandolfo instead of in the Vatican's audience hall, the pope said he would offer reflections on prayer during the public Wednesday meetings in September.

The Sept. 9 general audience, the first to be held since the pope's mid-July surgery to remove a colon tumor, lasted only about 20 minutes and did not include the usual summarized versions of his weekly teaching in French, English, German and Spanish.

The audience did include short greetings to pilgrims in seven languages. As is customary, several groups responded to their papal greeting with song, and the pope — the only one with a microphone — could be heard humming along.

In his main talk, the pope said the modern world does not provide much space to pray, which is "one of the deepest needs of the human heart."

"The frenzied rhythm of daily activity, along with the noisy and frequently frivolous intrusiveness of the communications media, certainly does not constitute a favorable element for the interior concentration required by prayer."

Modern men and women, he said, also have a weaker religious vision of the world and of life.

The process of secularization has persuaded many that "the course of events has its own sufficient explanation in the play of imminent forces in this world, independent of superior interventions."

And, he said, some Christians have only a "functional vision of prayer, which risks compromising its transcendent character."

Some teach that prayer happens only when a person opens himself or herself to another.

"Authentic prayer would be charitable work and only that."

But human beings, as "incomplete and indigent" creatures, "spontaneously turn toward Him who is the source of every gift, to praise Him, to beseech Him and to seek in Him the satisfaction of the yearning which burns in their hearts."

It is that experience which explains why prayer is common to all religions, "even to those for whom faith in a personal God is somewhat vague or is obscured by false representations.

"Christians know that prayer is as necessary as breath, and once the sweetness of an intimate meeting with God is tasted, they do not hesitate to immerse themselves in it with confident abandon," the pope said.

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II prayed for peace and economic progress in Nicaragua, where a recent tidal wave has added to political and social woes.

The pope said the Latin American country needs "the gift opeace, of reconciliation and of prosperity." For those in the path of the tidal wave, this is a time of particular suffering, he said
Sept. 13 at his summer villa near Rome.

The earthquake-spawned tidal wave struck Nicaragua Sept. 1, leaving hundreds dead and tens of thousands homeless.

The pope, who cancelled a planned visit to Nicaragua this fall, said he still hoped to travel to the country sometime in the future. The pope was forced to cut back the itinerary for his October Latin American trip following intestinal surgery over the summer.

The pope will visit the Dominican Republic, where Latin American bishops are meeting in a general assembly to plan out evangelization strategies 500 years after the arrival of Christianity.

The pope said he hoped the meeting would give a new impetus to evangelization in the hemisphere and "contribute in a dynamic and effective way toward the human and Christian promotion of the Latin American people."

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II urged Somalia's rival factions to cooperate and help end the "unspeakable suffering" caused by famine and civil strife.

"May the dear Somali people soon rediscover peace and unity, and may fundamental human rights be guaranteed for all," the pope said during a noon blessing Sept. 13 at his summer residence south of Rome.

The pope's appeal came as relief organizations extended humanitarian aid to Somalia, which is threatened by one of the worst famines in recent African history and a fierce civil war. An estimated 1.5 Somalis — one-fourth the population — face starvation.

The pope recently donated $100,000 in food aid and sent a fact-finding team to the east African country. Church representatives have said political and military concerns must be addressed in order to solve the food problems.

The pope, too, emphasized the need to end Somalia's internal struggles.

"I want to encourage all initiatives that favor a constructive dialogue between the various sides, so that weapons may quickly be replaced by the instruments of reconciliation," he said.

"I make a particularly heartfelt appeal to the leaders of the country, so that this unspeakable suffering may end and a process of dialogue and reconciliation may begin," he said.

The pope said the dramatic images of the starving in Somalia had "saddened all our hearts." But he praised the efforts of relief organizations and said there appeared to be some hope for the population.

"My thoughts and my blessing go to all those who are carrying out this delicate operation of aid and peace," he said.

On Sept. 12, the International Red Cross and the World Food Program announced a four-month extension of food aid to Somalia. The United Nations has sent troops to Somalia to protect relief workers and food shipments from attack.

Letters To The Editor are on Page 13.

The Editor's Notebook

By BOB GATELY

A letter to the editor on Page 13 of this issue criticizes us for advocating providing arms to the Muslims and Croats in Bosnia-Herzegovina so they can defend themselves against Serbian aggression.

Since I happened to write the editorial in question, I'd like to respond to the letter.

Letter writer Marvin Enderle believes that we should join with the Vatican in calling for disarming both sides in the ethnic warfare in what used to be Yugoslavia. In the best of all possible worlds, I probably would agree with him wholeheartedly. Unfortunately, however, this is anything but the best of all possible worlds. As a practical matter, no one is willing to accept the risks involved in trying to disarm the warring factions.

The United Nations sees its role as one of "peacekeeping" — not one of "peacemaking." It may be a matter of semantics, but there is considerable difference between the two — at least as the U.N. sees them.

Under the various U.N. resolutions setting up peacekeeping forces in what the world body considers internal conflicts, those forces are to be interprosed between the factions. Their role is to keep the factions away from each other. The peacekeepers are allowed to use force only to defend themselves if attacked. They are not allowed to use the force which would be needed to stop the fighting.

(I know that United Nations forces engaged in heavy combat in Korea and in the recent Gulf War. But those were special cases in which the U.N. troops were specifically given the taks of halting the aggression of one country against another.)

I think that one of these days, the U.N. is going to have to rethink its role and accept the responsibility for enforcing peace. Who knows, maybe one of these years it will become necessary to establish a permanent United Nations fighting force to keep peace in the world.

But, somehow, I don't think the world is ready for that yet.

The Western European nations which perhaps have the most at stake in the Balkans, have shown no inclination to get involved in the bloody conflict which almost certainly would result from any attempt to disarm the fighters in Yugoslavia. And, since this is an election year, I think I can safely say that the Bush administration doesn't want to risk the lives of American troops.

And, I am firmly convinced that any attemp to disarm people who have been hating and fighting each other for centuries will result in heavy casualties. Instead of bringing peace to the troubled region, I fear it will serve only to broaden the war — something I am sure nobody wants to see happen.

I still think the best course at present is to arm the Muslims and Croats and at least let the two sides fight on an even footing.

As I mentioned a couple of weeks ago, we are evaluating our operation during the first year of publication in an effort to determine what we did right and where we need improvement. That evaluation process is still going. I am reasonably certain that you will notice some changes in the paper as we go along,although some of them may be gradual.

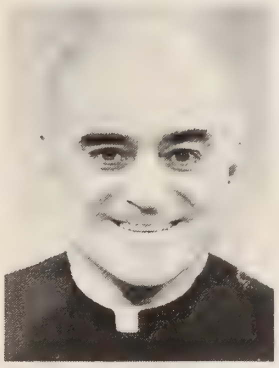
In the meantime, we are always open to suggestions from our readers. After all, this is YOUR diocesan newspaper and we would like to hear any suggestions you might have for improvements. I'm not going to guarantee that all suggestions will be followed, but we are always willing to listen.

If there is a feature you would like to see added — or dropped, for that matter- please let us hear from you.

Light One Candle

By FATHER JOHN CATOIR

A study conducted over a seven-year period at the University of Virginia found that one year after their divorce, 60 percent of the men and 73 percent of the women felt they made a mistake by splitting up. Even those who were miserable in their marriages said that if they had tried harder, they might have been able to work out their marital problems and stay together.



Obviously, the good intentions of one person are not enough to make a marriage work. It always takes two to tango. When one spouse walks out on the other, then all the character and commitment in the world on the part of the abandoned spouse will not save the marriage. That's one reason why you can never judge anyone because they are divorced. Some of them are saints.

The Church tries mightily to be of assistance to couples. Family oriented programs, and trained counselors for those in need, are gradually becoming a part of every local church community. When the two parties have enough spiritual maturity to see that their vow is a sacred commitment, they realize that it is God's will that they stay together, and their faith comes to the rescue. They then work out their problems with much prayer and patience.

Counselors have identified four stages in the development of lasting marriages:

— A stage in which everything is related to self, and reality has not fully dawned.

— The next stage where partners feel disillusioned with their choice of a spouse.

— An awakening stage in which they come to appreciate how much effort their partner is contributing to the marriage.

— And lastly, the stage where both parties have finally worked out mutually agreeable ways of handling their problems.

Good humor and a spirit of forgiveness are essential to their growth process. Spirituality comes into play in successful marriages because it fosters a spirit of sacrifice and accommodation unencumbered by role stereotypes. In other words, the husband may be willing to do the dishes or even cook once in awhile, and the wife may be willing to take a job to provide more income for the family. They are able to discuss difficulties openly and honestly. They also learn to trust one another because they both know enough to put their trust in God.

A periodic reassessment of the changing needs of each individual is one way to avoid the pitfalls of selfishness and isolation. Partners in long-lasting marriage do this often, and pray for the grace to keep the spiritual and emotional tone of their marriage alive.

More than one of every three marriages ends in divorce, and at least half of the broken marriages could have been saved with more prayer and humility. But the bright side of the picture is this: More than half of all marriages in the U.S. are doing well. "Love can make it easy and perfect love can make it a joy."

(For a free copy of the Christopher News Note, "Making Marriage Work," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Can A Divorced Man Become A Priest?

By FATHER JOHN DIETZEN

Q. As a pre-Vatican II educated Catholic, I am totally confused about a situation that recently occurred in our state. A man with a "delayed vocation" was ordained to the priesthood. He had several children, but, most significantly, he is divorced. Please explain how this can be. (Texas)

A. What you describe is not unique. Other dioceses in our country and elsewhere have a similar experience.

I assume the new priest's first wife is still living. If that is true, what has happened is that an annulment was granted for his marriage. This is not the place to discuss all the factors involved in annulments. I have done this often in the past.

What is relevant here is that an annulment means that the impediment of marriage no longer exists as an obstacle to ordination.

In other words, a man whose marriage has been annulled is as free (from this viewpoint, at least) to become a priest as he would be to enter another marriage.

I know this sounds strange to those of us who grew up in the Church decades ago. It is entirely consistent, however, with the Church's beliefs about marriage and the priesthood and its understanding of annulments.

Q. I will be married soon in a Catholic church. What form of vows must we use? Can we recite our own personal vows? If not, can we add to the traditional vows? I've heard this is not allowed. Why not? (North Carolina)

A. Two forms of consent or vows are possible in the United States. One is common for the whole Church: "I, Joseph, take you Anne, to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life."

The other was approved for our country at the request of the American bishops since it is more familiar here: "I, Joseph, take you Anne, for my lawful wife, to have and to hold, from this day forward, for better or worse, for richer for poorer, in sickness and in health until death do us part."

Either of these forms may be put as a question, "Do you, Joseph, take Anne...?" to which the couple responds: "I do."

One of these forms must be used at all marriages of Catholics in the United States. Neither the officiating priest or deacon nor the couple are free to compose their own as a substitute.

The reasons for this are obvious when we realize that marriage vows, especially between Christians, are not just a private affair. They have important implications and consequences for the whole community of faith.

In practice, this works no hardship whatsoever for the couple. Numerous opportunities occur during the rite for the couple to convey their faith and feelings toward each other and toward God and other people.

A major one is in their choice of Scripture readings for their wedding, and the Prayers of the Faithful which (at least according to liturgical regulations) they are free to compose themselves.

Another frequently utilized is one whereby the couple compose their own prayer to be recited, together or separately, immediately after the vows or after Communion.

Most priests are anxious to help couples make use of these opportunities to express thoughtfully and prayerfully their own beliefs and commitment concerning their marriage. It can be an inspiring and memorable part of the wedding ceremony.

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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How Does Canon Law Affect Us?

The Sacrament Of Anointing Of The Sick

By SISTER JEANNE MARGARET MCNALLY

From ancient times there is evidence of the anointing of the sick in the Church's tradition. Vatican Council II stated: "Extreme Unction, which may also and more properly be called 'anointing of the sick', is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for that person to receive this sacrament has certainly already arrived."

The sacrament of the anointing of the sick is given to those who are seriously ill by anointing them on the forehead and hands with blessed olive oil, or "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up."

Rites for the sick should be celebrated with the sick. Signs are given and received. In the sacrament of the sick a sign is given by the Church to the sick person, and the one who is sick gives a sign to the community. The care and concern of the community are signs to the sick person of the Lord's own great concern for the bodily and spiritual welfare of the sick. The sick in return offer a sign to the community with their present suffering which shows that they are prepared to fill up in their flesh what is lacking in Christ's sufferings for the salvation of the world as we look forward to creation's being set free in the glory of the children of God (Rom 8: 19-21).

While olive oil is called for in the anointing, another kind of oil can be used, provided it is derived from plants and this oil may be blessed by a priest, not just the bishop (c. 999).

Every priest and only a priest validly administers the anointing of the sick (c. 1000.1). This is problematic when the chaplain in a hospital is a deacon or a woman. The reason for this is the association of the anointing of the sick and penance. These are closely related sacraments. And the forgiveness of sins is a power only a priest has.

It is important to stress that this sacrament should be celebrated at the beginning of a serious illness, physical or psychological. The sacrament may be repeated whenever the person again becomes seriously ill after some recovery, or whenever the condition becomes more grave (c. 1004). If there is doubt whether the person is seriously ill, or has died, the sacrament is to be administered (c. 1005). Sacraments are never given to those who are certainly dead.

If the person is capable there is the opportunity to also celebrate the Eucharist (Viaticum). Note that after the dying person receives Viaticum other persons may also receive communion during this rite.

"Is there anyone sick among you? Let him send for the presbyters of the Church and let them pray over him, anointing him with oil in the name of the Lord. The prayer of faith will save the sick man and the Lord will Raise him up. If he has committed any sins, they will be forgiven him." (James 5:14-15).7

Mercy Sister Jeanne Margaret McNally is a licentiate in canon law and is a judge of The Tribunal of the Diocese of Charlotte.

Faith Is Our Only Lasting Treasure

By CHRIS NEWNAN

Most of us could share a story of something we possess and treasure. It may or may not be of great monetary value. It may not have any value except for treasured memories. Most likely, the memories include others. Perhaps, our treasure is a person.

One of my most treaured possessions is a gold cross that my aunt gave me when I made my confirmation. I was 11 years old.

The cross was very special to me and I wore it always, as I do today. One day, though, I lost it. I was at the beach and suddenly realized it was gone. Even the chain was missing. It wasn't caught in my clothing and it wasn't anywhere to be found.

I had a very strong conviction that it was in the sand under the waves where I had been swimming. My family consented to wait until the tide went out so we could look for it. With amazingly little difficulty, I found it in the sand, lying about where I said it would be.

My conviction that I would find it never surprised me, because the treasure of the gold cross surpassed the value of the cross and the gold. It was a treasure beyond eternity.

As we celebrate Catechetical Sunday, Sept. 20, the Word we will hear in this celebration is Jesus' story about treasures and the dishonest steward who does not take care of his master's treasures.

Jesus challenges his listeners to ask themselves about the treasures in which they put their trust. He tells us that no one can serve two masters. We cannot serve God and mammon. We cannot put our trust in treasures and in God.

As Catholics, our faith is our lasting treasure. It is a rich treasure chest of living experiences; our bedtime prayers, our "Little Visits with Jesus" bedtime stories, family gatherings for celebrations of our sacraments, quiet visits with Jesus residing in the tabernacle, hearing about lives of men, women, boy and girls who journeyed before us in their faith, and watching our loved ones as they visit the sick, share their bread, comfort the lonely, clothe and shelter the poor and celebrate their faith in community at liturgy.

All "people of God" can share the treasures of our faith, give to each other and nourish, especially our children and young people, with these everlasing treasures. We can sing the Psalm 115: 4-8,1:

Others worship gods of silver and gold,

Nights At The Round Table

The Parish Pastoral Council: Who Should Be A Member?

By SISTER JEAN LINDER

While the parish finance council has its defined parameters, the finances of the parish, the parish pastoral council has for its concerns the spiritual and pastoral concerns of the parish.

Given its purpose, who then should be a member of the parish pastoral council? Certain gifts are called for and these need to be sought among the parishioners when it is time for selection of new members. The Diocesan Committee on Councils has suggested some qualities to look for in a potential council member: a Gospel-oriented person with a faith that is alive; a person with a sense of mission; a prayerful, reflective person interested in the spiritual renewal of the parish; a person with vision and an ability to plan; one with energy, enthusiasm and a sense of humor; a person who works well with others and is committed to serving the best interests of all; and a person who respects others and enables them to use their gifts and talents. Obviously, no one person will have all of these gifts, but a council with a blend of these gifts is one that is off to a good start.

Although it is good to have representation from various parish organizations, such persons need to be reminded that they are not representing a constituency but are to be concerned about the overall good of the parish as they discern the movement of the Spirit in the group. The diocesan guidelines for pastoral councils state:

The parish council should never be a mere federation of movements, commissions, committees, or other organizations of the parish. Nevertheless, care should be taken that the principal sectors of pastoral activity in a certain parish be represented. Some people may be able to represent several organizations together. This will keep the council's membership number within reason and help avoid the situation where the majority of parish council members participate as delegates of special interest groups.

It is desirable to have a channel of on-going communication between the pastoral council and each of the commissions. One means of attaining this is to arrange that each of the commissions have one person from the council on its membership. We discourage that person from being the chairperson of the commission. In fact, other than this commission membership exception, we encourage membership on the pastoral council to be the sole parish involvement of each member during his/her term of office. The reason is that the work of the council is so important to the mission of the parish that the energies of these people should not be dissipated by over-involvement in other things.

Franciscan Sister Jean Linder is director of the Diocesan Office of Planning and is involved in the training of parish councils.

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gods created by people.
Their gods have mouths but cannot speak;
they have eyes but cannot see;
they have ears but do not hear;
they have noses but do not smell;
they have hands but do not touch;
they have feet but cannot walk;
they utter no sound from their throats.
And worst of all, the ones who made them
will be just like them,
everyone who trusts them
shall be like them.
But for us, we sing —
it is to you, O Lord, we give praise,
to your name, we give glory!
You are our God.
You give us love and kindness.
(Chris Newnan is director of the diocesan Office of Faith Formation.)

the Saints

by Luke

ST. RICHARDIS

RICHARDIS WAS THE DAUGHTER OF THE COUNT OF ALSACE. SHE WAS MARRIED TO CHARLES THE FAT, THE SON OF KING LOUIS THE GERMAN, WHEN SHE WAS 22.

SHE AND CHARLES WERE CROWNED EMPEROR AND EMPRESS OF THE HOLY ROMAN EMPIRE BY POPE JOHN VIII IN ROME IN 881.

SEVERAL YEARS LATER, CHARLES ACCUSED RICHARDIS OF INFIDELITY WITH HIS CHANCELLOR, LIUTWARD, BISHOP OF VERCELLI. BOTH DENIED THE CHARGE, AND RICHARDIS SUCCESSFULLY ENDURED THE ORDEAL BY FIRE BEFORE THE IMPERIAL ASSEMBLY TO PROVE HER INNOCENCE.

RICHARDIS LEFT CHARLES TO LIVE AS A NUN AT HOHENBURG AND THEN WENT TO ANDLAU ABBEY, WHICH SHE HAD FOUNDED, AND LIVED THERE UNTIL HER DEATH.

SHE DIED ABOUT THE YEAR 895. HER FEAST IS SEPT. 18.

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In L.A., Catholic Actor Attends Delores Hope's Parish

HOLLYWOOD (CNS) — Bicoastal Catholic actor Robert Clohessy is also, in a sense, bireligious.

Clohessy, a native New Yorker, co-stars in the new ABC series "Laurie Hill." His wife, Catherine, is Episcopalian.

When in New York, they worship at her Episcopal church. When in Los Angeles, though, they worship at St. Charles Borromeo Parish in North Hollywood, Calif.

He calls it "Bob Hope's parish." Even though the veteran comedian is not Catholic, his wife, Delores, is. Some of Hope's vast fortune went to renovating a Marian chapel on the church grounds; it was renamed "Delores Hope Chapel."

"We go to church," Clohessy volunteers. "My son (4-year-old Byron) loves church."

Clohessy plays Laurie's home-based writer husband, Jeff, on "Laurie Hill," a laugh-track comedy with a decidedly serious edge to it. The show airs Wednesdays, 9:30-10 p.m. EDT starting Sept. 30 on ABC.

Laurie, a doctor, finds herself in situations that go beyond merely juggling home, family and career.

Clohessy calls his character a "Mr. Mom" whose most endearing traits are crumpling up paper and teaching his son what cliches to say before the TV football announcers say them.

One of eight brothers, the actor went to school at St. John Vianney School in the Bronx, then to St. Helena High School, which has since been renamed Msgr. Scanlan High School. He played football at St. Helena and appeared in his first play during his senior year.

"I have a lot of fans" who remember him from his high school days, Clohessy said.

Clohessy fought as an amateur boxer in the Golden Gloves heavyweight division in 1975, but gave up the sport when he damaged ligaments in his right elbow.

The son of a police officer on the force for 25 years, Clohessy has portrayed his share of cops on TV, including a regular role as Patrick Flaherty on the old NBC series "Hill Street Blues."

Actor Patrick Clohessy (r) portrays an at-home husband in "Laurie Hill," a new TV series on ABC. The comedian, one of eight brothers, attended Catholic schools in New York. He stars on the show with DeLane Matthews (l) in the role of Laurie Hill and Eric Lloyd as their son. The programs airs Wednesdays, 9:30-10 p.m. EDT, starting Sept. 23.

(CNS photo from ABC)

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Abe Lincoln in Illinois" (1939)

Raymond Massey stars as the future president with Ruth Gordon playing Mary Todd in this well-acted drama based on Robert Sherwood's Pulitzer Prize-winning play. Directed by John Cromwell, the movie's emphasis is on the development of Lincoln's character as a backwoodsman-turned-lawyer and his compassionate confrontations with adversity. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Annie Oakley" (1935)

Robust story of an Ohio country girl (Barbara Stanwyck) whose prowess with a hunting rifle starts her on the way to fame as the star sharpshooter of Buffalo Bill's Wild West Show. Director George Stevens provides a lively picture of late 19th century America as well as a gentle story of Annie's love for a boastful trick shooter (Preston Foster). Enjoyable both for its colorful Western action and appealing success story. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Conrack" (1974)

Jon Voight gives a convincingly exuberant performance as an idealistic white teacher in a black school on a remote island off the coast of South Carolina. The problems he encounters in adjusting to the islanders' traditional way of life, in reaching his students with useful knowledge and in dealing with suspicious adults and cranky school officials form the core of an unusual and often moving work. Adapted from Pat Conroy's "The Water Is Wide" and directed by Martin Ritt, the movie is funny, sad, poignant, and full of hope and real feeling for people. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Cross Creek" (1983)

Screen biography of author Marjorie Kinnan Rawlings ("The Yearling") begins in 1928 when Rawlings (Mary Steenburgen) walks out of an unhappy marriage and drives to the tiny rural settlement of Cross Creek, Fla., where she finds herself as a writer. Directed by Martin Ritt, the movie vividly evokes period and place, has solid acting and is centered in a compassionate regard for human values. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Dead End" (1937)

Gritty screen version of Sidney Kingsley's play about the cycle of poverty focuses on a fugitive gangster (Humphrey Bogart), an aspiring architect (Joel McCrea) and a union worker (Sylvia Sidney) worried over an adolescent brother (Billy Halop) who's hanging out with a gang of street toughs (Leo Gorcey, Huntz Hall, Gabriel Dell and others) in a New York City block of tenements next to a luxury apartment building. Directed by William Wyler, the story portrays a classic example of the slums as breeding ground for crime but ends with some hope of change. Stylized violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The Man from Laramie" (1955)

Uneven Western opens with a stranger (James Stewart) arriving in a prairie town on the trail of his brother's killer whom, after repeated run-ins with a local rancher (Donald Crisp), his loco son (Alex Nicol) and devious foreman (Arthur Kennedy), he finally finds selling repeating rifles to Apaches. Directed by Anthony Mann, the plot is familiar but the action scenes are done with style and conviction, helping sustain interest until the predictable outcome. Stylized violence, some quite nasty, and mild romantic complications. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The Villain" (1979)

Kirk Douglas, Ann-Margret and Arnold Schwarzenegger toil through director Hal Needham's spoof of Western outlaws and other heavies to no avail. One is left with the impression of watching a live-action version of a Road Runner cartoon lacking in not only a sense of humor but of direction. Vulgar language and suggestive gowns. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

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FAITH alive!

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My spirituality . . . . . . of daily life

CNS photo from Cleo Freelance Photo
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By Gregory F. Augustine Pierce
Catholic News Service

I first realized I needed a "new" spirituality about five years ago when my wife, Kathy, and I attended a retreat.

The retreat master ended the weekend by giving what was obviously his stock "Martha and Mary" talk — about how Mary chose the better part in sitting at Jesus' feet and not being "busy about many things" like her sister, Martha.

We all, the priest assured us, need to get away occasionally from our jobs, our families and our community involvements to find peace and holiness.

"I love to get behind Sunday drivers," he related by way of example, "because it forces me to slow down and appreciate the things around me."

"We did not have time to travel in the slow lane.... It was then that we started looking for another kind of spirituality... a spirituality based not on getting away from the world to find God but on finding God in the midst of our daily activity."

That's when he lost me. The truth is, I can't stand Sunday drivers. It seems to me that they are self-centered and oblivious to the needs of those of us who may be a little busier than they are and have legitimate reasons for getting where we are going in a hurry.

For example, perhaps we are trying to fit in a visit to a sick relative and still get home in time to watch our kid's ballgame; or maybe we have to get to work to deal with a crisis or be at an important community meeting on time. (Besides, in my experience Sunday drivers are the cause of many car accidents as the rest of us try to get around them in order to be on our way.)

Our retreat master was a keeper of the flame of 2,000 years of Christian spiritual tradition teaching that the way to get in touch with God is to get away from the hustle and bustle of daily life.

My life, however, seemed nothing but hustle and bustle.

Kathy and I were just buying a new business, we were right on the brink of beginning to have our three children, her 75-year-old mother had just moved in with us and we were involved in a variety of church, community, arts and political organizations.

We did not have the time to travel in the slow lane; nor were we attracted to the typical spirituality that seemed to be the only one offered.

It was then that we started looking around for another kind of spirituality — one not for monks and ascetics and religious professionals but for laypeople and married couples and parents and workers and involved citizens. We found it.

It is called "the spirituality of work" or "the spirituality of daily life." It is a spirituality based not on getting away from the world to find God but on finding God in the midst of our daily activity.

The spirituality of work and daily life does not relegate spirituality to small corners of "religious" activity in an otherwise "secular" week. Instead it permeates our entire lives, helping us discover the divine in the very ordinariness of life.

Prayer becomes not just a specific and conscious "lifting up of the mind and heart to God" but also a different attitude toward everything one does.

So what, exactly, is this new type of spirituality? Like other spiritualities, it is a discipline of awareness of the eternal, the transcendent, the good, the meaningful in life. But the spirituality of work and daily life seeks to cultivate that awareness in the midst of everyday activity — not away from it.

For example, when I say the rosary, I do it as I stand outside my childrens' bedrooms waiting for them to calm down and go to sleep. And instead of reciting the joyful, sorrowful or glorious mysteries, I reflect on the "ordinary" mysteries of daily life: making a living, raising a family, being a good citizen and church member and balancing my responsibilities.

I view my job not as a distraction from my spiritual life, but as an opportunity for constant encounters with God through my relations with my customers and fellow employees, and through the quality of the products I produce.

And when my wife finishes an exhausting day, taking three preschoolers to a park or museum, she does not resent being prevented from spending the day in prayer. She feels that she has spent the day in prayer.

Is such a spirituality real? Is it possible for lay people to find God in their daily lives and work without resorting to a more traditional spirituality?

Some ascetics probably will say no: "The more typical spirituality has proven its value over the centuries, and you will be at great risk to ignore it. Mary chose the better part."

Many busy lay people, however, are learning that there is a spirituality for us. It is the spirituality of Martha, whom Jesus also loved. It is a spirituality for those of us who hate to get caught behind a Sunday driver.

(Gregory F. Augustine Pierce, shown below with his wife and children, is co-publisher of ACTA Publications in Chicago and past president of the National Center for the Laity. He is author of "Of Human Hands: A Reader in the Spirituality of Work.")

CNS photo by Jean Clough

FOOD FOR THOUGHT

Spirituality has to do with seeing things in a new way.

I can become a victim of my own way of seeing things. I can get trapped by a single point of view about what a family member's actions mean or what kind of person a co-worker really is. And my point of view may leave me frustrated, or it may frustrate these others if they sense I judge them wrongly.

My point of view can bog me down.

But spirituality offers hope. It motivates people to take another look at their world.

— Spirituality may mean asking — perhaps for the first time — how God is present in aspects of life that at first seem frustrating and disappointing.

— Spirituality may mean asking whether life's painful aspects produce only negative results. Or are these aspects of life preparing the ground for positive, much-needed breakthroughs?

No recipe for spirituality works for everyone. Spirituality occurs, however, whenever a person recognizes the face of God where it wasn't noticed before.

What is so great about spirituality? It is God's way of releasing us from the traps we get ourselves into when we refuse to see things in new ways.

David Gibson, Editor, Faith Alive!

Spirituality and the "regular life" stuff

By Leif Kehrwald
Catholic News Service

Hilary, a single mother of four ing children, spends her days im- rsed in toys, diapers, peanut ter and sibling arguments; spends her nights studying a college degree.

Here is a woman who makes aily habit of rising early for a et time of prayer and medita- ı. Still, Hilary observes, "God sn't always come to me in yer, but more often in the os of my day!"

Does she have a lay spiritual- ?

A layperson often is described someone who is not a priest l not in a religious order. This rue, but is it fair to describe vast majority of church mbers by what they are not?

Laypersons first and fore- st are baptized believers in us. Our spirituality, directly ked to daily activities, is an empt to discover God's presence und us. When you think about it, h believer has a unique, individual rituality.

But what makes our spirituality a spirituality?

—When nobody else would blame for choosing otherwise, what em- wers me to make a "Christian" ice?

—When my parish community isn't hand and I'm faced with crisis or emma, how do I demonstrate I am ll a believer?

Perhaps answers with how d where see God's tivity in lives.

"Where we respond to God's presence is where our spirituality lies.... As Creator of all things, God sees all as holy and sacred."

Donna and Steve have been strug- ng in their married relationship, yet h want to make it work. In their rch for help they learn a form of ditation using yoga postures and thmic breathing to help them "con- t" with each other and with God. Do y have spirituality? Is it Christian?

David became depressed when he ned 40, believing the best years of life were now behind him. So he vowed from then on to make a brand new experience part of each day of his life. He figured there is even plenty of discovery on life's downside.

So each evening David reflects on his day and jots down his "new-to-me" experience or insight. Does he have spirituality?

Several married couples gather monthly for prayer and dessert. They always start with the rosary and move to other prayer expressions. The evening culminates in scrumptious dessert and spirited visiting. Do they have spirituality?

The answer for all these believers is yes. Why? Because all are responding to the unique activity of God in their lives.

God is present and active everywhere, and yearns to be discovered. Where we respond to God's presence is where our spirituality lies.

The great majority of believers are lay people, and their genuine faith encounters are rooted in day-to-day experiences.

Try looking at spirituality from God's vantage point. Do you think God discriminates between "church" stuff and "regular life" stuff? As Creator of all things, God sees all as holy and sacred. That's what is normal for God.

That doesn't mean the community of believers is superfluous. We need others. We need the community to validate and nurture our spiritual experiences.

When my spiritual life is dry and lifeless, the church community helps me to reflect on my life and to see God's gracious activity. Whether I'm enduring a frustrating day at the office, or cruising down the freeway, or arguing with my teen-ager over curfew, or worshiping at Mass, God is fully present. It's up to me to respond. That's my spirituality.

A young family with three children regularly erupts into spontaneous and prolonged applause at the beginning of the evening meal. The kids enjoy making noise, and it rallies the family together. It is one of their ways of saying grace.

Do they have spirituality? Of course they do.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

FAITH IN THE MARKETPLACE

What do you seek as a layperson in terms of spirituality?

"A guidance that is going to enhance or deepen my commitment to my faith. What does this for me is exciting liturgy. The celebrant has to give off a feeling of his joy at being able to celebrate the Mass.... A good homily is real important."—Elsie Florian, Munhall, Pa.

"I'm 71 years old and a cradle Catholic. There have been many changes in the church. I would want my spirituality to address the changes ... and how they apply to me. I would like to understand and accept them better." — Margaret Althoss, N. Little Rock, Ark.

"Down to earth: a spirituality that has to do with relationships, with people, with nature.... It has to help me discover the God present in those relationships and to respond.... I like also in my spirituality sharing and celebrating that presence with others. The celebration is important." — Ann Kuhn, Sugar Grove, Ill.

"I'm a former steelworker labor negotiator. When I would begin negotiations ... if I sensed that a relationship with God was important to them, I would suggest that we start our meeting with prayer." — Jim Thomas, West Homestead, Pa.

An upcoming edition asks: What is individual freedom's purpose? What is freedom for? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

FAITH IN ACTION

Step 1: Decide to pray. Step 2: Approach prayer actively -- Prepare to pray (e.g., ask God's help; find the right time and place); during prayer, actively respond to a Scripture text and allow God to speak through it. Step 3: Pray affectively, allowing such feelings as awe or thankfulness to surface. Fourth, pray faithfully: Perhaps start with 20 minutes each day. Fifth, pray prophetically, becoming God's spokesperson. Those steps are outlined in "Love Beyond All Telling," a biblical approach to adult spirituality, by Sister Maureen Abbott, SP, and Father Joseph M. Doyle, SSJ (Paulist, 997 Macarthur Blvd., Mahwah, NJ 07430. 1991. Paperback, $14.95).

Reflection. Identify your best time to pray each day this week, the above book urges. Use a Scripture text. Follow the five steps or another helpful method. Be flexible.

The Bible's spirituality for down-to-earth people

By Father John J. Castelot
Catholic News Service

"Spirituality" is one of those nice fuzzy words that cries out for some sort of definition. Briefly stated, spirituality is the response to God's presence in one's life.

Since different people experience God differently, they respond in different ways; there is not just one spirituality.

Of course, to respond to God's presence, a person first must be aware of it in some way.

If the people we read about in the Bible had a strong and distinctive spirituality, it wasn't because they walked around with halos on their heads, enveloped by a phosphorescent glow.

No, they were flesh-and-blood human beings from every walk of life, whose spirituality was rooted in awareness of God's presence.

■■■

The people of the Bible first experienced that presence when God intervened to liberate them from slavery in Egypt. First impressions are usually the most vivid ones, and the Israelites' first impression was of a saving God. Here was a God who really cared for them, loved them. God took the initiative in their regard. Thus they became God's people.

Not all who benefitted from God's love responded with gratitude and fidelity. But those who did had a solidly grounded spirituality. That spirituality was expressed in various ways: prayer, liturgical worship, care for each other.

Long before the experience of the Exodus, Abram, a pagan, became aware of God's presence, of God's call to give a new direction to his life. It was a mysterious impulse for Abram — an impulse to pull up stakes and move into strange territory.

■■■

Abram responded to that impulse. As the author of the epistle to the Hebrews bluntly put it, "He went out, not knowing where he was to go" (Hebrews 11:8).

This is a constant in authentic spirituality: trust, a strong confidence in God. Centuries after Abram, a descendant of his named Mary became acutely aware of God's presence, of God's call. She was bewildered, but she trusted: "May it be done to me according to your word" (Luke 1:38).

Spirituality is obviously not reserved for an elite. It is for people as different, and as ordinary, as a desert sheik and a simple village girl.

The whole Bible is, in a sense, a record of people's spirituality, of their response to God's presence in their lives. The book of Psalms is replete with their heartfelt responses in prayer: "The Lord is my light and my salvation; of whom should I be afraid?" (Psalm 27:1).

The spirituality of biblical times is the spirituality of down-to-earth people. It was a response to God's loving, saving presence. St. Paul put it in a truly moving way: "I live by faith in the Son of God who has loved and given himself up for me" (Galatians 2:20).

(Fr. Castelot is a Scripture scholar, author and lecturer.)

People In The News

Cardinal Kim Of Seoul Visits Korean Catholic Community In Utah

SALT LAKE CITY (CNS) — Although many Korean Catholics live in America, they are still closely tied to the Korean church said Cardinal Stephen S. Kim of Seoul, South Korea, during a recent visit to the Salt Lake City Diocese. The cardinal said he was happy to learn that Korean Catholics in Utah have regular Masses in their own language and that for the next year they will be served by a priest from his diocese. "I hope this relationship will continue," he said told the *Intermountain Catholic,* diocesan newspaper.

Divine Word Brother Runs To Aid Famine Victims In Kenya

TECHNY, Ill. (CNS) — A Divine Word brother from Techny far exceeded his goal of raising $5,000 in a "race for famine relief" to assist the work of a fellow brother in Kenya. Divine Word Brother Ken Valois finished the 20-kilometer (12.4-mile) Rock County Run in Janesville, Wis., Aug. 30 with an average speed of 8 minutes, 14 seconds per mile. "Not bad for a 56-year-old bowlegged monk!" Brother Valois said with a laugh in a telephone interview with Catholic News Service. As of Sept. 8, Brother Valois had raised $6,247, mostly from the Chicago area but also from supporters as far away as California.

Youth Gets Prison In Beating Death Of Catholic School Student

MOUNT CLEMENS, Mich. (CNS) — A teen-ager convicted in the beating death of a Catholic high school student has been sentenced to seven to 15 years in prison for his role in the crime. Marek Sobotka, now 18, was convicted in June of involuntary manslaughter in the death of Alex Stachura, 16, a junior at De La Salle High School, run by the Christian Brothers in the Detroit suburb of Warren. One of four teens charged with the crime, Sobotka was originally charged with second-degree murder. In sentencing Sobotka Aug. 13, Macomb County Circuit Judge George Steeh said he was persuaded Sobotka "got caught up in a situation that he did not anticipate and did not intend to kill Alex Stachura," but "he must be held accountable for that act."

Guidance Counselor Running For Office Resigns Over Abortion Issue

PROVIDENCE, R.I. (CNS) — Favoring laws which permit abortion is grounds for dismissal of any diocesan employee, a spokesman for the Providence Diocese said after a Catholic school guidance counselor running for public office quit her school post. "Anyone who is employed by the diocese should support the teachings of the Catholic Church," said diocesan spokesman William Halpin. He was commenting on the case of Mary Maloney. She resigned as director of admissions and guidance at Our Lady of Fatima High School in Warren after parents complained about her support for abortion rights as a candidate for the state House of Representatives. Halpin said Bishop Louis E. Gelineau of Providence was not involved in the case, but has spoken out strongly in the past against those who support abortion.

Cardinal Denies Lack Of Cooperation In Sex Abuse Investigation

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago sharply denied charges made recently by the Cook County state's attorney that the archdiocese has not cooperated in investigations of child sex-abuse allegations against priests. "That's absurd. That's not true," the cardinal said at a Sept. 2 news conference. "I'm dumbfounded." State's Attorney Jack O'Malley criticized a proposed archdiocesan policy on handling sex abuse allegations in an Aug. 21 letter to Cardinal Bernardin. Leaked to the press Sept. 1, the letter objected to the Church's appointment of a case manager when an allegation is made, saying such intervention could hinder the criminal process.

Bishop Says Charges Against Dead Priest Mustn't 'Blur Our Vision'

ARLINGTON, Va. (CNS) — Arlington Bishop John R. Keating has urged Catholics in his diocese not to allow charges of child abuse against a pastor who recently committed suicide to "blur our vision about the priesthood." Writing in the Sept. 3 issue of the *Arlington Catholic Herald,* diocesan newspaper, Bishop Keating acknowledged the widespread "feelings of sadness, anger and confusion" at the death Aug. 11 of Msgr. William T. Reinecke, who was chancellor and vicar general of the diocese as well as pastor of St. James Church in Falls Church. After the 53-year-old priest committed suicide by shotgun on the grounds of Holy Cross Abbey in Berryville, a local man said he had approached the priest two days before his death to talk about an incident of alleged abuse that occurred in 1966 or 1967.

Dublin Archbishop Expects Decision On Abortion Question Soon

DUBLIN, Ireland (CNS) — Archbishop Desmond Connell of Dublin said he expects Irish politicians to decide by the end of September how to put the abortion question to Irish voters. He asked worshipers at Mass Sept. 6 in the Dublin pro-cathedral to pray for those who have to make the decisions, which would have "importance for the future moral character of our whole society." A government committee is considering what form of referendum should be put to the electorate in November. In a 1983 referendum, Irish voters amended the constitution to prohibit the passage of a law that would allow abortion.

British Bishop Urges No Hostiliti Against Unions

BLACKPOOL, England (CNS) – A British bishop has urged the gover ment and employers to reject hosti actions against unions. Auxiliary Bisho John Jukes of Southwark, Englan chairman of the English and Welsh bis ops' World of Work Committee, sai that in meeting with government lab ministers and management represent tives he had found "substantial hesit tion" about the value of unions. "O occasions I have found positive hosti ity to their very existence," he said. " my view those who hold these view have a restricted view of human dignit and of the freely offered cooperati which must come from the whole wo force," he said.

Paid In Full...

Parishioners of Our Lady of the Annunciation recently held a note burning ceremony t celebrate the payment of the debt incurred in building their new Family Life Center. Joinin Father Raymond Hourihan In the ceremony was Dr. Thomas Kelley, past chairman of th parish pastoral council.

Scripture

Readings For The Week Of September 20 - September 26

Sunday: Amos 8:4-7: 1 Timothy 2:1-8; Luke 16:1-13.

Monday: Ephesians 4:1-7, 11-13; Matthew 9:9-13.

Tuesday: Proverbs 21:1-6, 10-13; Luke 8:19-21.

Wednesday: Proverbs 30:5-8; Luke 9:1-6.

Thursday: Ecclesiastes 1:2-11; Luke 9:7-9.

Friday: Ecclesiastes 3:1-11: Luke 9:18-22.

Saturday: Ecclesiastes 11:9-12:8: Luke 9:43-45.

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;RISM Reflection Day Features 3enedictine Father Gibilisco

CHARLOTTE — Catholic Retir-s Invited to Special Ministry (CRISM) embers gathering on Oct. 7 for a day reflection, will hear Benedictine Fa-r Nicholas Gibilisco. Members of RISM will gather at the Catholic Con-ence Center in Hickory for a day ared towards spiritual renewal.

The Benedictine priest — serving facilitator — is director of campus nistry for Belmont Abbey College. joined the Benedictines at the age of , following his career in academic and ychotherapeutic private practice. He ght social work and psychology, and lds a deep interest in developmental ues of older adults. "I am particularly erested in the spirituality of the ma-e years," says Father Gibilisco. "I ve been a student of the human life cle for many years and have been erested in it from a social-psycho-gical-spiritual perspective."

From the reflection day theme — Taking Care of Business; What Is It I Have To Do — participants will be given opportunities to look at spiritual issues in life.

CRISM director Rachel Greene says the opportunity will be there to investigate the stumbling blocks that are in the way of living. "These are not late life obstacles, but something we all need to look at throughout every stage of our life."

Greene also points out the social aspects of the gathering. "It's a good opportunity to gather with folks throughout the diocese," said Greene.

CRISM members will gather at 10 a.m. for doughnuts and coffee. Lunch will be provided, and Mass will be celebrated at 2:45 p.m. For more information, contact Rachel Greene, (704) 331-1720.

Crosswinds

Crosswinds is a series of columns itten by staff members of Catholic cial Services about their experiences. order to protect client confidential-the staff members are not identified.

In many ways, there is so much bad igion around. So, in contrast, it is reshing to meet someone within the ntext of other struggles who has en-ed into a spiritual journey in a healthy y.

In my work at CSS, I have spent e with a prisoner who has taken iously God's invitation to look to n for truth. The prisoner acknowl-ged that some were suspect of his erest in God and felt that he was just king for time off when religious ser-es were available. Or, some probably thought he was looking for "points," so he would get time off his sentence for his visibly improved behavior.

This discouraged him since, other than from me, he was not getting much positive feedback, even while he attempting his best.

His family seemed unimpressed by his change of heart, and even the preacher seemed incapable of delighting with him in his realization that the preacher's words were true, and that God did love him.

To my relief one day, I saw him buoyed up, and that attitude has stayed with him for some years now. He had come upon a little book called *Radical Heart*, and he had copied the following paragraph written by someone in similar circumstances:

"The guards thought I was doing this so I would get paroled — but now I don't care — for I am not a prisoner anymore ... No science fiction writer ever dreamed of a heart transplant such as this one."

Gratefully, he had finally found a kindred spirit!

Muslim Refugees...

Two young Muslim refugees in Postojna, Slovenia, pray for their father who stayed behind in Bosnia-Herzegovina. Pope John Paul II called the Bosnian fighting the worst European tragedy since World War II. (CNS photo from Reuters)

Priest Asks Young People If They Know The 'Real Madonna'

BALTIMORE (CNS) — Father Kenneth Roberts thinks teen-agers are more influenced by the singer Madonna than Madonna, the mother of Christ.

So, his address to young people gathered for the Sept. 11-15 Marian International Conference in Baltimore was titled "Do You Know the Real Madonna?"

While adults were at the Baltimore Arena for other parts of the conference, young people came together for a special youth rally.

The international conference drew about 6,000 Catholics from all over the United States and from other countries. The five-day event included addresses on Mary, daily Mass, healing services and the family rosary.

Father Roberts told his young listeners that he knew they were influenced not only by music, but also by peer pressure, television, cults, drugs, alcohol and greed. And Father Roberts knows about these things. He's gone from living as an international jet-setting playboy to being a priest.

"I had aspirations to be a millionaire," Father Roberts told about 400 young people, parents, priests and religious. "I want to talk about how empty that is."

Father Roberts is a former airline steward, intelligence officer and translator. He said he's not ashamed to admit he had his fair share of "alcohol, women and parties."

Recounting his conversion experience, he told the assembly about the night he arrived late to a party in Beirut, Lebanon. By the time he got there, he

See **Marian,** Page 16

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Asamblea General Hispana En Clemmons

El Padre Mario Vizcaino, el Sr. Obispo John F. Donoghue y otros Sacerdotes más en la Liturgia de la Asamblea General. Foto por HERMANA PILAR DALMAU

CLEMMONS — El sáabado 5 de setiembre se llevó a cabo la Asamblea General Hispana, programada para reunirse en la Iglesia de la Sagrada Familia de Clemmons, convocada por nuestro Obispo John F. Donoghue, con el fin de profundizar sobre la nueva Evangelización y de escoger prioridades dentro de nuestro Plan Pastoral Diocesano a la luz del Evangelio.

A dicha reunión dirigida por el Padre Mario Vizcaíno de SEPI en Miami, asistieron más de cien personas, representantes de 11 comunidades locales, llenando el ambiente de amistad, alegría y de acogida calurosa, tipicas del "calorcito latino". Desde las 9 de la mañana, hombres, mujeres y jóvenes llegaron procedentes de Asheville, Charlotte, Dobson, Jefferson, Kannapolis, Kernersville, Lincolnton, Newton, Statesville, Taylorsville y Yadkinville. España y casi todos los países de Latinoamerica contaban con alguien presente. Habían personas de todas las clases sociales.

La Asamblea comenzó con un desfile de las comunidades locales con sus símbolos y estandartes, precedidos por la Cruz del V Centenario de la evangelización de América. La preparación y coordinación de esta asamblea fue llevada a cabo por Elena Silva y la dirección del programa, como ya hemos dicho, por el Padre Mario Vizcaíno, de la oficina regional.

Verdaderamente tuvimos una experiencia de Iglesia unida en el Señor. El Padre Mario nos retó con la pregunta: Cuál es la misión de un Cristiano? y explicando a fondo la necesidad de convertirnos del "yo" al "tu", Dios y los demás. Todos compartimos sencillamente en los grupos pequeños y en los plenarios.

Después de disfrutar un delicioso almuerzo preparado por Carlos y Jorgelina Flynn, la sesión de la tarde consistió en conocer nuestra Declaración de Misión y asignar uno de los cuatro temas de nuestro Plan Pastoral Diocesano a cada comunidad local para seleccionar las recomendaciones más urgentes. Este fue el resultado:

I- Pastoral de Conjunto — Resolución N.1

Mantener un comité coordinador diocesano compuesto de Sacerdotes, religiosas y laicos. Este comité reunirá al pueblo hispano una vez al año en una Asamblea General.

II- Comunidades Evangelizadoras — Se escogió la N.6

Promover la integración de hispanos que asisten algunas veces a nuestra liturgia dominical, a un bautismo, primera comunión, boda o funeral, más permaneces aislados sin incorporarse a nuestra comunidad local.

III- Opción Misionera — Resolución N.7

El ministerio pastoral con los hispanos, tanto a nivel diocesano como local, se dedicará preferencialmente a elevar la condición humana en todos sus aspectos, de la familia, de la mujer, de los jóvenes y sobre todo de los pobres y marginados.

IV- Formació — Resolución N.10

Utilizar todos los medios al alcance para formar dirigentes comprometidos, detectando aquellas personas que tienen cualidades y capacidad necesarias para ser fermento del Reino de Dios en la sociedad.

Habiendo llegado la hora de la acción, los miembros de la Asamblea escribieron su compromiso personal con Cristo delante del Señor presente en la Eucaristía. A las 5 de la tarde el Sr. Obispo Juan presidió la liturgia, concelebrada por varios Sacerdotes que trabajan aqui con los hispanos. Nos acompañaron todo el día, las Hermanas Pilar, Andrea, Nancy, Linda, Sagrario y la misionera Marilyn.

Así concluyó un proceso de 2 años de estudio del Plan Pastoral Nacional para implementarlo a nivel diocesano y local con más conocimiento y colaboración de más hispanos. Con la ayuda del Señor y bajo la protección de María Santísima, a quien la Asamblea invocó delante de la gruta de la Virgen de Lourdes en el jardin de la Parroquia donde estabamos reunidos, esperamos confiadamente practicar lo que decidimos, para gloria de Dios y bien de nuestra comunidad hispana de la Diócesis de Charlotte.

Durante los trabajos por equipo en la Asamblea General Hispana.
Foto por HERMANA PILAR DALMAU

El Padre Jim Byer, Guillermo Anzola y otro invitaddo más.
Foto porHERMANA PILAR DALMAU

La Sra. Virgionia de Luna, Mercedes Jones y un joven dominicano.
Foto por HERMANA PILAR DALMAU

Noticias Locales

Nueva dirección del Centro Católico Hispano

La nueva dirección del CCH es: 2117 Shenandoah Ave. Charlotte N.C. 28205. Y el número de teléfono es el mismo (704) 335-1281. En el próximo número se anunciará el horario de las misas en español y los programas de instrucción religiosa.

Busca trabajo

La Sra. Julia se ofrece para limp casas, cuidar niños o ancianos ella pue vivir en la casa. Los interesados pued llamarla al teléfono (704) 554-7214.

;atholic Leader Calls For More 'articipation In United Nations

NEW YORK (CNS) — The presi-
nt of the Conference of International tholic Organizations has called for nference members to take a more ive role in relation to the United tions and its specialized agencies.

Amin Fahim, an Egyptian who is sident of the International Catholic ild Bureau, said, however, that Catho- organizations had to become more fessional in their operations and com- more time to U.N. issues if they re going to increase their impact.

He made the remarks while in New rk to attend the annual conference for n-governmental organizations that is nsored by the U.N Department of blic Information.

Interviewed following a luncheon ot. 10 for Catholic participants at the ernational Catholic Organizations ormation Center at nearby Holy Fam- Church, Fahim said Catholic organi- ions should not merely gather infor- tion at the United Nations, but con- ute ideas and proposals for action.

The conference, composed of orga- ations with Vatican recognition, has full members and three associate mbers representing some 100 mil- n people in 120 countries, the presi- nt said. It maintains centers for U.N. ationships in Paris, Geneva and nna, Austria, as well as New York.

Non-governmental organizations e no vote in U.N. bodies, but Fahim d they could become more active in king their views known as policy is eloped.

He said he was attending the confer- e for non-governmental organizations for the first time, drawn particularly by the relevance of this year's theme to Middle Eastern realities: "Regional Conflicts: Threats to World Peace and Progress."

"It has been a surprising and joyful thing to find that the officials of the U.N. who have been briefing us are not merely functionaries," he said. "They have seen the human suffering, and feel the problems of the human being."

Fahim, 67, said he grew up in a Coptic Orthodox family, but joined the Coptic Catholic rite when he became an adult. Formerly in journalism and then in law, he has served since 1966 as head of the Christian Association of Upper Egypt for Schools and Social Promotion.

This agency, he said, took responsibility for some village schools that Jesuits established in upper Egypt, the area south of Cairo. Some 700 teachers, two-thirds of them women, are now employed, he said, and the agency has also introduced such activities as Scouting and health promotion into its program.

As a teen-ager, Fahim shared camping and other Boy Scout experiences with another Coptic Orthodox Christian, Boutros Boutros-Ghali, now U.N. secretary general, and the day before the interview, had another visit with him.

"We have the same view about the need for Christians to work with Muslims in building our society," he said. "Don't respond to Muslim fanaticism with a Christian fanaticism."

'ip (From Page 2)

e pope will also have the chance to cuss contemporary Latin American ingelization when he gives the open- speech at the Fourth General Con- ence of the Latin American Episco- e Oct 12. The purpose of the meet- , which extends to Oct. 28, is to draft tegies for a new evangelization of in America.

Latin America has 395 million tholics, about 43 percent of the rld's Catholic population. Santo mingo was chosen as the site of the hops' meeting because it was the first cese established in the New World.

Auction Aids School

HENDERSONVILLE — An auction to benefit Immaculata School is Saturday, Sept. 26 from 6 p.m.-10 p.m. The "Absolute Auction" will be at the National Guard Armory on Spartanburg Highway in Hendersonville.

Before the auction, from 2 p.m.-5 p.m., there will be a yard sale. Items include clothing, toys and kitchen accessories.

Items that will be auctioned include a 1963 Mercury Comet Classic, washers and dryers and antiques, including prams, rocking horses and bird cages. The auctioneer is Mark White.

The auction items can be previewed from 5 p.m.-6 p.m.

For more information, call Immaculata School at (704) 693-3277.

DESCUBRE La Fe

3. ¿Por quéDios dio los Diez Mandamientos?

Los Diez Mandamientos son el don de Dios para ayudarnos a saber lo que es ecado. Aunque le fueron entregados a Moisés en el Antiguoa Testamento, tienen un alor perenne. Cuando son aplicados e interpretados completamente por la Iglesia, llos abarcan una moralidad amplia.

Los tres primeros hablan de nuestra obligación de hacer a Dios el centro de nuestras idas. Los otros siete tratan sobre el amor a nuestro prójimo.

Aunque están expresados en forma negative, tienen una intención positiva. No nos lien solo lo que hay que evitar sino que, para obtener una respuesta realmente moral, llos señalan la forma de expresar nuestro amor a Dios y a nuestro prójimopositivamente, n nuestros pensamiento, palabras y acciones.

Como seguidores de Jesú, hemos de formar correctamente nuestra conciencia para vitqar el pecado personal. Para hacer eso tenemos que explorar, meditar en los ensamientos, palabras y acciones que señalan los Diez Mandamientos. Son un regalo le Dios para que lo usemos y así conozcamos lo que Él nos pide para poder salvarns.

Homes For The Homeless: Advocates To Explain How

CHARLOTTE — Homeless advocates will speak on "Stereotypes of Homeless Families" at the St. Peters' Homes Kick-off Meeting on Sept. 22 at 7 p.m.

The meeting, at St. Luke's Lutheran Church, 3200 Park Rd., is free and open to the public.

Speakers are Dearsley Vernon, family advocate for A Child's Place, a school for homeless children, and Carol Dunlap, social worker at Plaza Place.

St. Peters' Homes assists homeless families in finding shelter and entering the mainstream of society. It was started in 1989 by St. Peter Catholic Church and St. Peter's Episcopal Church, both in Charlotte. Since that time, numerous churches have joined the program.

The organization leases houses from Housing and Urban Development, and refurbishes and rents them at low cost to homeless families. Rental money is place into escrow and families are returned a portion of the money to either purchase the home or move into regular housing.

At the kick-off meeting, members of St. Peters' Homes will provide information about the organization to volunteers interested in participating. Volunteers are needed to work on houses, organize fundraising, collect and repair furnishings and serve as family coordinators. For more information, call (704) 366-4060.

Letters To The Editor

Why More Arms?

To the Editor:

I was shocked by the last two paragraphs in an Aug. 14 editorial on Bosnia-Herzegovia.

While most of the editorial was right on target, the suggestion of supplying arms to the Muslims and Croats seems inappropriate for a Catholic publication, which should be promoting peace and not the introduction of more arms. More arms into this situation would result in increased violence and continued war.

Certainly, as you suggest, the United Natons should be doing more. And, as the leader of the most powerful democracy in the world, President Bush should demonstrate more leadership on this issue.

Perhaps the Bush administration, as well as *The Catholic News & Herald* in future editorials, should follow the advice given by Cardinal Angelo Sodano in an article which appeared on the same page as the editorial.

The article states that the Vatican and Pope John Paul II support a U.N. investigation into human rights abuses. Cardinal Sodano supports intervention by the United Nations and European states "to disarm those who want to kill ... not to encourage war, but to prevent it."

Marvin Enderle
Rockingham

Thanks from Vatican

Dear Bishop Donoghue:

With deep gratitude I wish to aknowledge receipt of your check in the amount of $43,617.19, representing the Peter's Pence contribution from the Church in Charlotte, which you had forwarded this past week to the Apostolic Nunciature.

As I assure you that this sum will be duly sent to the Secretariate of State on your behalf, permit me to offer in the name of Pope John Paul II an initial word of thanks for this continued expression of generosity. This added sacrifice demonstrates in a very clear way the strong bonds of faith, love and worship which the people of the diocese have with the Holy Father as he cares for the needs of the Universal Church.

May God continue to bless you and the faithful you serve.

With warm regards, I am
Sincerely in Christ,
ArchbishopAgostino
Cacciavillan
Apostolic Pro-Nuncio
Washington, D.C.

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Employment Opportunies

Director/Coordinator of Religious Education: Part-time position available for Director or Coordinator of Religious Education at the 280-family parish of St. Joseph Catholic Church in Newton, N.C. Please send resume to St. Joseph Catholic Church, 720 West 13th Street, Newwton NC 28658.

Combination Position Available: Full-time position available in 250-family parish in south central Virginia. Half-time as Coordinator of Music Ministry (2 weekend liturgies) and half-time Ministry to the Elderly and Infirm. Requires strong keyboard and interpersonal skills, thorough knowledge of Catholic worship and hymnody, ability to work well with elderly and infirm. Immediate start. Salary negotiable. Apply to: Search Committee, St. Joseph's Catholic Church, 704 E. Church St., Martinsville VA 24112.

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Diocesan News Briefs

Semi-annual Rosary Day

CHARLOTTE — The 33rd Semi-annual International Family Rosary Day will be at St. Vincent de Paul Church Sunday, Oct. 4 at 3 p.m. The speaker is Father James Byer, paarochial vicar at St. Ann Church.

Fun Fair

GASTONIA — St. Michael's School is hosting its annual fun fair Saturday, Oct. 10.

A raffle for a $1,000 gift certificate will be part of the festivities. The day will start with a yard sale at 7 a.m., and there will be games for children of all ages from 9 a.m.-2 p.m. It will conclude with a spaghetti supper.

The fun includes a miniature train, skee ball and moonwalk. Also planned are an auction, bingo, bake sale, crafts and a Christmas shop.

St. Michael's School is located at 704 St. Michael's Lane, Gastonia, off U.S. 321 South and Jackson Road.

Theology Workshop

BELMONT — A workshop on eucharistic theology will be at the Sisters of Mercy Motherhouse, Sacred Heart Convent, Saturday, Oct. 10 from 9 a.m.-4 p.m. This is the second in a series of five workshops that will be presented during the next two years.

Workshop presenter is Immaculate Heart of Mary Sister Theresa Koernke, a faculty member at the Unversity of Notre Dame.

Cost is $15, lunch is $5. To register, send check paybable to Sisters of Mercy to Sister Marian Arroyo, St. Vincent de Paul Church, 6828 Old Reid Rd., Charlotte, N.C. 28210. Registration deadline is Sept. 30.

For more information, call Sister Marian Arroyo at (704) 525-8577 or Sister Carolyn McWatters at (704) 525-8577.

Craft Bazaar

CHARLOTTE — St. John Neumann is having a craft bazaar at the parish hall Oct. 10 from 9 a.m.-3 p.m. Tables are 8 feet long, and rent for $25. They may be shared. For more information, call Colleen at (704) 568-3586.

Carolina Braille Society

CHARLOTTE — Volunteers are needed to produce Braille for blind school children and adults. A good understanding of English grammar is required. Braille writing cannot be taught overnight, so this is a longterm commitment. Training is free. To vounteer, call Mary Klattenhoff at (704) 372-3870.

Upcoming Diocesan Events

Sept. 18-20 Charismatic Renewal Conference
Catholic Conference Center, Hickory
Carol Flynt (704) 331-1709

Sept. 19 St. John's Parish Picnic
Log House, Harmon Field, Tryon, 12 noon
Fr. John Pagel (704) 859-9574

Sept. 21-28 Directed Retreat
Living Waters Reflection Center
Sister Jane Schmenk, OSF (704) 926-3833

Sept. 22 College Night
CCHS 7:00 pm - 9:00 pm
Katie Elsasser (704) 523-5671

Sept. 24 Professional Catechetical Leaders Association
Catholic Conference Center, Hickory
10 am - 2:30 pm
Chris Newnan (704) 331-1714

Holy Angels Golf Tourney

CRAMERTON — The first Fall Golf Classic to benefit Holy Angels, a home for handicapped, is Monday, Sept. 21, starting at 11 a.m., at Cramer Mountain Country Club. For more information, call (704) 825-4161.

Bereavement Training

CHARLOTTE — A four-week session on getting in touch with personal grief, understanding the grieving process and ministering to others who are grieving starts Oct. 8 at 7 p.m. at St. Matthew Church. Cost is $5. To register, call (704) 543-7677.

Prayer And Reflection

HICKORY — "A Day of Prayer & Reflection for Women" at the Catholic Conference Center is Saturday, Oct. 17 from 10 a.m.-3 p.m.

The program will focus on misconceptions and misunderstandings between spouses, recognizing and developing a better understanding of the shadow part of our life and insights on prayer and personal spirituality.

Cost is $16.50, and includes lunch. To register, call Bobbie May at (704) 327-8692.

Patriotism Contest

The 1992 Patriotism Contest: Poetry and Essay, sponsored by the Knights of Columbus, started Sept. 1 and wraps up Nov. 1. It is for children in grades 6-8. The theme for this year's contest is "How Do You Feel When You See Old Glory Fly?"

Essays should be limited to 500 words or less; poems to one page. Each entry must contain the contestant's name, address, social security number, grade, school and church.

One essay and one poetry winner will be selected. Council 770 will award the winner a $50 U.S. Savings Bond.

To enter, submit entries to Vince Coscia, 3926 Sommerdale Ln., Charlotte, N.C. 28205. Or call (704) 536-4287.

Octoberfest

CHARLOTTE — St. Thomas Aquinas is celebrating Octoberfest on Oct. 3. Activities will start at 1 p.m. Plans for the new church building will be presented at 3 p.m. Mass is at 5:30 p.m. A pot luck dinner will follow.

Associate Director Of Development

The Diocesan Development Office has an opening for a full time Associate Director of Development. Responsibilities include planning, organizing and supervising the Annual Diocesan Support Appeal, the Diocesan Stewardship Program for parishes and the Development Office's Communications Program. Send a letter of application,a current resume with personal and professional reference and salary expectations to the Development Office, Catholic Center, 1524 East Morehead Street, Charlotte NC 28207

Fiesta '92

WINSTON-SALEM — The Hispanic community of Winston-Salem will celebrate Columbus Day Oct. 10. There will be arts, crafts, children's activities, food and music. If interested in volunteering, call Pedro Castillo or Marie Iberico at Casa Guadalupe (Catholic Social Services) at (919) 727-4745.

Peaceful Pro-life Pickets

CHARLOTTE — Peaceful pickets at the Colwick Tower Abortion Center are every Wednesday starting at 8:30 a.m. Park at Wendy's on Sharon Amity and Colwick Rd. Signs will be provided. For more information, call Diane Hoefling at (704) 541-3760.

Also, rosaries for life will be said every second Saturday at 8:30 a.m. at the Colwick Tower Abortion Center, and every last Saturday after 8 a.m. Mass in St. Ann's parking lot. For more information, call Dorothy DePiante at (704) 364-9666 or Gerry O'Keefe at (704) 525-1251.

Cursillo Weekends

CLEMMONS — Want to bring yourself closer to the spirit of God's love? Holy Family Catholic Church is planning a men's Cursillo weekend Oct. 29-Nov. 1, and a women's Cursillo weekend Nov. 19-22. For more information, call John McKenny at (919) 476-8708.

Latin American Festival

CHARLOTTE — The Latin American Coalition presents *Fiesta Latina '92* at Central Piedmont Community College Saturday, Sept. 19 from 10:30 a.m.-6 p.m. The festival will feature arts and cultural exhibits, crafts, Spanish cuisine, community services information, and professional and business information. Music will be provided by Combo Latino. For more information, call the Latin American Coalition at (704) 333-5447.

Columbus Celebration

GREENSBORO — Piedmont Council #939 of the Knights of Columbus is hosting Festivities, a celebrat of the quincentennial anniversary Christopher Columbus' discovery America Oct. 24 at the Airport Marri Cost is $25 a person. For more infor tion, call Rocky Riccio at (919) 8 7381.

Bus Drivers

Mecklenburg Area Catholic Schools

Part-time bus drivers are needed for off campus activities.

CDL certification required. MACS will pay for licensing.

Flexible hours. Competitive wages.

Contact
Steve Carpenter
MACS transportation coordinator
523-5671.

Masks and Mirrors

Charlotte — *Masks and Mirror* dramatization of a personal journey fr incest victim to courageous survi and joyous celebrant, is Saturday, C 24 at St. Gabriel Church, 3016 Pro dence Rd., from 8 p.m.-9:30 p.m. one-woman show is sponsored by Gabriel, The Oratory, St. Peter Cath Church, Christ Church Episcopal St. Peter's Episcopal.

Cost is $8 for pre-registration $10 at the door. To register, send p ment to Sharon Mease, St. Gab Catholic Church, 3016 Providence Charlotte, N.C. 28211. For more in mation, call St. Gabriel's Faith De opment Center at (704) 366-2738.

Retreats For Women

VALE — The Maryvale Sisters conducting retreats for women at motherhouse in Vale. Retreats are S 25-27 and Nov. 6-8. To register, (704) 276-2626 or write Mary Motherhouse, RR 1 Box 164, June Rd., Vale, N.C. 28168.

The Catholic News & Herald *comes parish news for the diocesan briefs. Good photographs, prefer black and white, also are welco Please submit news releases and ph at least 10 days before date of publ tion.*

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World and National Briefs

rson At Wilmington Chancery auses $200,000 Damage

WILMINGTON, Del. (CNS) — A re in the finance office in the Diocese f Wilmington's chancery building iused an estimated $200,000 damage. /ilmington fire officials determined at the fire was the result of arson and ive begun an investigation, according Father J. Thomas Cini, diocesan episopal vicar for administration. No emoyees were in the building when the arm sounded after dark Sept. 3. There ere no injuries. The fire was under ontrol in about 40 minutes.

hicago Archdiocese Launches lan To Help Families

CHICAGO (CNS) — Reflecting on s own experience of growing up in a ngle-parent home, Cardinal Joseph L. ernardin of Chicago announced an chdiocesan plan to assist children and milies. The plan includes parish-based irenting programs, locally produced levision programs designed to help milies manage problems, a series of arings with children as "expert" witsses, and greater advocacy on the part legislators. The plan is a response to e statement issued in January by the S. bishops titled "Putting Children d Families First." The statement, apoved last November by the bishops' ring their general meeting, launched e bishops' campaign to put children at e forefront of legislative policy.

lice Search For Attacker Who at Two Carmelite Nuns

INDIANAPOLIS (CNS) — Invesators said Sept. 7 they were continug to search for clues to identify a man 10 attacked two Discalced Carmelite ns at a cloistered monastery in Indiapolis in late August. A police spokesan said that the case was being treated an attempted homicide because of the olence of the attack. Robbery was led out because nothing was missing om the monastery. The nuns were able to identify the attacker. Sister ary Rogers, 73, and Sister Jean Alice cGoff, 60, were repeatedly struck on e head with a heavy metal object by an ruder who entered the monastery by cing the screen on the second floor ndow at 1:15 a.m. Aug. 22.

tholic Charities Swamped With nations For Hurricane Victims

ALEXANDRIA, Va. (CNS) — ore than 1,000 checks and hundreds of phone calls offering goods and services to assist the victims of Hurricane Andrew have been pouring into the offices of Catholic Charities USA in Alexandria. Among the donors was a local police officer who walked into the Alexandria office to give $10. Parishes are taking up special collections, holding bake sales and donating parish funds as well as goods and services. An initial $30,000 was wired to the affected areas Sept. 4 from Catholic Charities USA.

Survey Finds Child Sex Abuse Harms Catholic Trust Of Clergy

MYSTIC, Conn. (CNS) — A survey of more than 1,000 active Catholics found that child sex abuse by clergy can deeply scar their attitudes toward priests and the Church. Those surveyed — mainly lay volunteers or paid staff in parishes — were significantly less likely to trust priests or to want their son to become a priest, the survey found, if a priest in their own parish had been linked to child sex abuse. "The clarity, consistency and strength of these results should sound an alarm throughout the church.... The entire community has been wounded," wrote Father Stephen J. Rossetti in the first of two articles on the survey in *Today's Parish*, published in Mystic.

Cuban Protesters Arrested At Havana Church Service

HAVANA (CNS) — Two Cubans who shouted "Free political prisoners!" during a Mass in honor of Cuba's patroness were seized and dragged out of the service by plainclothes police and government supporters, witnesses said. The man and woman were hustled roughly to waiting police cars outside the church, a shrine to the Virgin Mary in the Havana port neighborhood of Regla. Plainclothes police officers and pro-government supporters beat and pushed the man. One hit him repeatedly over the head with a plastic strap, witnesses said.

Conference Invites Church Leaders To Talks On Bosnia

PRAGUE, Czechoslovakia (CNS) — The Conference of European Churches has invited Orthodox, Catholic and Muslim leaders from the former Yugoslavian republics to meet to discuss ending the war in Bosnia-Herzegovina. Jean Fisher, general secretary of the organization of Protestant, Orthodox and Anglican churches, said Sept. 4 that the meeting also had the support of the Catholic Council of European Bishops' Conferences. Earlier in the year, the two church groups hosted a similar meeting in Switzerland. The invitation to meet anytime after Sept. 9 was sent to Cardinal Franjo Kuharic of Zagreb, Croatia; Serbian Orthodox Patriarch Pavle of Belgrade, Yugoslavia; and Reis-ul-Ulema Jakub Selimovski, the senior Muslim cleric in Bosnia.

Sudan Expels Foreign Priests, Religious From Juba

ROME (CNS) — The Sudanese government has expelled all foreign priests and religious from the southern city of Juba, said the Comboni missionaries. A statement issued by the Comboni order, headquartered in Rome, said it was likely "that the Khartoum regime does not want uncomfortable witnesses, as the army and security forces continue their harassment of the 300,000 inhabitants of the city." Juba is besieged by Southern rebel forces fighting the Arab Muslim government, headquartered in the North. The guerrillas are composed mostly of black Christians and animists who want independence for the South.

Archbishop Calls Ciskei March 'Terrible Miscalculation'

CAPE TOWN, South Africa (CNS) — A protest march in the South African black homeland of Ciskei was a "terrible miscalculation" on the part of the African National Congress, said the president of the Southern African Catholic Bishops' Conference. "Such a confrontational march in a place where it is well known there is total disregard for human life ... such a violent outcome had to be foreseen," said the president, Archbishop Wilfrid Napier, in a Sept. 8 telephone interview from Kokstad, South Africa. The archbishop has been named to take over the Durban see this fall. Archbishop Napier spoke the day after Ciskei soldiers killed 24 African National Congress supporters and wounded nearly 200 others when they opened fire on an estimated 20,000 marchers demanding the resignation of the homeland's military leader, Brig. Gen. Oupa Gqozo.

European Church Assembly Looks At Ecumenical Tensions

PRAGUE, Czechoslovakia (CNS) — Leaders of the Conference of European Churches opened their 10th assembly in Prague with somber assessments of ecumenism in Europe, including Catholic-Orthodox relations. Russian Orthodox leaders thought that with the end of communist religious repression, other Christian churches would eagerly help strengthen Orthodox evangelization efforts, said Patriarch Alexei II of Moscow. But instead of rushing to help, he said, "numerous zealots calling themselves missionaries and preachers" saw the newly free countries of the former Soviet Union as "new markets" for converts. Patriarch Alexei cited the proselytism efforts as one sign of "the weakening of ecumenical links" in Europe and worldwide.

Merton Biography...

Thomas Merton, the Trappist monk whose life and writings inspired many in the troubled times after World War II, is profiled in "Merton: A Film Bigraphy," airing Sept. 20 on ABC. The program, funded in part by the Catholic Communications Campaign, was originally aired by PBS in 1984. (CNS photo)

Archbishop Says Churches Might Close If Violence Continues

ZAMBOANGA CITY, Philippines (CNS) — Archbishop Francisco Cruces of Zamboanga has warned that he might close the churches in his jurisdiction unless violence against the Church, including bombings and the murder of a priest, ends soon. "If this goes on, again unsolved like the case of Pontifical Institute for Foreign Missions Father Salvatore Carzedda's killing, the bomb at the marketplace and the bomb that did not explode in Basilan, then what are we going to do?" Archbishop Cruces asked. "Unless we know the reasons and the people doing this, I'm afraid we'll have to close churches, even the shrine, which our people would not like," he said.

DISCOVER the faith

43. Why did God give the Ten Commandments?

•The Ten Commandments are God's gift to us to help us know what is sinful. While given through Moses in Old Testament times, they are of timeless value. When fully applied and interpreted by the Church, they relate to the broad range of morality.

The first three speak of our obligation to make God the center of our lives. The next seven tell of the demands of love of our neighbpr.

While expressed negatively, the Ten Commandments have a positive intent. They do not tell us only what to avoid. For a true moral response, they point the way for expressing our love of God and neighbor positively in our thoughts, words and actions.

As followers of Jesus, we are to form our conscience properly and avoid personal sin. To do so we are to explore, meditate on the thoughts, words and actions called for by the Ten Commandments. These are God's gifts to be used by us so we will know what He asks of us so He can save us.

THE ORATORY

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ROADS TAKEN AND NOT TAKEN
A JOURNAL RETREAT
8 p.m. Friday, November 6 to 5 p.m. Saturday November 7, 1992
Father Conrad Hoover, CO

A time to give thanks for what has been, to cut loose of what is dragging us down and to look at the present moment in the pilgrimage. How can we open ourselves to the Light coming into the Word? Life addressed in the present is the gateway to the future. Participants are invited to bring their Bibles, their journals, and their evolving selves.

$40
$15 commuters

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New Draft Of Women's Pastoral Draws Bishops' Mixed Reaction

WASHINGTON (CNS) — The new draft of the U.S. bishops' proposed pastoral letter on women drew strong but varied reactions from some of the men who are supposed to vote on it this fall.

"I am alarmed that it is more sexist than previous drafts," Auxiliary Bishop P. Francis Murphy of Baltimore told Catholic News Service.

Auxiliary Bishop John R. Sheets of Fort Wayne-South Bend, Ind., said he thinks the new draft is considerably improved, but he will vote against it unless it does more to address the problem of "radical feminism."

Bishop R. Pierre DuMaine of San Jose, Calif., said he continues to doubt the wisdom of even trying to issue a pastoral letter on women's concerns. "This is not a document that's being sought or welcomed by any segment of the Catholic community that I know," he said.

When he was contacted he had not yet read the fourth draft, but he questioned whether the bishops should try to put out "any magisterial document" in an area where they still differ among themselves on some "fundamental issues."

"The fourth draft is not an improvement. We've regressed," said Bishop Raymond A. Lucker of New Ulm, Minn.

The latest version has eliminated numerous references to sexism in the Church that were contained in earlier drafts, Bishop Lucker said.

"Therefore the pastoral itself becomes an example of sexism in the church because of its refusal to recognize how sexism touches our lives, its refusal to recognize our need to change and grow," he said.

Auxiliary Bishop Austin B. Vaughan of New York, who had opposed the special focus on sexism in the third draft, said the new version "made a lot of improvements."

But he added, "I won't vote in favor of it" because "I've still got a lot of objections to the document."

"I look at it pragmatically," said Bishop James W. Malone of Youngstown, Ohio. "I think the present (fourth draft) treatment will gain more votes for passage of the pastoral than the old one, and I'm for passage."

The wide spectrum of opinions that various bishops expressed to CNS in interviews indicated that the floor debate will be lively if the bishops vote on the pastoral this November as expected.

And ultimate approval of the document seems far less certain than for any other pastoral letter that has come before the bishops for final action in the past quarter-century.

Many — both bishops and outside observers — have questioned whether it will garner the two-thirds majority of votes needed for approval. With 286 bishops currently eligible to vote, nearly 100 bishops would have to oppose the pastoral to defeat it.

No previous pastoral ever to come before the National Conference of Catholic Bishops has been voted down, and only two received even 30 negative votes: "To Teach As Jesus Did," which passed 178-30 in 1972, and "Brothers and Sisters to Us," which was approved by a 215-30 vote in 1979.

The fourth draft of the women's pastoral was distributed to the nation's bishops in late August and made available to the news media in early September. Like the third, it upheld the Church's official position that it considers itself unable, in fidelity to Christ, to ordain women priests. But unlike the third, the fourth draft engaged in a theological defense of that position.

Bishop Lucker said the theological argumentation in the new draft for an exclusively male priesthood was weak and at one point, in his opinion, contradictory.

Even as copies of the draft were in the mail, Bishop Michael H. Kenny of Juneau, Alaska, wrote in *America* magazine that he found Rome's arguments against ordaining women unsatisfactory.

Bishops Sheets and Vaughan told CNS that the new draft's theology on a male-only priesthood was correct as far as it went, but they thought it still needed to be expanded and strengthened.

On the issue of sexism as an evil affecting women, Bishops Sheets and Vaughan had argued at the bishops' meeting last June that the third draft focused too narrowly on sexism.

Both told CNS that they considered the new draft's expansion to other issues an improvement, but they did not believe it went far enough yet in addressing those other issues.

Some strains of "radical feminism," Bishop Sheets said, form a fundamental challenge to basic Church teachings and practice, such as the repudiation of traditional language for God and the refusal to celebrate Eucharist with a male priest.

He said such views present a "potential for division in the Church" that is without precedent in Christian history, and it would be "naive" to issue a pastoral on women's concerns that ignores such issues.

While he described the new draft as "adequate" from a doctrinal standpoint, he said it is also "cold" in tone, lacking the warmth or vigor he would expect from a pastoral letter.

On the other hand, Bishops Lucker and Murphy thought the newer version constituted an unacceptable weakening of the critique of sexism contained in earlier drafts.

"Approval of the fourth draft would only serve to erode even more the credibility of the bishops as moral teachers," commented Bishop Murphy.

He said that should the bishops approve the document in its latest form, it would "further anger and alienate significant numbers of women and men who serve with us in the ministry of the Church."

Bishop Lucker found it "puzzling at least" that the new draft has added several pages of commentary on sexual morality.

"These issues are just as much a concern of men as of women" and had no special place in a pastoral letter on women's concerns, he said.

He said he thought the new draft's argument against ordination of women fell into contradiction when it suggested a priest must be male because he is, in the words of the document, "a sacramental symbol of Christ, who in his humanity stands among us as our mediator and high priest."

Bishop Lucker pointed out that the draft used the word "humanity," not masculinity or maleness. "The point is that Jesus is not a priest as a male, but a priest as a human being," Bishop Lucker said. "A woman can just as adequately represent Jesus as a human being."

Bishop Lucker, who in June urged the bishops to drop the pastoral and substitute a short statement of their agreements and differences, said he thought the new draft "has a chance to pass" because it has been changed to "satisfy the concerns of the conservatives."

"It would be close," he added.

He said he will seek to amend the latest version to restore some of the language from earlier drafts that was dropped, but even if those efforts succeed he might consider asking the bishops to table the document indefinitely.

Bishop Malone said he was committed to trying to pass a document this fall that will "represent the most we can say in the best possible way at this time."

Vietnamese Confirmation...

Bishop John F. Donoghue confirmed Quoc Viet Ho (c) Sept. 2 in the chapel at Catholic Center in Charlotte. Ho, 22, a native of Phan Rang, Vietnam, came t this country a year ago. Pictured with the bishop and Ho is Ho's sponsor, Trie Le. Photo by REDEMPTORIST FATHER VANG TRAN

Marian (From Page 11)

said, everyone was already drunk. He was so disgusted that he went for a walk on the beach and "thought about life." While walking he passed a Catholic church and said that something "drew him inside."

"It wasn't long after that I had my conversion," said the priest, who today is a leading retreat master.

Father Roberts told his audience it all comes down to the search for meaning in life. He said thousands have searched for meaning in alcohol, drugs and sex outside of marriage.

"But you don't find the meaning of life in being drunk or having sex," he said. "Stop looking in the stone-cold places. You can be given the world but can suffer the loss of your soul. Hearts are restless until they rest in God."

Father Roberts, now based in St. Louis, spends much of his time giving retreats for young people and gives l tures, writes and does radio and spots.

At the end of his talk, Father Ro erts heard confessions. Later, in an i terview with *The Catholic Review*, new paper of the Baltimore Archdiocese, said, "The kids keep me going. They just great.

"I want them to feel something wh they leave here. I want them to turn fr self-gratification to become people faith."

One teen-ager told the Review s was glad the Marian conference h sessions for youth. Carrie Gralton, junior at Mount de Sales High Sch outside of Baltimore, added, "These issues that relate to us."

Kannapolis Mission Plans Fall Festival

KANNAPOLIS — St. Joseph M sion is sponsoring a Fall Festival on church grounds Sept. 26 from 9 a.m p.m.

The event will feature crafts, a cou try store, bake shop, game and fo booths, and a silent auction. Items to auctioned include a handcrafted je cabinet, a freezer chest and a watch.

St. Joseph is a mission of St. Jam Church in Concord. It has 138 reg tered households.

Cougars Return To Running Game, Register Conference Win

MONROE — Charlotte Catholic returned to its running game last week to defeat Parkwood, 26-7, in the Rocky River 2A Conference football opener for both schools.

In a season-opening loss to South Iredell two weeks earlier, the Cougars took to the air on the passing of quarterback Chris Healy. But, against Parkwood, they returned to the ground offense which has worked well for them in the pass.

John Newland led the Charlotte Catholic attack with a pair of touchdowns — a 13-yard scoring run in first quarter and a 17-yard pass fr Healy in the second. John Lambert sco on a six-yard run in the second qua as the Cougars built a 19-7 halfti lead.

Jamal Joseph ended Catholic's sc ing with a five-yard touchdown ru the fourth quarter. Bryan Carney kic a pair of extra points for the Couga

The Cougars, 1-1 overall and 1- the conference, are on the road ag tonight for a conference game at N Stanly.

CATHOLIC NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 4 • September 25, 1992

Class Act...

esponding with assistance for hurricane Andrew victims, the eighth grade class at St. Gabriel chool in Charlotte put together a bake sale, contributing funds to relief efforts. "They helped us uring Hugo," said Jill Forcino. Class representatives presented Msgr. John J. McSweeney, vicar eneral and chancellor, with a check for $118. Msgr. McSweeney said the students' efforts emonstrate generosity and an example of how people exercise their faith "The children responded rough the example shown by their parents," he said. Their donation was added to diocesan ontributions totalling $91,262. To date, 49 parishes and 4,617 individuals in the diocese have esponded. All funds are sent to Catholic Charities USA for distribution. Pictured are (l-r) Greg orvath, teacher Martha Baxley, Greg Doule, Jill Forcino (presenting the check to Msgr. cSweeney) and Sarah Repisardo.

Photo by JOANN KEANE

Sacred Heart In Brevard Adopts Hurricane-Stricken Florida Parish

By CAROL HAZARD
Associate Editor

BREVARD — Sacred Heart Church anted to do something special for victims f Hurricane Andrew. So, it adopted a arish/school that is struggling to help both s own parishioners and others left homeess by the hurricane.

Sacred Heart Church has raised about 8,500 for St. Thomas the Apostle Parish, 1,000-family parish made up primarily of igrant workers, in south Miami.

The hurricane displaced about 20 St. homas the Apostle families and left sevral faculty members homeless. The roof as blown off the family center and the arish school was damaged.

"It's just unbelievable down here, even e news doesn't do it justice," said Candice arket, a St. Thomas the Apostle parishioer helping with the relief effort.

In addition to wading through the rubble, t. Thomas the Apostle is helping areas uth of the church that were hit harder by ndrew. Parishioners are carting fresh war and canned foods to other areas and rving dinner to at least 1,000 people a eek, Barket said.

"We are very touched by the kindness f the people at Sacred Heart," she said. The money came at a wonderful time. lease pass on our heartfelt thanks."

The money is going directly to the lief effort, she said. Just to clear the land st several thousand dollars, she said.

For Sacred Heart parishioners, their ffering was more than an obligation, said ather Carl DelGiudice. "It was an act of ve, and there's a big difference."

Father DelGiudice said he was "moved with pride" at their generosity and spontaneity. "I was humbled by their compassion for people they don't even know."

Sacred Heart is made up mostly of retirees. It is not an affluent church. Yet, in response to great human need, it had the most generous offering in the history of the church during the first collection for hurricane victims.

Nearly $5,000 was donated the first week, "bowling over" bookkeeper Janice Montaine. Then, another $3,000 plus came in.

"Eight thousand dollars for this one little parish of 400 families; we have done exceptional," she said.

Sacred Heart will continue supporting St. Thomas the Apostle. "We're looking at the next six months until they get back on their feet," said Bob Walker, eucharistic minister.

Relief Groups Say Mozambique Could Become 'Another Somalia'

WASHINGTON (CNS) — War and drought threaten to make the famine in Mozambique as bad as the situation in Somalia, said leaders of international relief organizations.

Mozambique is the worst-hit of several southern African countries, where 18 million people are the "most vulnerable" to starvation and another 30 million depend on emergency aid. The region is suffering the worst drought of the century, and the dry season does not end until October.

"Particularly in Mozambique, they're starving, and nobody's listening," said John Hammock, executive director of Oxfam America.

"Mozambique is another Somalia in the making," he said. "Mozambique is a horror show, playing to an international stage that is empty."

Hammock was one of eight speakers, representatives of international relief organizations, at a Washington press conference on African hunger. They said in Mozambique, 3.1 million people are at immediate risk of starvation and another 6 million people are dependant on food aid.

Sharon Pauling, Africa policy analyst for Bread for the World, said that "war remains the major cause of famine in Mozambique."

"Drought is exacerbating the problem," she added.

Pauling, who recently returned form southern Africa, said that in Mozambique and Zimbabwe, she passed "river beds — some of them just spotted with puddles." Because of the drought, animals and people share the same water sources, creating tremendous health problems, she said.

"The lack of water is a real problem in this emergency," Pauling said.

Many people are "not looking for handouts, but wanting to help themselves," she said, adding that she was "struck by the pride and strength by which people approach their own problems."

"They want peace," she said.

Philip Johnston, president of CARE, also had visited Mozambique, where he said conditions were among the worst he had seen in 30 years.

"It is beyond my capacity to explain to you the ... brutality that has been visited on these people," he said.

Over the last decade, 1 million people have died as a result of the Mozambican war.

The day of the press conference, the Mozambican government said it had agreed to a U.N. plan for 10 peace corridors to deliver famine relief aid to the interior by truck convoys flying the U.N. or Red Cross flag.

But on Sept. 16, two days later, a spokesman for Mozambique National Resistance said the group rejected the government plan. The spokesman said the peace corridors must begin in South Africa, Zimbabwe and Malawi, not inside Mozambique, where the government could launch a new offensive before signing of peace accords in October.

For those who are interested in making contributions to help alleviate the suffering in the drought-stricken areas of Africa, there is on Page 10 of this issue of The Catholic News & Herald *a list of the names and addresses of relief organizations which are working in the area. Your gifts to these groups will be put to good use.*

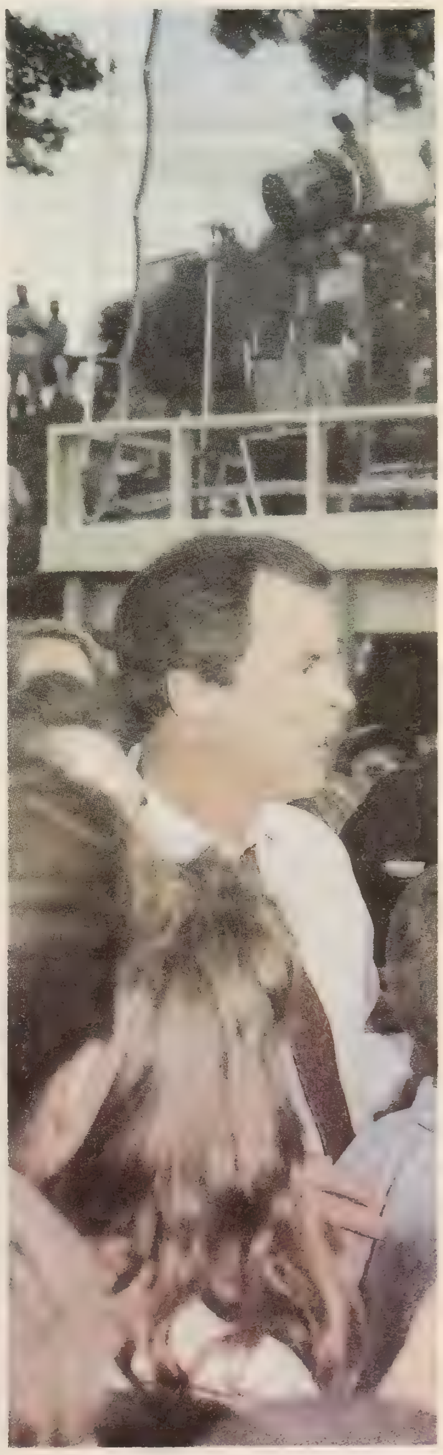
Coming Next Week

Associate Editor Carol Hazard is in Guatemala this week to view the relief operations of the Christian Foundation for Children and Aging, a Catholic group which is working with poverty-stricken children and the elderly in the Third World and in the United States.

Her story and pictures of her trip will appear in next week's issue of *The Catholic News & Herald.*

There will also be stories and pictures of the dedication of two new Catholic elementary schools in the Charlotte area.

On The Air...



ABC senior anchor Peter Jennings broadcast World News Tonight live from Charlotte Catholic High School Sept. 17. (See story on Page 3)

Photo by JOANN KEANE

End Of Summer Serenade...

Accordion player Gerard Rohde was a hit at CRISM's recent picnic. St. Vincent de Paul parishioners Billl and Betty O'Connor sing along. Photo by JOANN KEANE

The Party Platforms: From Abortion To The Economy

WASHINGTON (CNS) — Here is the first installment in a three-part comparison of excerpts from the 1992 Democratic and Republican Party platforms on issues of interest to the Catholic Church. The topics are taken from the U.S. Catholic Conference's 1992 Statement on Political Responsibility.

ABORTION

— Democratic platform:

Democrats stand behind the right of every woman to choose, consistent with Roe vs. Wade, regardless of ability to pay, and support a national law to protect that right. It is a fundamental constitutional liberty that individual Americans — not government — can best take responsibility for making the most difficult and intensely personal decisions regarding reproduction. The goal of our nation must be to make abortion less necessary, not more difficult or more dangerous. We pledge to support contraceptive research, family planning, comprehensive family life education and policies that support healthy childbearing and enable parents to care more effectively for their children.

— Republican platform:

We believe the unborn child has a fundamental individual right to life which cannot be infringed. We therefore reaffirm our support for a human life amendment to the Constitution, and we endorse legislation to make clear that the Fourteenth Amendment's protections apply to unborn children. We oppose using public revenues for abortion and will not fund organizations which advocate it. We commend those who provide alternatives to abortion by meeting the needs of mothers and offering adoption services. We reaffirm our support for appointment of judges who respect traditional family values and the sanctity of innocent human life.

ARMS CONTROL AND DISARMAMENT

— Democratic platform:

To halt the spread of nuclear and other weapons of mass destruction, we must lead a renewed international effort to get tough with companies that peddle nuclear and chemical warfare technologies, strengthen the International Atomic Energy Agency and enforce strong sanctions against governments that violate international restraints. A Comprehensive Test Ban would strengthen our ability to stop the spread of nuclear weapons to other countries, which may be our greatest future security threat.

— Republican platform:

We will renew and strengthen the Nuclear Nonproliferation Treaty. We will design security policies to counter proliferation dangers. We will reinforce multilateral accords like the Missile Technology Control Regime. And most important, we will develop and deploy global defenses against ballistic missiles.

CAPITAL PUNISHMENT

— Democratic platform:

Issue not addressed.

— Republican platform:

For 12 years, two Republican presidents ... have repeatedly proposed legislation, consistently rejected by congressional Democrats, to restore the severest penalties for the most heinous crimes, to ensure swift and certain punishment and to end the legal loopholes that let criminals go free.... There is no excuse for the wanton destruction of human life. We therefore support the stiffest penalties, including the death penalty, for major drug traffickers.

DISCRIMINATION AND RACISM

— Democratic platform:

Democrats will continue to lead the fight to ensure that no Americans suffer discrimination or deprivation of rights on the basis of race, gender, language, national origin, religion, age, disability, sexual orientation or other characteristics irrelevant to ability.... We will reverse the Bush administration's assault on civil rights enforcement, and instead work to rebuild and vigorously use machinery for civil rights enforcement ... (and) provide civil rights protection for gay men and lesbians and an end to Defense Department discrimination....

— Republican platform:

We oppose efforts by the Democrat Party to include sexual preference as a protected minority receiving preferential status under civil rights statutes at the federal, state and local level. We

See **Platform,** Page 16

Cardinal Calls Hospital's Abortion Stance 'Morally Bankrupt'

CHICAGO (CNS) — As one of the nation's largest public hospitals began performing abortions Sept. 16 for the first time in 12 years, Chicago Cardinal Joseph L. Bernardin called the decision to allow them "morally bankrupt."

The cardinal also pledged the archdiocese's support to women and couples contemplating getting an abortion at Cook County Hospital. He urged them to call the archdiocesan Respect Life Office.

Cook County Hospital performed about 3,500 abortions annually until 1980, when the former head of the county government ordered them halted. His successor, County Board President Richard Phelan, who is Catholic, ordered the hospital to resume offering abortions earlier this year.

"As a pastor it saddens me that Mr. Phelan has separated himself from the teachings of the Catholic Church," Cardinal Bernardin said in a statement dated Sept. 15. "I will continue my efforts to persuade (him) that abortion does not solve our problems, socially or morally."

A statement released by the archdiocese outlined services the church offers to women including the Maternity Fund, which helps with medical costs of pregnancy, and such Catholic Charities-run programs as Madonna/St. Joseph Center, a group home for pregnant women; Arts of Living Program, a health, counseling and education program for pregnant teen-agers; Mother and Child Food and Nutrition Program, which provides nutritional service to thousands of poor women and their families each year; and Maternity and Adoption Services, which offer counseling, help and adoptive homes for children.

The archdiocese also runs Project Rachel to counsel women and others experiencing psychological trauma after an abortion.

As the 10 abortions scheduled to be

Phelan
allows
innocent
children
to die!

Chris Skokna's 4-year-old daughter sits
his shoulders while he holds a sign protes
ing the resumption of abortions at Co
County Hospital in Chicago during a den
onstration Sept. 16 at the public hospita
(CNS photo from Reuters)

performed Sept. 16 proceeded insi
the hospital, outside dozens of aborti
foes knelt on the grass in prayer whi
supporters of legalized abortion shout
and carried signs, separated from ea
other by police.

"This will be the battleground. Th
means war," said Joseph Schiedler, he
of the Chicago-based Pro-Life Acti
League whose request for a tempora
restraining order to halt the abortio
was denied in Cook County Circ
Court Sept. 16.

"We're going to have people o
there. We're going to find out where t
abortions are performed. If it's possib
we will have blockades, we will couns
the women," he told reporters.

NCEA Honors Individuals For Contributions To Education

WASHINGTON (CNS) — U.S. Surgeon General Antonia C. Novello, syndicated cartoonist Bil Keane and Archbishop Daniel E. Sheehan of Omaha, Neb., were among recipients Sept. 14 of the 1992 Elizabeth Anne Seton Awards from the National Catholic Educational Association.

The NCEA established the award in 1991 to recognize individuals who have made "outstanding contributions to U.S. education and to Catholic schools in particular."

At a dinner in Washington, Mrs. Novello was honored for making preventive health care for America's youth a priority. Keane, creator of the popular syndicated cartoon "The Family Circus," was honored for a "steadfast commitment to a Catholic way of life and his steadfast promotion of strong family values to his 100 million daily readers."

Archbishop Sheehan was recognized as "a pioneer in the area of development programs for Catholic education." Under his leadership, the development and endowment approach of fund raising common to colleges and high schools has been used at the grade-school level.

The archdiocese for 20 years has had the Archbishop's Committee for Educational Development, which su
ports the Omaha Archdiocesan Educ
tional Foundation. The foundation h
assets of $5.3 million and has distri
uted $1.8 million in aid to Catho
parishes and schools. In 1976, the arc
diocese created the Omaha Develo
ment Institute to share developme
plans with other dioceses in the count

Others honored by the NCEA we
the Christian Brothers, for maintaini
education as their special ministry sin
the order was founded in 1680 in Fran
Peter Lynch, trustee for the Fidel
funds group who serves on the board
directors for Jesuit-run Boston Colle
and is active in the Boston Archdioce
on education issues; J. Patrick Roon
chairman of the board of the Gold
Rule Insurance Company and foun
of Educational Choice Charitable Tr
that helps 800 inner-city grade-school
attend private schools; and Wiscon
State Rep. Annette Polly Williams, w
sponsored legislation that created
country's first school choice progra

The Seton awards are named
Mother Elizabeth Anne Seton, the fi
American-born saint and founder of w
became the U.S. Catholic school s
tem.

Lights, Camera, Action!

ABC News Puts Charlotte Catholic High School In National Spotlight

Mercy Sister Paulette Williams, principal of Charlotte Catholic High School hosted a reception for Peter Jennings of ABC's World News Tonight following the Sept. 17 broadcast at the high school.

By JOANN KEANE
Associate Editor

CHARLOTTE — They were talking ABC's at Charlotte Catholic High School ast Thursday. Not the rudiments of education, but the network. ABC's satellite uplink, ABC's broadcast crew, and all of ABC's equipment that graced the high school parking lot.

Most of all, they were talking about Peter Jennings, ABC's senior anchor, broadcasting the national news live from Charlotte Catholic's football field.

Charlotte Catholic was one of three sites in Charlotte chosen for ABC's three-day venture into the Queen City. On day one, the broadcast originated from a neighborhood near UNCC. Day two placed the news crew at Queens College. Their third and final day culminated with Charlotte Catholic's moment of glory.

World News Tonight senor producer Steve Tello says he surveyed Charlotte ooking for specific areas to represent the show theme for the particular evening. "This field and backdrop could be a lot of places in the United States," said Tello, pointing to the modest homes along adjacent Park Road, visualizing an American flag flying, and envisioning the students hat would flock to the game.

The Charlotte junket was the first of hree 'road trips' the network plans before the election.

"Charlotte's typical of how voters in the Carolinas could vote. We're looking to see which way they may vote," said Tello. The broadcast, he said, would focus on election issues. "We thought this county (Mecklenburg) would be good to look at as far as the issues and how the public is receiving them."

"Isn't this awesome," said Mercy Sister Paulette Williams, principal of Charlotte Catholic, receiving ABC's request to use the high school for the evening news. Suffice it to say the entire staff, faculty, and student body shared in fervent enthusiasm. Quickly, banners welcoming Jennings, ABC and local affiliate WSOC, were tacked up to greet the visitors.

During the days before the news crew arrived, the campus was teeming with excitement. The football field was manicured to perfection, the campus buffed to a quick shine. In a matter of hours, ABC constructed a small platform for the news anchor and crew overlooking the football field.

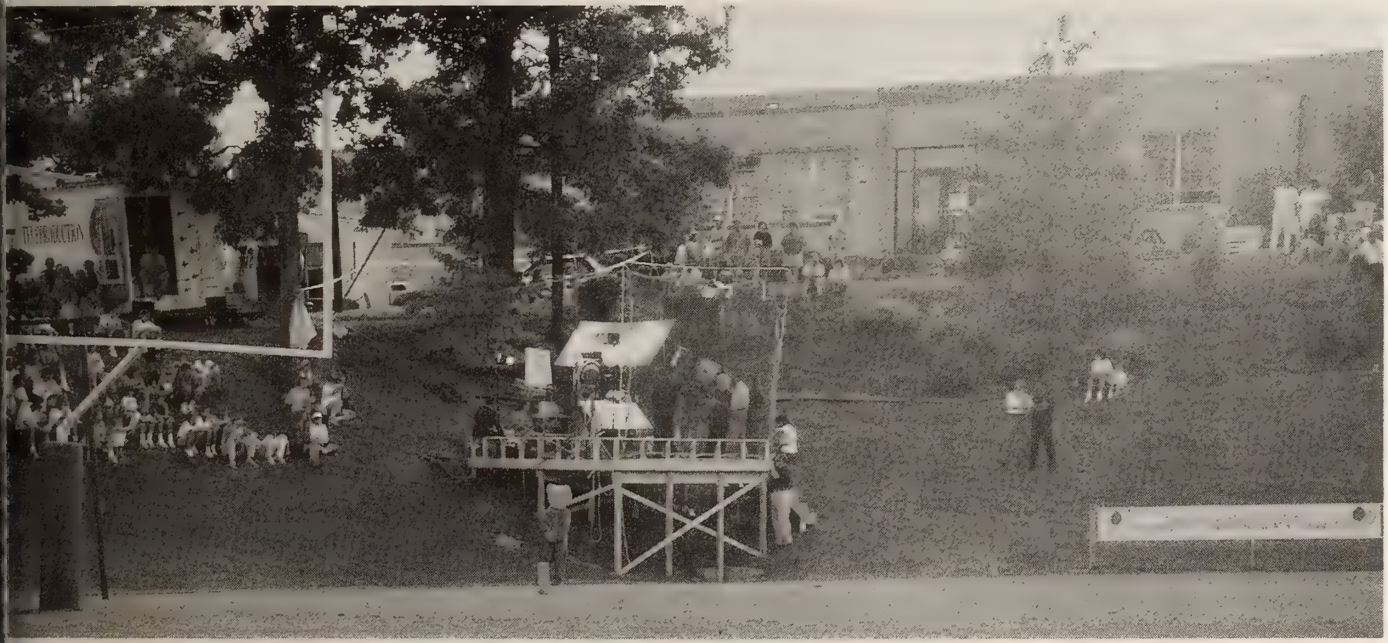
Tello and his staff were in contact with the high school hammering out technical details. Telephone lines had to be accessible, generators brought in. Sister Paulette's office would be utilized by ABC during the hours before broadcast. The 7 p.m. kickoff would be delayed five minutes until ABC's World News Tonight completed broadcast. A 5 p.m. scrimmage between the Catholic Youth Football League and Providence Day must conclude before 6:30 p.m.

"It looked like homecoming," said Sister Paulette. Several hundred students and parents turned out to witness Charlotte Catholic's day in the spotlight. Fans arriving less than two hours before broadcast were diverted from the filled-to-capacity parking lot.

"Good evening from Charlotte ... today, they've kindly accommodated us at Charlotte Catholic High School," said Jennings as he opened the nightly broadcast.

The news never looked better. Charlotte Catholic shined like a jewel. As the junior varsity Cougars readied their assault on West Stanly, Jennings prepared his nightly report to the American public. The Cougars warmed up in the background, cheerleaders practiced, and the fans roared.

"We're happy we were selected," said Sister Paulette. "It's certainly a day we'll all remember."



Photos by

JOANN KEANE

Left: A platform was constructed on the edge of the football field to accomodate Jennings and camera personnel.

Below: Jennings before broadcast.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Death In Africa

The word from Africa gets worse with each passing day.

The drought and famine in Africa continue to spread with thousands dying daily from starvation.

Relief groups working on the continent say that the situation in Mozambique is deteriorating rapidly and that it could become "another Somalia." Catholic Relief Services has received indications that most of southern Africa — not just Mozambique — faces the possibility of mass starvation.

CRS says reports from the area indicate that rural residents are reduced to eating the seeds which they normally would use for next year's crops, assuring that there will be no harvest next year even if the drought situation improved. There's no indication that it will.

The situation is compounded when you realize that southern Africa, historically, has not only been able to meet its own food needs but has been able to provide food for other areas of the continent. That's going to become a thing of the past.

It is going to require outside food supplies — and a lot of them — to prevent mass starvation. Because of the civil wars raging in many of the affected countries, it's questionable whether the relief will even reach the people who need it. But the effort must be made.

There is another factor which has been mentioned rarely -- if at all -- in news accounts from Africa. Residents of the drought-stricken areas in the south are fleeing to the north in search of food and water. That migration is bringing them into central Africa -- an area where AIDS is rampant. AIDS in Africa is largely a heterosexual disease. Many relief workers fear that it could lead to one more major cause of death in an area where too many people already are dying.

On Page 10 of this issue, we have a list of the organizations which are attempting to bring relief to the area. We hope you'll consider contributing generously to their efforts.

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Pro-Life Corner

Respect Life

"We've already lost more than 26 million individuals (through abortion) that God had intended to contribute to the future of our country. It's important to keep the issue alive and to move as effectively and rapidly as possible to stop this gigantic holocaust."

Bishop Austin Vaughn

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II said prayer is vital to a Christian's life, but cannot substitute for good behavior.

"No prayer can make up for the shortcomings of an improper moral life," the pope told several hundred pilgrims in an audience at his summer residence outside Rome Sept. 16. Prayer to a good and just God "cannot help but commit the believer to worthy conduct," he said.

"I invite you to pray constantly, raising your hearts and minds to God in a spirit of adoration and openness to his word," he said.

The pope's talk outlined the Old Testament roots of prayer, when the practice changed from a monologue addressed to "deaf and dumb idols" to dialogue with a listening God.

This God "has expressed himself many times i
the past with words and deeds, and even now continu
to make his own saving presence felt in many ways
he said.

The pope said the community element predom
nates in Christian prayer, since the believer speaks
God as a member of a chosen people. At the same tim
the individual dimension of prayer and personal pie
is also present, as seen in the eloquent expressions
the Book of Psalms, he said.

The pope's abbreviated general audience was t
second since he underwent intestinal surgery in Jul
The pontiff, still tanned from a recent stay in the Itali
mountains, spoke for about a half-hour to visito
pressed into the courtyard of the papal villa. Then
appeared briefly at an outer window to greet t
overflow gathered in the main square of Cast
Gandolfo. Normally, the pope's weekly general aud
ences last from an hour-and-a-half to two hours.

CASTEL GANDOLFO, Italy (CNS) — The Catholic Church sees peacemaking and the promotion of human rights as important parts of its mission, but its "greatest joy" is preaching salvation in Christ, Pope John Paul II said.

Helping people come to a deeper understanding of the person and message of Christ is "an immense pastoral challenge for the Church in Europe today," the pope said Sept. 17 during a meeting with 60 European bishops.

The speech at the pope's summer residence at Castel Gandolfo was part of a meeting organized by the Council of European Bishops' Conferences for bishops who had been in office five years or less.

"In its service to the Gospel, the Church certainly wants to be a minister of peace, an untiring champion of human rights and a promoter of authentic development," the pope said.

But because "man does not live by bread alone," the Church "cannot help finding its greatest joy in carrying to the world the whole mystery of Christ, Word of God made flesh to redeem men and women from their sins and lead them to friendship with t
Father."

In its work of evangelization, the Church gives
special place to catechesis, which helps faith grow a
educates people to be true disciples of Christ, the po
said.

"The great importance of catechesis is tied to
primary goal: that of putting a person 'not only
contact, but in communion, in intimacy with Jes
Christ,'" he said.

Religious education is a "sacred obligation and
inalienable right" of the Church, which recogniz
catechesis as a priority of its pastoral activity.

The pope told the bishops that the upcomi
publication of the universal catechism — now bei
translated into various languages— should be seen
"a gift of God to his Church."

The publication of the catechism after "a long a
intense consultation" with bishops throughout t
world will be a time for all bishops to make "a colleg
presentation to the people of God of the teaching
Christ in an authoritative compendium."

Letters To The Editor

High school needed

Dear Bishop Donoghue:

It is with great pleasure that I read about the recent changes and improvements that have been made to the Mecklenburg Area Catholic Schools. These will certainly enhance the system and ensure its viability for years to come. As a parishioner of Our Lady of Grace in Greensboro, I am very grateful for having the opportunity to send my children to the Catholic elementary school. However, as my children grow up I am becoming more and more concerned about the fact that there is no Catholic high school in the Greensboro-High Point vicinity. Having attended a Catholic high school myself, I am deeply committed to the benefits that a Catholic high school education provides. Now that you have addressed the needs of the school system in Charlotte, I ask you to turn your attention to the needs of our Catholic students in Greensboro and High Point. Many parishioners in this area share my beliefs and convictions on this matter and working together I'm confident that we can achieve this goal and provi
this badly needed ministry to our young adults.

Sincerely,
Rick Beavan
Greensboro

*(Eitor's Note:. A copy of this letter was also s
to* The Catholic News & Herald.)

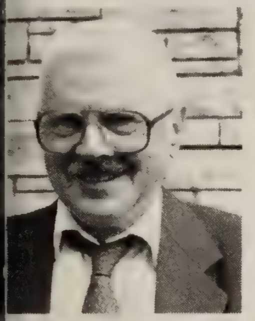
Letters Policy: *We welcome letters on current issu
Letters must be signed originals of 250 words or less a
must include the address and daytime telephone numbe
the writer. Letters are subject to editing for brevity, st
and taste and must not contain personal attacks on
person. Opinions expressed in letters or in 'guest colun
do not necessarily reflect the views of this newspaper or
publisher.*

The Editor's Notebook

By BOB GATELY

Elsewhere in this issue of *The Catholic News & Herald* is a story about a new llup Poll showing widespread public support for a proposal to use tax money to e parents vouchers to send their children to schools of their choice.

I must admit I have some mixed feelings about the whole idea. I buy the concept but I'm not really crazy about the proposals for putting it into practice.



First, let me deal with the objections most frequently raised by opponents of the idea. They generally fall into one of two categories. Some opponents say the idea violates the principle of separation of church and state because parents would be allowed to use the vouchers to send their children to parochial schools. Others say all parents would choose private schools and public education in this country would be destroyed or would serve only poor, minority children.

The idea of using tax money to send students to private ools — even to Catholic schools — is not new although in the past it generally been confined to higher education. Since the end of World War II, thousands of mer servicemen have gone to college under the various versions of the G.I. Bill. iether they went to public or private colleges made no difference. Uncle Sam ked up the tab. The various student loan programs over the years likewise did not erentiate between private and public colleges and universities.

If such use of tax money was legitimate for higher education, I fail to see how ould be wrong as a means of financing elementary or secondary education.

As for destroying public education as we now know it, I sometimes wonder if 's such a bad idea. Frankly, I think a lot of public school systems cannot become worse than they already are. Competition might even encourage some public ool administrators to make changes that are long overdue.

Having said that, let me go into some of my misgivings.

The major one concerns the amount of money involved in the proposals that have n made so far. The money which President Bush has proposed for the vouchers drop in the bucket compared to the cost of education today. The voucher amounts ich he is proposing will not begin to pay for education in a good private school. ny people are still going to be stuck with public schools which may or may not vide a decent education for their children.

I also have visions of state legislators saying, "Hey, all these people are getting ıchers to help them pay school costs. Now, we don't have to appropriate so much ney for the public schools."

If you don't think that can happen, just take a look at the record in the states which e established lotteries ostensibly to provide extra funding for the schools. In most es, state appropriations have been cut by just about the same amount raised by the eries.

There is a slight possibiliy that this may be the last of these columns for a week o.

By the time you read this, I will have undergone some minor surgery on my back. not particularly serious but it's in an area where using my right arm might intefere h the healing process. I have visions of the doctor telling me not to drive or to use mputer until it heals.

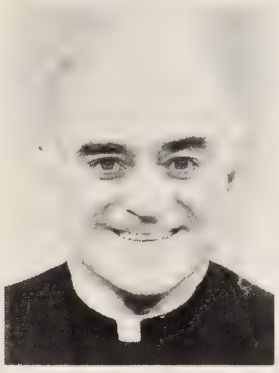
If that happens, someone else will be providing the words of "wisdom" in this ce for a while.

Light One Candle

By FATHER JOHN CATOIR

The legendary Russian dancer Nijinsky was forced into retirement because of insanity at the peak of his career in 1917. He was a pampered child who was marked for stardom.

In 1936, the famous psychoanalyst Alfred Adler wrote the following report on the legendary dancer: "As a boy, Nijinsky ... expected that his life would be filled with triumphs and free of difficulties, that everything would be done for him by others, while he would strive energetically to surpass others. Sooner or later, especially when confronted by the problems of social life, of profession, of love, such a person gains the impression that the environment is attacking him. Not comprehending the situation, he experienced this as a repeated insult ... until finally his resistance was completely broken down."



Adler was describing someone with illusions of grandeur coupled with severe feelings of persecution. In today's parlance that could describe a paranoid schizophrenic.

Here was a man who won worldwide acclaim and adulation as a performer and yet he had virtually no experience in the art of developing personal relationships. Apparently his extraordinary success on stage could not satisfy his needs or protect him from his own inner turmoil. The fact that he was a spoiled chld can not account for all of his problems but it certainly contributed to them.

Pampering and even coddling a child may be permissible in the first year or two, but wise parents know that discipline is needed if the child is to mature properly. Teaching a youngster to develop the will to bear discomfort is one of the most important challenges of parenting.

Discipline, or the lack of it, plays a substantial role in determing whether a youngster will become a delinquent adolescent or a normal young adult, says psychiatrist Gerald Davidson, citing a study on urban children. His findings demonstrated that discipline had a greater influence on delinquency that the presence or absence of poverty. In both rich and poor neighborhoods, delinquency rates were seven times higher for youths with "lax discipline" in their homes than those with "strict discipline," he said. Youngsters need good values and strong authority or they become excessively self indulgent.

There is so much pressure on parents these days to be permissive, it's important to see the whole picture. Keep your priorities straight.

The most important thing parents can do for their children is teach them how to love, and love requires discipline. How can a person love well if he or she hasn't learned to be patient and kind and capable of putting up with discomfort? Emotional maturity presupposes years of training in the art of love.

"Love is patient, kind ... love does not put on airs ... love endures all things." (1 Cor.13)

Basic to the virtue of love is self discipline and the ability to bear discomfort without complaint. Pray for the grace and courage to train your children in the art of loving.

(For a free copy of the Christopher News Note, "Teach Them How To Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

ıe Grassroots Of Ministry

By BISHOP JOHN F. DONOGHUE

When you reach down into a lush green carpet of lawn, you find it is made of ısands of strands of grass. Each strand is delicate in structure and beautiful in r. But the strength and true beauty of the strand comes out when it stands with all the other strands. The delicate structure becomes part of a larger and more durable piece.

So it is with people. Alone, they may appear too delicate to withstand the world. United with others, they become strong and sure. That is how Sister Cecilia Tong sees her beloved Vietnamese sisters and brothers, particularly those who are still adjusting to a new world.

"We want to help those who don't have help either because they have been here longer than a year or they come here through family and so don't go through official channels," she lained.

Sister Cecilia is director of the Vietnamese Apostolate for the Diocese of rlotte. It is part of her job to find these "lost" people and give them hope. It is love of others that makes the job so worthwhile.

"I think of my ministry in two parts, the first being spiritual and the second being oral. With the second part, I go into people's homes, visit (Vietnamese) people ıe diocese and reach out through other groups. Once I reach out and help, I am to go from there into the spiritual aspects."

This approach, explained Sister Cecilia, is grassroots ministry — getting to the le strands, stregthening them and helping them grow into productive members he community. It is a ministry filled with much work but also with much joy.

Sister Cecilia describes Vietnamese people as "very spiritual." She said in her ure the spiritual aspects of life are well developed in part because there were few ractions from the material world. Of course, here in America, it is a different story a different struggle for the Vietnamese. Materialism often attracts the young ple but frustrates the older Vietnamese who still cling to their homeland's ural and spiritual roots.

"Many of the newcomers have those spiritual values. If we can help develop n then they in turn can teach us," Sister said.

Though many Vietnamese still have difficult times adjusting to our culture, Sister Cecilia believes they can overcome the obstacles as they have overcome so many obstacles already.

As Sister Cecilia grows closer to the "newcomers" through her ministry, she learns more about their spiritual development. In time, she may invite them to join with other Vietnamese families in the planned activities and programs her office develops.

Among those activities is a beautiful monthly Mass celebrated by another vital member of the ministry team, Father Vang Cong Tran, here in Charlotte and in High Point. There is also a weekly Sunday gathering of Vietnamese families in Charlotte where they share their culture and ties. And, as Sister Cecilia is proud to point out, there is a new Cursillo program for the Vietnamese.

"We also have begun Marian devotions in the homes. In High Point, we started it last year with people coming together to share Scripture, recite the rosary and pray. We do it in Charlotte and Belmont too. The Viet Nam tradition has strong devotion to Mary. We believe that from her we can go to Christ."

All these activities assist sister in developing a strong community of people but the work doesn't end there.

"We are also working toward integrating (the Vietnamese) with others in the Catholic community and the larger community," she said. Along these lines, she is planning activities wih the Hispanic Ministry office and encouraging her people to take active leadership roles in their parishes and communities.

"The main theme of this year is to reach out and reconcile," explained Sister Cecilia about her ministry's goals. "We have so many diverse groups even within our Vietnamese groups. We need to start there by reconciling with one another and including everyone, expecially those who don't feel they belong."

Sister Cecilia feels right at home doing this ministry in the Diocese of Charlotte. As she put it: "This ministry goes very much hand-in-hand with the diocesan vision of evangelization. We are doing that evangelization by reaching out and making our target the grassroots."

Nights At The Round Table

Relationship Of Parish Pastoral Councils To Commissions

By SISTER JEAN LINDER

As I visit the various parishes of the diocese, I am amazed and awed by what the laity are involved in that can be defined by no other term than “ministry.” We know that the mission of the Church and therefore of the parish is evangelization or living and preaching the Gospel message. The act of carrying out that mission is called “ministry.”

The ministry of “doing” is what the commissions and some other parish organizations are about. Good stewardship of resources, including people resources and time, require good planning so that collaborative efforts can result in life-giving fruits. Without good planning things can happen, but they will happen more or less haphazardly, efforts will be duplicated, toes will be stepped on, feelings will be hurt, some things will fall through the cracks, and people will soon be burned out. Soon no one will want to serve on any commission or committee connected with the Church.

The planning process begins with the pastoral council and is the responsibility of that group. The commissions, however, have their particular role to play but they are unable to carry out their part effectively if the pastoral council is negligent in its role. The following steps are basic to the planning process as we envision it in the parishes of Western North Carolina: (Note how the work of the commissions is integral to the whole process and how Steps 7-9 are the responsibility of the commissions.)

Step 1: PPC with pastor, parish, staff, and commissions share visions of the parish for the next 5 to 10 years to come. Parish profile and needs assessment are begun by appropriate persons/groups designated by PPC. Deadlines are set for feedback to PPC.

Step 2: PPC collates vision input and has an individual or a committee draft a mission statement incorporating the common visions articulated by the people.

Step 3: Mission statement is returned to parish, commissions, etc. for critique and then it is refined by PPC.

Step 4: Finished mission statement is conveyed to commissions. It is also communicated to the parish via newsletter, bulletin, pulpit, etc. and posted in church where it can easily be seen.

Step 5: Final results of parish profile and needs assessment are returned to Pl for study and analysis.

Step 6: Meeting of PPC, commissions, staff and parish organization represe tatives help to begin goal-setting process. The goals flow from the mission stateme and are based on the needs discerned from the needs assessment and the pari profile. Each goal is subdivided into objectives and these objectives are assigned the appropriate commissions and/or organizations.

Step 7: Commissions do their own planning for carrying out the objectives the form of programs, activities, etc. Budgeting for these is a part of their plannin They submit their plans and their budget recommendations to the finance coun

Step 8: The pastoral council is responsible to the finance council for clarifi tions regarding the budget and for ensuring that the finance council has understanding of the budget priorities established in the planning process. The responsibilities could well be carried out at a joint meeting of the two councils.

Step 9: Ultimately the pastor in consultation with the finance council appro or disapproves the budget. In the event of a disapproval of a part or parts of budget, clear reasons for that disapproval are given to the PPC.

Step 10: In carrying out the activities and programs they have designed, commissions enlist the talents and gifts of parishioners for assistance.

Step 11: Commissions give periodic reports back to PPC. In these reports, th include self-evaluation for programs offered. In addition, their work is evaluated the PPC.

Parish planning requires team work that involves the entire parish. It is responsibility of the pastoral council to coordinate the efforts of the commissio and various organizations involved in carrying out the programs and activities t flow from the planning process. But it is NOT the work of the council to dictate details.

I often hear from some of the parish pastoral councils that certain commissio are unsure of their role and work. If the councils are planning well, no commissi will be left wondering what it is to be about.

Franciscan Sister Jean Linder is director of the Office of Planning for Diocese of Charlotte and is involved in the training of parish pastoral council

How Does Canon Law Affect Us?

The Sacrament Of Orders

By FATHER FRANCIS T. CANCRO

Within the People of God, to which all of us belong, there are a variety of ways to serve the Lord. Some do so as members of religious institutes, others through a variety of lay apostolates in the parish or in mission territory, and still others by devoting themselves to the service of the people as a shepherd who fulfills “in the person of Christ the head the functions of teaching, sanctifying and governing” (c. 1008) as clerics. Clerics are those who have been ordained (c. 266.1) to one of the three orders (c. 1009.1) of episcopacy (a bishop), the presbyterate (those we call priests), and the diaconate. Priests who are ordained for the service of a diocese and are not members of a religious institute are called secular clergy. They take no vows of poverty, evangelical obedience or chastity. All but married men ordained to the permanent diaconate do, however, make a promise at ordination to live as celibate men (c. 247.1) putting aside intimate relationships and attachments as well as exclusive physical and emotional commitments. All ordinandi also promise respect and obedience to the bishop assisting him as his co-worker.

Formation for ordained ministry begins in the witness of faith given in the family (c. 233.1). Young men who wish to study for the priesthood must be prepared initially in the humanities and the sciences and undertake higher studies (c. 234.2). In this country that means an initial college education with at least a minor in Philosophy. Candidates for the permanent diaconate are to spend three years in a program designed to nourish them spiritually and to prepare them for their duties (c. 236). The major seminary (c. 241.1) is an additional four years after college and includes intensive theological and personal formation. Along with academic studies, students are judged on their character and piety as well (c. 259.2). In the Code of Canon Law there are minimum requirements for age (25 for candidates for the presbyterate and 35 for married candidates for the permanent diaconate) as well as requirements that there be proof furnished of the appropriate intention of this candidate, his faith, his good reputation, morals, and appropriate physical a psychological qualities (c. 1029).

In the U.S. the formation of those to be ordained is regulated by the *Progr for Priestly Formation.* This document, written in 1981, guides the particu formation of seminarians in college seminary as well as major seminary prograr It has established guidelines for the appropriate pastoral, spiritual, personal a academic formation. This document is currently under revision. Although it does speak about the formation of permanent deacons, another document issued by National Conference of Catholic Bishops sets minimum requirements adapted each individual diocese for the formation of candidates for this ordained minist

Formation does not stop with ordination. Pope John Paul II recently issued synodal document *Pastores dabo vobis.* Half of this document speaks about importance of the continuing education and formation of the clergy. In the Dioc of Charlotte this translates into continuing education days for our priests. It a encompasses the annual gathering of the priests for retreat each year and a sabbati program, allowing priests six months to a year “off” for further study or resea every ten years. Priests are encouraged by the Code of Canon law to pursue sac studies after ordination: attending pastoral lectures, theological conferences or ot meetings that afford them the opportunities to acquire a fuller knowledge of sac sciences and pastoral methods (c. 279.2).

Ordination is during the celebration of the Eucharist (c. 1010) because of importance to the Christian community. As a rule, it is celebrated in the cathed church (c. 1011.1). It is important that other clergy and members of the faithful to be invited so that a large congregation can be present because this is an event the Church, not for the individual being ordained.

Sulpician Father Francis Cancro is a priest of the Diocese of Charlotte serv as vice rector of the Theological College in Washington, D.C.

Annulment Procedures

By FATHER JOHN DIETZEN

Q. I have three questions concerning annulments. They are important to me personally, but I imagine they affect others as well. Can an annulment be processed by one party with opposition from the other? For example, if one partner simply refuses to respond, does that end the procedure? Since an annulment is a judgment, can it be appealed? Has an annulment ever been granted and the decision reversed? (Tennessee)

A. An annulment procedure may always continue even if the respondent refuses to participate in any way. Both partners in the previous marriage are invited to have their say about what happened in the relationship.

Sometimes the respondent cannot be located. Other times, for a variety of reasons such as revenge or simply wanting nothing to do with the case, the respondent will not answer correspondence.

When this happens, the case normally proceeds with whatever information is available.

By Church law, all affirmative annulment decisions are automatically appealed to the appellate court or tribunal for that region.

See **Dietzen,** Page 16

the Saints by Luke

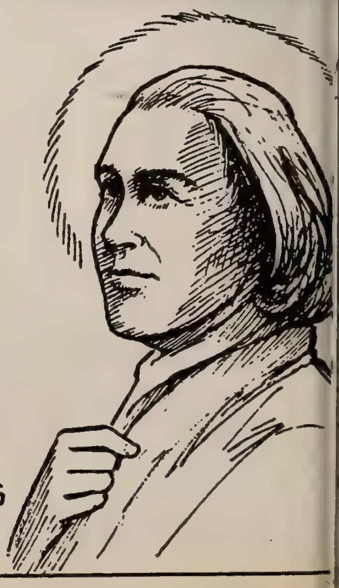
ST. AUNACHARIUS

ALSO KNOWN AS AUNAIRE, HE WAS BORN OF A NOBLE FAMILY AND SPENT HIS YOUTH AT A ROYAL COURT.

EVENTUALLY, HE LEFT THE COURT AND RENOUNCED THE WORLD TO SERVE UNDER BISHOP SYAGRIUS OF AUTUN, WHO ORDAINED HIM. HE WAS ELECTED BISHOP OF AUXERRE IN 561.

AUNACHARIUS WAS ACTIVE IN CIVIL AS WELL AS ECCLESIASTICAL MATTERS. HE ATTENDED SYNODS IN PARIS AND MACON AND HELD TWO IN HIS OWN SEE. HE INTRODUCED NUMEROUS REFORMS IN HIS DIOCESE.

HE DIED ON SEPT. 25, 605. HIS FEAST IS SEPT. 25.



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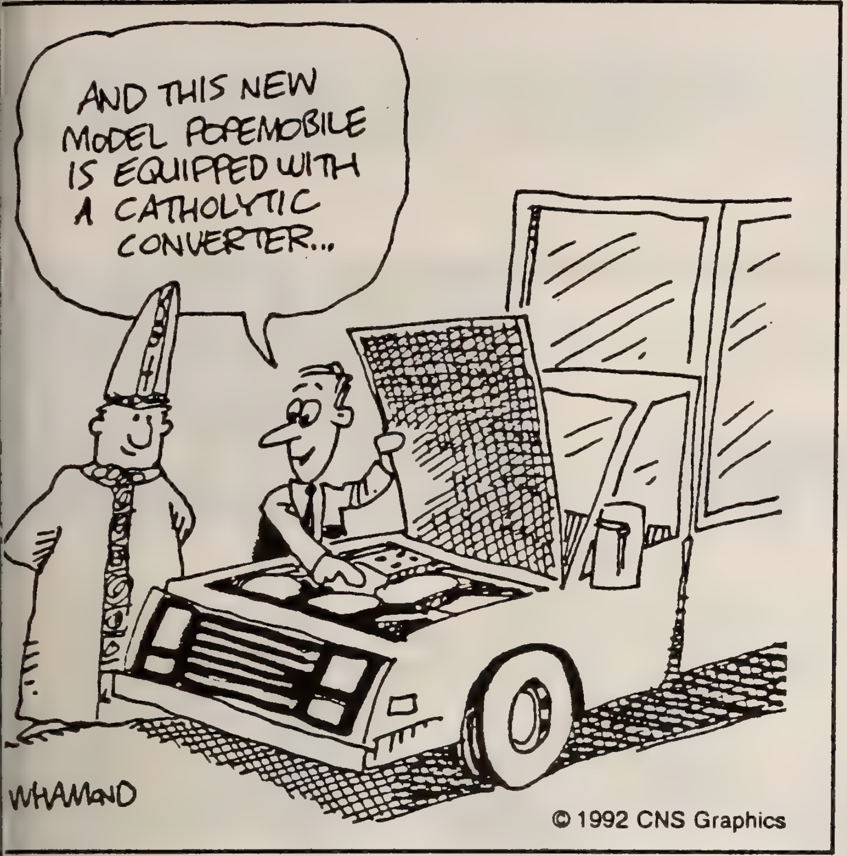
AND THIS NEW MODEL POPEMOBILE IS EQUIPPED WITH A CATHOLYTIC CONVERTER...
WHAMOND
© 1992 CNS Graphics

'ublic School Named To Honor ;atholic Boy Who Died Of AIDS

SWANSEA, Mass. (CNS) — A all New England town has dedicated new public elementary school to a tholic boy who died of AIDS at age

The Mark Gardiner Hoyle Elemeny School was named for the boy ieved to be the first student in the ited States allowed to attend public ool while suffering from AIDS.

Mark, a member of St. Dominic ish in Swansea who died in 1986, tracted AIDS in the course of treatnt for hemophilia. He was permitted ontinue classroom studies after Jack Carthy, then Swansea superintent of schools, convened a meeting of rly 600 parents and teachers to hear imony from medical experts that the posed no risk to fellow students.

At a time when the low likelihood of transmitted AIDS through normal contacts was less well understood than now, Swansea was courageous in its acceptance of Mark, said the boy's father, Jay F. Hoyle, at the school dedication ceremony Aug. 16.

The senior Hoyle, a teacher at St. John the Evangelist School in nearby Attleboro, is the author of "Mark," a 1988 book about his son's life and death. He was cited in 1990 by the Daughters of the American Revolution as the state's outstanding teacher of American history.

At that time, Hoyle told *The Anchor*, newspaper of the Diocese of Fall River, that during his son's illness the family was comforted by a visit from Bishop Daniel A. Cronin, now archbishop of Hartford, Conn., as well as by the actions of St. John the Evangelist faculty and students and of members and priests at their home parish in Swansea.

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Finding Faith On Campus

By DANNY HOLMES

CHAPEL HILL — As I look around at the new freshmen faces on campus, I can't help but wonder what might be wandering through their minds. I'm not referring to whether they're finding their classes or if they're missing friends from other schools. I'm talking about the adjustments they have to make in accepting responsibility for their own faith.

College years are filled with discovering who you are for yourself. Your faith is one of those things that needs to be discovered.

Over the past two years, I have spoken with other college students about their religious practices at school. Most of them agree; since mom and dad aren't there to wake you up on Sunday mornings to go to Mass, getting yourself to go is more difficult.

This is the first experience we, as college students, have in accepting this form of responsibility. It's nothing less than scary to think that we're going to have to accept it for the rest of our lives.

Numerous times I have asked fellow students if they are attending Mass. Sometimes they reply they have to study or have a prior engagement.

At times, it's tough to choose between worship or something else which seems more important at the time. However what we must realize is that choice is one of the backbones of our faith. God gave us a free will so we could choose Him.

As demonstrated by the success of the Newman Catholic Center on Chapel Hill's campus, many do choose God. They have accepted responsibility for themselves and have realized how important faith is when dealing with their own adjustment. They know God helps you through periods of adjustment. He doesn't get in the way of them.

After we have matured enough as young adults to accept this responsibility, we must continue to let it grow so that one day we will be able to fulfill our parental duties by teaching this responsibility to our own children.

It is at this moment we will be able to realize the true value of accepting our own faith.

Danny Holmes is a junior majoring in journalism at the University of North Carolina at Chapel Hill. He interned this past summer with The Catholic News & Herald.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Sneakers" (Universal)

Duped into giving top-secret computer information to the mob, an eccentric team of security experts (including Robert Redford, Sidney Poitier and Dan Aykroyd) risk their lives in attempting to retrieve it for the government. Director Phil Alden Robinson's high-tech comic-flavored caper frequently bogs down in glaring script implausibilities. Light-hearted attitude toward computer crime, brief violence, a sexual reference and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Crossing the Bridge" (Touchstone)

Slow-starting coming-of-age movie in which three aimless youths (Josh Charles, Jason Gedrick and Stephen Baldwin) stumble into a major drug deal, then have to decide what to do. Writer-director Mike Binder's low-key story improves gradually as the trio finally comes to grips with their floundering lives. Brief violence and drug abuse, frequent drinking and rough language and an implied sexual encounter. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"The Lover" (MGM)

Empty, soft-core tale of the steamy affair between a bored 15-year-old schoolgirl (Jane March) and an idle rich Chinese (Tony Leung) in 1920s French Indochina. Derived from Marguerite Duras' novel and directed by Jean-Jacques Annaud, the result is little more than a lethargic exercise in voyeurism. Numerous explicit sexual couplings, occasional drug abuse, fleeting violence and some racial slurs. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Out on a Limb" (Universal)

Action-comedy clunker in which a hapless yuppie (Matthew Broderick) finds himself up to his neck in murderous mayhem while visiting his kid sister (Courtney Peldon) in a remote logging town. Director Francis Verber's numbingly sophomoric plot strings together an odd assortment of klutzy characters, silly shootouts and crashing cars. Much mindless slapstick violence. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

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FAITH alive!

What a marriage is not

By Neil A. Parent
Catholic News Service

A young relative of mine recently had her first child. Flushed with joy, she returned home from the hospital only to learn that her husband had fallen in love with someone else.

In the note he left behind, he spoke of his sorrow over the breakup of their marriage, but said he felt he had no choice but to "follow his heart."

That marriage lasted all of two years. Sexual attraction is potent stuff, and some of the most level headed among us can get turned around when it hits. It can break up a marriage just as easily as it can propel people into it.

Still, if we had a clearer understanding of what marriage is and isn't, we might better navigate some of the stormy periods we are bound to encounter.

In recent years the church has been doing much to help engaged couples get on the right track before exchanging vows. Pre-Cana classes and other activities help engaged couples sort out and prepare for issues they inevitably will face as married couples.

I often have wondered what I would say to those who attend such classes. What ideals would I present? What cautions would I urge? What would I clarify by way of trying to say what marriage is not?

The last question is particularly intriguing.

■ ■ ■

First of all, marriage is not an escape. Whatever problems we have before marriage we are going to have afterward. Marriage can do a lot of things, but it is not a good problem solver.

If we are irritable, non-communicative, impatient, selfish, boring, intemperate or unhappy before marriage, you can bet those traits will tag along with us after the wedding day.

My wife and I have a friend whose childhood left her an unhappy woman. Not too many years after the birth of her second child, she displayed increasing unhappiness with her marriage.

In the counseling sessions that she and her husband attended, she spoke of her belief that marriage is supposed to make a person happy. The fact that she wasn't happy was for her an indication that her husband was at fault. She felt that if he were somehow different, she would be happy.

Their marriage collapsed.

■ ■ ■

Marriage is not just a twosome. Certainly the couple — the two becoming one flesh, as St. Paul referred to Christian marriage — is where it all begins.

But to think of marriage as a sort of insular capsule of love, immune to the needs or problems of ordinary life, is to invest mistakenly and dangerously in a powerful myth.

It is the myth of Snow White, Cinderella, Sleeping Beauty and of "living happily ever after."

It is a myth that continually finds its way into modern songs, books and movies. The myth suggests that the couple's intense love is essentially all they ever will need.

For marriage to blossom, it needs to be stretched and pulled by a hundred different social linkages, from rearing children to attending the needs of the wider community.

Marriage is a social unit, and it owes something to society. When a couple moves beyond their own immediate interests and needs, they bring a vitality and meaning to their relationship that far exceeds what they could possibly contribute on their own.

In the popular movie, "Splash," the story's main character abandons his entire social network at the end — his brother, his friends, his business — to join his mermaid girlfriend in a new life under the sea, presumably in unending bliss. Only in fairy tales!

■ ■ ■

Here is another "not" of marriage: It will not fully be what we expected.

At the time of marriage we have many ideas and dreams of what we want it to be, and well we should. We need a vision to strive for. A lot of those expectations and dreams are what attracted us to our mate in the first place.

But things inevitably will turn out differently: in some cases, for the worse; in other cases, for the better.

The young man who marries his sweetheart, thinking of her as someone who will stand by his side and tailor her life to his as he pursues his career, may be in for a big adjustment if she emerges with a strong mind of her own.

CNS photo by Steve Takatsuno

"Marriage is not a escape ... it is not good problem solver... Marriage is not just twosome.... It will no fully be what w expected

The transformation process may a times be painful, but in the long ru he could realize that the self-directe woman he is now married to is muc more interesting and alive than th submissive girlfriend he fell in lov with.

Marriage is a journey that will tak us along paths we simply cannot a ticipate. The challenge as we arrive each new point is to look at it carefull and to weigh whatever has develope on its own merits.

How creatively we deal with th changes in us and in our circum stances will have a lot to do with d termining the degree of satisfactio we can derive from our marriage.

(Parent is the executive director the National Conference of Diocesa Directors of Religious Educatio Washington, D.C.)

FOOD FOR THOUGHT

Marriage is not stress free or conflict free. But marriage is an opportunity for two people to accent the positive in each other and to create a home that is a hopeful environment to live in.

Marriage is a couple's support system. But in a pressure-cooker society, no couple is a self-sufficient, isolated unit. At some point — many points, probably — couples will need the benefit of support from others.

Marriage is all about the joys of companionship. Yet the joys of companionship alone do not define what a marriage is. At times the joy a couple finds in its companionship is at high tide, other times it ebbs low.

So marriage is never a finished product — a done thing. Always a marriage is being crafted. It is in process.

Marriage is neither for the short term nor the long term, but for both. Which means marriage is a difficult institution for a couple to balance. Married partners must struggle to assure that short-term happiness does not eclipse long-term growth together, and vice versa.

Marriage isn't an impossible dream. But maybe people who expect their marriage to succeed effortlessly and easily are being impossible!

David Gibson, Editor, Faith Alive!

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FAITH alive!

How hard work creates genuine companionship

By Leif Kehrwald
Catholic News Service

"You brought your husband here for me to change him, but only he can change himself," the marriage counselor told Sandra after three disappointing sessions.

Through more than 20 years of marriage Carl and Sandra sailed along, busily pursuing careers, raising children, building their dream house.

Yet by year 23, most of that work was complete. Then Sandra and Carl found themselves fighting often and feeling that their marriage was not satisfying. "That's when I dragged Carl to marriage counseling," says Sandra.

After three sessions, Carl dropped out but Sandra continued for six months.

"I got in touch with my own life and my marriage. I discovered the dysfunction of my family of origin due to alcohol and how I brought unhealthy patterns of relating into my marriage," Sandra recalls. She gradually became healthier and happier.

■ ■ ■

But their marriage still suffered. Sandra now could see that Carl also inherited negative patterns from his family of origin, and he too needed healing.

She began to believe their marriage wouldn't make it. That's when Sandra gave Carl an ultimatum: "Show me you still care about us by dealing with your personal stuff. Get counseling or in three months I am leaving." She gave him her counselor's phone number.

Several weeks later, when Sandra returned from a professional conference, Carl announced: "I've been to the counselor three times, and we need to send him a check."

"He couldn't have picked a better way of welcoming me home and saying he loved me," said Sandra. "For three Saturdays he went to a counselor while I thought he was golfing."

In time, they learned healthy patterns for communicating and resolving conflicts. "When we celebrated our 25th anniversary a year ago, we never would have dreamed our marriage could be so good," she said.

Janice and Doug also worked hard on marriage. All through college they were study partners, best friends and sweethearts. Their relationship seemed well rounded and healthy.

Yet about eight years into marriage they began to see an unhealthy pattern.

Janice always seemed to have the problems (feeling depressed, stressed out over kids, tired), while Doug, although always supportive, never expressed personal feelings.

His image of a husband — strong, helpful, never complaining — meshed perfectly with Janice's image of a dependent wife. They played these roles well; yet their images needed adjustment.

If he always comforts and rescues, he never gets to share his own feelings or needs. Before long, like many men, he can't even identify them. The result: She resents that he never opens up.

For Janice, self-esteem is compromised each time Doug rescues her from her pain. Not allowing her to work through the normal difficulties of life heightens her feelings of inadequacy. As Doug and Janice started talking about their relationship patterns, Doug was challenged to express his feelings and needs.

Ironically, when Janice could support and comfort him, she felt better about herself. In his weakness, she gained strength.

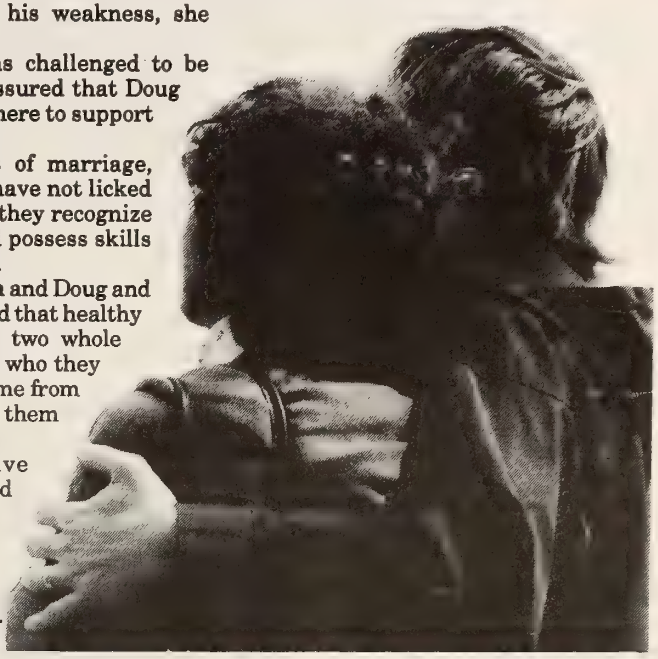
And Janice was challenged to be less dependent, assured that Doug would always be there to support but not rescue.

After 13 years of marriage, Janice and Doug have not licked this problem, but they recognize it when arises and possess skills for dealing with it.

Carl and Sandra and Doug and Janice have learned that healthy marriage requires two whole persons who know who they are, where they come from and what makes them healthy.

And they have learned that hard work can lead to genuine companionship.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)



CNS photo by Mimi Forsyth

Do two become one?

By Father John J. Castelot
Catholic News Service

Ancient household codes were not exactly laws. They were guidelines for the smooth running of extended families.

Naturally, the household codes reflected the contemporary culture. But they were adaptable to other cultures as well. And several New Testament writers adapted household codes, "baptized" them, so to speak.

The author of Ephesians wrote one such Christian household code. For him, it represented more than practical guidelines for people to get along. The code's principles were rooted in God.

Thus, we read: "Be imitators of God.... Live in love, as Christ loved us and handed himself over for us" (Ephesians 5:1). The ruling principle is love; not just a warm, fuzzy feeling, but a selfless concern for the well-being and happiness of the beloved.

After specifying several virtues flowing from this love — and several vices — the author turns to the basic relationship of husband and wife, saying: "Be subordinate to one another out of reverence for Christ" (Ephesians 5:21). This is not a question of cringing submissiveness or arrogant domination, but of mutual respect.

Each partner is to serve the other's interests, "out of reverence for Christ."

To reinforce his teaching, the author quotes the Scripture passage on which the marital relationship is based: "A man shall leave father and mother and be joined to his wife, and the two shall become one flesh" (Genesis 2:24).

"The term 'one person' is just a striking way to express the profound union between husband and wife.... Man and wife form 'one person' in Christ. But they don't 'lose' themselves in each other."

In the marital act which expresses their mutual self-giving, the two become "one flesh." It would be difficult to imagine a more profound unity. This is how Christ loved, and loves, his church. "The Word became flesh and dwelt among us" (John 1:14), joined by his flesh with that of humanity and, in a more specific way, uniting himself to his church.

This is the model of the oneness of man and wife, a union as intimate, permanent and loving as that between Christ and his church.

But there is obviously more to a marriage than physical union. In biblical thought the "flesh" was a metaphor for the whole person, so the phrase is often translated: "The two shall become one person." This bothers some people. They think it suggests that one must cease to exist as an independent person and be absorbed by the union.

But people cannot really renounce their distinctive personhood and personality. The term "one person" is just a striking way to express the profound union between husband and wife.

A husband and wife remain strong, independent personalities, but they merge those personalities in a deep, abiding union, just as Christ is one with his church but remains Christ, and the church remains a distinctive community of men and women. Neither party loses its "personality."

Man and wife form "one person" in Christ. But they don't "lose" themselves in each other. They find themselves in a love that brings to realization their deep potential.

(Fr. Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Patterns of family relationships learned at home as children help shape how spouses relate to each other in marriage. The family of origin is the source of many strengths brought to a marriage, but also is "at the root of some of the things from which we struggle to free ourselves," say Kathleen R. Fischer and Thomas N. Hart in their book, "Promises to Keep, Developing the Skills of Marriage" (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1991. Paperback, $9.95.).

Reflection. How was affection expressed and how was conflict handled in your family of origin? Why were these patterns followed? Do you want to incorporate, adapt or reject these patterns? The authors of "Promises to Keep" believe that what happened long ago bestows blessings and sets growth tasks for a marriage.

FAITH IN THE MARKETPLACE

What would you call the most common misunderstanding of marriage?

"That each spouse ... knows what the other spouse is thinking. I used to assume that, and I was surprised to learn that I didn't know what he was thinking." — Vicki Zak, Dumont, N.J.

"A lot of people go into relationships feeling not quite whole and feeling that the other person will make them complete. That sets up an unhappy dynamic." — Elizabeth Cinquino, Boston, Mass.

"I'm a widow. I used to think we were two people with one mind. But we weren't. We were two people with two different minds." — Janice McGinn, Williamson, Ga.

"That the needs of men are the same as the needs of women. Women often don't understand the needs of men and men often don't understand the needs of women." — Eli Nassah, Brecksville, Ohio

An upcoming edition asks: What have you done to give the celebration of Christmas — or any celebration, for that matter — new life in your home? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Help For Helpless Only Possible With Change Of Heart, Carter Says

DAYTON, Ohio (CNS) — The only hope for solving the nation's ills is a change in the hearts and minds of Americans that will move people to help the helpless, former President Jimmy Carter told a crowd of 5,000 at the University of Dayton Sept. 14. Until that happens no administration in Washington can change the poverty, homelessness and lack of hope in the country, he said. Carter, visibly weary from a 10-nation tour of Africa, spoke on social responsibility, and his talk was more a sermon than a speech. Calling students at the Catholic university and others to action, he spoke of how his faith motivated him to serve others.

Patriarch Says Iraqis Have No Preference For U.S. President

LEUVEN, Belgium (CNS) — Iraqis don't like either candidate in the U.S. presidential elections, said Chaldean Patriarch Raphael I Bidawid, the country's top Catholic leader. After hearing Democratic candidate Bill Clinton speak about their country, most Iraqis think he is "a bad copy of (President) Bush," the patriarch said at a Sept. 14 news conference. Clinton has supported tough U.S. government action against Iraq. Patriarch Raphael was in Leuven attending a conference on the role of religion in world affairs.

Pennsylvania Man Elected To Head Catholic War Veterans

WILLIAMSBURG, Va. (CNS) — Leo J. Krichten of McSherrystown, Pa., was elected national commander of the Catholic War Veterans of the U.S.A. during the organization's convention in Williamsburg. Krichten, who served with the 45th Infantry in Europe during World War II, was captured during the Allied invasion of Anzio, Italy, and was held by the Germans as a prisoner of war for 14 months. Owner of a haberdashery in Westminster, Md., Krichten is a member of Father Krichten CWV Post 1342 in Bonneaville, Pa. Named for a distant relative of Krichten's, it is the largest post of the Catholic War Veterans.

Chapel At Seniors' Home Raises Ire Of Federal Agency

BALTIMORE (CNS) — The U.S. Department of Housing and Urban Development is studying a makeshift chapel set up in a senior citizen residence in Baltimore built with federal funds. HUD officials consider the building, Lemko House, federally funded because the agency financed its construction, and HUD holds the mortgage on it and provides financing to some residents. And that means, they add, that the chapel's existence in part of a multipurpose room violates federal law. All the elderly residents want is to attend religious services in the building they call home, and all HUD wants is for those residents to put away any religious symbols when they're finished.

Conscientious Objector Performs Alternative Service At Auschwitz

WARSAW, Poland (CNS) — A 25-year-old Austrian conscientious objector has become the first of his peers allowed to perform his alternative service at the former Nazi concentration camp of Auschwitz. Georg Mayer, a history student from Vogel, near Innsbruck, is spending eight months organizing and translating documents, as well as acting as a German-speaking guide. Under a new Austrian law, an alternative to mandatory military service can be carried out at foreign sites of the World War II Nazi Holocaust.

Christian Vocation 'Not Comfortable,' Says New Archbishop

INDIANAPOLIS (CNS) — "Our Christian vocation is not comfortable, convenient or easy," said Archbishop Daniel M. Buechlein at his installation as archbishop of Indianapolis. "For a bishop or priest to promise such to suffering people is to promise what cannot be delivered," he added. Archbishop Buechlein told the more than 200 bishops and priests present at the Sept. 9 installation at Indianapolis' Cathedral of Sts. Peter and Paul, "We cannot preach an easy Gospel. We are called to preach Jesus Christ, who first suffered and died, and then was raised from the dead." Archbishop Buechlein, 54, appointed July 14, spent five years as Memphis' bishop. He succeeds Archbishop Edward T. O'Meara, who died Jan. 10 at age 70 after a prolonged bout with lung disease.

Witness Accuses High-level Poles Of Knowing About Priest's Murder

WARSAW, Poland (CNS) — Poland's most senior communist leaders were involved in the 1984 murder of an outspoken priest, said a witness in the trial of two former secret police generals charged with complicity in the murder. Grzegorz Piotrowski, one of four former secret police agents previously convicted of the murder of Father Jerzy Popieluszko, made the accusation as a witness in the trial of Gen. Wladyslaw Ciaston and Gen. Zenon Platek. Piotrowski, a former member of a special department that monitored and harassed Church personnel, said it was "technically impossible" for Ciaston and Platek not to have known of the murder plot "since in our department every decision was invariably made with the bosses' knowledge."

How To Help In Africa

WASHINGTON (CNS) — Following are some of the agencies accepting donations for African relief:

— Catholic Relief Services, 209 W. Fayette St., Baltimore, Md., 21201. (410) 625-2220.

— American Red Cross, Box 37243, Washington, D.C., 20013. (800) 842-2200.

— American Friends Service Committee, 1501 Cherry St., Philadelphia, Pa., 19102. (215) 241-7141.

— World Vision, P.O. Box 1131, Pasadena, Calif., 91131. (800) 423-4200.

— UNICEF, 331 East 38th St., New York, N.Y., 10016. (212) 686-5522.

— Care International, 660 First Ave., New York, N.Y., 10016. (212) 686-3110.

— International Medical Corps, 5933 West Century Blvd., Suite 310, Los Angeles, Calif., 90045. (310) 670-0800.

— Lutheran World Relief, 390 Park Avenue South, New York, N.Y., 10016-8803. (212) 532-6350.

— Oxfam America, 115 Broadway, Boston, Mass., 02116. (800) 225-5800.

— U.S. Committee for UNICEF, 331 East 38th St., New York, N.Y., 10016. (212) 686-5522

Bishop Donoghue Calls For Participation In Life Chain

By CAROL HAZARD
Associate Editor

Bishop John F. Donoghue invites all Catholics in the Diocese of Charlotte to join him in a peaceful public witness to the sanctity of all life, especially unborn children, on Respect Life Sunday, Oct. 4.

The bishop will be a link in the National Life Chain, a line of people holding pro-life placards for one to two hours along busy streets in cities across the nation.

The signs read, "Abortion Kills Children" and "Jesus Forgives and Heals" for clergy members. "Adoption, the Loving Option" has been added for the 1992 Life Chain.

In the Charlotte diocese, life chains are planned for Charlotte, Hickory, Waynesville, Winston-Salem and Greensboro. All the chains are from 2 p.m. to 3 p.m., except for Winston-Salem, from 2:30 p.m. to 4 p.m., and Waynesville, from 2:30 p.m. to 3:30 p.m.

Asheville is planning a life chain Saturday, Oct. 3, from 8 a.m. to noon. Participants are invited spend an hour or more at any time during those hours.

"We urge families to join us in this ecumenical show of support for protection of the most innocent of all, the unborn," says Maggi Nadol, Respect Life coordinator for the diocese.

Founded in 1985 by a pro-life group called "Please Let Me Live" in Yuba City, Calif., the Life Chain was built on the idea of bringing the pro-life community together mostly through church groups in a peaceful demonstration of solidarity.

With public attention focused on the issue, the event is expected to draw the largest crowd to date. More than one million people nationwide are expected to participate.

In Charlotte, the Life Chain will form along Sharon Amity and Randolph roads. In Winston-Salem, it will be along Peters Creek Parkway, between Academy Street and Trade Mart Boulevard.

In Greensboro, participants will meet along six miles of High Point Road and Lee Street. The Hickory location is N.C. 70 in front of Valley Hills Mall. In Waynesville, the chain will form on Russ Avenue (Rt. 276) with parking at Western Steer, First Union Bank and First Baptist Church on Main Street.

✠ Scripture

Readings For The Week Of September 27 - October 3

Sunday: Amos 6:1, 4-7: 1 Timothy 6:11-16; Luke 16:19-31.

Monday: Job 1:6-22; Luke 9:46-50.

Tuesday: Daniel 7:9-10, 13-14; John 1:47-51.

Wednesday: Job 9:1-12, 14-16; Luke 9:57-62.

Thursday: Job 19:21-27; Luke 10:1-12.

Friday: Exodus 23:20-23: Matthew 18:1-5, 10.

Saturday: Job 42:1-3, 5-6, 12-16: Luke 10:17-24.

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Sống vay, chết mượn

Qua những kinh nghiệm sống, bạn đã bao giờ tự nhủ mình: "trời,tôi đã có thể chết rồi nhưng Chúa đã thương cứu tôi, thật là một phép lạ!" Chính cá nhân tôi đã qua những kinh nghiệm đó và giờ đây câu phương châm của tôi là: "thời giờ tôi đang sống là do Chúa cho mượn mà thôi!" Sự sống của tôi không phải là của tôi nữa, tôi không phải là chủ thời giờ, chính Ngài làm chủ cuộc sống tôi. Chỉ Ngài là người có quyền quyết định tắt vụt ánh sáng cuộc đời tôi bất cứ lúc nào. T ôi rất cảm động và biết ơn vì Ngài vẫn còn do dự và chưa quyết định.

Thời gian bận rộn đã đến,đây là lúc cần phải hội họp cho khóa Cursillo Nữ lần đầu tiên tại Giáo Phận Charlotte. Tôi muốn tham gia vào phong trào này vì do kinh nghiệm tôi nhận thấy rất hữu ích cho giáo dân VN tại đây. Và đồng thời tôi nhận thấy để đạt được lợi ích thiêng liêng cần phải hy sinh và chấp nhận đau khổ về thể xác cũng như tinh thần. Sự đau khổ xảy tới là vì mang kiếp con người, bạn có thể kể ra rất nhiều phức tạp nào là bị chống đối, nói hành, ghen tức, cạnh tranh và tranh dành ảnh hưởng, ngay cả bị hiểu lầm. Tôi chắc rằng bạn đã gặp những trường hợp đó nhiều lần do những người đạo đức và họ nghĩ rằng họ đang làm điều phải. Thật vậy, chính tôi cũng đã gặp nhiều trái ý cực lòng đó. Tôi không thể tiên đoán những gì sẽ xảy ra cho bạn nhưng một điều chắc chắn tại sao lại xảy ra cho bạn và chỉ cho mình bạn. Tôi trộm nghĩ, đó là sự liên hệ mầu nhiệm mà Chúa muốn nối kết với bạn bởi vì Ngài muốn bạn trở nên giống Ngài để đồng hình đồng dạng với Ngài.Tư tưởng này hy vọng có thể an ủi bạn nhiều.

Ngay sau khi bị đe dọa, tôi lại phải trải qua một kinh nghiệm khác.Tôi vẫn tự hào với sự lái xe của tôi. Tôi đã quá tự tin. Bạn đã từng bao giờ thấy cây nến, trước khi tắt, đã nhấp nhánh nhiều lần trước khi tắt chưa? Chính thế, ánh sáng của đời tôi cũng chiếu rồi nhấp nhánh như vậy. Tôi hăng say quên mình, tưởng rằng mình làm được mọi chuyện cho Chúa tôi lái xe trên đường Albermarle với đầy tin tưởng và tôi đã quên không mang địa chỉ của người bạn. Tôi chỉ nhớ mang máng rằng cô ta ở chỗ đó thôi.Tôi đã nghĩ rằng có thể tôi không bao giờ gặp tai nạn. Tai nạn xe cộ, không bao giờ có. Thực ra tôi đã lầm. Chúa đã dùng sự ngu xuẩn của tôi để cải hóa tôi và nhờ đó làm gương cho những người khác. Tiếng nổ chát chúa đập vào người tôi,tôi bàng hoàng và tự hỏi: "Tôi đang ở đâu đây?" "Tôi sắp chết ư?" Máu...không? có? tôi sờ tay lên mặt, không thấy máu chỉ thấy đầu bắt đầu sưng to. Chiếc kiếng rơi đâu mất, cả tràng hạt nữa, tràng hạt mà tôi đã lấy từ tay lạnh ngắt của mẹ tôi sau khi người mất và tôi đã nâng niu chuỗi đó. Tôi đổ lỗi cho Mẹ Maria nữa và tôi cũng trách cả mẹ tôi vì các người đã không phù hộ cho tôi trong khi tôi đang lần chuỗi để nhớ về họ. Trong khi đó chiếc xe của tôi đang lồng lộn và chỉ dừng khựng lại khi nó nhảy lên cái thành đường đang xây giở. Chúa ơi tại sao con đang sống? Ý tưởng của Chúa thế nào nói cho con biết đi. Tôi đang đổ lỗi cho Chúa nhưng hình như Chúa không trách tôi Ngài chỉ gọi lại cho tôi bằng những lời kinh thánh: "Chúa đã cho con người trở về tro bụi và nói rằng" hỡi nhân loại hãy trở về, đời sống con người như hoa cỏ đồng nội sáng nở chiều tàn." Ps 90:5-6.

MỎNG DÒN và VÔ NGHĨA. Nếu chúng ta hiện diện nơi đây là do sức mạnh của Ngài, và nếu cuộc đời có ý nghĩa chỉ vì sự liên hệ với Ngài. Sự thử thách và đau khổ này dĩ nhiên phải có. Chẳng thế mà Kinh Thánh đã nói cho chúng ta đó ư?: "Ngài cúi xuống để nghe tiếng than thở của chúng ta. Ngài đã nhấc chúng ta ra khỏi hố sâu của phá vỡ và bùn lầy? Ps40:3.

Qua kinh nghiệm này, tôi đã phải tự hạ và học bài học tin tưởng. Tôi biết ơn Ngài. Tôi tiếp tục làm bổn phận và dự những cuộc họp đồng thời tôi hiểu rằng đời sống con người thật mỏng dòn. Tôi có thể bị chết nhưng Ngài đã đến kịp. Ngài cho tôi mượn thêm giờ để sống và như vậy Ngài chính là Chủ của cuộc sống cũng như định mệnh của tôi.

Chính nhờ sự đau khổ đó mà lợi ích gặt hái được thật ngoài ý muốn.Vì thế giờ đây tôi có thể nói với đầy tin tưởng rằng: "Ngài đã gieo vào miệng lưỡi tôi một bài ca mới. Nhiều người sẽ phải kinh ngạc để trông lên và đặt hết tin tưởng vào Ngài." Ps40:1-4

To Live On Borrowed Time

By SISTER CECILIA TONG

Has anything happened to you that could have prompted you to say, "Gosh, I could have been killed but the Lord saved me. It was a miracle!" Well, I have often thought about this many times and in the end my motto is: "I am living now on borrowed time."

In other words, the time given me to live now is not my own. I can't control it. It is His time. He is the controller of my life. He is the person who decides to turn the light of my life off at any moment. I am very grateful to Him, because He hasn't made the decision to turn my life off yet.

It was a busy time, a time to go for a meeting to prepare for the Vietnamese women's cursillo that would take place for the first time in the Diocese of Charlotte. As a Cursillista, I needed to involve myself in this movement since I knew by experience that it would produce good fruits for the Vietnamese community at large. At the same time I knew by experience that if there is any spiritual good coming out of it, it will entail a lot of sufferings, physically as well as spiritually.

Sufferings come from our state of being human, anything you can name it: contradiction, criticism, envy, power grasping and false interpretations. I am sure it has come to you many times and from good people who think they are doing the right thing. Well, I got plenty of it. I cannot tell you what but why they come to you and just to you. For me, it is a mysterious bond that God desires to establish with you because He wants you to be exactly like Him, to share in the pattern of his death.This thoughtshould comfort you.

Immediately after being threatened at gunpoint, came the time for this new experience. I was, in a sense, satisfied with my driving. I was over confident. Have you ever watched the candle before it eventually burnt out? The wick usually sends out flashes of bright lights and then eventually dies out.

Well the light of my life was like that. I went on bursting with energy and thinking I could do anything for God. Confidently I drove away towards Albermarle Road, forgetting the address of my friend except the location which I more or less remembered.

Unconsciously I was thinking that nothing could happen to me. A car accident? Never. Well I was wrong, The Lord made use of my foolishness to work out for my good and the good of others. Bang and crash. Where was I? Was I going to die? Blood? No? Yes? I touched my face and found no blood, only a huge swollen head.

My glasses dropped and my rosary was lost — the rosary that was in my mother's hand when she died and which I treasured. I blamed Mary. I blamed my own mother for not protecting me since I was praying in their honor.

Meanwhile my van was bouncing uncontrollably and only after a while it miraculously came to a halt.Why was I alive, dear God? What was your idea anyway?

I was blaming God. But, He did not blame me but mysteriously He made me say in the words of the Scriptures, "You turn men back to dust saying return o children of men...people's lives are like changing grass, which at dawn springs up anew but by evening wilts and fades." (Ps 90:5-6)

That is the state of human beings: fragility and meaninglessness. If we endure, it is only by His strength and we make sense only through His touch. This trial and suffering are part and parcel of life. Didn't the psalmist say, "He stooped toward me and heard my cry. He drew me out of the pit of destruction, out of the mud of the swamp"? (Ps 40:3)

Through this new experience, I was humbled and became more trusting. I continue to do my duties, to go to my meetings and at the same time I learnt that life is fragile. I could have been killed but He spared me for the moment. He lent me His time to use it but He is the master of my destiny.

Because of this suffering the fruits reaped at the Cursillo were truly fantastic. Therefore now I can say with deep gladness and conviction that: "He put a new song into my mouth, a hymn to our God. Many shall look on in awe and trust in the Lord." (Ps 40:1-4)

Handmaids Sister Cecilia Tong is the director of the Vietnamese Apostolate for the Diocese of Charlotte.

Vietnamese Ministry News In Brief

On Aug. 30, the Vietnamese Catholic Community had a picnic at Latta Plantation Park in Charlotte. The event was marked by the celebration of the Liturgy by Redemptorist Father Vang cong Tran and cultural activities for all groups. It drew about 200 persons, including a large group of non-Catholoics.

Members of the Vietnamese Pastoral Council made a Retreat Sept. 12 at the Roman Catholic Multicultural Center, 2117 Shenandoah Ave., Charlotte. Redemptorist Father Vang cong Trran gave a talk on family values, a topic which is very relevant to the Vietnamese population in the U.S. The members of the Pastoral Council showed great interest in this topic and have asked him to repeat it as one of the main topics of the year.

Oct. 5-7, the Pastoral Center for the Vietnamese in Diaspora will offer three days of workshops, sharing and prayer for peace in Vietnam with religious groups of different faiths in Rome. This event will draw 250 presentatives of interreligious groups in the world at the invitation of the center. Handmaids Sister Cecilia Tong of Charlotte will represent the Vietnamese sisters in the U.S. at the meeting.

The monthly Mass at Christ the King in High Point was offered for the Vietnamese in the Triad Area. On this occasion, the community welcomed five new families who had arrived from the camp and from Vietnam.

The children's festival called TRUNG- THU will be celebrated on Sept. 27 at the new Roman Catholic Multural Center at 5 p.m. Procession of homemade lanterns and prizes for children will be the features of the day. Contact person is Ngo Ba Kho at (704) 563-6869.

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Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

JCS, CPL, CG, GMK

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Comunidad Hispana
Comuniquémonos

20 Años Del Centro Católico Hispano

Gran entusiasmo reina en la comunidad hispana de Charlotte con motivo del vigésimo aniversario del CCH. Para celebrar este acontecimiento, se llevarán a cabo varias actividades el sábado 3 de Octubre, a partir de las 6 de la tarde, en el nuevo local del Centro (2117 Shenandoah Ave.)

Habrá una misa solemne oficiada por el Padre Silverio Rueda, con la presencia del Sr. Obispo John F. Donoghue, el Sr. Obispo retirado Michael J. Begley y otros Sacerdotes de la Diócesis que en estos 20 años de servicio han trabajado con la comunidad hispana.

Después de la celebración litúrgica, habrá un banquete y baile amenizado por el "Combo Latino". Por lo tanto se invita a todos los miembros de la Comunidad Hispana a participar de esta festiva ocasión.

Para adquirir su boleto, favor llamar al CCH (Hna. Pilar) (704) 335-1281 o al Guillermo Anzola al (704) 846-8229, Edwin Rodríguez al (704) 563-6916 Patricia Rodríguez al (704) 588-2818.

La donación para la fiesta será de $15 dólares para adultos y jóvenes de 15 años en adelante, y de $5 dólares, para menores de 15 años.

Los esperamos a todos para esta celebración del vigésimo aniversario del CCH.

Nuevo Horario De Misas En Español

SÁBADOS a las 5 p.m. en el CCH - 2117 Shenandoah Ave., Charlotte N.C. 28205.

DOMINGOS a las 10 y 30 a.m. en el CCH - 2117 Shenandoah Ave (Comenzando el 4 de Octubre). y a las 7 p.m. en Saint Patrick Cathedral - Dilworth y Buchanan St.

DE LUNES A VIERNES a las 7 y 30 a.m. en Our Lady of the Assumption, 4207 Shamrock Dr., Charlotte N.C. 28215.

Los Celebrantes serán el Padre Roberto y el Padre Jaime.

Escuela De Educación Religiosa

Dia - Domingos, comenzando el 4 de octubre.
Hora - 11.30 a.m. a 1 p.m. después de la Misa de 10.30 a.m.
Lugar - CCH, 2117 Shenandoah Ave.
Clases - Kinder y Primer grado.
    Primera Comunión, Segundo y Tercer grado.
    Primera Comunión, Otros grados.
    Después de la Primera Comunión, Varios grados.
    Confirmación, High School.
    Programas para adultos.
Inscripciones - Llamar al CCH al (704) 335-1281 o a la Directora Elena Silva, al (704) 568-3188. Antes del 4 de octubre.
Cuota - $ 10 dólares por persona para los libros y materiales.

Noticias De Hendersonville

Queridos Hermanos Hispanos;

Hace un año tres Capuchinos Franciscanos, P. Robert Salamone (párroco), P. Philip Volpe y yo, P. Allan Dec, vinimos a este Estado de Carolina del Norte, para servir en la parroquia de la Inmaculada Concepción de Hendersonville.

Este año ha cambiado nuestra familia de los Frailes. El P. Philip fue trasladado a New Jersey y dos Frailes-hermanos han venido a nuestra parroquia para trabajar con nosotros. Son ellos: P.Michael Malloy y P.Robert Kaschak.

Entre los Frailes que estamos aquí, yo hablo español y estoy en esta parroquia para servir a los hispano-parlantes,(entre ellos muchos mejicanos y emigrantes). Tenemos una misa en español todos los domingos a la 1 pm. Y estamos muy contentos de anunciarles que en un año de tener la misa en español, la congregación ha triplicado.Y tenemos cada domingo, más o menos durante la misa, más de 150 personas.

La comunidad hispana todabía crece, tratando de organizarse para ser una parte viviente de la parroquia de 1.200 familias (hay en la comunidad hispana, más de 160 familias conocidas) El año pasado hemos establecido "El Círculo Hispano", que es una reunión social despues de la misa del segundo domingo de cada mes. Las familias traen comidas y refrescos para compartir en el salón parroquial y tener una conversación familiar. Después hay volivol y otros juegos. Estamos también publicando un artículo en español, en la publicación mensual de la parroquia "Heavenly Herald", para demostrarle a la congregación que hay una cantidad de hispanos que se debieran conocer.

Con la "Alianza Hispana",una organización seglar de hispanos y americanos, para ser una voz entre la comunidad hispana y la de los americanos, hemos patrocinado juntos, Fiestas Latinas, como el 12 de septiembre en el salón de la escuela (Madonna Hall) acogiendo más de 300 personas para una noche de diversión latina.

En este otoño con todos los miembros de la parroquia, comenzarémos el programa de renovación espiritual "Renacer" en inglés y en español. Les pedimos a todos ustedes que recen por nosotros, para que el Espiritu Santo derrame su luz sobre esta parroquia y esta comunidad hispana, para poder ser un centro de luz y de poder espiritual en esta región.

Que Dios se les revele a cada uno en su corazó

Fray Allen Dec, OFMCap

Congreso Alas Y Raices

El Congreso Hispano celebrado en Los Angeles California en el mes de agosto está dando sus resultados a nivel nacional en todas las parroquias donde hay hispanos. Lo que aprendieron en esta reunión, los que allí participaron, lo estan compartiendo con sus hermanos en los centro, apostolados y parroquias donde trabajan.

Las ocho personas que fueron de Charlotte, estan trabajando y compartiendo esas experiencias vividas en el Congreso, en el CCH.bajo diferentes trabajos. Hoy mostramos algunas fotos de esa reunión.

Obispos hispanos participantes del Congreso "Alas Y Raices" de California.

De izquierda a derecha, Martin Luna, Arlid Barrera, Angelita Sanchez, Verónica Gonzáles y Carmen Guerrero con una persona invitada en Los Angeles en el Congreso hispano.

Martin Luna, Verónica Gonzáles, Edwin Rodriguez y Olga Montagnino durante las dias del Congreso hispano en Los Angeles.

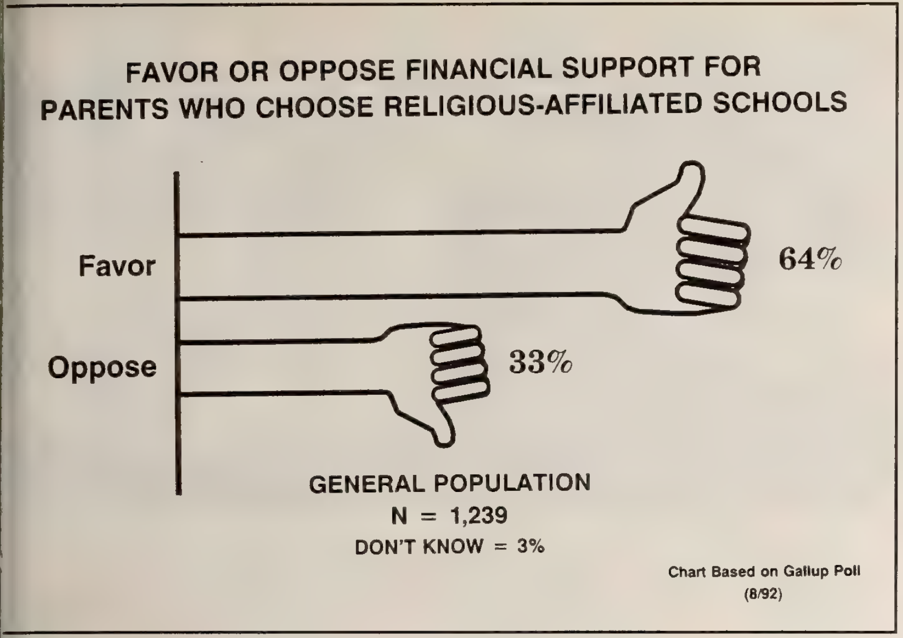

Chart Based on Gallup Poll (8/92)

Survey Finds Broad Support For School Choice Vouchers

WASHINGTON (CNS) — Three ut of five Americans favor the use of ax money to provide vouchers for parnts to choose public, private or parohial school education for their children, according to a new Gallup Poll eleased Sept. 17.

The poll, which also showed that even in 10 Catholics supported the use f tax money for vouchers, was conducted by the Gallup organization for he National Catholic Educational Asociation.

Sister Catherine T. McNamee, NCEA president and a Sister of St. oseph of Carondelet, said at a Washngton press conference Sept. 17 that the urvey results confirm "a clear desire on he part of the American people to exerise their rights as users of education to letermine where their children should ttend school."

The survey was conducted in telehone interviews July 3-30, 1992, with ,239 U.S. adults, including 492 Catholics. The sampling error was plus or ninus 3 percentage points on results ertaining to the general population, nd plus or minus 5 percent for the Catholic sample.

Michael Guerra, director of the NCEA's secondary school department, aid the press conference was "not designed to provide momentum for nyone's political campaign."

But staff members from the U.S. Department of Education distributed tatements at the press conference in vhich Secretary of Education Lamar Alexander said the increased national upport for the voucher system of parenal choice shown in the survey was due to President Bush's "consistent leadership" on the issue.

Bush has proposed a pilot program of vouchers that would include religiously affiliated schools, but no action has been taken on it in Congress. Arkansas Gov. Bill Clinton, the Democratic nominee for president, has opposed the concept of vouchers or tax credits for parents of children attending non-public schools.

The poll also explored attitudes of Catholics and the general U.S. population about the quality of public and Catholic schools. Asking respondents to give schools the standard A, B, C, D or F grade, it found that 62 percent of all respondents gave Catholic schools an A or B, but only 24 percent gave public schools an A or B.

Among Catholic respondents, 25 percent gave public schools an A or B and 78 percent gave Catholic schools an A or B.

"We are encouraged to see Catholic schools getting good grades from most Americans, but their responses to questions about school choice remind us that this is not a Catholic school issue; it is a justice issue," said Guerra.

"American education is not working well for most students," he added. "Full and fair parental choice is the essential first step in a process that will make all schools accountable to those they serve."

George Gallup Jr., president of the Gallup Institute in Princeton, N.J., said the poll was "highly significant" because it showed that "a large and growing number of people" back the use of

See **Choice**, Page 16

DESCUBRE La Fe

44. ¿Cuáles Son los Diez Mandamientos?

I. Yo soy el Señor tu Dios; no tendrás otro Dios más que a mi.
II. No tomarás el nombre del Señor tu Dios en vano.
III. Acuérdate de sntificar el Día del Señor.
IV. Honra a tu padre y a tu madre.
V. No matarás.
VI. No cometerás adulterio.
VII. No robarás.
VIII. No levantarás falso testimoniocontra tu prójimo.
IX. No desearás le mujer de tu prójimo.
X. No codiciarás los bienes de tu prójimo

Increasing Your Income While You Give

By JIM KELLEY

Do you ever wish you had extra income? Is there a family member or other loved one whose financial security you'd like to bolster? Would a sizable income tax deduction be a benefit in your current situation?

If you answered yes to any of the above questions, being a conscientious steward of your property opens the door to several intriguing opportunities. Though the details vary, all involve charitable gift arrangements that include income to you in return.

"Giving for income" offers flexibility, convenience, and additional security, as well as the satisfaction of giving. At first, it may sound too good to be true, but indeed there are several ways to give to your parish, the diocese, a school, or other favorite Catholic agencies and receive income for life.

All giving-for-income plans share at least two features. The giver receives tangible benefits in the form of supplemental income. And, a substantial charitable gift is provided, whether over a period of years or at a future date. Such gifts provide the raw materials through which the Church alleviates suffering and otherwise carries out Christ's mission here on earth.

A gift that produces income for you can take many forms. Cash is one of the most popular, but not the only, nor always the best. Securities (stocks, bonds, mutual funds, for example) may be given, as well as real estate or other kinds of property.

The tax consequences of each plan vary, and the best choices can be made only after careful consideration.

To illustrate, let's look at how one Catholic couple might use a life income gift plan.

At 63, Mr. and Mrs. M are nearing retirement. Like all of us, they want to be sure that they have enough savings to assure a financially independent retirement.

Their children and grandchildren live nearby and are self-sufficient.

The M's are long-time parishioners of a certain Catholic church and would like to make a special out-of-the-ordinary gift. After exploring their options as part of drawing a complete estate plan, the M's decide to create a life income plan that will provide them with annual income for as long as either of them lives.

Benefits include:

— A charitable income tax deduction available to them this year, which helps offset their relatively high income since both are still working.

— Annual income of 7 percent of the amount they place in the gift plan, which will last as long as either lives and will not vary from year to year.

— The knowledge that a significant gift will eventually be made to their parish.

— If they decide to use appreciated stocks they own to fund the gift plan, they may enjoy additional tax savings.

This plan works for Mr. and Mrs. M because (1) they have a real desire to give, (2) they can benefit from an immediate tax deduction, and (3) they would feel more comfortable knowing they have a supplementary income during retirement years.

Does the idea sound like one that could work for you? There are a variety of life income gift arrangements through which you can give to sustain the important work carried out by Catholics throughout the diocese.

For more information, please call the Diocesan Development Office at (704) 331-1709 or 377-6871, or write to: 1524 East Morehead St., Charlotte, N.C. 28207. We'll be pleased to send more information at no obligation.

Jim Kelley is director of the Diocesan Office of Development.

Charlotte K Of C Council 9560 Receives National Honor

CHARLOTTE — Knights of Columbus Council 9560 of St. Vincent de Paul has earned the distinction of Star Council, the international organization's top award for the 1991-92 fraternal year.

The announcement was made by the organization's headquarters in New Haven, Conn.

The award recognizes overall excellence in the areas of membership recruitment and retention, promotion of the fraternal insurance program and sponsorship of service oriented activities. The award was presented to the membership by Dick Kopp, district deputy, during a special ceremony on Sept. 21.

In announcing the local winner, Supreme Knight Virgil C. Dechant said, "Please accept my sincere congratulations upon attaining this prestigious award. The dedication to the principles and aims of the order shown by your officers and members is exemplified by the high standards of excellence you have achieved. At the same time, I encourage you to carry forward this enthusiasm to meet the challenges that will face the Knights of Columbus in the years ahead."

Grand Knight Steve Poutier of the local council said, "The Star Council Award is quite an honor for us. We're extremely proud of this accomplishment."

Employment Opportunities

Director/Coordinator of Religious Education: Part-time position available for Director or Coordinator of Religious Education at the 280-family parish of St. Joseph Catholic Church in Newton, N.C. Please send resume to St. Joseph Catholic Church, 720 West 13th Street, Newwton NC 28658.

Combination Position Available: Full-time position available in 250-family parish in south central Virginia. Half-time as Coordinator of Music Ministry (2 weekend liturgies) and half-time Ministry to the Elderly and Infirm. Requires strong keyboard and interpersonal skills, thorough knowledge of Catholic worship and hymnody, ability to work well with elderly and infirm. Immediate start. Salary negotiable. Apply to: Search Committee, St. Joseph's Catholic Church, 704 E. Church St., Martinsville VA 24112.

Diocesan News Briefs

College Night

CHARLOTTE — College Night at Charlotte Catholic High School is Tuesday, Sept. 22. More than 90 college and university representatives will be present from 7 p.m. to 9 p.m. to meet with parents, juniors and seniors.

For more information, call Katie Elsasser, guidance counselor, at (704) 523-5671.

Prayerful Reflection

HOT SPRINGS — The Jesuit House of Prayer is presenting "Woman As Person: Spiritual Themes for Women," a day of prayerful reflection and sharing for women, Oct. 10 from 10 a.m. to 3:30 p.m.

Dr. Katherine Hutchison will lead the group. Cost is $25 for the program, $45 for one overnight and $60 for two overnights. For information and registration, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743. Or phone (704) 622-7366.

Catholic Homeschooling

CHARLOTTE — F.A.C.E.S., a Charlotte area Catholic homeschooling support group, is having an informational coffee at St. Vincent de Paul Church in the Activity Center Saturday, Oct. 3 from 10 a.m. to noon.

Information about curriculum providers and state requirements will be presented. Several families who do homeschooling will be available to answer questions.

For more information, call Becky Kaemmer at (704) 843-5411, Kathy Diener at (704) 553-8559 or Patricia Hartung at (704) 588-0027.

Transition Commemoration

CHARLOTTE — The Conventual Franciscan Friars of St. John Neumann Church and the Secular Franciscans of the St. Maxmilian Kolbe Fraternity are commemorating the *Transitus*, the passing of St. Francis from this life to the next, on Thursday, Oct 1. A prayer service will begin at 7:30 p.m. at St. John Neumann Church, 8451 Idlewild Rd. A reception will follow.

St. Pat's Fall Festival

CHARLOTTE — St. Patrick School is having an annual Fall Festival at the school at the corner of Dilworth Road East and Buchanan Street on Saturday, Oct. 3 from 11 a.m. to 4 p.m. Activities will include pony rides, electronic basketball, a MASH tent, attic sale, bake sale, game and prizes.

Upcoming Diocesan Events

Sept. 27 St. Barnabas Parish Picnic
Parish Grounds, Arden,
Noon - 5:00 pm
Marilyn Krug (704) 684-6098

Sept 27 Our Lady of the Highways Day
10:30 am - 4:00 pm
Kathy Laskis (919) 475-2732

Sept. 29 Roots of Faith
St. Gabriel, 7:30 pm
Sharon Mease (704) 366-2738

Oct. 2-3 CCHS Class of 1982
Ten-Year Reunion
CCHS/Prisms, TBA
Susan Pacifici (704) 554-9422

Oct. 2-4 'Fiddlin' before the Lord
Living Waters Reflection Center
Sister Jane Schmenk, OSF
(704) 926-3833

Christian Church Ties

BELMONT — Belmont Abbey College is presenting "Ecumenism at the End of the Twentieth Century," on Friday, Oct. 2 at 6:30 p.m.

The speaker is Dr. Wolfram Weisse of the University of Hamburg's Ecumenical Research Institute. His speech will focus on the affects of the Soviet Union's demise on Eastern European churches and the impact of global peace and justice movements on ecumenical dialogue.

Weisse, a Lutheran theologian, has authored books on ecumencial theology and on the church in South Africa. The presentation will be in St. Leo's Hall, Grace Auditorium.

There is no charge, but reservations are necessary. To make reservations, call (704) 825-6671 by Sept. 30. Donations will be accepted.

Six Years Old

CHARLOTTE — St. Matthew Church, which began six years ago in a Pineville movie theater with 125 families and now has a parish center on West Elm Lane with 1,333 families, is celebrating birthday number six with a pot luck dinner on Sunday, Sept. 20.

Festivities will begin on the church grounds at 4 p.m., followed by dinner and live music entertainment provided by parishioners.

Response To HIV/AIDS

CHARLOTTE — Myers Park Presbyterian Church is presenting "A Faithful Response to HIV/AIDS," an educational program based on resource material provided by the Regional AIDS Interfaith Network, Saturday, Sept. 26 from 9 a.m. to 3 p.m.

Speakers are Rev. Deborah Warren and Episcopal Deacon Charlotte Davis. The program is designed for people of many denominations to live out their faith ministering to those in need.

Cost is $5 and includes lunch. To register, send fee to Punkin Brookshire, 2133 Rolston Dr., Charlotte, N.C. 28207. Make check payable to Myers Park Presbyterian Church.

Semi-annual Rosary Day

CHARLOTTE — The 33rd Semi-annual International Family Rosary Day is at St. Vincent de Paul Church on Sunday, Oct. 4 at 3 p.m. The speaker is Father James Byer.

Vietnamese Catholic Community Picnic...

About 200 members of the Vietnamese Catholic Community in Charlotte and their guest celebrated at a community picnic Aug. 30 at Latta Plantation Park in Charlotte.

Fun Fair

GASTONIA — St. Michael's School is hosting its annual fun fair Saturday, Oct. 10.

A raffle for a $1,000 gift certificate will be part of the festivities. The day will start with a yard sale at 7 a.m., and there will be games for children of all ages from 9 a.m. to 2 p.m. It will conclude with a spaghetti supper.

The fun includes a miniature train, skee ball and moonwalk. Also planned are an auction, bingo, bake sale, crafts and a Christmas shop.

St. Michael's School is located at 704 St. Michael's Lane, Gastonia, off U.S. 321 South and Jackson Road.

Theology Workshop

BELMONT — A workshop on eucharistic theology will be at the Sisters of Mercy Motherhouse, Sacred Heart Convent, Saturday, Oct. 10 from 9 a.m. to 4 p.m. This is the second in a series of five workshops that will be presented during the next two years.

Workshop presenter is Immaculate Heart of Mary Sister Theresa Koernke, a faculty member at the Unversity of Notre Dame.

Cost is $15, lunch is $5. To register, send check paybable to Sisters of Mercy to Sister Marian Arroyo, St. Vincent de Paul Church, 6828 Old Reid Rd., Charlotte, N.C. 28210. Registration deadline is Sept. 30.

For more information, call Sister Marian Arroyo at (704) 525-8577 or Sister Carolyn McWatters at (704) 525-8577.

Craft Bazaar

CHARLOTTE — St. Joh
Neumann is having a craft bazaar at th
parish hall Oct. 10 from 9 a.m. to 3 p.n
Tables are 8 feet long, and rent for $2
They may be shared. For more informa
tion, call Colleen at (704) 568-3586.

Bereavement Training

CHARLOTTE — A four-week se
sion on getting in touch with person
grief, understanding the grieving pr
cess and ministering to others who a
grieving starts Oct. 8 at 7 p.m. at S
Matthew Church. Cost is $5. To regi
ter, call (704) 543-7677.

The Catholic News & Herald *we*
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briefs. Good photographs, preferab
black and white, also are welcom
Please submit news releases and phot
at least 10 days before date of public
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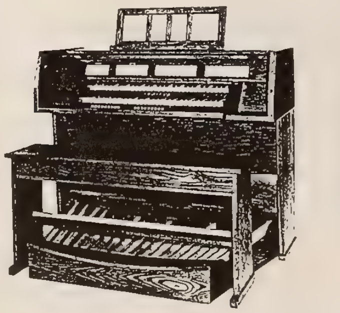

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World and National Briefs

Vomen's Pastoral On ishops' Fall Agenda

WASHINGTON (CNS) — The pro-
osed pastoral letter on women has been
laced on the agenda of the fall national
neeting of the U.S. bishops, to be held
n Washington Nov. 16-19. The Admin-
strative Committee of the National
onference of Catholic Bishops, a 50-
ishop committee that met Sept. 15-17
 set the agenda, decided Sept. 15 to
nclude the pastoral. Nearly 10 years in
e making, the pastoral has been em-
roiled in controversy from the begin-
ing. The fourth major draft, recently
ompleted and sent out to the bishops, is
 serve as the basis for debate and
oting.

tudy Cites Keys To Future or Religious Orders

WASHINGTON (CNS) — For re-
gious orders to survive and thrive, they
eed to be faithful to their founding
urpose and responsive to real human
eeds, according to the findings of a
ree-year study of U.S. religious orders
leased Sept. 16. While some orders
ave increasingly shifted members into
dividual and parish-based ministries,
eir loss of "corporate identity" and
corporate witness" has meant a loss of
eir vitality as a religious community,
e study says. The study was con-
ucted by two psychologists, Vincentian
ather David J. Nygren and St. Joseph
f Carondelet Sister Miriam D. Ukeritis.
hey describe it as the first in-depth
vestigation that encompasses both
en's and women's orders.

atural Family Planning On Rise In hina, Government Official Says

WASHINGTON (CNS) — Despite
ee contraception and an extra vacation
ay each month for women workers
ho use the IUD, Chinese women are
creasingly choosing the ovulation
ethod of natural family planning, ac-
ording to a Chinese government offi-
ial. Dr. Zhang De-wei, an obstetrician-
ynecologist who heads the science and
chnology division of the Shanghai
unicipal Family Planning Commis-
ion, was in the Washington area to
ublicize the results of a two-year study
f Chinese couples who volunteered to
se natural family planning instead of
rtificial means of birth control. "Women
ould rather give up a vacation day each
onth to try a natural method instead of
sing the IUD," the Chinese physician
aid.

Thousands Gather For International Marian Conference In Baltimore

BALTIMORE (CNS) — "Our Lady saved me from the godless prison," a Chinese prelate told a crowd of 6,000 gathered at the Baltimore Arena for the Sept. 11-15 Marian International Conference. Archbishop Dominic Tang, the 84-year-old archbishop of Canton who is living in exile in Hong Kong, encouraged participants to continue their devotions to Mary. He told how he was imprisoned in a Chinese jail for more than 22 years, from 1957 to 1981, because he refused to join the Chinese Catholic Patriotic Association, the state-approved organization that rejects Vatican authority over Chinese Church affairs.

Catholic Health Association Launches Child Immunization Program

ST. LOUIS (CNS) — The Catholic Health Association of the United States has launched a nationwide immunization program to respond to sharp increases in vaccine-preventable childhood diseases. The program, called "Immunizations: Building Blocks for Healthy Children," is designed to help Catholic health care facilities to work with public, private and other Church groups to improve the immunization status of preschool children in their local communities. "As we look at the failures of the U.S. health care delivery system, one of the top health concerns is that millions of children are without primary health care," said John E. Curley Jr., CHA president. "Under-immunization among our nation's children is one of the most glaring concerns."

Charismatics At California Meet Told They're 'Wonderful Sign'

ANAHEIM, Calif. (CNS) — Cardinal Roger M. Mahony of Los Angeles told more than 10,000 charismatic Catholics at a conference in Anaheim that they were a "wonderful sign" to the whole Church. He said their witness as Christ's disciples in today's secular world was "eagerly" needed and their commitment "enriches, encourages" the entire Church. "You, as members of our prayer communities throughout the local churches, are such a stimulus to all of us. You understand what discipleship means and you proclaim 'yes' to Our Lord Jesus Christ," he said during the closing liturgy of the Southern California Renewal Communities convention.

Clerics' March For Peace Shadowed By Global Realities

BRUSSELS, Belgium (CNS) — Bishops, rabbis, imams, swamis and Buddhist monks ended a three-day gathering of world religious leaders by marching through downtown Brussels in an expression of hope for world peace. But an incident during the Sept. 13-15 meeting demonstrated that the dream is far from a reality. The day before the procession, a police dog sniffed the seats of an auditorium for bombs 45 minutes before a panel discussion on religion and the Middle East was to open in the building. It was a sign that the world's major religions are vulnerable to the very problems of political violence they hope to overcome. "Religions do not want war; on the contrary, they root peace in the depth of their hearts," said a final statement issued at the end of the meeting on religion and world affairs.

Peru Primate Urges Celebration Of Sendero Leader's Capture

LIMA, Peru (CNS) — Peru's primate has called on the public to celebrate the capture of terrorist leader Abimael Guzman Reynoso, whose Maoist "Sendero Luminoso" (Shining Path) organization has plagued the country for more than a decade. "We Peruvians have to make good use of this special moment of happiness and renewed hope in order to build a united country," Archbishop Augusto Vargas Alzamora of Lima said in a Sept. 14 message. Guzman was arrested Sept. 12 at a rented house in the middle-class Lima neighborhood of Surco. The house had been disguised as a ballet school.

German Bishops Called Timid On Riots; Issue Said To Be Complex

BONN, Germany (CNS) — Germany's bishops have been accused of timidity in the face of neo-Nazi attacks on refugees and migrants in the country. But a government observer said that the religious demography of the country makes it difficult for the hierarchy to exercise influence in the former East Germany, where the right-wing movement is strongest. Catholic officials have declined direct comment on the issue pending a statement from the Bonn-based United German Bishops' Conference. "On questions as important as this, the bishops always make their position known collectively through the medium of the episcopate," said a spokesman for Cardinal Joachim Meisner of Cologne.

Official Sees 'Conspiracy of Silence' On Exploiting Children

VATICAN CITY (CNS) — The Catholic Church must work to expose and break the "conspiracy of silence" about tourism that includes sexual exploitation of women and children, a Vatican official said. Archbishop Giovanni Cheli, president of the Pontifical Council for Migrants and Travelers, said bishops' conferences must emphasize the fact that an individual's right to travel must not lead to the denigration or exploitation of poor people at one's vacation destination. The archbishop spoke at a Sept. 9-11 meeting on the sexual exploitation of children. Sponsored by the Pontifical Council for the Family, the meeting was held in Bangkok, Thailand. Archbishop Cheli's office released a copy of his presentation Sept. 15.

Religious Groups Challenged To Move Followers Toward Peace

LEUVEN, Belgium (CNS) — The role of religion in cooling off world trouble spots is to keep believers from being part of the problem, said speakers at an international meeting on religion and world affairs. At the meeting, politicians called on religious leaders to foster peace by stressing values of love and solidarity. Religious leaders lamented that their divisions are often used to justify wars. What united the political and religious speakers at the Sept. 13-15 meeting at Louvain, near Brussels, was a strong belief in dialogue as the means to overcome divisions. The meeting was sponsored by the Archdiocese of Brussels-Malines and the Community of San Egido, a Catholic lay organization.

Polish Bishops See Drop In Catholic Media, Urge Subscriptions

WARSAW, Poland (CNS) — Poland's bishops, alarmed by a steep drop in circulation of once-flourishing Catholic media, have urged Catholics to rescue Church-sponsored publications from extinction. In a pastoral letter to be read in churches across the country for the Sept. 20 Mass Media Day, the bishops said the Catholic press is experiencing "a time of great trial" because of a lack of professional standards and growing financial hardships. "This is now the last chance," the bishops said in the letter, excerpts of which were published Sept. 10, "and we hope it is not yet too late for bringing to life and spreading in practice a very useful rule: in every family a Catholic newspaper."

DISCOVER the faith

44. What are the Ten Commandments?

I. I am the Lord thy God; thou shalt not have strange gods before me.
II. Thou shalt not take the name of the Lord thy God in vain.
III. Remember thou keep holy the Lord's day.
IV. Honor thy father and thy mother.
V. Thou shalt not kill.
VI. Thou shalt not commit adultery.
VII. Thou shalt not steal.
VIII. Thou shalt not bear false witness against thy neighbor.
IX. Thou shalt not covet thy neighbor's wife.
X. Thou shalt not covet thy neighbor's goods.

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Church Groups Support Deaf Catholic Student's Aid Suit

WASHINGTON (CNS) — Seven organizations including the National Council of Churches have joined in a brief asking the Supreme Court to review the case of an Arizona deaf student who was refused a state-paid sign-language interpreter because he attended a Catholic school.

James Zobrest sued the Catalina Foothills School District in Tucson, Ariz., for refusing to pay for his sign-language interpreter when he attended Salpointe Catholic High School.

The 9th U.S. Circuit Court of Appeals in May ruled in favor of the public school district. The district had agreed to pay for the interpreter if Zobrest attended any non-religious private or public school, but contended that hiring an interpreter to work at a Catholic school constituted state support of religion.

In July the attorney representing Zobrest, William Bentley Ball, filed an appeal asking the Supreme Court to review the case.

As of Sept. 16, the case had not been accepted or rejected by the Supreme Court. Some court observers believe that if the justices agree to take the Zobrest case, it might be used to overturn or reinterpret the 1970 Lemon vs. Kurtzman ruling, which established a standard test for church-state separation issues.

Zobrest graduated from the diocesan Catholic school in May after his parents paid the cost of an interpreter while the suit against the district proceeded.

The brief filed by the church groups argues that the 9th Circuit Court wrongly held that the constitutional obligation of government not to establish a religion supersedes Zobrest's right to freely practice his faith by attending a Catholic school.

Regional Assemblies Planned In Diocese

CHARLOTTE — "So often I hear from parish councils that the commissions wonder what they're supposed to be doing," says Franciscan Sister Jean Linder. "Or they lament the fact they don't have a channel of communications to share with other parishes."

With those requests in mind, members of parish councils can look forward to day-long workshops designed to educate and inform parish pastoral councils, parish finance councils, parish commissions, stewardship committees, pastors and parishioners. The assemblies, sponsored by the Diocesan Pastoral Council, will be an education/formation day for attendees.

Sister Jean, executive secretary of the DPC, is coordinating the workshops. She says the assemblies are an excellent opportunity for individuals to learn the function and the purpose of their particular commission or committee.

Eleven workshops will be presented on: faith formation, family life, administration, media literacy, parish council development, liturgy and spiritual life, communications, stewardship, evangelization, community life, insurance, employee benefits and finance.

Regional assemblies will be held Oct. 31 at St. Eugene/Asheville Catholic Community School in Asheville, Bishop McGuinness High School in Winston Salem Nov. 7 and Charlotte Catholic High School Nov. 14.

Next week's *Catholic News & Herald* will contain registration information.

Choice (From Page 13)

tax funds for public, private and parochial schools. Robert Kealey, executive director of the NCEA's elementary schools department, said the use of tax money for school choice has a great deal of support among minorities, with 76 percent of the African-American respondents and 67 percent of the Hispanics favoring government funding.

"The civil rights issue of the 1990s is quality education for all," he said. "With the introduction of government funding for educational choice, low- and middle-income families who cannot afford to live in areas with the best public schools would have an opportunity to exercise a right the rich have always enjoyed — choosing schools for their youngsters."

Dietzen (From Page 6)

If the first decision is negative, either the petitioner or the respondent may appeal that decision to a higher court. By far most of the time the appeals court upholds or ratifies the first decision.

If the appellate court reverses the decision of the original tribunal, the case may be appealed (by the petitioner or the court's defender of the bond) to a third court, usually the Roman Rota.

Occasionally affirmative decisions have been overturned. As far as I can determine, however, it is far more common that originally negative decisions are reversed.

I hesitate to become so technical, but I know that for individuals who are involved in such a case, and for their friends and relatives, such details become mighty important and personal.

Your own diocesan tribunal can offer more specific information if you need it.

Q. Some time ago you wrote about the entrance procession and opening song at Mass. You showed that in the Church's explanations this part of the Mass was not to "greet our celebrant" but to draw the people together and begin our worship of God. I've used words like that through the years I've been cantor, but never realized before how strange and incorrect they sound. What are the correct opening remarks for a cantor? (New York)

A. There is no one correct way. But how about: Our opening song (or our song of gathering) is "Here I Am, Lord," on Page 50. Please stand to begin our celebration.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped-self addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Scores 100th Goal...

Mike Melvin, senior forward for Charlotte Catholic HIgh School's soccer team, receiv the game ball from athletic director Jim Oddo and Mercy Sister Paulette Williams, CC principal, after scoring his 100th goal in the Cougars' recent victory over Forest Hills.Mel is the first soccer player in CCHS history to score 100 career goals.

Cougars Down North Stanly To Remain Unbeaten In Conference

Charlotte Catholic used the passing of Chris Healy and the running of Jamal Joseph to down North Stanly 28-18 to remain unbeaten in the Rocky River 2A conference.

The Cougars, beaten only by non-conference foe South Iredell in their season opener, are 2-0 in the conference. Albemarle, Forest Hills and West Stanly are all 1-0 in the Rocky River standings.

Healy completed seven of 14 passes for 69 yards and a pair of touchdowns. His favorite target, Chuck Wittman, was on the receiving end of both scoring passes, one for eight yards and the other for two.

Joseph, who led the Cougars in rus ing with 140 yards scored the first Cath lic touchdown on a 50-yard run in t first quarter after Catholic had open the scoring with a safety.. John Newla went five yards for another Coug touchdown.

Catholic built up a 21-0 halftin lead and was ahead 28-0 aftr three qua ters. North Stanly, winless in the confe ence, scored all 18 of its points in t fourth quarter.

Catholic is on the road again t week against conference foe We Stanly. The Cougars play their first hon game of the season Oct. 2, hosting co ference opponent Piedmont.

Platform (From Page 2)

oppose any legislation or law which legally recognizes same-sex marriages and allows such couples to adopt children or provide foster care.... Asserting equal rights for all, we support the Bush administration's vigorous enforcement of statutes to prevent illegal discrimination on account of sex, race, creed or national origin. Promoting opportunity, we reject efforts to replace equal rights with quotas or other preferential treatment.

THE ECONOMY

— Democratic platform:

To begin making our economy grow, the president and Congress should agree that savings from defense must be reinvested productively at home, including research, education and training, and other productive investments.... We must also tackle spending by putting everything on the table; eliminate non-productive programs; achieve defense savings; reform entitlement programs to control soaring health care costs; cut federal administrative costs by 3 percent annually for four years; limit increases in the "present budget" to the rate of growth in the average American's paycheck; apply a strict "p as you go" rule to new non-investme spending; and make the rich pay th fair share in taxes. These choices will made while protecting senior citize and without further victimizing the po

— Republican platform:

Republicans want individuals a families to control their own econom destiny. Only long-term expansion our economy and jobs can make t American dream a reality for gene tions to come. That is why we dema that the Congress do what Preside Bush called for last January: open a ne era of growth and opportunity by ena ing his comprehensive plan for ec nomic recovery, including a reducti in the capital gains tax; an investme tax allowance; a $5,000 tax credit f first-time home buyers; a needed mo fication of the "passive loss rule"; $500 increase in the personal inco tax exemption; making permanent t research and development tax cred and the passage of federal enterpri zone legislation.

The second article in this series w run in next week's issue of The Catho News & Herald.

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ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 5 • October 2, 1992

Mayan Indian carries his harvest on his back in rural Guatemala.
Photo by CAROL HAZARD

Respect Life Sunday

Dear Friends in Christ:

In the Old Testament book of Isaiah, we read, "Thus says the Lord, who created you ... I have called you by name: you are mine." (Is. 43:1) To be called by name by our Creator places us in a very personal relationship with God. The unique design imprinted on each person assures us that we have individual worth.

On this Respect Life Sunday throughout the United States, we reflect on the wonderful gift we call "LIFE." The erosion of values and lack of regard for the dignity of human life have been on a downward spiral since 1973, when the Supreme Court opened the floodgates of abortion with the Roe vs. Wade decision. Since that time, the pervasive disregard for our weaker brothers and sisters has invaded our society.

We are a country richly blessed with a cultural and ethnic diversity. However, a country founded as a haven to offer protection from persecution seems to have taken on a "search and destroy" mission toward the elderly, the handicapped and the unborn. As Catholic Christians, the problems we face regarding life issues are very real — aging, unplanned pregnancies, life-altering injuries and illness. But, our response to these issues must be a faith response. Though we live *in* the world, we are called to live *above* it. Because we are faith filled people, our response is different. We should be viewed differently by those who do not believe in the life-giving message of Jesus Christ, manifested by the fruits of the Holy Spirit.

When faced with adversity, one may question whether God cares for him or her, personally. Does God understand the feelings of a 17-year-old student, unmarried and pregnant ... a 79-year-old man, widowed and facing death alone ... a 36-year-old woman confined to a wheelchair? The reality of the heartache cannot be underestimated, yet, the hope-filled message delivered to all by One who shared our humanity must be our guide.

Jesus experienced rejection, fear, pain, verbal and physical abuse. But, His mission, "I have come that you may have life ...," was not restricted by any physical limitations He experienced. The truth remains constant: God is the Author of Life.

Everyone who respects human life as a God-given gift must work and pray that laws that restrict or negate life are changed so that all human lives from the first moment of conception are protected and nourished. Senator Hubert Humphrey once said, "The moral test of government is how it treats those who are in the dawn of life, the children; those who are in the twilight of life, the aged; and those who are in the shadows of life, the sick, the needy, the handicapped."

During this important election year, I call upon you to exercise your duty as American citizens to make your voice heard at the polls, but begin by being educated on the issues and candidates. While casting our vote is a privilege, it is also a responsibility. Voting affords us the opportunity to impact government policy and direction, not only on the quality of life but life itself.

With an assurance of prayers and with every cordial best wish, I am

Sincerely yours in Christ,

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

Guatemala: A Land Of Faith, Hope, Love And Political Murders

The following is the first in a series of articles about the indigenous Indians of Guatemala, their remarkable faith in God and the liberating love of Christian missionaries who work with the people to improve basic living conditions.

By CAROL HAZARD
Associate Editor

SAN ANDRES ITZAPA, Guatemala — As the rooster crows, Indian men and boys tramp along dusty roads into fields of corn and beans to harvest food for the day. They rely on their backs for labor and their machetes to clear and work small plots of land.

This is a tough life, a daily struggle for survival in a land with a violent and bloody history, in a country noted for having the worst record on human rights.

The innocent target of military insurgency operations, tens of thousands of indigenous Gautemalans — the Mayan Indians — have been killed in the last two decades.

Yet, in the midst of toil and turbulence, there is extraordinary hope rooted in faith, love and community.

It is these noble qualities that the Christian Foundation for Children and Aging has tapped into, that the organization seeks to lift up to the world, nourish and support.

CFCA is a grassroots movement founded by two Catholic missionaries that attempts to improve the condition of poor children and aging throughout the world.

It relies on sponsorships for funding, and the good will and labors of 98 volunteers who serve in 20 foreign countries. Hundreds more do volunteer work with immigrants and homeless people in and around CFCA's home base in Kansas City, Kan.

In foreign outposts, CFCA owns no land or facilities. It blends into existing programs sponsored mostly by parishes. The programs are designed to build self esteem and leadership skills.

"We are a tranquil presence reflecting a liberating love," said co-founder Bob Hentzen.

As American visitors immersed in a foreign land, we wondered among ourselves what Hentzen meant. There we were — a group of 21 Catholic newspaper journalists, priests, sponsors and CFCA representatives — transported back in time a century or more, or so it seemed.

In a country the size of Maine, 67 percent of the population is under age 25, 72 percent of the homes have no running water, 82 percent have no electricity, 91 percent have no plumbing.

Our mission was to experience this land and culture. As it turned out, we were in for much more. Our realities were shaken. Our faith restored. Our perceptions changed by the indigenous Indians of Guatemala.

Fresh off the plane, we were taken by bus to a boy's school, "a school of great hope" run by a religious order called the Christian Brothers and supported in part by groups such as the CFCA.

All of the students are poor and Indian. Many are orphaned; their parents slaughtered in random massacres, the victims of a war "not between two armies but between soldiers and everything in their path," said Hentzen.

In each classroom was a picture of a graduate who had been martyred. One boy, we were told, had been killed by a grenade shoved in his mouth.

Yet, here at Instituto Indigena Santiago were the underpinnings for a brighter future. The boys, ranging in age from 11 to 22, are taught academics one week and industry the next. They learn carpentry, masonry, weaving, pig raising and baking. They make business decisions and form governing bodies.

The hope is that they will take the skills back into their communities, and share what they have learned. Most do. Many are killed.

Over the next four days, we would come to understand the delicate relationship between American volunteers and sponsors with the native people of Guatemala. We would learn why they need us and why we need them.

We would witness Hentzen's love for the people. "They have done so much for me and I want to share them with you," he said.

"This is the spot to rewrite the Acts of the Apostles. This is the spot to evangelize

See CFCA, Page 11

The Party Platforms: From Education To Human Rights

WASHINGTON (CNS) — Here is the second installment in a three-part comparison of excerpts from the 1992 Democratic and Republican Party platforms on issues of interest to the Catholic Church. The topics are taken from the U.S. Catholic Conference's 1992 Statement on Political Responsibility.

EDUCATION

— Democratic platform:

We oppose the Bush administration's efforts to bankrupt the public school system — the bedrock of democracy — through private school vouchers. To help children reach school ready to learn, we will expand child health and nutrition programs and extend Head Start to all eligible children, and guarantee all children access to quality, affordable child care. We deplore the savage inequalities among public schools across the land and believe every child deserves an equal chance to a world-class education. Reallocating resources toward this goal must be a priority.

— Republican platform:

We have an uncompromising commitment to improve public education — which means assuring that our schools produce well-educated, responsible citizens — not the maintenance of a government monopoly over the means of educating. American families must be given choice in education. We value the important role played by our private, independent and parochial schools, colleges and universities. We believe that their quality is best encouraged by minimizing government regulation.

EUTHANASIA

— Democratic platform:

Issue not addressed.

— Republican platform:

We oppose the non-consensual withholding of health care or treatment from any person because of handicap, age or infirmity, just as we oppose euthanasia and assisted suicide.

FAMILY LIFE

— Democratic platform:

People who bring children into this world have a responsibility to care for them and give them values, motivation and discipline. Children should not have children. We need a national crackdown on deadbeat parents, an effective system of child-support enforcement nationwide and a systematic effort to establish paternity for every child. We must also make it easier for parents to build strong families through pay equity.

— Republican platform:

Every child deserves a family in a home filled with love and free from abuse. Today, many children do not enjoy that right. We are determined to change that.... We will promote whole, caring families by eliminating biases that have crept into our legal and tax codes. We will advance adoption through significant tax credits, insurance reforms and legal reforms. We encourage adoption for those unprepared or unwilling to bear the emotional, financial or physical demands of raising a child and will work to revive maternity homes to ensure care for both mothers and babies.

FOOD, AGRICULTURE AND THE ENVIRONMENT

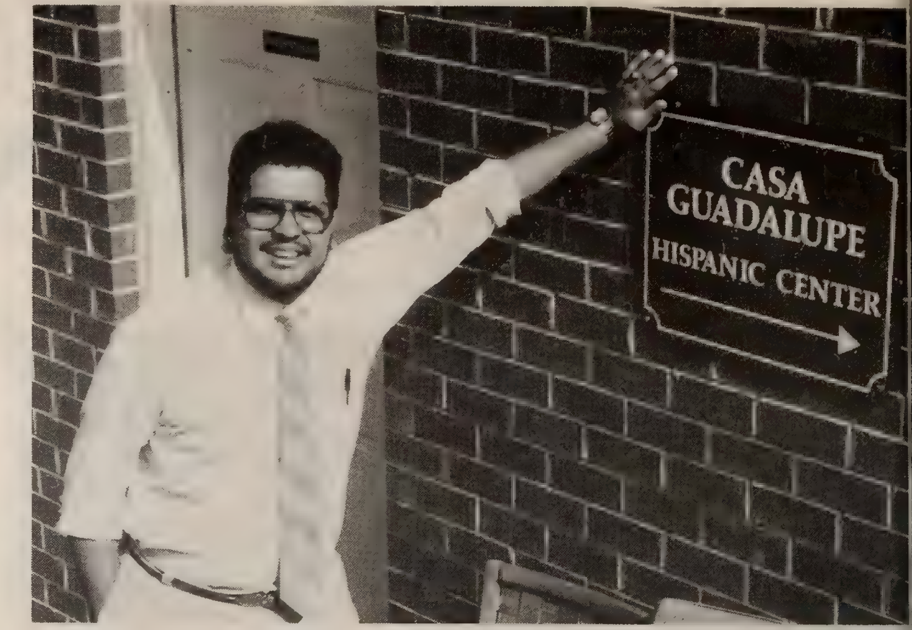
— Democratic platform:

A sufficient and sustainable agricultural economy can be achieved through fiscally responsible programs. It is time to re-establish the private/public partnership to ensure that family farmers get a fair return for their labor and investment, that consumers receive safe and nutritious foods, and that needed investments are made in basic research, education, rural business development, market development and infrastructure to sustain rural communities.... For ourselves and future generations, we must protect our environment. We will protect our old-growth forests, preserve critical habitats, provide a genuine "no-net-loss" policy on wetlands, conserve the critical resources of soil, water and air, oppose new offshore oil drilling and mineral exploration and production in our nation's many environmentally critical areas, and address ocean pollution by reducing oil and toxic waste spills at sea.... To avoid the mistakes of the past, we will actively support energy efficiency, recycling and pollution-prevention strategies.

— Republican platform:

We hold the resources of our country in stewardship. Our heritage from the past must be our legacy to generations to come.... Agriculture and energy remain building blocks of modern life. Their vitality is crucial to the nation's growth. Indeed, to its survival. While supporting conservation, we reject the notion that there are limits to growth. Human ingenuity is the ultimate resource, and it knows no limits.

See **Platforms,** Page 13



Pedro Castillo is program director of Catholic Social Services' Hispanic outreach cent Casa Guadalupe, which was recently honored by R. J. Reynolds Tobacco Company for services to the Hispanic community in the Triad area. Photo by CAROL HAZAR

Reynolds Tobacco Honors CSS For Outreach To Hispanics

WINSTON-SALEM — R. J. Reynolds Tobacco Company honored the Winston-Salem office of Catholic Social Services and its Hispanic outreach center, Casa Guadalupe, for "dedicated service to the Piedmont Triad's Hispanic community."

As part of the observance of National Hispanic Heritage Month proclaimed by President Bush, CEO Jim Johnston and other executives of the tobacco firm hosted a reception for CSS staff members Sept. 22 at Casa Guadalupe.

During the reception, Cynthia Cruz, Reynolds vice president for corporate afairs, presented a check for $8,500 to Rosemary Martin, director of the CSS area office, and Pedro Castillo, program director of Casa Guadalupe. The money will be used to help pay the salary of a recently-hired coordinator of volunteer services.

Castillo's salary is funded by the Diocesan Support Appeal as part of the budget for Catholic Social Services. Since there was not enough money in the budget to pay a volunteer coordinator, Martin said the office turned to outside sources for additional fuinding.

She said the office received a $10,000 challenge grant from the Bryan Family Foundation. With the help of the money from Reynolds, she said, the office was able to match the challenge.

Martin said the reception and the gift from the tobacco company "mark the beginning of a collaborative effort" by various agencies to meet the needs of the Hispanic community.

About 50 people, including ci council members and representatives other agencies working with the Hi panic community, attended the outdo reception held in the gaily decorate yard of Casa Guadalupe. The receptic featured a buffet dinner and entertai ment by a mariachi band.

Casa Guadalupe was established 1990 to serve the rapidly growing Hi panic population in the Triad area. Th 1990 census showed that the area home to more than 15,000 permane Hispanic residents with another 15,0 migrant farm workers in the area on seasonal basis.

They are traditionally Catholics wh have turned to the Church for assistanc in times of need. Casa Guadalupe r sponds to the unmet social needs of th Hispanics and also helps them gain a cess to existing srvices in Forsyth ar adjacent counties.

The program director and the coo dinator of volunteer services provic direct aid to clients and supervise th work of several volunteers. In the fir full year of operation, the staff recorde 845 cases involving about 1,300 Hi panics. In the first six months of th year, there were 500 new cases, servir 700 clients,

In addition to Case Guadalupe, CS maintains a branch center at Holy Cro Church in Kernersville and hopes expand services to Hispanics to the oth 11 counties served by the Winston-S lem area office.

Pope Say New Universal Catechism Will Help Promote Local Culture

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II said the new universal catechism is aimed at promoting inculturation — the effort to announce the Gospel through local cultures.

By translating the Christian message into daily life, inculturation constitutes "the heart, the means and the goal of the 'new evangelization,'" the pope told a group of international catechists Sept. 26.

The Gospel should be announced "for what it is: the bread of life, easily assimilated by all cultures," he said.

He said the Catechism of the Catholic Church, a six-year project that is nearly finished, will be of great service to inculturation. It will help particular churches and bishops' conferences draw up catechisms that present the Christian faith clearly but with the "indispensable" mediation of local culture, he said.

The pope was addressing about 30 members of the International Council for Catechesis, which met in Rome to begin work on a document that will set guidelines for inculturation as it relates to catechetical language. The document will be prepared by the Vatican's Congregation for Clergy.

The participants were fully briefed on the new universal catechism by Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation. The catechism is being translated and is expected to be published sometime next year.

In a concluding statement, the participants emphasized that the universal catechism "does not intend to suffocate and obstruct in any way the effort of inculturation" or the preparation of local catechisms.

"In fact, the (universal) catechism wants to promote this and encourage it, acting as a point of reference and an instrument of communion in the one faith," it said.

In praising inculturation, both the pope and the experts noted that the process is often difficult and complicated.

The pope said that centuries of missionary work demonstrate that "inserting the Church into people's cultures takes a long time."

Catechists, he said, should take the time to know each culture, appreciate its expressions and respect its riches, in an effort to make Christian values flo from local ways of life and celebratio

The pope said the Church has gre need of catechists today when mar people feel indifferent to the Gospel.

"These are difficult but fruitf moments for the Church's missio which cannot be marked by fear or re ignation but by the renewed courage the faith," he said.

Msgr. Francis Kelly, a U.S. partic pant in the meeting, said the encount aimed at helping religious instructo "bridge the culture-language gap."

He said one basic issue is that "mar people feel the traditional dogmatic la guage used in catechesis doesn't mal an impact on modern consciousness ar is ineffective in transmitting the pow and beauty of the faith."

Mecklenburg Area Catholic Schools Dedicate Two New Facilities

Bishop John F. Donoghue Presides During Ceremonies

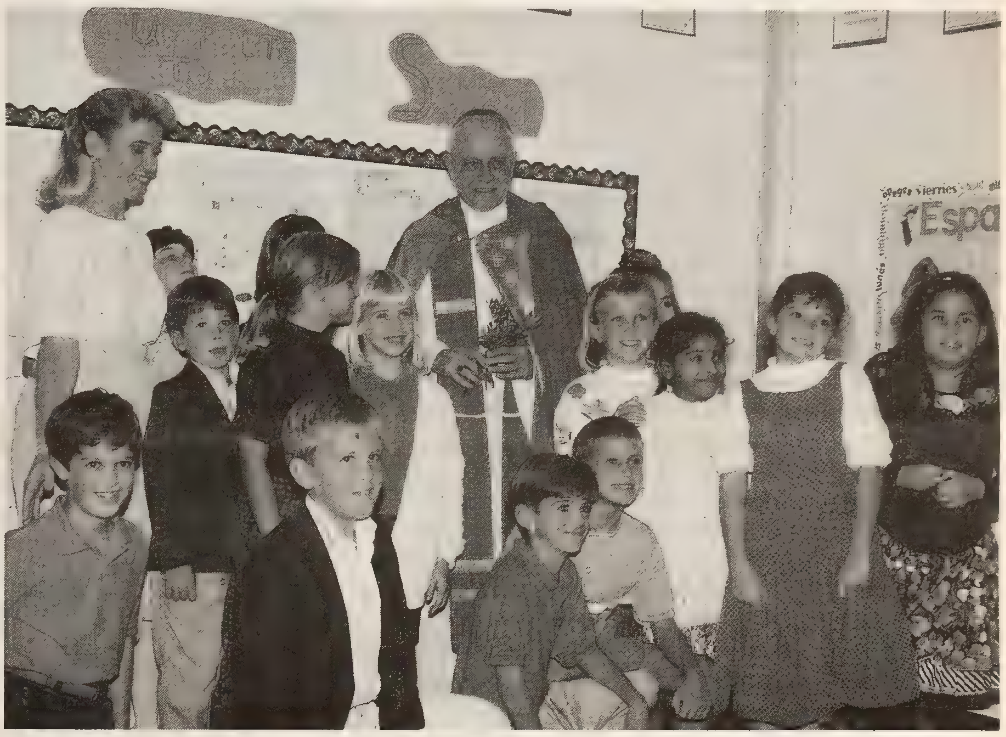
Above: Families at Our Lady of the Assumption brought water from their homes to the dedication ceremony, where all vials were combined into one prior to the Rite of Blessing of Holy Water.

Below: Bishop John F. Donoghue is joined by students in Patricia Johanson's third grade classroom during the Blessing of crucifix and classrooms at All Saints Catholic School.

Left: Retired Bishop Michael J. Begley, shows his Pectoral Cross -- the insignia of the bishop's office -- to Jonathan Mayer, a first grader at All Saints during the dedication festivities.

Photos by

Joann Keane



St. Joseph Hospital Becomes Partner Of Retirement Facility

ASHEVILLE—St. Joseph's Health Services Corp., which operates St. Joseph's Hospital and other area health care subsidiaries, announced Aug. 21 a joint venture for management of The Summit, a 2-year-old retirement facility on property formerly occupied by Oteen VA Hospital.

Mountain Health Services Inc., a subsidiary of the corporation, has entered a partnership with Summit Associates of Asheville in which Mountain Health Services becomes managing general partner of The Summit, located on 14 acres adjoining Riceville Road.

Facilities at The Summit include Ashewood Manor, a 22-unit apartment building for independent living, the Inn of the Ridge, a 45-unit assisted living facility, and a 19-bed unit for people with memory impairment. All are about 90 percent occupied.

A 60-bed skilled nursing facility is expected to open in early fall, and additional assisted living accommodations are planned.

The Summit property is above and behind the present VA Medical Center at Oteen, and includes remodeled former hospital buildings and additional new buildings.

Ken Machalove, vice president of Mountain Health Services, will have overall responsibility for Summit management. Day-to-day operations will continue under a management agreement with American Retirement Corp., an association operating 17 similar facilities in the United States.

"We were closely associated with The Summit for some time before we decided to take part in a joint venture here," said Mercy Sister Mary Veronica Schumacher, chairman and CEO of St. Joseph's Health Services. "We are convinced of their commitment to the wellbeing of the older people in their care."

John Myles, president of The Summit, said, "This new working partnership with St. Joseph's Mountain Health Services has made possible our further development as a full service continuing care facility. We are proud to be associated with one of the leaders in health care services in western North Carolina."

The hospital will provide a variety of services to The Summit, including laboratory, pharmacy consultation, physical and occupational therapy and dietary consultation.

Sisters Of Mercy Name New Officers

Belmont -- The Sisters of Mercy of North Carolina celebrated their feast day on Sept. 24, taking the opportunity to name their new leadership.

Mercy Sister Mary Waskowiak, Institute Councilor, spoke of the newly released study on the "Futures of Religious Orders in the U.S.," a report by David Nygren and Miriam Ukeritis, a three-year study of religious life that was recently released in Origins.

During an installation ceremony of new officers, Sister Pauline Clifford was named regional president; Sister Roaslind Picot, vice president; Sisters Carolyn McWatters, Mary Jerome Spradley, and Mary Thomas Burke were blessed by the community and participated in the official installation ceremony.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Editorial

A Place For Aborted Bodies

A new term has appeared in the pro-life vocabulary. Abortuary.

You won't find it in the dictionary. It's a play on words, of course, on mortuary, "a place where dead bodies are kept before burial or cremation" (Webster's New World Dictionary). In this case, it's a place where abortions are performed.

Dramatic? Yes. Hokey? A little. Accurate?

One so called abortuary was recently investigated for allegedly throwing aborted babies in the garbage. State laws require that regulated medical wastes be incinerated rather than dumped in a landfill.

The investigation was sparked by gruesome photographs of aborted limbs of babies published by Action League for Life. The group said it recovered the remains from a Dumpster outside an abortion center in Charlotte.

A reporter saw the fetal tissue removed from the Dumpster. Also, the incinerating company the abortion center purportedly uses said it had received no shipments from the center for at least two months.

Even so, the State Bureau of Investigation and the N.C. Department of Environment, Health and Natural Resources cleared the owner of the center of improper disposal.

Some say the center had time to clean up its act between the time of the charge and the investigation. Others say the body parts were planted in the Dumpster by pro-lifers in a dramatic gesture to call attention to the issue.

The pictures remain, however, as evidence of abortion, wherever it is performed: A perfectly formed right arm ripped apart above the elbow. A leg mangled below the knee. A tiny foot. Bloody human tissues.

Action League for Life plans to have a Christian burial service for the fetal remains, which have been preserved in formaldehyde, and it is considering various offers. One offer was made by Bishop John F. Donoghue, who has arranged to have the burial at Belmont Abbey cemetery.

Abortuary. "A place where 'aborted' bodies are kept before burial or cremation."

Dramatic? Yes. Accurate? You decide.

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Pro-Life Corner

Respect Life

Are you registered to vote? Monday, Oct. 5, is the last day to register for the November election. Call your board of elections for the locations of places to register.

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

CASTEL GANDOLFO, Italy (CNS) — Pope John Paul II said Christ taught the importance of prayer by his own example at crucial times of decision and suffering.

"There is no important moment in the life of Christ that is not accompanied by prayer," the pope said at a general audience Sept. 23 at his summer villa outside Rome.

He recalled Christ's prayer at his baptism and his withdrawal to pray before preaching in Galilee. Similarly, Christ prayed before selecting the Apostles, while sharing the Last Supper with them and during his Passion and death o the cross.

The Our Father that Christ taught the Apostles ha become a "sublime formula" for prayer through th ages, the pope said. It includes the essence of th Christian message and brings those who recite it close to the Gospel, he said.

The pope greeted pilgrims and visitors in sever languages during the 20-minute audience. It was th third general audience at the villa, following the pope intestinal surgery in July and a convalescence perio

Addressing an overflow crowd in the town squar outside the residence, the pope joked that perhaps was time to move the audience to a larger hall. Th pope returned to Rome for a beatification Mass in S Peter's Square Sept. 27 and remained at the Vatica afterward.

VATICAN CITY (CNS) — Pope John Paul II prayed for peace and reconciliation in Northern Ireland as he beatified 17 Irish martyrs, a Spanish Trappist monk and three women who founded religious orders.

The Sept. 27 beatification Mass in St. Peter's Square was Pope John Paul's first public event at the Vatican since he underwent surgery in mid-July to remove a colon tumor and his gallbladder.

The 17 Irish martyrs were killed between 1579 and 1654 — a time of persecution against Catholics after Pope Pius V excommunicated Queen Elizabeth I and the Church of England was established.

"The religious and political turmoil through which these witnesses lived was marked by grave intolerance on every side," the pope said at the Mass.

"Their victory lay precisely in going to death with no hatred in their hearts," he said. "They lived and died for love."

The others beatified at the Mass died in the early part of this century. They are: Spanish Trappist Brother Rafael Arnaiz Baron; French Sister Leonie Aviat, founder of the Oblate Sisters of St. Francis de Sales; Spanish Sister Nazaria Ignacia March Mesa, founder of the Missionary Crusaders of the Church; and Spanish Sister Maria Josefa Sancho de Guerra, founder of the Sister Servants of Jesus of Charity.

An information sheet on the Irish martyrs said the 17 beatified by the pope were a "pilot group" take from a list of almost 260 Irish Catholics believed t have been killed for the faith.

Members of the group were chosen from amon the best-documented causes to include a mix of bish ops, diocesan and religious priests, lay people and religious brother representing the four provinces Ireland.

"What ultimately decided the fate of all these w their refusal to take the Oath of Supremacy, acknow edging the queen as head of the church," the informa tion sheet said.

The Irish martyrs, in the order of when they die include: Bishop Patrick O'Healy of Mayo; Francisca Father Conn O'Rourke; Matthew Lambert; Robe Meyler; Edward Cheevers; Patrick Cavanagh; Arch bishop Dermot O'Hurley of Cashel; Margar Bermingham Ball; Father Maurice MacKenraght and Jesuit Brother Dominic Collins.

The others are: Bishop Conor O'Devany of Dow and Connor; Father Patrick O'Loughran; Francis Ta lor; Dominican Father Peter Higgins; Bishop Terenc Albert O'Brien of Emly; Franciscan Father Joh Kearney; and Augustinian Father William Tirry.

Mrs. Ball, who was arrested for giving refuge priests in Dublin, and Taylor, a politician and fathe died in prison. The other 15 were hanged.

Letters To The Editor

On changes in the Church

To the Editor:

Regarding Charles Russell's letter in the Sept. 11 issue of your paper entitled "Changes in the Church," I respectfuly suggest that Charles Russell read the Word of God in the Holy Bible. I specifically refer him to these verses:

"Non one has ascended into heaven but He who descended from there, even the Son of Man" (John 3:13) and "Jesus alone has immortality dwelling in unapproachable light." (1 Timothy 6:16) And from the Old Testament: "For the living know that they will die; but the dead know nothing." (Ecclesiastes 9:15)

Jesus Christ is the high priest heaven seated next to the Father. He alone intercedes for us who sincerely repent of our sins and accept Him into our personal lives as our Savor.

"Truly, truly I say to you unless one is born aga he cannot see the kingdom of God." (John 3:3)

Edward F. Kiernan
Blairsville, Ga.

Letters Policy: *We welcome letters on current issue Letters must be signed originals of 250 words or less a must include the address and daytime telephone number the writer. Letters are subject to editing for brevity, sty and taste and must not contain personal attacks on a person. Opinions expressed in letters or in guest colum do not necessarily reflect the views of this newspaper or publisher.*

The Editor's Notebook

By BOB GATELY

Inducting Al McGuire into the Belmont Sports Hall of Fame was a good move d one that was probably long overdue.

My one regret is that I was unable to get over to Cramerton for the induction nquet. But, with surgery for skin cancer on my back scheduled the next morning, figured that I needed a night of sleep more than I needed a night of drinking beer with Al. From past experience, I know that's how it would have wound up. It's hard to believe that it has been more than 30 years since our last session in the kitchen of his house in Charlotte.

In all of the stories written about Al last week, I never did see any mention of one of the more colorful — and controversial — episodes in his coaching career at Belmont Abbey. It was the way I met Al for the first time.

It must have been in the spring of 1958 after Al's first season coaching the Crusaders. He suddenly was quoted in several newspapers around the state as accusing some coaches and athletic directors in the old North State onference of religious prejudice. According to the stories, he claimed they would t schedule games with Belmont Abbey simply because it was a Caholic school.

I was writing sports (among other things) for United Press International in aleigh at the time and UPI decided I should head for Belmont to interview Al. I ade arrangements for the interview and went to Belmont the next day.

By that time, Father Cuthbert Allen, then president of the college, and athletic rector Humpy Wheeler apparently were afraid Al had developed a slight case of ot-in-mouthitis. They both greeted me and sat in on the interview. Needlkess to y, Al's comments were much milder than they had been earlier.

About a year later, UPI transferred me to Charlotte as bureau manager and I und up covering quite a few Belmont Abbey basketball games. The kitchen ssions followed many of those games.

The cancer surgery, by the way, went well although I frankly wouldrather have en asleep while it was going on — or, at least, had some ear plugs. It was a bit sconcerting to hear the surgeon tell his nurse, "It's only an artery."

At any rate, the cancer was superficial and I should have no further problems. e doctor also decided that driving or operating a computer would not interfere with healing. So, here I am in my usual spot.

I bet some of you thought you would get a brief respite from my deathless prose.

ouples Going To Confession Together

By FATHER JOHN DIETZEN

Q. A question arose during a table discussion at our catechumenate ogram. I understand about group penance services and also know there is a ed for personal reconciliation.

One of our teachers informed us that she and her husband go to confession together. She said that every priest would not allow it and they had to find one that would. She said she and her husband are so close that they have no secrets and know what the other is thinking.

I really would have to disagree with that. All of us have a side that no one knows, and who is to say when situations or moods might influence actions that are foreign even to a devoted spouse?

Many couples have deep caring relationships, but all should still have the freedom to sit before the priest for personal reconciliation and consultation about their insight into life. Am I wrong? Is the practice of couple reconciliation accepted?

At a recent reconciliation service where several iests were available, this couple went together to a priest and he accepted m, visibly enjoying a friendly sharing between the three. (New York)

A. There is no provision whatsoever in the church's liturgy for sacramental fession of the type you mention. It seems to me no priest has a right to introduce type of sacramental action. As you indicate, while there may be deep intimacy ween a husband and wife, they still have their individual relationships to God and t relationship must be respected in the sacrament of penance.

In spite of what your acquaintance says, perhaps what they are experiencing is really the sacrament of penance. The priest may be talking with them, and even ring with them and for them a prayer of forgiveness and reconciliation without eing the sacrament itself.

I have occasionally experienced a husband and wife coming together, particu- y in a communal penance service, Marriage Encounter or other appropriate ation, wanting to speak of their mutual concerns and faults and asking God's giveness and healing. Obviously this may be a beautiful, spiritually enriching and giving experience for them as well as for the priest. According to the Church's cipline, however, such an event remains distinct from the sacrament of penance.

To be honest, I would be uncomfortable, if not suspicious, toward any partner o pushed for confession together with his or her spouse, whether or not it was nded to be exclusive of individual penance.

As I said, the good that can be accomplished is attainable in other ways.

(A free brochure answering questions Catholics ask about Mary, the mother of us, is available by sending a stamped self- addressed envelope to Father John tzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions this column should be sent to Father Dietzen at the same address.)

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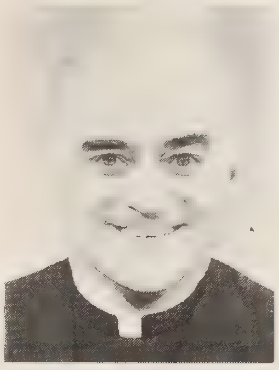
Light One Candle

By FATHER JOHN CATOIR

The encyclical, *Humanae Vitae*, issued by Pope Paul VI, July 29, 1968, reaffirmed the Church's official position on birth control. It also caused many Catholics to regard the magisterium as being out of touch with them in their struggle to be responsible parents. For millions of Catholics, this is a painful conflict. They admit that they practice birth control, but they still want to live in peace and unity with the Church.



That's why it was fascinating to read a Vatican news release reporting on a public debate between two cardinals who disagreed openly on this controversial topic.

Cardinal Franz Konig, the 86-year-old retired Archbishop of Vienna, Austria, challenged Cardinal Joseph Ratsinger, 65, head of the Vatican Congregation for the Doctrine of the Faith, to a debate on the birth control issue saying he wanted to show "Catholics of good will that it is possible to live very concretely in unity with the Church even when differences persist." In the present ecclesial climate, a quote like that coming from a cardinal, is indeed newsworthy.

Though both cardinals agreed that the use of sex should be guided by morals, they quickly began moving in different directions in their interpretation of how this was to be accomplished.

Catholic couples know they have the right and duty to decide the number of children they feel capable of raising, but the Church teaches that the use of artificial contraception as a means of limiting the size of the family is immoral.

Surprisingly, Cardinal Konig said that the distinction between artificial and natural birth control seems to be saying, from the moral point of view, "that what is important is the trick (one uses) in cheating nature." He continued, "Too little is said of the fact that conscience is the final standard. Everyone is called to decide according to their own conscience ... the rule of prudence should be used even on the subject of birth control."

Cardinal Ratzinger replied: "Conscience should become nothing else than a superficial way of making excuses ... In a world in which sexism and promiscuity are spreading, sexuality has become easily available merchandise to be used at any moment without danger. It should not be separated from reproduction or it will have about the same relationship to morality as drinking a cup of coffee."

Cardinal Konig pressed his argument: "There are many practical reasons for rethinking birth control, the question of world population, for instance, cannot simply be ignored ... The Church's teaching authority should be used to humanize sex within matrimony and family."

Concerning the question of theological pluralism in the Church, Cardinal Ratzinger admitted that theology cannot simply be a science which only repeats the affirmations of the papal magisterium. "Such a view would be completely mistaken," he said. "The teachings of the pope are not a substitute for theology."

(For a free copy of the Christopher News Note, "Speaking of Sex," send a stampled, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

"But I will court her again ... and transform her Valley of Troubles into a Door of Hope" (Hosea 2:15).

When I have the privilege of beginning with someone their journey out of addiction, particularly sexual addiction, the above Scripture makes so much sense.

I am grateful to be a part of seeing the relief of a young woman who, beleagured by heterosexual addiction, learns that her behavior is not because she is "bad." It is because in growing up, relationships were not safe enough for her to learn how to trust others and herself. Her developmental stages got short circuited.

The aloneness she feels, as she already in a sense knows, cannot be filled by another person, but needs the remedial growth that only grace can fill. Once the filling begins, then — much like the recovering alcohol addict — the beginning sense of trusting oneself and others follows; the sense of becoming part of the solution of life rather than part of the problem.

I hear the young woman whom I am describing say, "I am so uncomfortable around women ... In a sense, they seen so untrustworthy, so frivolous. I seem only secure when I am pursuing or being pursued by a man. And yet, even when I have one who seems to be the man of my dreams, somethings in me says 'not to settle yet; there might be someone else.' So my search goes on and I am so tired."

Just like with AA, there are groups thoughout the country attempting to get beyond their sexual addiction. Nationally, the SA groups have an excellent program as they attempt to transform people's lives from valleys of troubles into doors of hope.

There is so much more available in the '90s that effectively can bring health, recovery and growth, that at times CSS' role is but to link resources and stay available as a back-up support and resource.

Nights At The Round Table

The Parish Pastoral Council: Consensus/Discernment

By SISTER JEAN LINDER

"Think what is best for each other and the community." (I Thes. 5:16)

We encourage pastoral councils to come to decisions using a discerning process and consensus. The reason for this is that it is the wisdom of the Holy Spirit that we are trying to tap into as we think of what is truly best for the parish and for the larger community.

The dictionary tells us a few things about discernment. The word comes from the Latin "discernere" meaning to separate, to distinguish, to sift. It means the ability to see with senses other than vision as well as the ability to detect with the eyes.

When we use the word in the spiritual context, we mean not only the ability to distinguish between good and evil (usually an obvious distinction), but rather we use it in the Old Testament sense of "judgment;" that is, a process that reveals the will of God. "How can we possibly know the will of God," you may ask. Of course, we can never be 100% certain that we know His will. The following passages from Scripture indicate this:

"And I tell you more: whenever two of you on earth agree about anything you pray for, it will be done for you by my Father in heaven. For where two or three come together in my name, I am there with them." (Matt. 18: 19, 20)

"Each one is given some proof of the Spirit's presence for the good of all." (I Cor. 12:7)

"The Word of God is living and active, more cutting than any two-edged sword, reaching through to mark off the soul from the spirit and joints from the marrow, and discerning the thoughts and wishes of the heart." (Hebrews 4:12)

In Acts 1:21-26, Matthias is chosen by a discerning process:

a) qualifications are determined;
b) names are proposed (nominations)
c) prayer for enlightenment is said to choose the one whom God wants
d) lots are drawn.

Discernment is a gift of the Holy Spirit and is manifested in the ability to distinguish within ourselves those promptings, movements, urges, judgments, impulses, etc. that come from the Spirit and those which do not. It is a personal gift of choosing wisely and it can be shared with the rest of the community. In fact, the gift is exercised best when used in conjunction with others' gifts of wisdom.

Consensus is a learned skill. A consensus decision is one which all can support even if there is some disagreement on the issue or proposal involved. In consensus, a substantial agreement is sought. The group involved in reaching such an agreement sees itself as friends who are searching for the truth together. The gift of discernment is used in reaching consensus. The two go together.

Practically speaking, how does a council go about discernment at its meeting? What does such a meeting look like? First of all, the place of the meeting should lend itself to a prayerful and reflective atmosphere. Circular arrangement of seating enables dialogue because every member is visible to each other. Such an arrangement also indicates the basic equality of every person present. Each person' contribution is unique and valuable, and therefore every person has a right to b heard. No one person may monopolize the conversation. Each member, havin previously prayed about and reflected on the particular issue to be discerned, share with the rest his or her "wisdom" in regard to the matter. All listen attentively and when appropriate, modify or adjust their own thinking on the matter according t new insights gained from the common sharing. The object of the process is to arriv at a consensus, or a decision that all can accept, even if it differs in degree o substance from the initial thinking of the person. A vote is unnecessary because th chairperson regularly checks with the members to see whether they are coming t a common agreement. If, after a reasonable length of time, the group still seem divided in its direction, the chairperson may suggest a short pause for silent or voca prayer asking the Holy Spirit to guide and enlighten them. Sometimes it become apparent that more information relative to the issue is necessary, so the dialogue i then discontinued until a later meeting when the necessary information has bee obtained and disseminated to the membership. If a consensus cannot be reached an the decision must be made, then the chairperson directs a democratic vote be taken However, if the necessary information has been received and studied and praye about by all the members in advance, and if all have been open to listening to eac other and there have been no hidden agendas, it should be rare that a consensu cannot be reached.

You may challenge the process by questioning the validity of the discernmen Could it be groupthink or some fear in the members of what others will think of thei ideas and so inhibit their freedom to express themselves honestly? This coul happen but it would then not be discernment. That is why it is so important that th members pray for interior freedom to be open to the movement of the Spirit i themselves and in the group and to be honest in their contributions. It is importar that they trust their own insights, even though they may later modify these base upon the truth of what they hear the others say. Sometimes truth is attained, not b one person's particular insight, but by what that insight spawns in the further sharin of the group. That is another reason why each person needs to share his or her insigh even though it may be totally contrary to what others are seeming to contribute t the process. Contrary insights are important, for as St. Paul concludes in his advic to the Corinthians, "There may even have to be factions among you for the tried an true to stand out clearly." (I Cor. 11:19)

It is true that the discernment model of decision-making takes longer than mo other models, at least at first when members are just becoming oriented to th process. But the end result is more satisfying, for all feel they have been heard an all own the decision. The "win-lose" feeling is absent and a sense of peace and lovin relationships results. In other words, one senses the presence of the Spirit in th community. The process is often of more importance to the building of Christia Community than is the final decision.

A group does not discern trivial matters; issues arise from parish needs and th parish's identity and mission. While it would be valuable to have as many decision as possible arrived at by consensus, it is particularly important in regard to major o sensitive issues with potentially great effect on the parish. The more the process i used, the greater the facility acquired.

In a future article we will discuss the role of the chairperson in the discernmen consensus process.

Franciscan Sister Jean Linder is director of the Diocesan Office of Plannin and executive secretary of the Diocesan Pastoral Council. She is involved in th training of parish council members.

How Does Canon Law Affect Us?

Temporal Goods

By SISTER JEANNE MARGARET MCNALLY

Book V of the Code of Canon Law is entitled Temporal Goods of the Church. Temporal goods have an economic value, eg., real estate, money, securities, entitlement, etc. "The Catholic Church has an innate right to acquire, retain, administer and alienate temporal goods in pursuit of its proper ends independently of civil powers" (c. 1254). Namely, the ends are to conduct divine worship, support its ministers and perform apostolic and charitable works.

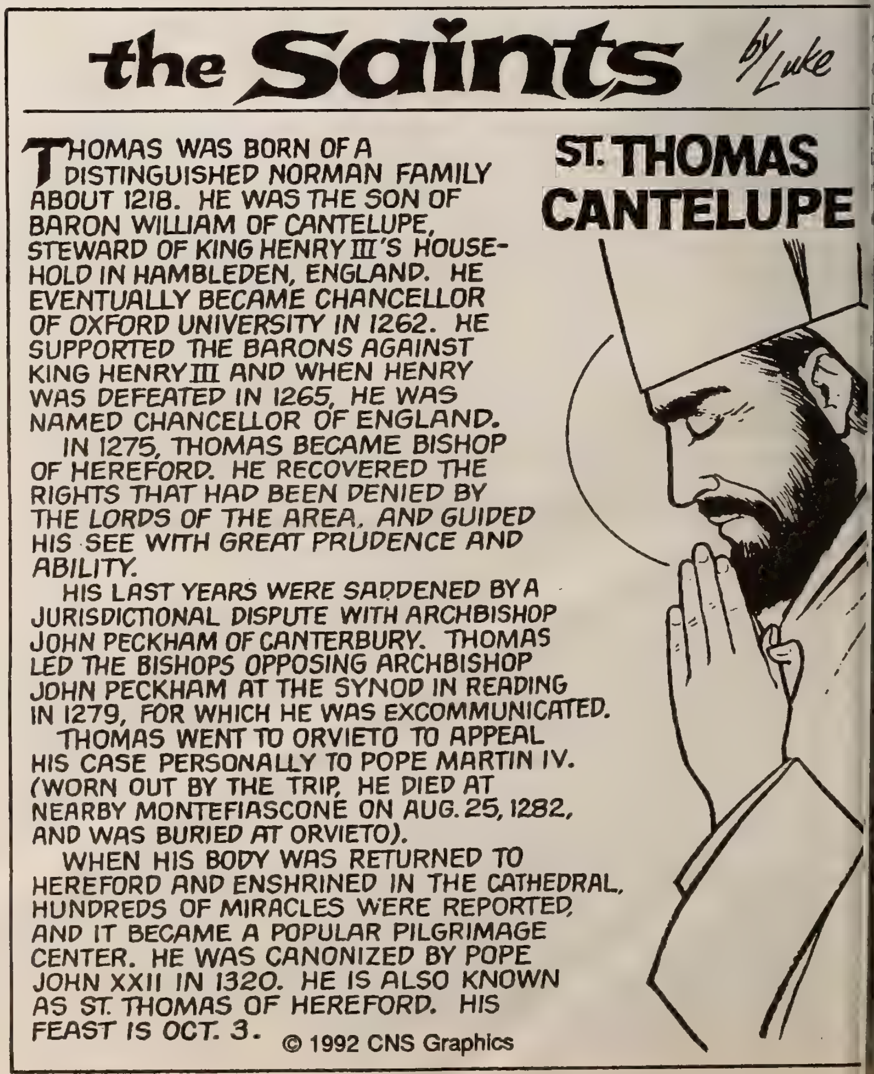
What is considered Church property is defined by who owns the property, the Apostolic See, a diocese or another juridic person. A juridic person, similar to a corporation, is an artificial person established by ecclesiastical authority for an apostolic purpose with a capacity for continuous existence and with rights and obligations to canon law (cc. 113-123). This is an important concept: the dominion over temporal goods belongs to the juridic person which acquired them (c. 1256). Dominium implies use, benefit, income, management, title, possession and the right to convey the property to someone else, subject to the regulations of canon law.

The Church acquired goods by purchase, donations, bequests, endowments, etc. The Church claims a right to require from the faithful, who have an obligation, the means to achieve its ends (cc. 12589-1260). In addition, the bishop can order special collections for certain purposes (c. 1266). Guidelines for fund raising have been published by the National Council of Catholic Bishops for adherence. Canon 1271 requires all bishops to share in the responsibility of the entire Church which, in turn, calls for dioceses to provide voluntary support to the work of the Apostolic See.

Church law divides administrative acts into ordinary acts and extraordinary acts. Ordinary acts do not require that an administrator receive permission from higher authority to carry out, eg., pay bills, repair buildings, open checking accounts, accept gifts, invest free capital, etc. Extraordinary requires the permission of higher authority for the validity of the act., eg., open a hospital, purchase land, construct a building or have expenditures exceeding a certain amount.

The Holy Father is the supreme administrator and steward of all Church

See **Canon**, Page 13



THOMAS WAS BORN OF A DISTINGUISHED NORMAN FAMILY ABOUT 1218. HE WAS THE SON OF BARON WILLIAM OF CANTELUPE, STEWARD OF KING HENRY III'S HOUSEHOLD IN HAMBLEDEN, ENGLAND. HE EVENTUALLY BECAME CHANCELLOR OF OXFORD UNIVERSITY IN 1262. HE SUPPORTED THE BARONS AGAINST KING HENRY III AND WHEN HENRY WAS DEFEATED IN 1265, HE WAS NAMED CHANCELLOR OF ENGLAND.

IN 1275, THOMAS BECAME BISHOP OF HEREFORD. HE RECOVERED THE RIGHTS THAT HAD BEEN DENIED BY THE LORDS OF THE AREA, AND GUIDED HIS SEE WITH GREAT PRUDENCE AND ABILITY.

HIS LAST YEARS WERE SADDENED BY A JURISDICTIONAL DISPUTE WITH ARCHBISHOP JOHN PECKHAM OF CANTERBURY. THOMAS LED THE BISHOPS OPPOSING ARCHBISHOP JOHN PECKHAM AT THE SYNOD IN READING IN 1279, FOR WHICH HE WAS EXCOMMUNICATED.

THOMAS WENT TO ORVIETO TO APPEAL HIS CASE PERSONALLY TO POPE MARTIN IV. (WORN OUT BY THE TRIP, HE DIED AT NEARBY MONTEFIASCONE ON AUG. 25, 1282, AND WAS BURIED AT ORVIETO).

WHEN HIS BODY WAS RETURNED TO HEREFORD AND ENSHRINED IN THE CATHEDRAL, HUNDREDS OF MIRACLES WERE REPORTED, AND IT BECAME A POPULAR PILGRIMAGE CENTER. HE WAS CANONIZED BY POPE JOHN XXII IN 1320. HE IS ALSO KNOWN AS ST. THOMAS OF HEREFORD. HIS FEAST IS OCT. 3.

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Scholarship Winner...

a'Derical Walker (c) gets a hug from her grandmother as she accepts a $20,000 scholarship
› Xavier University in New Orleans from Anne Bizalion, president of the Southern Mutual
'elp Association. The Louisiana-based group awards the scholarship to a student who is
ither from a family working in sugar cane fields or with a heritage of sugar cane work.
/agner, of New Iberia, La., began her freshman year at Xavier this fall as a premed major.
CNS photo from Xavier University)

Small Acts Bring Big Results

By CHRISTOPHER CARSTENS

Teens are the most idealistic people on earth. They want to help make the world a better place for all of us.

A recent picture in my morning newspaper showed a trainload of teens leaving California for Washington, D.C. The train was to make stops in six cities. At each stop the 150 students on board were going to hold workshops for other teens on becoming active in social and environmental causes.

The enthusiasm, idealism and good will of teens is a wonderful reservoir of energy for good. The trick is transforming that energy into action that really makes a difference.

It isn't enough to wear a T-shirt that says "Save the Earth." You need to get involved.

Because the problems we face are so big, it can seem like only gigantic actions could do much good. Homelessness, poverty and injustice hardly seem like the kinds of things a few teen-agers could take care of all by themselves.

No, you can't take care of your town's homeless population or feed all the hungry children by yourself. No individual can be all of the solution, but we can each be part of it. And you don't need to wait for that train to come to your town before you get started.

Often small actions are more meaningful, more satisfying than big ones.

I worked in a parish project that provided vegetables for senior citizens, people living on very limited pensions. Together with a group of adults and teens, we'd weigh and bag carrots and tomatoes, and help carry them to cars or the bus stop.

We'd smile and talk with the seniors. They knew our names and we knew theirs. Fresh vegetables didn't solve all their problems, but our work made their lives a little fuller.

I left the project to be on the board of directors of a big church social agency. We had a $5 million budget, and served hundreds of people in free medical clinics, drug abuse programs, homeless shelters and work projects for the mentally ill.

But I hardly ever met the people we served. Instead, we sat through meetings at the big table in the board room. It wasn't all that satisfying. I really missed my senior citizens and their carrots. There was a lot more humanity in bagging vegetables than in voting on budgets.

As a teen-ager, you probably can't sit on the board of directors or lead big government committees. But you can bag carrots.

Teen-agers can help, and in meaningful ways. It's most rewarding when your efforts bring you face to face with real people and their real problems.

Our parish is near the Mexican border, and each year our confirmation classes help build decent homes for poor families in the slums of Tijuana. Some of our teens pound nails, some carry shingles and others just play with the kids in the hilltop neighborhoods.

Your diocese is sure to have a St. Vincent de Paul Society or a Catholic Worker House where you can invest some of your time.

Get your youth minister involved. Maybe your group can clean up yards for aged or handicapped members of your parish, or gather food for the local shelter. It's best if you get to hand it out yourselves.

There's no problem so large that it can't be attacked a little at a time. And there's no act of charity so small that it doesn't make a difference.

Be ready to start small and watch the seeds of kindness grow into a beautiful garden.

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Video Reviews

NEW YORK (CNS) — The follow-
g are home videocassette reviews from
ie U.S. Catholic Conference Office for
ilm and Broadcasting. Each videocas-
ette is available on VHS format. Theat-
cal movies on video have a U.S. Catho-
c Conference classification and Mo-
on Picture Association of America rat-
g.

'he Double Life of Veronique" 991)

Two young women, one Polish and
ie French, are strangely linked by iden-
cal looks, musical talents and frail
earts. Director Krzystof Kieslowski's
rical tale of unexplained spiritual bond-
g is given considerable emotional force
/ Irene Jacob's ethereal and haunting
erformance as the two Veroniques.
ubtitles. A few restrained scenes of
xual encounters with some nudity.
**he U.S. Catholic Conference classi-
cation is A-III — adults. Not rated
/ the Motion Picture Association of
merica.**

Iigh Noon" (1952)

Message Western in which a vet-
an sheriff (Gary Cooper) is left on his own to face four vengeful gunmen when the citizens of the town he had freed of outlaws refuse to get involved. Tautly directed by Fred Zinnemann, the isolated frontier setting is used to probe the psychology of fear which immobilizes a law-abiding community before the inevitable showdown whose outcome will affect them all. Stylized violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Leaving Normal" (1992)

A runaway battered wife (Meg Tilly) and a hard-bitten cocktail waitress (Christine Lahti) hitchhike to Alaska in hopes of finally putting down roots. Director Edward Zwick's combination female buddy and road movie is too contrived to be convincing. Recurring rough language and some sexual innuendo. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Overseas" (1991)

The lives of three sisters (Nicole Garcia, Marianne Basler and Brigitte Rouan) are individually portrayed as each copes with domestic crises in the midst of the 1950s Algerian War. Also directed by Rouan, the lyrical tri-part story builds interest as the war takes its sobering toll on the stalwart sisters and their loved ones. Subtitles. Momentary violence and fleeting nudity. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"The Power of One" (1992)

Touching drama about a white orphan's experiences growing up English in South Africa at the time the German-speaking Afrikaners were gaining enough political power to make apartheid the law of the land in 1948. Under John G. Avildsen's less-than-subtle direction, the action scenes of boxing bouts and racial bloodshed threaten to overshadow the inspirational story of the young boy developing courage and a keen sense of social justice. Frequent bloody violence and racial slurs. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"September 30, 1955" (1977)

Mediocre story imagines how the news of actor James Dean's death affects some students in a small Arkansas college who seem to find movies more real than their own lives. Writer-director James Bridges fails to build much sympathy for his two principal characters (Richard Thomas and Deborah Benson) or explain why they are drawn so compulsively to Dean's screen persona. Several scenes of youthful sexual explorations and some vulgar language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"Where the Lilies Bloom" (1974)

Four sturdy Appalachian children keep the death of their widowed father a secret to stay out of the state orphanage, then provide for themselves out of the profits from "wildcrafting" — the collection and preparation of herbs and wild flowers prized for their medicinal qualities. The story of youngsters learning to fend for themselves is told with warm humor and genuine sensitivity to the folkways of the rural poor. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

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FAITH alive!

"Getting to know you": *before* the marriage

By Brother Cyprian L. Rowe, FMS
Catholic News Service

"But I thought you liked pizza?!"

"Yes, I did ... but not seven days a week!"

Sounds like a strange beginning to an argument, particularly between newlyweds. But it is real.

In fact, one actress, asked why she and her first husband eloped to get married, is reported to have answered that they both liked pizza.

These are things that are too important to be decided on the basis of "loving pizza." But this happens.

Sometimes people know so little about each other and each other's world that what they expect of marriage is reduced to the level of continuing the first date for a lifetime. And it doesn't work.

I knew a couple once who lived together for a year before marriage and divorced two months after the most expensive wedding their city ever saw.

I asked the former husband how this could happen, and he said: "We were so taken up with the notion of preparing for the wedding that we never concentrated on the fact that the two of us could talk about nothing else."

What did this couple expect of marriage? Well, they expected a wedding, but beyond that they hadn't clarified things much.

■ ■ ■

All too often, dating and courtship are misused: People get so locked into the wonderful feeling of not being alone that they pay attention to nothing except the immediate sense of feeling good.

What, then, do they expect of marriage? Maybe to feel good all the time.

Again, many people go into marriages carrying the same notions that led to the pathologies at work in their parents' marriages. And they don't know that these pathologies don't have to be carried on.

What do these couples expect of marriage? They may be expecting a marriage just like their parents' marriages, complete with their parents' problems.

Marriage counselors often work with couples who never before talked about the critical issues involved in being one couple rather than two individuals occupying the same space.

For many people stumble into marriage in ways that they would never accept if they were trying discern a call to priesthood or religious life.

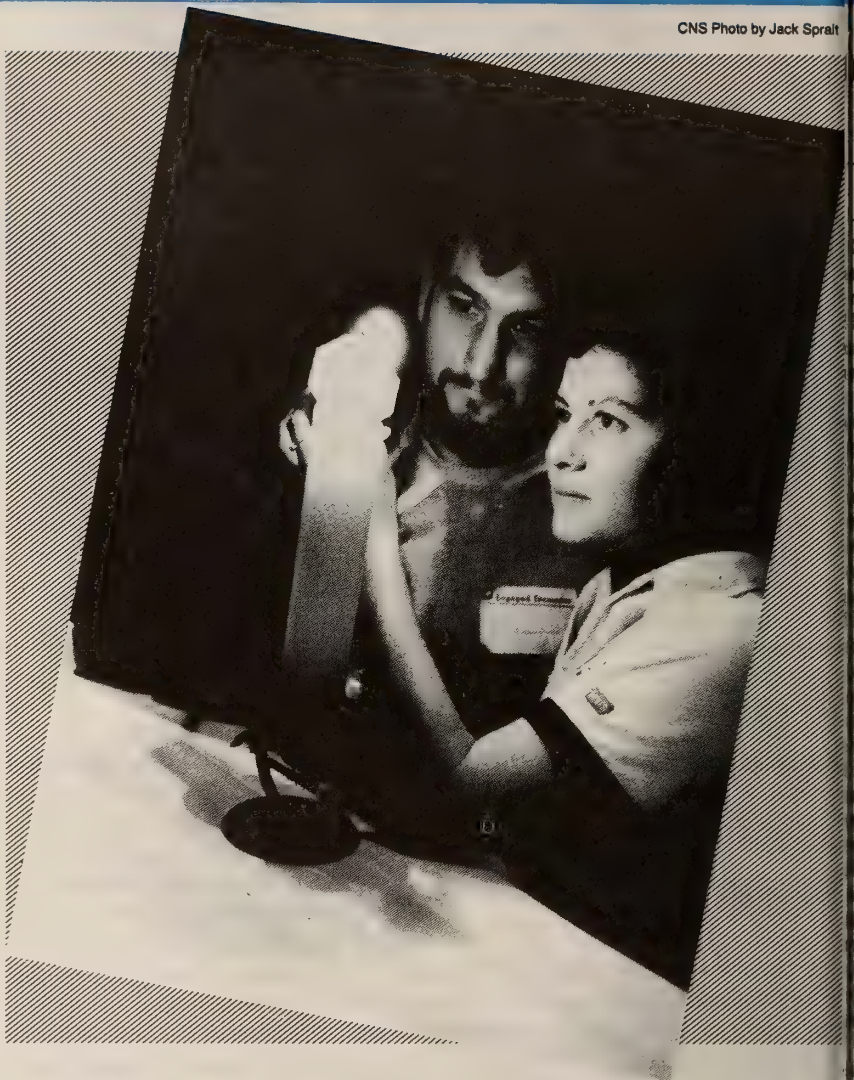
Rarely do people decide they want to be doctors or lawyers, dentists or carpenters, nuns or dancers, brothers or priests the day before they must commit themselves to those vocations. Yet, while we hold to the notion that marriage is for life, who really prepares for it?

Nothing works without love, understanding and the sort of self-love that is mature enough to accept the notion that "we" as a couple must be strong enough to give selflessly without ever losing the creative individuality that attracts healthy persons to one another in the first place.

> **"Marriages end in divorce not because couples know too much about one another but because they know too little. They don't know what to expect."**

So preparation for marriage means more than a sex-education course together. Preparation requires a complete personal inventory singularly and together. The fact is, one of two American marriages ends in divorce not because couples know too much about one another but because they know too little:

— One partner is a night person, the other a day person.



CNS Photo by Jack Spralt

— One partner believes that working 70 hours a week, sleeping 56 and eating six is no deterrent to intimacy, the other needs at least two hours a day of active relating between the two spouses.

— One partner watches videos into the wee hours every weekend morning, the other requires eight hours of sleep every night or walks around like a refugee from solitary confinement.

Those are critical issues to talk out before marriage. If this is not done, the spouses conflicting expectations of their marriage might become barriers to intimate communication after marriage.

■ ■ ■

We have come a long way from the time when a marriage was such an important cultural happening that Jesus would perform his first miracle to make sure that the young couple at Cana would not be embarrassed by the failure of the wine at their wedding.

So important was the marriage that Jesus would make the miracle at Cana the first major act of his public life.

For Christians, there is only one vo cation: to be Christ. Marriage, reli gious life, priesthood, a dedicate single life: These are ways of articulat ing that one call to be Christ.

So marriage is a vocation to holi ness, to be Christ, just as are thes other vocations. Like the other calls, Christ is not the center of the marriag and the arbiter of every problem, th marriage will end.

But it will not end without pain tha wounds not only the man and th woman, but also the children, a natio and a world that need them to succee

(Brother Rowe, a Marist brother, research associate in the Department Psychiatry at Johns Hopkins School Medicine in Baltimore and on the fa ulty of the Graduate School of Soci Work at the University of Marylan Baltimore.)

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FOOD FOR THOUGHT

In a relationship as intimate as marriage, troublesome expectations sometimes must be addressed. Clarifying and adjusting expectations can lead to growth.

In their book "Promises to Keep" (Paulist Press), Kathleen R. Fischer and Thomas N. Hart name a few troublesome expectations that crop up in marriage: for example, the expectation that a spouse will never upset you, always will agree with you, will want whatever you want, only will have friends you enjoy.

Ms. Fischer and Hart would recommend that people examine whether their expectations are realistic and reasonable.

It is one thing if our expectations place demands upon ourselves. It is something else if our expectations place demands upon another. Then the question arises: Are we entitled to our expectations?

We think that what we expect from others is in their best interests. The problem is, sometimes our expectation is that others will make everything "right" for us by being and acting the way we choose for them.

So some expectations are stifling. That's easy to understand.

But expectations aren't always easy to handle. For human expectations constitute powerful driving forces. They deserve to be clarified so that people can begin to come to terms with them.

David Gibson, Editor, Faith Alive!

Getting to know you": *after* the marriage

By Steve Heymans
Catholic News Service

hoosing marriage partners in- singly imitates the way people buy , unfortunately.

efore any major purchase, the rt shopper does a needs assess- it, examining what really is wanted product. Once this is done, the consumer researches the compet- labels.

hecking out the competition or ulting with friends and neigh- are ways to become familiar the product so that we w exactly what we are get-

laking sure the product es with a good warranty is encouraged, not to men- getting the proper insur- in case something goes ng.

ike the conscientious pper, those preparing for riage often are encour- d to assess their indi- al needs and determine if how their beloved can sfy them. As with major hases, we are encouraged ecome thoroughly familiar those to whom we may ge ourselves in marriage.

o minimize the element of sur- e, many couples make pre-nuptial eements — a way to minimize fi- cial and emotional losses.

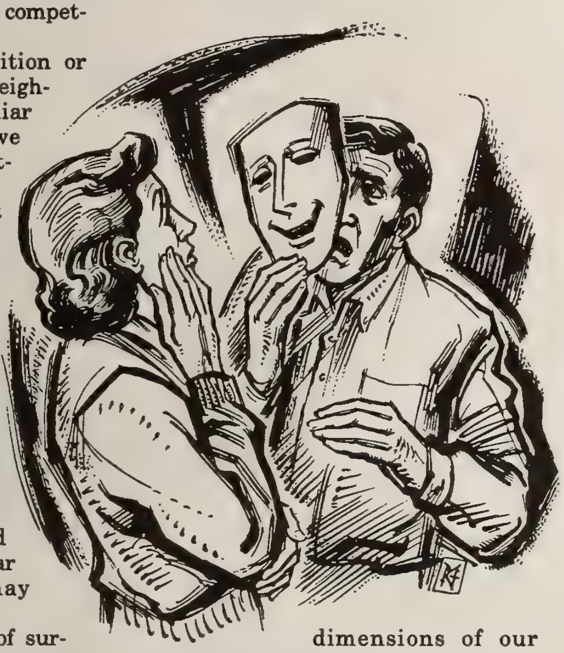
or Christians, there are many lems with this consumer model of riage. Perhaps most problematic is assumption that we can trust our ectations. We trust our expecta- s because we assume we know t we are getting into when we ge ourselves to another.

ut, as one theologian put it, we lom know our beloved; we only k we do. And if we think we know beloved, just give the marriage e time and that person will change.

The secret of marriage, then, is staying committed to the stranger to whom we find ourselves committed.

Contrary to the conventional wisdom, people continue to change after marriage. Each new child who is born, each new book that is read, each new friendship created is an occasion for change.

Invariably, new situations draw out dimensions of our personality of which we previously were unaware.



Those who approach marriage like conscientious consumers may find this disquieting. Yet for Christians, it is nothing to fear. It is something in which we eventually learn to rejoice.

For through the demands of making a life with this stranger, I also learn to make a life with a God who is quite other than myself. Indeed, through the demands of these relationships with God and our beloved we learn what love is.

The forces that attract us to each other, psychologists say, are in part unconscious. For example, we often are attracted to those who embody those characteristics of our parents that we most appreciate.

I recall a friend pointing out to me that it was no coincidence that my wife and I got married. After all, she embodied certain qualities of my mother and certain qualities of my father. Likewise, my wife found qualities in me which she had appreciated in her parents.

I think our expectations of marriage tend to reflect powerful forces of this kind within us, forces that pull us toward the particular person who becomes our spouse. As a result, our expectations of marriage are subject to change.

Why? Because we soon learn that our spouse is neither our mother nor our father, nor a projection of ourself. In time we find our spouse to be someone quite other than we had thought — other than we had expected.

Once we realize this, we are able to create realistic expectations in marriage.

Through these new expectations — expectations that genuinely take our beloved spouse into account — we can be true to our spouse and to ourself.

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

AITH IN THE MARKETPLACE

Vhy do you think couples benefit from taking steps to clarify heir expectations of their marriage?

"I think it's kind of obvious: If after the fact couples discover very different xpectations, they can lead to insoluble differences and conflicts." — Regina Pope, eltsville, Md.

"It certainly establishes better communication.... This is the basis for understand- g, trust and love." — Alice Fransioli, Prairie Village, Kan.

"Clarifying expectations before marriage certainly makes for a more harmonious nd pleasant marriage. Issues such as employment, finances, how many children e are going to have, even where we'll spend our Christmases — with his family or ine — are all important." — Linda D. Casraiss, Philadelphia, Pa.

"It prevents you from being unpleasantly surprised and gives you a chance to ork on a compromise before it becomes a problem." — Rob Hagen, Laurel prings, N.J.

"The reason for marriage is the union of two people. In a married life, a lot of ings can distract you from that bond.... People need to step back and look at the riginal reasons for the marriage, to restore the bond and enthusiasm and the edication to each other." — Steve Roth, Wheeling, W.Va.

"I have found it essential ... to be open and honest to one another in the area of xpectations.... I am able to share my dreams, fears and even disappointments ecause I know that even if it is painful for awhile, afterward comes healing and rowth. This could never happen if I were silent." — Judy Schmitz, Lafayette, Ind.

An upcoming edition asks: Briefly, what is good in your life and in the lives of those closest to you? Identify three points. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

FAITH IN ACTION

If unceasing bliss cannot be the expectation, what expectations or hopes might couples bring to marriage and family life? The hope, perhaps, that generosity and caring will dominate their marriage and homelife; the hope that their homelife will nourish each individual's dignity. David Thomas, a lay theologian at Regis University in Denver, writes about the family as a community of "recognition, support and care" in his chapter in "The New Catholic Evangelization," edited by Paulist Father Kenneth Boyack (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. 1992. Paperback, $12.95).

Reflection. Clarifying expectations can be invaluable. Also important: deciding how to begin reaching those expectations. What can I do to offer "recognition, support and care" to those at home who are so much a part of my life?

CNS illustration by Robert F. McGovern

What biblical couples expected of marriage

By Father John J. Castelot
Catholic News Service

All the emotions involved in love, courtship, marriage and even divorce are described, documented and analyzed in the 20th century from just about every angle.

It was not always so. That is a reason why it is not easy to be certain just what expectations were harbored by people approaching marriage in biblical times in the ancient Mideast. Marriage as an institution in biblical times is fairly well documented. As a personal experience, however, marriage is shrouded in silence.

And we cannot simply presume that people's expectations were the same then as now.

In the available data — all written by men — the emphasis was on the legal aspects of what basically was a contract arranged by the fathers between two families. Considerations of honor, prestige and financial advantage were paramount.

There was little for a prospective bride and groom to do. They might not even have known each other very well. They had no complicated plans to make, no elaborate ceremony to arrange, no honeymoon spot to select.

All this may seem cold and impersonal, but there is evidence that the fathers who arranged things did respect their children's feelings.

In at least some instances the young people had met and had been attracted to each other, as with Jacob and Rachel. The fact that he was willing to put in seven years of hard work for Rachel's hand attests to the strength of Jacob's love.

The biblical book known as the Song of Songs exalts passionate human love and mutual longing. It is significant, too, that the prophets used marriage as an analogy for the bond between God and the people.

In many cases, then, engaged couples could look forward to the consummation of love in a lasting union. In general, the woman could look forward to respectability and social acceptance.

For a woman's status in society was firmly established by motherhood, especially if she bore a son. She could expect the support and protection of her husband, and the love and affection of her children.

The man, too, anticipated the warmth of a close-knit family and the status in the community that came with being a father and head of a household. He and his wife could enjoy the security of knowing that their children would care for them in their old age.

However, in the culture of the day the couple could not expect an easy life. Labor-saving devices were unknown. There were no dreams of improving the couple's social or economic status; upward mobility was not part of the picture.

But the couple knew this. Their expectations were, accordingly, simple and realistic.

(Father Castelot is a Scripture scholar, author and lecturer.)

People In The News

Storefront Sign Proclaims Optician's Pro-life Beliefs

RIVERDALE, N.J. (CNS) — Bill Budesheim doesn't see eye-to-eye with those who favor laws permitting abortion. So, the Riverdale optician is using his storefront on a busy turnpike to let everyone know just where he stands. He's posted a sign that stretches across his front window from top to bottom and side to side. "Catholic, Pro-Life and Proud of It," it reads. He put it up a few months ago, when Operation Rescue was holding protests at abortion clinics in Buffalo, N.Y.

Black Catholics Hear Apologies From Whites For Ancestors' Actions

BROOKLYN, N.Y. (CNS) — Three white Catholics and a Hispanic bishop apologized for the sins of their forebears before a predominantly black congregation during Mass at a Brooklyn parish. "Certainly we do have to apologize for the tremendous destruction, the tremendous abuses by the European people of the Indians who were here already, for the bringing of Africans to this land as slaves," said Auxiliary Bishop Rene A. Valero of Brooklyn. "Yes, for that we do have to apologize because with the boats of Columbus came not just the cross but the sword as well," he added. The Sept. 13 Mass was the brainchild of Msgr. James A. Hunt, pastor of St. Peter Claver Parish in the Bedford-Stuyvesant neighborhood of Brooklyn.

Brazilian Bishop Calls Vatican Authoritarian, Colonialist

ROME (CNS) — The Vatican is authoritarian and colonialist in dealing with Latin American bishops' conferences, said a Brazilian bishop excluded as an elected delegate to the October meeting of the Latin American hierarchy. These attitudes are "unnecessary and prejudicial to the evangelical and fraternal model recommended by early apostolic tradition" and by the Second Vatican Council, said retired Bishop Candido Padin of Bauru. Bishop Padin, 77, was one of 39 bishops elected to represent the Brazilian bishops' conference at the Oct. 12-28 Fourth General Conference of the Latin American Episcopate, but the Vatican rejected the choice, saying that retired bishops cannot be elected delegates. Bishop Padin criticized the decision in an Aug. 15 letter to other bishops. The letter was published Sept. 21 in Rome by ADISTA, a news agency which covers the Catholic Church. The letter's authenticity was confirmed by a Vatican official familiar with the situation.

Retired Dallas Auxiliary Bishop Dies At Age 93

MUENSTER, Texas (CNS) — Retired Auxiliary Bishop Augustine Danglmayr of Dallas, one of the oldest U.S. bishops at age 93, died Sept. 18 at his home in Muenster. Funeral services were scheduled for Sept. 21 in Dallas and Sept. 22 at his home parish of Sacred Heart in Muenster, northwest of Fort Worth. Bishop Danglmayr, who served as auxiliary bishop to the late Bishop Joseph P. Lynch of Dallas from 1942 to 1954, was to be buried next to his mother in Sacred Heart Parish Cemetery. Although he was one of the oldest U.S. bishops, he was not the oldest. Retired Bishop John L. Paschang of Grand Island, Neb., will be 97 on Oct. 5, and retired Bishop John J. Russell of Richmond, Va., will be 95 on Dec. 1.

Collection Of Pope's Homilies, Writings Goes On Sale In Moscow

MOSCOW (CNS) — A collection of Pope John Paul II's writings and homilies has gone on sale at Moscow bookstores amid signs of growing interest in the Catholic Church. The book, titled, *John Paul II*, is the first such authorized volume ever published and distributed in the country. Besides a digest of the pope's works dating from before his 1978 election, the book includes a wide-ranging selection of documents setting out tenets of Catholic social teaching, including parts of two of his encyclicals, *Laborem Exercens* (On Human Work) and *Centesimus Annus* (The Hundredth Year).

Archbishop Keeler Backs Church Teaching On Women's Ordination

BALTIMORE (CNS) — Archbishop William H. Keeler of Baltimore said Sept. 21 that he fully backs Church teaching on the ordination of women. Archbishop Keeler issued the statement after one of his auxiliaries, Bishop P. Francis Murphy, wrote in *Commonweal* magazine that the church should begin to ordain women because "justice demands it." *Commonweal* is a lay-edited national Catholic magazine published in New York. Both prelates placed their statements in the context of the current debate over the U.S. bishops' proposed pastoral letter on women. The proposal is on the agenda for the bishops' meeting next month in Washington.

Scripture

Readings For The Week Of October 4 - October 10

Sunday: Habakkuk 1:2-3, 2:2-4: 2 Timothy 1:6-8, 13-14; Luke 17:5-10.

Monday: Galatians 1:6-12; Luke 10:25-37.

Tuesday: Galatians 1:13-24; Luke 10:38-42.

Wednesday: Galatians 2:1-2, 7-14; Luke 11:1-4.

Thursday: Galatians 3:1-5; Luke 11:5-13.

Friday: Galatians 3:7-14: Luke 11:15-26.

Saturday: Galatians 3:22-29: Luke 11:27-28.

Former Abbey Coaches Named To Belmont Sports Hall of Fame

BELMONT — Two former Belmont Abbey coaches and the son of one of them are the newest members of the Belmont Sports Hall of Fame.

Al McGuire, the late Howard (Humpy) Wheeler Sr. and Wheeler's son, Howard (Humpy) Wheeler Jr., were inducted Sept. 24 at Belmont's sixth Hall of Fame dinner at Cramer Mountain Country Club in Cramerton.

The elder Wheeler, who died in 1968 at age 66, was hired in 1929 as Belmont Abbey's athletic director and baseball, football and basketball coach. By the time the school dropped football, his teams had compiled a 100-48-4 record. His basketball teams won 284 games and lost 124.

During his 39-year tenure, Wheeler saw Belmont Abbey grow from a junior college to a four-year institution. With some help from McGuire, whom he hired in 1957, he put the school's athletic programs on the map. Wheeler retired in 1968 shortly before his deat

McGuire, a native of Queens, playe college basketball under Frank McGuir (no relation) at St. John's. After playin pro basketball with the New York Knick and Baltimore Bullets, he became a assistant coach at Dartmouth.

He was 29 when Wheeler hired hin for his first head coaching job. He immediately began recruiting the norther players who turned around the Belmon Abbey basketball program. The Crusaders, who were 6-9 in 1856-57, wer 24-3 McGuire's first season, reachin the finals of the NAIA district tournament before losing to Lenoir-Rhyne That began a string of six straight winnin regular season and six post-season tournaments. During that stretch, the Crusaders never lost a home game in tin Haid Gymnasium.

Few teams were willing to fac Belmont Abbey at home and the Crusaders played most of their games on th road. Nevertheless, McGuire's team managed to beat such major opponent as Jacksonville, Southern Illinois Davidson, Furman and Appalachia State. The Crusaders were 109-64 unde McGuire.

At the end of the 1963-64 season McGuire moved on to Marquette, goin from what was then the nation's smallest Catholic college to the largest. Although his last two seasons at Belmon Abbey failed to produce winning teams he already had built a soli reputation fo his coaching ability as well as his showmanship.

At Marquette, he coached the Warriors to the NCAA championship i 1977, beating North Carolina in th finals. After that victory, McGuire lef coaching to become a network television basketball commentator. In 13 seasons at Marquette, his teams won 29 games, averaging 25 victories a seaso in his last 10 years.

Humpy Wheeler Jr. was born an raised in Belmont while his father was a the Abbey. The younger Wheeler mad his mark in auto racing as a promoter He first promoted races at the ol Robinwood Speedway in Gastonia an is now president and general manager o Charlotte Motor Speedway, one of th nation's major stock car tracks.

Cardinal Issues Rules For Handling Clergy Child Abuse

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago has issued one of the most comprehensive archdiocesan policies in the nation dealing with clergy accused of sexually abusing children. At a press conference called Sept. 21 to release the 20-page policy statement, the cardinal said, "While I cannot change the past, I can do something about the future ... I accept the clinical data which suggest that once it has been demonstrated that a priest is an abuser, he should never again return to parish ministry or any ministry which might place a child at risk," he said.

Cardinal O'Connor Says Bush Shows Concern On Lebanon

NEW YORK (CNS) — Cardinal John J. O'Connor of New York said he and an interfaith group of Lebanese-Americans were pleased with the interest President Bush expressed in issues they discussed with him at a White House meeting Sept. 16. The cardinal, who is president of the Catholic Near East Welfare Association, said a "seriousness of purpose" was shown by the president and his aides participating in the meeting. They included James A. Baker, White House chief of staff and former secretary of state, and retired Gen. Brent Scowcroft, assistant for national security affairs. Cardinal O'Connor made the comments in a Sept. 18 letter to some 40 lay and clerical leaders from the major U.S. Lebanese communities who had met with him last February at his residence in New York.

Thanks To St,. Jude

Thanks to St. Jude for prayers answered and favors granted.

EJT

Please pray for the following deceased priests during the month of October:
Reverend John B. Murphy, 1938
Monginor Christopher Dennen, 1939
Reverend Millard L. Neale, 1947
Reverend Leo C. Doetterl, 1956
Bishop James J. Navagh, 1965
Reverend Bernar J. Vincent, 1969
Reverend Paul G. Termer, 1970
Monsingor Michael A. Carey, 1971
Reverend John A. Walker, 1988
Reverend Charles Rettger, OSB, 1916
Reverend Walter O'Brien, OSB, 1932
Reverend Augustine Ecker, OSB, 1934
Reverend Stanislaus Bethel, OSB, 1941
Reverend John Smith, OSB, 1942
Reverend Alcuin Baudermann, OSB, 1975

:FCA (From Page 1)

orth America, Canada and Japan."

On our last full day in San Andres zapa in the western highlands of Guateıala, we visited a neighboring parish and :hool. Cement had been poured over dead ›dies, hiding years of bloodshed and reession.

Children greeted us warmly at a remote llage, giggling and marveling at a tape corded playback of a song they did for us. heir clothes were tattered and patched. A ›y's belly was distended.

We visited five villages of the town of arramos that day, winding up for the afterpon and a festivity in our honor in the sixear-old mountain community of San ernabe.

Although they had little and some less an others, each village had constructed a urch. As part of a revitalization project onducted by the parish priest, the villages ad requested a church first, a school secıd.

"Thanks to God we feel pretty good," id the village-appointed leader, Lito, rough an interpreter. "We have people ke you, our brothers and sisters (in Christ). We have Father Pancho (the parish priest) to help us foster projects."

Lito's community came to this area to find a new life for themselves and their children, he said. "Now we are happy because we have our own land."

In Guatemala, the cry is for land, for earth that yields daily sustenance. Although Indians make up the majority of the population, they have been pushed from the lowlands to the highlands where they farm fragile bits of land on steep slopes.

Each day is a hardship and a blessing.

The Indians plant their corn in handfuls of five; one for the worms, one for the insects, one for the birds and the rest for the people.

Their love and respect for community involves not only human beings but also all forms of life. Their sense of community is central to their faith. Their church is central to the community.

We had stepped into a world of material poverty and spiritual wealth.

No wonder then that the Mayan Indians cherish a rare tropical bird they call the quetzal. It is said if the quetzal is captured, it will die.

A liberating love. It was beginning to make sense.

Above: Child carries infant in traditional Indian style. Behind her is a new village church, a CFCA project. All the churches in the township are identical

Center left: School children giggle at tape recorded playback of a song they performed for their American visitors.

Bottom left: CFCA co-founder Bob Hentzen chats with Guatemalan women and girl.

Photos by CAROL HAZARD

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Actividades del Centro Católico Hispano de Charlotte

CELEBRACIONES MARIANAS

CELEBRACIONES RELIGIOSAS

20 Años de Servicios del Centro Católico Hispano

Con gran alegría el Centro Católico Hispano de la diócesis de Charlotte está celebrando sus 20 años de servicios a la comunidad Latina, con la ayuda de Dios y gracias al esfuerzo de muchos.

Para darle realce a este acontecimiento, se llevarán a cabo varias actividades el sábado 3 de octubre a partir de las 6 de la tarde en el nuevo local del CCH (2117 Shenandoah Ave.)

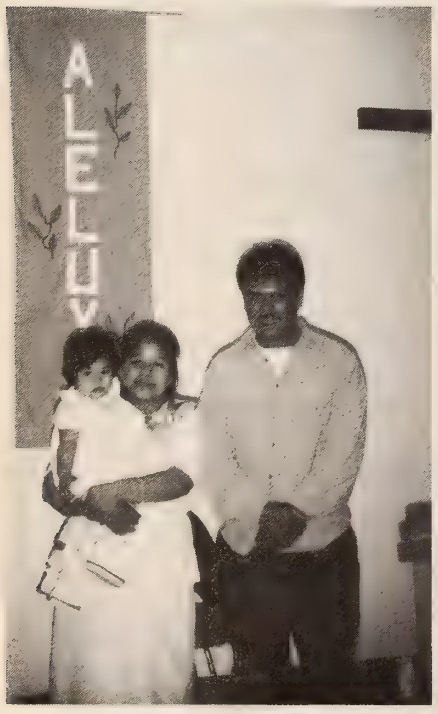
La Santa Misa solemne será oficiada por el Padre Silverio Rueda, con la presencia del Sr. Obispo John F. Donoghue, el Sr. Obispo retirado Michael J. Begley y otros Sacerdotes de la Diócesis que han trabajado incansablemente con los hispanos.

Después de la Sta. Misa habrá una comida y un baile, amenizados por el "Combo Latino". Esta será la oportunidad para despedir al Padre Silverio y darle la bienvenida al Padre Roberto. El centro de la celebración serán los 20 años de servicios del CCH y los 500 años de la Evangelización en América.

Invitamos a todos los miembros de la comunidad hispana a participar de este acontecimiento y a dar gracias al Señor por todos los favores y beneficios que de El hemos recibido durante estos 20 anos de trabajos apostólicos.

Para adquirir su boleto favor llamar al Hna. Pilar (704) 335-1281, Guillermo Anzola (704) 846-8229, Edwin Rodríguez (704) 563-6916, Patricia Rodríguez (704) 588-2818 o Mirna Hoffman (704) 542-1960. Donación $ 15 dólares, adultos y jóvenes, de 15 años en adelante, $ 5 dólares, menores de 15 años.

CELEBRACIONES SOCIALES



SACRAMENTOS

Noticias Locales

Desde Newton

Con el fin de conmemorar el V Centenario de la Evangelización de las Américas, la Comunidad de Newton, celebrará una Misa especial que hemos llamado "América descubre a Cristo", el día 4 de octubre a la 1 y 30 pm. en Saint Joseph Catholic Church, Hwy 321, 720 West 13th Street, Newton N.C. Para más información llamar al tel: (704) 632-8009 con el Padre José Waters.

Jóvenes Católicos Unidos

Los J.C.U. del Centro Católico Hispano de Charlotte estan vendiendo una hermosa camiseta para conmemorar la Evangelización hispana, 500 años en la América y 20 años en Charlotte. Las utilidades serán para el grupo juvenil. Las camisetas son 100% de algodón, con tallas de todos los tamaños y al precio de $ 14 dólares. Los interesados favor llamar al CCH (704) 335-1281 o a José Fernandez al (704) 554-9550.

ENCUENTROS NACIONALES

Cougars Finally Play At Home; Seek To Pad Conference Lead

CHARLOTTE—After four straight otball games on the road, Charlotte ıtholic High School finally opens its me season tonight (Oct. 2) against ocky River 2A Conference foe Piedont.

The Cougars, 3-0 in the conference d 3-1 overall, will be out to pad their nference lead against Piedmont, 1-1 the conference and 2-2 overall. The ly other team unbeaten in conference ay is perennial power Forest Hills hich is 2-0 inthe conference and 3-1 erall.

The Cougars extended their conferce winning streak last week with a 6- victory at West Stanly. They scored e first time they had the ball and then held on to win the defensive battle.

After taking the opening kickoff, Catholic went 70 yards in 11 plays with John Newlands going the final 35 for the touchdown. The extra point attempt failed. The Cougars dominated play in the first half but wee unable to score again.

West Stanly came to life in the second half. After being held to four yards total offense in the first half, the Colts managed to gain 111 in the second. But they were unable to get the final yardage for a score.

Newlands led the Cougars in rushing with 66 yards on nine carries. John Lambert added 37 on 12. Chris Healy completed five of 13 passes for 86 yards.

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latforms (From Page 2)

EALTH

— Democratic platform:

We will enact a uniquely American form of the health care system to ntrol costs and make health care afrdable; ensure quality and choice of ealth care providers; cover all Americans regardless of pre-existing condions; squeeze out waste, bureaucracy d abuse; improve primary and preentive care including child immunizaon and prevention of diseases like tuerculosis now becoming rampant in r cities; provide expanded education the relationship between diet and ealth; expand access to mental health eatment services; provide a safety net rough support of public hospitals; provide for the full range of reproductive oice — education, counseling, access contraceptives and the right to a safe, gal abortion; expand medical research; d provide more long-term care, inuding home health care.

— Republican platform:

We endorse President Bush's comehensive health care plan, which solves e two major problems of the current stem — access and affordability — hile preserving the high-quality care mericans now enjoy. The president's an will make health care more affordle through tax credits and deductions at will offset insurance costs for 95 illion Americans; and make health re more accessible, especially for small usinesses, by reducing insurance costs d eliminating workers' worries of losg insurance if they change jobs.

HOUSING

— Democratic platform:

Safe, secure housing is essential to the institutions of community and family. We support home ownership for working families and will honor that commitment through policies to encourage affordable mortgage credit. We must also confront homelessness by renovating, preserving and expanding the stock of affordable low-income housing.

— Republican platform:

For everyone, but especially for the poor, the best housing policy is noninflationary economic growth with low interest rates, the heart of our opportunity agenda.

HUMAN RIGHTS

— Democratic platform:

Standing everywhere for the rights of individuals and respect for ethnic minorities against the repressive acts of governments — against torture, political imprisonment and all attacks on civilized standards of human freedom. This is a proud tradition of the Democratic Party, which has stood for freedom in South Africa and continues to resist oppression in Cuba.

— Republican platform:

We want to keep drawing attention to serious human rights violations around the world, spurring other governments to make and fulfill the promise of liberty to their people. We want to prevent any new ideology of authoritarianism from drawing any of the world's people to a grim and vengeful vision of our future.

DESCUBRE La Fe

45. ¿Cuáles Son Las Ochos Bienaventuranzas?

Las ochos bienavturanzas fueron anunciadas por Jesús al principio del Sermón de la Montaña (Mateo 5:3-10) Se llaman bienaventuranzas porque el practicarias nos traerá felicidad en la tierra y en el cielo.

1. Bienaventurados los pobres de espíritu, pordque de ellos es el Reino de los Cielos.
2. Bienaventurados los mansos, porque ellos poseerán la tierra.
3. Bienaventurados los que lloran, porque ellos serán consolados.
4. Bienaveenturados los que tienen hambre y sed de justicia, porque ellos serán saciados
5. Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia
6. Bienaventurados los limpios de corazón, porque ellos verán a Dios.
7. Bienaventurados los pacíficos, porque ellos serán llamados hijos de Dios.
8. Bienaventurados los que padecen persecución por la justicia, porque de ellos es el Reino de los Cielos.

Mensaje del Obispo

Amados Amigos en Cristo:

En el Antiguo Testamento, en el libro de Isahías (Is. 43:1) leemos "el Señor que te creó te dice: No temas, que yo te he libertado; yo te llamé por tu nombre, tu ere mío". El ser llamado por nuestro nombre, por nuestro Creador nos pone en una relación muy personal con Dios. El diseño único impreso en cada personanos asgura nuestro vlor como individuos.

En este domingo dedicado a "Respeto a la Vida", a través de los Ewstados Unidos, reflexionamos sobre el maravilloso don que llamamos "Vida". La disminución de valores y la falta de cuidar por la dignidad de la vida humana ha disminuido rá[idamente desde 1973 cuando la Corte Suprema abrió el dique al aborto con la decisión de Roe vs. Wade. Desde entonces se ha difundido, en nuestra sociedad, la falta de mirar por nuestros hwermanos y hermanas máa dés.

Estamos en un país ricamente bendecido con una diversidad cultural y étnico. Con todo, un país fundado para ser un refugio ofreciendo protección en tiempo de persecución parece haber tomado una mision de "Busqueda y Destrucción" hacia los ancianos, imposibilitados y los que aún no han llegado a nacer.

Como Católicos y Cristianosenfrentamos problemas muy reales en lo que se refiere a la vida — ancianos, embarazos indeseados, heridas que cambian la vida y enfermedades. Pero neustra respuesta en estos casos debe ser una respuesta de fé. Aunque vivimos en el mundo somos llamados en una plan superior. Como es difeente nuestra respuesta? — Y si nuestra respuesta no es diferente, por qué no lo es? Deben venos diferentes los que no creen en el mensaje vivifivador de Jesucristo que se manifesta en los frutos del Espíritu Santo.

Cuando nos vemos frente a la adversidad se nos ocurre preguntar si a Dios le importa. Dios entiende muy bien los sentimientos de una joven estudiante de 17 años embarzada fuera del matrimonio ... del anciano vitudo de 79 años de edad, solo frente a la muerte ... de la mujer de 36 años de edad condenada a una silla de ruedas? La realidad de estos sufrimientos no se pueden menospreciar, pero el mensaje lleno de esperanza predicado a todos por uno que compartió nuestra humanidad debe ser nuestro guia.

Jesús experimento rechazo, miedo, dolor, fué maltratado de palabra y de hecho, pero su mision: "He venido para que tengan vida..." no se nide por ningún líte de lo que El experimentó. Sigue siendo verdad que "Dios es el Autor de la Vida".

Todos los que respetmos la vida humana como don de Dios debemos trabajar y orar para que las leyes que acortan o niegan la vida se cambien de modo que toda vida humana desde el momento de su concepción sea protegida y conservada. El senador Hubert Humphrey dijo una vez: "La medida moral de un gobierno se ve en como trata a aquellos que están en la amanecer de la vida, los niños; aquellos que se encuentran en el ocaso de la vida, los ancianos y aquellos que se encuentran en las sombras de la vida, los enfermos, los necesitados y los que sufren alguna desvebtaja".

Durante este año importante de elecciones los llamo para que ejerciten sú deber de cidadanos Americanos y se oiga su voz en como voten. Votar no es solo un privilegio sino tambien una responsibi,idad. El votar nos ofrece la oportunidad de impactar la politica y la direccion del gobierno no solo en la de vida si no en la vida misma.

Asegurandoles mis oraciones y mejores deseos
de ustedes en Cristo

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

Canon (From Page 6)

property. However, bishops and those appointed administrators have the responsibility to ensure that Church property is used according to Church teachings on social justice and employment policies.

Alienation is the transfer of property or rights over property from one person to another, such as the sale of property, spending fixed capital, changing organizational structure, issuing bonds, borrowing money, etc. Such action requires the consent of the finance council, the consent of the college of consultors and the consent of the persons involved. At the present time if any of these transactions exceed $3 million, the consent of the Holy See is required (cc. 1291 and 1295).

The Church accepts the civil law on contracts and payments. Whatever the civil law determines the same is applicable in cannon law (c 1290).

Canon law provides for the Church to receive bequests and gifts. At all times the wishes of the donor must be fulfilled with greatest care (c 1300). The bishop is the canonical executor and must see that the donor's request is fulfilled.

The bishop of the diocese must be informed about all trusts on behalf of the Church. He must give advance approval for all foundations, funds or endowments which involve long-term obligations (cc. 1304-1307).

These canons in Book V establish principles for the care of Church property. They require administrators to be good stewards and to account to the faithful for their actions.

Mercy Sister Jeanne Margaret McNally is a licentiate in canon law and a judge in The Tribunal of the Diocese of Charlotte.

Employment Opportunities

Combination Position Available: Full-time position available in 250-family parish in south central Virginia. Half-time as Coordinator of Music Ministry (2 weekend liturgies) and half-time Ministry to the Elderly and Infirm. Requires strong keyboard and interpersonal skills, thorough knowledge of Catholic worship and hymnody, ability to work well with elderly and infirm. Immediate start. Salary negotiable. Apply to: Search Committee, St. Joseph's Catholic Church, 704 E. Church St., Martinsville VA 24112.

Diocesan News Briefs

Knights Receive Award

MONROE — The Knights of Columbus of Our Lady of Lourdes Council 10615 is the winner of the Columbian and Founders Awards for the 1991-1992 fraternal year.

The Columbian Award is presented for excellence in sponsorship of programs that serve families, church, youth and community as well as council members. The Founders' Award is given for outstanding promotion of the organization's fraternal insurance program.

The announcement was made by the Knights of Columbus international headquarters in New Haven, Conn.

Supplies Needed

CHARLOTTE — Catholic Social Services' Refugee Office has depleted its furniture inventory. All kinds of furniture, baby cribs, high chairs and strollers are needed. Also needed are towels and bed linens. The Refugee Office is located at 2217 Eastway Dr. For more information, call (704) 568-8806.

Catechist Affirmation

WAYNESVILLE — A Catechist Affirmation Liturgy celebrated by Bishop John F. Donoghue will be at St. John the Evangelist Church Sunday, Oct. 4, at 3 p.m. A reception will follow. The celebration is for catechists and their families from the Asheville and Smoky Mountains vicariates.

Annual Bazaar

TRYON — St. John's Altar Guild is having its annual bazaar in the parish social hall Oct. 15 from 10 a.m. to 4 p.m. Items for sale include crafts, collectibles, home-made goods, religious items and jewelry. For more information, call Pat Sherer at (704) 894-8391.

Natural Family Planning

THOMASVILLE — Natural Family Planning will be taught by the Couple to Couple League in a series of four classes at Our Lady of the Highways, 943 Ball Park Rd. The first class is Sunday, Oct. 4 at 2 p.m.

The fertility awareness system is an alternative to artificial birth control methods. It is nautral, safe and effective. For more information, call Wally and Geri Drag at (704) 798-3901.

Devotion Pilgrimage

BELMONT — The First Saturday Devotion Pilgrimage to the Grotto at Belmont Abbey is Saturday, Oct. 3. The rosary is at 9:30 a.m., confession at 10:45 a.m. and Mass at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Fall Craft Bazaar

CLEMMONS — Holy Family Church's annual bazaar, "Ye Olde Village Shoppes," is Saturday, Oct. 17 from 8 a.m. to 1 p.m. Home-made Christmas crafts and holiday creations will be featured. New booths are the "Jewelry Shoppe" and "Wild Kingdom Shoppe."

There will be a silent auction for a hand-made sampler quilt and a Noah's Ark model valued at $900, and a raffle for cash prizes.

Octoberfest

CHARLOTTE — St. Peter Church's Octoberfest, an evening of food, music and dancing, is Oct. 17 from 6:30 p.m. to 11 p.m. Cost is $7.50 per person.

Youth Retreat

REIDSVILLE — Holy Infant Church, Reidsville, and St. Joseph of the Hills, Eden, are presenting a youth retreat on lifetime relationships the weekend of Oct. 11. The retreat is for youth in grades 7-12. For more information, call Holy Infant at (919) 342-1448.

Pet Blessing

MOCKSVILLE — In commemoration of the Feast of St. Francis of Assisi, there will be a Blessing of Pets at St. Francis of Assisi Church on Saturday, Oct. 3. Father Bernard Manley, pastor of St. Francis, will bless the pets of children of St. Francis, First United Methodist Church and Holy Cross Lutheran Church.

The event is the second ecumenical association of the three churches. There was a Vacation Bible School for children in July.

St. Francis Commemoration

HENDERSONVILLE — The Capuchin Franciscan Friars of Immaculate Conception Church are celebrating the traditional Franciscan *Transitus*, which commemorates the death of St. Francis of Assisi, at the church on Saturday, Oct. 3 at 7:30 p.m.

Oct. 4, the Feast of St. Francis, there will be an evening prayer celebration in the church at 4 p.m. Light refreshments in Madonna Hall will follow.

Staying In the Spirit

CHARLOTTE — Justine Devlin of Avon Park, Fla., will speak at Our Lady of Assumption Friday, Oct. 23 after 7 p.m. Mass. She will share her feelings and experiences with the Holy Spirit in her life, and show how to keep daily activities rooted in Christ. For information, call the church at (704) 535-9970.

Prayerful Reflection

HOT SPRINGS — The Jesuit House of Prayer is presenting "Woman As Person: Spiritual Themes for Women," a day of prayerful reflection and sharing for women, Oct. 10 from 10 a.m. to 3:30 p.m.

Dr. Katherine Hutchison will lead the group. Cost is $25 for the program, $45 for one overnight and $60 for two overnights. For information and registration, contact Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743. Or phone (704) 622-7366.

Semi-annual Rosary Day

CHARLOTTE — The 33rd Semi-annual International Family Rosary Day is at St. Vincent de Paul Church on Sunday, Oct. 4 at 3 p.m. The speaker is Father James Byer.

Fun Fair

GASTONIA — St. Michael's School is hosting its annual fun fair Saturday, Oct. 10.

A raffle for a $1,000 gift certificate will be part of the festivities. The day will start with a yard sale at 7 a.m., and there will be games for children of all ages from 9 a.m. to 2 p.m. It will conclude with a spaghetti supper.

The fun includes a miniature train, skee ball and moonwalk. Also planned are an auction, bingo, bake sale, crafts and a Christmas shop.

St. Michael's School is located at 704 St. Michael's Lane, Gastonia, off U.S. 321 South and Jackson Road.

Bereavement Training

CHARLOTTE — A four-week session on getting in touch with personal grief, understanding the grieving process and ministering to others who are grieving starts Oct. 8 at 7 p.m. at St. Matthew Church. Cost is $5. To register, call (704) 543-7677.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

Upcoming Diocesan Events

Oct. 4 "Renew" Program
Sacred Heart, Salisbury
Jum & Eileen DelPiano
(704) 633-3890

Oct. 6 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Oct. 7 Caring Hearts Ministry
St. John Neumann, Charlotte
Cindy Cook (704) 535-4197

Oct. 6 Parent Night
Charlotte Catholic HS
Sr. Paulette Williams, RSM
(704) 523-5671

Oct. 10 Arts & Crafts Fair
Sponsored by SAGE
St. Margaret Mary
Swannanoa
Ralph Dimena
(704) 299-1212

Oct. 10 Discover Columbus
K of C 500th Anniversary
Parade and field Mass
Harmon Field, Tryon, All day
Jim Miesel (704) 859-6825

ROSEMARY MARTIN

Martin Resigns Fror CSS Area Position

WINSTON-SALEM — Rosema Martin of Greensboro stepped do Sept. 30 as director of the Winsto Salem area office of Catholic Soc Services, a post she had held sin 1985.

Martin, who first joined CSS Winston-Salem as a volunteer in 19 said she felt it was time to end the da commuting from her home. She s she will open a counseling office Greensboro and is exploring the fea bility of establishing an internatio adoption agency. There is presently such agency in North Carolina.

Trinitarian Sister Frances Sherid diocesan director of CSS, said a sear committee is being formed to seek new area director and that she ho Martin's successor will be named about Dec. 1.

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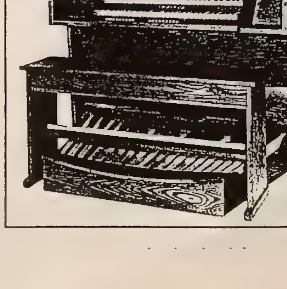

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F.J. LaPointe, President
Member of St. Gabriel's

World and National Briefs

ecession Means Budget Constraints r New York Archdiocese

NEW YORK (CNS) — “Severe cessionary times” are forcing the Arch- ocese of New York to undertake “se- re austerities,” Cardinal John J. Connor said in an interview at chdiocesan headquarters Sept. 22. He id the archdiocese has not borrowed m banks and doesn’t face bankruptcy. r, he said, will parishes have to be sed, except perhaps in a couple of as where there are more commercial fices now than residences. The cardi- l said archdiocesan reserves had been irtually” exhausted by multimillion- llar deficits of recent years, and the me deficit level could not be accepted the current fiscal year, which began pt. 1.

tter Distribution Of Wealth ill Help Environment, Says Arias

CHICAGO (CNS) — More equal stribution of wealth can prevent envi- nmental destruction, according to bel Peace Prize winner Oscar Arias nchez. The burdens of massive for- n debt and unfair trading situations ep Third World nations from growing onomically and inhibit efforts to save environment, said Arias, former sident of Costa Rica and 1987 Nobel reate. Arias spoke Sept. 20 at DePaul iversity, where he received the Catho- school’s highest honor, the St. ncent de Paul Award. His Nobel Prize s awarded after his success in per- ading the leaders of El Salvador, Gua- nala, Honduras and Nicaragua to sign eace plan in 1987.

peals Court Overturns Louisiana ortion Prohibition Law

NEW ORLEANS (CNS) — uisiana’s law prohibiting most abor- ns was overturned in a 3-0 ruling by 5th U.S. Circuit Court of Appeals pt. 22. The court upheld U.S. District dge Adrian Duplantier’s ruling that law is unconstitutional in light of the S. Supreme Court’s July decision in a nnsylvania abortion case. Louisiana’s 91 law prohibits all abortions except save the mother’s life or in some cases rape or incest. It includes prison ms of up to 10 years and fines up to 00,000 for doctors who perform ille- abortions. It had not been enforced ile legal challenges were pending.

shops’ Advisory Council poses Women’s Pastoral

WASHINGTON (CNS)—The U.S. bishops’ National Advisory Council has urged the bishops to table their proposed pastoral letter on women, saying that the tone of the latest draft is “defensive and authoritarian rather than pastoral.” Sources told Catholic News Service that the council, which met during the second week of September in Marriottsville, Md., overwhelmingly opposed the latest draft of the pastoral and urged the bishops to replace it with a brief statement calling for more study and dialogue. The bishops are scheduled to discuss and vote on the letter at their general meeting this November.

Church Collection To Fight Maryland Abortion Law Protested

SILVER SPRING, Md. (CNS) — Three Catholic legislators from Maryland and the head of Catholics for a Free Choice expressed anger Sept. 19 that funds to fight the state’s abortion law had been collected at Masses the previous weekend. But Richard Dowling, executive director of the Maryland Catholic Conference, dismissed the criticism as “an attempt to silence the bishops as moral leaders in the public arena.” Maryland’s abortion law is to come before voters Nov. 3 as a referendum issue, and funds given in a second collection at the Sept. 12-13 Masses went to the non-denominational Vote kNOw Coalition, which is working to repeal the law.

New Universal Catechism Speaks Modern Language

ROME (CNS) — When it comes to sin, the new universal catechism speaks a modern language. Drunken driving, drug-dealing, tax evasion and embezzling are all on the Church’s updated list of human transgressions, according to purported leaks from the yet-to-be-published volume. Wasting resources and excessive spending are also categorized as immoral acts. Political candidates might keep in mind that falsely manipulating public opinion is sinful, too. The Vatican had no immediate comment on the authenticity of the leaked pages, which were published by the Italian news agency ADN Kronos Sept. 21. The catechism, the product of six years of study, is being translated into several languages and is not expected to be made public until next year.

Bishop Says Chinese Optimistic About Ties With Vatican

ROME (CNS) — Chinese Catholics believe the pope is the head of the Church, and they are optimistic that an agreement can be reached allowing institutional ties between the Chinese Catholic Church and the Vatican, a Chinese bishop said. “We are expecting that the Chinese government and the Vatican will begin speaking to each other,” said Bishop Matthias Tuan Inmin of Wanxian. “We do not have any other way to resolve the problem” of communist insistence that the Vatican not be involved in the affairs of the Chinese Church, the 84-year-old bishop said. Bishop Tuan, one of only two bishops remaining in mainland China who were appointed by Pope Pius XII, was interviewed by two Italian Catholic magazines.

Vatican Official Asks Journalists To Promote Dialogue

VATICAN CITY (CNS) — Catholic journalists are called to promote intelligent dialogue and reflection within society and within the Church, said U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications. Catholics are obliged to maintain unity of faith, but the Catholic Church “is not a fundamentalist sect and it does not call for a blind leap of faith,” said Archbishop Foley. The archbishop spoke about the role of Catholic journalists Sept. 23 in a speech to the world congress of the International Catholic Union of the Press meeting in Campos do Jordao, Brazil.

Canadian Bishops Say Latin Americans Still Exploited

OTTAWA (CNS) — Five hundred years after Columbus arrived in the Americas, Latin Americans remain exploited — this time by North Americans, the Canadian bishops said. Canadian native peoples also are exploited, said the bishops, who noted that the 500th anniversary of Columbus’s voyage was a good time to look at the past, present and future. “Today, 500 years after Columbus arrived in the Americas, we are being challenged to consider not the shape or size of the world, but the shape our world is in and how we all share responsibility for its condition,” said the statement, released Sept. 23 by the Permanent Council on behalf of the Canadian Conference of Catholic Bishops.

Witness Says Secret Police Had Smear Campaign Against Church

WARSAW, Poland (CNS) — Polish and Soviet secret police in the 1980s launched a smear campaign against Pope John Paul II and other Church leaders, said an imprisoned former agent. Grzegorz Piotrowski, testifying in the trial of two former Interior Ministry generals charged with ordering and directing the 1984 murder of Father Jerzy Popieluszko, said the secret police “always reckoned with the possibility” that someone could die during the campaign. Piotrowski, sentenced to life for the 1984 murder, told the court the work of the Interior Ministry’s church-monitoring Department Four “really started to flourish” in the early 1980s, reaching a head in the year of Father Popieluszko’s death. During that period, he said, secret police maintained files on all seminarians and priests and regularly conducted “special actions” as a means of intimidation.

Vatican Establishes Diplomatic Relations With Mexico

VATICAN CITY (CNS) — The Vatican announced Sept. 21 the establishment of full diplomatic relations with Mexico, marking the end of more than a century of church-state tensions in the overwhelmingly Catholic country. Vatican spokesman Joaquin Navarro-Valls said that with the decision to exchange ambassadors with the Vatican, “Mexico follows the international practice of modern states in their relations with the Catholic Church, with its institutions and with the Holy See” while respecting a constitutional separation of church and state. He gave the main credit for progress in Vatican-Mexican relations to President Carlos Salinas de Gortari, who took office in 1988. Navarro-Valls called him “a man of dialogue and realistic vision.”

Cardinal Says Defense Of Relief Aid Is Justified In Bosnia

VATICAN CITY (CNS) — Armed defense of humanitarian aid for the people of Bosnia-Herzegovina is morally justified, but military intervention beyond that level could create moral problems, said Cardinal Joseph Ratzinger. The prefect of the Congregation for the Doctrine of the Faith said that any intervention which is not and cannot be limited would be morally unacceptable. Cardinal Ratzinger discussed the moral aspects of intervention in the ongoing Bosnian war in a Sept. 19 Vatican Radio interview as the United Nations and European countries continued searching for options to end the fighting.

DISCOVER *the Faith*

5. What are the Eight Beatitudes?

The eight Beatitudes were announced by Jesus at the beginning of the Sermon on he Mount (Matthew 5:3-10). They are called Beatitudes because practicing them rings us happiness both on earth and in heaven.

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the earth.
3. Blessed are they who mourn, for they shall be comforted.
4. Blessed are they who hunger and thirst for justice, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called children of God.
8. Blessed are they who suffer persecution for justice’s sake, for theirs is the kingdom of heaven.

THE ORATORY

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A DAY WITH THE GOSPEL OF MATTHEW
Thursday, November 12, or Saturday November 14, 1992
9:30 a.m. - 4:00 p.m.
Father David Valtierra, C.O.

A day of prayer and reflection to prepare for this year’s Sunday Gospel cycle of Matthew. A time for learning and reflection using the Oratorian style of informal sharing of the Word of God. Open to all. The same program is offered both days. The schedule includes an overview and central theme of Matthew’s Gospel, as well as sharing selected passages. Prayer and Mass are part of the day.

$25 (lunch included) Pre-register by Nov. 6

The Diocesan Pastoral Council In Conjunction With Diocesan Staff

Presents

Regional Assemblies

Since we have gifts that differ according to the grace given to us, let us exercise them . . . Romans 12:6

Assemblies will be held:

October 31
Asheville
St. Eugene/Asheville Catholic School

November 7
Winston Salem
Bishop McGuinness High School

November 14
Charlotte
Charlotte Catholic High School

Eleven ministries will join together on three consecutive Saturdays, presenting workshops designed to educate and inform parish pastoral councils, parish finance councils, parish commissions, stewardship committees, pastors, parish staff personnel, and interested persons.

Developing Stewardship As A Way Of Life In Your Parish *by Jim Kelley*
This workshop discusses a program that incorporates stewardship into the life of a parish with an annual stewardship program and an awareness effort throughout the year.

Family Life Ministry At The Parish Level
by Sr. Mariam Fiduccia, MSBT
This workshop will provide ideas and resources for implementing family life ministry at the parish level. Participants will look at ways to infuse a family perspective into parish ministry. *This session will not be offered in the morning of Nov. 14.*

Liturgy: Celebrating Faith
by Fr. Francis O'Rourke, Fr. Ken Whittington
Explore the diversity of experience and practice that enriches the spiritual life of our parish through Liturgical Commissions. Diocesan and local resources will be shared.

Community Life & Its Role In The Parish Structure
by Sr. Francis Sheridan, MSBT, et al
This workshop will include participant sharing of current parish programs of Community Life within the Diocese. Discussion will focus on strengths and weaknesses, solutions, possibilities and clarifications.

Who Are The Parish Leaders?
by Sr. Jean Linder, OSF
Examine the nature, mission, role, functions, and relationships of parish pastoral councils. Discover the part commissions play in the planning process.

Insurance Services/Diocesan Administrative Guidelines
by Guy Piche and Representatives from Gallagher-Bassett
Discussion on the diocesan building process. Workshop will also deal with various property and liability insurance questions and administrative guidelines.

Guidelines For Pastoral Administration
by Theo Johnson and Terri Wilhelm
A nuts and bolts sharing session on the many benefits for employees of the Diocese of Charlotte and an explanation of financial and other reporting systems of the diocese.

If It Ain't Wrote Right, Fix It
by J oann Keane and Carol Hazard
Participants will focus on the five basics of reporting and the "inverted pyramid" of writing. Learn how to write concise news releases, and how to get parish news published.
This workshop will not be offered on Oct. 31.

What Is Your "Media I.Q."
by Gail Hunt Violette, et al
Learn how to 'read TV.' This workshop will show how to 'deconstruct' commercials, TV, and movie how to become good critics, and how to use this medium to promote good faith values.

Envisioning Faith Formation
by Chris Newnan, et al
Presentation will focus on the vision statement fo Faith Formation, and how this vision can come ali in the parish.

The Vision of Catholic Evangelization In Cathol Parish Life
by Fr. Edward Vilkauskas, CSSp
This workshop presents a vision of Catholic evan lization, explores the characteristics of an evangel ing parish, and examines the Convergence model. Workshop will provide skills for motivating paris leadership and for calling forth volunteers for the mission. *Nov. 7 session only: An all-day session featurin national evangelization leaders will be presented in lieu of t regular workshop.*

Name ______________________________

Address ______________________________

City/State/Zip ______________________________

Telephone ______________________________

Parish ______________________________

Location Attending: Asheville ____ Winston Salem ____ Charlotte ____

Select morning/afternoon sessions: ______________________________

____

Mail completed form by Oct. 20 to:
Sr. Jean Linder, Office of Planning, 1524 E. Morehead St., Charlotte, NC 28207

Registration Information:

Assemblies are provided at no cost to participants.

Participants will need to provide their own lunch. Drinks will be provided.

Each assembly will begin at 9:15 a.m. and conclude at 3 p.m.

Participants may choose two sessions per assembly.

Each morning session will be repeated in the afternoon.

Space is limited.
Mail registration by Oct. 20.

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CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 6 • October 9, 1992

All Creatures Great And Small...

our-year-old Gregory Webb watches closely as Conventual Franciscan Father Edgar Holden of ur Lady of Fatima Chapel bestows a blessing on Gregory's pet hermit crabs during the fifth annual lessing of the Animals in Winston-Salem's Winston Square Park. (See story on Page 3)

Photo by JOANN KEANE

Pope's 12th Latin American Trip To Mark 500 Years of Evangelization

VATICAN CITY (CNS)—Pope John Paul II's 12th voyage to Latin America is an attempt to face the challenges of the future while overcoming the ghosts of the past.

The main aims of the Oct. 9-14 trip to the Dominican Republic are to celebrate the 500th anniversary of Catholicism's arrival and to help Latin American bishops set strategies for a new evangelization of the region.

This new evangelization includes tackling the region's social problems and the widespread convert-making by sects and Protestant churches.

It involves refining the church's position on liberation theology and basic church communities. Both are innovative Latin American ways of meeting the social and evangelizing challenges of the modern world, but have sparked debate as to whether they are too politically oriented.

Most of the pre-trip arguing, however, has focused on the controversies of the initial evangelization and its ties to Spanish and Portuguese colonialism.

The main event of the pope's 56th trip outside Italy is the Oct. 12 opening of the Fourth General Conference of the Latin American Episcopate in the Dominican capital of Santo Domingo. The meeting, scheduled to end Oct. 28, was called to draft plans for the new evangelization of a region where most people are nominally Catholic.

The opening date was purposefully chosen because it marks the 500th anniversary of the landing of Christopher Columbus in the New World, the event that made evangelization possible. Santo Domingo was specifically chosen because it was the first diocese established in the Americas.

For the pope, the date and place are positive symbols that should stimulate pastoral planning. The pope often has separated evangelization and colonization, saying that the purpose of the church is to commemorate the anniversary of Catholicism's arrival.

Early evangelization had its good and bad points, but there were "more lights than shadows," the pope has emphasized.

"The pope is not going to celebrate the discovery of America," said Joaquin Navarro-Valls, Vatican spokesman.

The pope will commemorate a "unique event" that opened a "vast territory that is now Catholic," said Navarro-Valls.

Evangelization and colonization sometimes occurred together, but "there were also sharp contrasts" between church and state, said the Vatican spokesman.

On the pope's schedule are separate meetings Oct. 13 with Indians and blacks, the two groups suffering most under colonialism. Each group will be given a special papal message about the 500th anniversary.

The decision to write separate messages was made by the pope because the history of each group has important differences, said Navarro-Valls.

"Africans were brought against their will" as slaves, while Indians were the natives, he said.

"If the pope asks forgiveness, it will be more in the name of whites than the church," said Navarro-Valls.

An Oct. 11 papal event ties past controversies into current-day Latin American social problems: An outdoor Mass will be celebrated at the site of the cross-shaped Columbus lighthouse, a huge building constructed by the Dominican government as a museum and mausoleum for the bones of Columbus.

Added to the controversies over colonialism, symbolized by Columbus, is the high cost of the building in one of Latin America's poorest countries. The government says the building cost $13 million, while opponents say it cost $100 million. In addition, 3,000 squatters were removed from the land needed for the seven-story structure.

Protest marches against the lighthouse have resulted in at least one death. Security forces have threatened to use deadly force if demonstrations occur during the papal visit.

The Vatican has tried to distance the pope from the controversy. He is not scheduled to participate in state ceremonies at the lighthouse and his Mass was not scheduled on Oct. 12, the 500th anniversary date.

Vatican officials have said that the site was not picked because of the lighthouse, but because the large open field in front of it makes the place suitable for the heavy crowd expected for Mass.

Vatican officials acknowledge, however, that during the visit it will be almost impossible for the pope not to mention Columbus or the anniversary.

Regarding the new evangelization, Latin American bishops face the task of deepening the faith in a region where 88 percent of the population professes Catholicism.

Latin America accounts for 42 percent of the world's 933.5 million Catholics, yet it is not producing enough vocations to meet needs and still relies on huge influxes of missionary priests and nuns.

Latin American and Vatican Church officials cite the lack of priests as a main reason for the growth of Protestantism and sects. Other reasons mentioned are poor preparation of priests and not adapting Catholicism to the religiously positive elements in Indian and black cultures. At the same time, the church is an institutionally powerful social force with a tremendous influence on political events.

The working document for the meeting lists social problems as part of the evangelizing challenge. It calls the 1980s "the lost decade" economically as poverty grew in the region and the gap between rich and poor countries widened.

The Church must raise its moral voice to help solve the mounting foreign debt which is draining resources needed for domestic development, the document says. The pope is expected to stress that improving social conditions and deepening knowledge of the faith are two sides of the same coin.

Clarification

The location for the Regional Assembly on Oct. 31 has been changed from Asheville to Immaculata School in Hendersonville.

CRS Responds To Pakistan Flood Disaster With Emergency Assistance

BALTIMORE — Catholic Relief Serces, responding to Pakistan's worst flood saster in two decades, has provided 280,000 for emergency assistance. Flood- g, which began in August, has intensified d left many areas inaccessible.

The current flood waters were created the worst monsoon rains in a century. hey have devastated several provinces cluding Sindh, Punjab, Azad Jammu and ashmir. As many as 2 million people have en affected, and more than 2,000 people e feared dead. Roads, bridges and other frastructure have been destroyed; more an 3 million acres of land have been oded, destroying much of Pakistan's main port crop, cotton.

Few families had any warning of the pending disaster. Most escaped with ly the clothes on their backs. In addition food, families are in need of cooking ensils and material to build temporary elter until the waters recede. There is also urgent need for medicines to treat epi- mics and diseases being carried by the od waters.

The relief needs are enormous. Food, tents, blankets and medicines are urgently needed. CRS has responded twice — with an initial $130,000 in August, and an additional $150,000 as recent rains and continued flooding affected greater areas of Pakistan during September.

Through its counterpart, Caritas/Pakistan, CRS is currently assisting as many as 40,000 people with food and shelter materials. The majority are in Punjab, but CRS is currently assessing the needs in Sindh province, including the city of Hyderabad and the surrounding areas.

CRS, the international relief and development arm of the United States Catholic Conference, will continue to monitor the situation in Pakistan. Assessments are ongoing, and as more areas become accessible, additional assistance may be required.

Guatemala

Associate Editor Carol Hazard's series on her trip to Guatemala continues with more stories and pictures on Pages 8 & 9.

Gladys Morgan Vitelli

CLEMMONS — Gladys Morgan Vitelli, whose volunteer dedication was widely known in the Triad area, died Sept. 16 at Forsyth Memorial Hospital, of complications following an operation. She was 68.

Vitelli was an active member of Holy Family Church in Clemmons.

She was an active volunteer in community projects, starting the Meals on Wheels program in the Clemmons-Lewisville area. Her work with Crisis Control Ministry, Inc., along with other efforts drew statewide attention. In 1985, she was recognized for her volunteer efforts by Gov. James G. Martin and in 1989, she was again recognized as the Volunteer of the Year in Forsyth and Yadkin counties.

Vitelli once said she had no idea how many miles a year she drove on volunteer projects. She said her husband, Bob, never objected to the time she devoted to others.

Franciscan Sister Andrea Inkrott of the Catholic Hispanic Center and Cristo Rey Mission in Yadkinville said that Vitelli began working with migrants and Hispanics about 10 years ago. She, along with her husband, helped the immigrants find health care, food and legal help.

"I think she just loved the people," said Sister Andrea. "Her faith had an awful lot to do with it. She could make miracles happen. "

Two years ago, Vitelli found needed money for a baby in need of a heart operation, said Sr. Andrea.

Father Joe Waters of Holy Trinity Mission in Taylorsville, a friend of Vitelli since the 1940s, said she always had a quiet, helpful way. "She was like an angel of mercy, always with a great smile, and people reached out to her."

Vitelli was born May 23, 1924 in Morristown, Tenn. She spent her childhood in Winston-Salem, graduating from Hanes High School. She earned her B.A. degree from UNC-Greensboro and her M.A. of Library Science from Appalachian State University. She was a librarian for the Alamance County school system and later a public librarian for the cities of Burlington and Graham.

Vitelli is survived by her husband, Robert L. Vitelli, Sr., two sons, Robert L. Vitelli Jr. of Jamestown and James M. Vitelli of Battle Creek, Mich.,; two grandsons, Michael and Matthew Vitelli, and a sister, Mrs. Ruth Pike of Winston-Salem.

Funeral Mass was celebrated Sept. 19 at Holy Family in Clemons, followed by burial in Westlawn Gardens of Memory in Clemmons.

Memorials may be made to Cristo Rey Mission, P.O. Box 788, Yadkinville, NC, or to the Crisis Control Ministry, 200 E. 10th St., Winston-Salem, NC 27101.

Child's Case Against Parents Seen Not Likely To Start Trend

WASHINGTON (CNS) — A ruling allowing a 12-year-old boy to sever ties with his parents will not necessarily start a wave of similar actions by disgruntled children, according to legal observers.

A Florida judge Sept. 25 granted the request of Gregory Kingsley to cut his mother's legal ties and allow him to be adopted by his foster parents. The case attracted widespread attention as the first known instance of a child initiating such proceedings.

While Gregory's case might induce some children in similar situations to try to take legal action, it's unlikely many will get far, according to Thomas A. Nazario, law professor specializing in children's issues at the University of San Francisco, a Jesuit college.

"Any child in a similar situation is there because they've either been forgotten by their foster families or the child welfare system," Nazario said. Normally, the state, a temporary guardian or foster parents act on a child's behalf in asking that the natural parent's rights be severed.

"My guess is there would be no need for a youngster to terminate parental rights himself if he's being cared for properly by the system," he added.

Gregory, who now calls himself Shawn Russ, taking a new first name and his foster family's surname, called a lawyer himself when he learned his mother, Rachel Kingsley, was attempting to regain custody. Gregory had spent only seven months of the past eight years with his mother and let his foster parents, George and Lizabeth Russ, know he wanted them to adopt him.

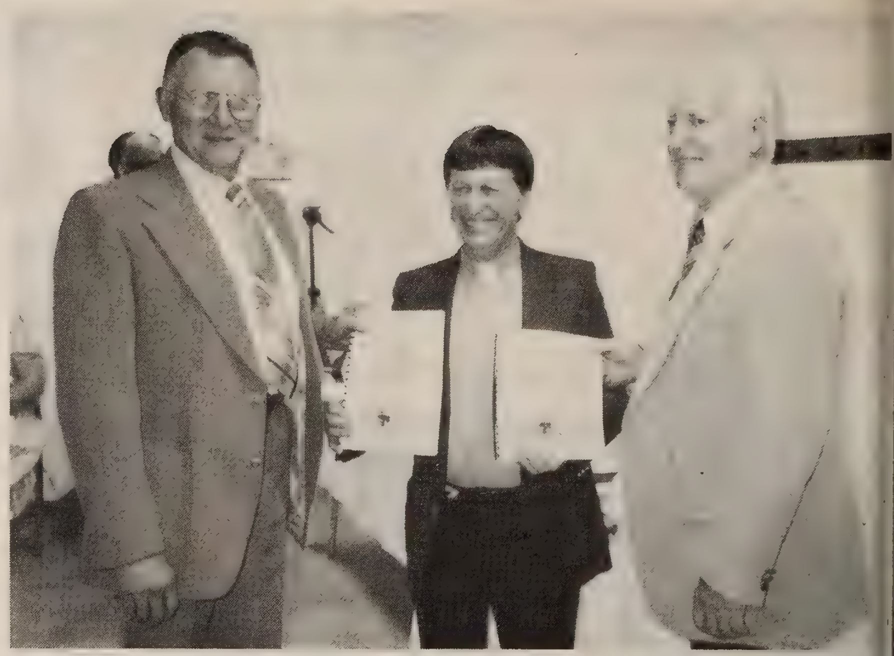
George Russ, a lawyer, testified at the two-day trial that he explained Gregory's rights to him and gave him the name of a fellow attorney to contact if he wanted to press his case.

Gregory Kingsley (r) talks with his foster father, George Russ, during a break in his trial for a "divorce" from his mother who he said was unfit. After winning the case, he was adopted by Russ. (CNS photo from Reuters)

The ruling of Florida Circuit Court Judge Thomas Kirk does not set a legal precedent unless it is affirmed after appeal to a higher court. Kirk made it clear that such cases must be reviewed individually to weed out frivolous claims.

"If a kid is just unhappy at home ... it's not going to be enough by any means" to justify granting similar legal divisions, according to Nazario. Only in graver situations, such as if the child is being beaten, isn't fed properly or if there is illegal activity like drug use in the home will claims by children get a hearing, he predicted. And in most such cases, the local welfare system ought to already be taking care of the child's interests.

See **Gregory,** Page 13


Father Frank Cintula (c), pastor of St. John Baptist de la Salle in North Wilkesboro, presen copies of the parish history book to author Martin Kellner (l) and artist Robert Bogue.

North Wilkesboro Parish Celebrates 40th Anniversary

NORTH WILKESBORO—Nearly 100 members of St. John Baptist de la Salle Church celebrated the 40th anniversary of the parish last month.

Parishioner Joe Adams opened the Sunday ceremony by leading the recitation of the rosary.

Father Frank Cintula presented a picture of the first St. John Church, and a plaque engraved with the names of people who contributed money to buy the first pews. Both were hung on the entrance wall of the church.

Participants then proceeded to the social center, where they enjoyed a pot luck dinner coordinated by Jane Joines and Jan Roe. A 40th anniversary pound/cheese cake made and decorated by Leland Webster was served for dessert.

Father Cintula presented the long-awaited parish history book, "Parish Memories, 1992, 40 Years of Growth, 1952-1992, St. John Baptist de la Salle." The first copy was given to Martin J. Kellner, who wrote and compiled the history. The second copy was given to Robert Bogue, whose illustrations of the old and new church structures grace the cover of the book.

Each family received a copy to tre sure in years to come.

The books tells how visiting pries from Lenoir said Mass in private hom in the 1930s and 1940s. After that, an i cream and sandwich shop become t first official location used for a chap

As the number of Catholics in t area grew, the need for a church buil ing increased. In 1952, Ed Hettinger a his brother, Harry, went to Raleigh a petitioned for the $20,000 purchase an old mansion that could be convert into a church. The Hettingers, known the first parish lay leaders of St. Jo received approval from Bishop Vinc Waters.

From 1952 to 1987, 15 priests serv in the church. Each is named in t book.

Father John Schneider, Fat Cintula's predecessor at St. John, spe headed the drive to build a "prop Catholic church in North Wilkesbo The new church was dedicated April 1989 by Bishop John F. Donoghue.

Bishop Donoghue Celebrates Catechist Affirmation Liturgy

By JEFF MINICK

WAYNESVILLE—Nearly 90 catechists and family members were present on Oct 4, as Bishop John F. Donoghue celebrated a Catechist's Affirmation Liturgy at St. John Church in Waynesville.

A steady rain cut into participation at the Mass, but it did not dampen the spirits of those attending. Many felt the bishop's visit had a special meaning for the mountain region.

"It's great that the bishop recognizes catechists in the mountains this way," said John Nierney of St. John Church. "The mountains have the fewest number of Catholics in the state, and North Carolina has one of the lowest number of Catholics in the country. The bishop's visit makes us feel less removed from Charlotte."

Bob and Diane Rothweiler of St. Joan of Arc in Asheville agreed. "The bishop's visit is wonderful. It shows that the Diocese of Charlotte recognizes that we're here."

During the Mass, Bishop Donoghue offered his support and appreciation for all the hard work done by CCD teachers, stressing that these teachers have love of God in their hearts and that t share that love with others. He a offered his prayers and support for t spouses, recognizing the extra burd such work places on them.

"The bishop said that these peo have the love of the Lord in their hea and you could tell it today," said C teacher Christine Ryan. "You co hear it in their singing."

Following Mass, catechists fr Asheville, Bryson City, Cherok Franklin, Sylva and Waynesville down to a supper organized by Dietrich and other parishioners of John. Conversation and laughter fi the parish hall as people enjoyed ea lemon chicken, rice, vegetables, an astonishing array of desserts.

Jane Keifer, western regional c dinator for the Office of Faith For tion, smiled as she looked at the cro "It's so wonderful that the people (i western areas of the diocese) can that they do count," she said.

"It is important to let all the pe here know that they deserve our re nition," said Bishop Donoghue.

Pet Owners Flock To Park For Annual Blessing Of Animals

By JOANN KEANE
Associate Editor

WINSTON-SALEM — Every dog has his day. And that day was Oct. 3.

In honor of the Feast of St. Francis of Assisi, Conventual Franciscan Father Edgar Holden and the other Franciscan Friars of Winston-Salem were celebrating the Blessing of Animals.

For five years, Father Holden has issued a blanket invitation to the people of Winston-Salem to bring their pets to Winston Square Park. His yearly event welcomes all of God's creatures — walking, flying, swimming, crawling — to be blessed.

In all fairness, it wasn't just your typical fare of dogs and cats, although there were quite a few. There were birds, hermit crabs, rabbits, and several curious cages containing some form of life that claims the status of family pet.

Following a greeting and welcome, Father Holden, accompanied by conventual Franciscan Fathers Conall McHugh and Curt Kreml, encouraged a parade of animals. To the familiar strains of "All creatures of our God and King," animal lovers of all ages paraded their pets through Winston Square Park.

Father Holden says in the past even alligators and skunks have joined the parade, yet those particular pets were not present for the 1992 celebration.

Eight-year-old Meagan Callahan, carried a cage containing two Java Rice Finches. "I just thought they needed a blessing," said the St. Leo School third grader. Her mom, Julie, brought along the two family dogs for a blessing as well.

The annual event has become an ecumenical affair. Of the 160 or so that turned out on the unseasonably warm day, Father Holden estimates that perhaps half are not Catholic. Each year, he advertises the event in Our Lady of Fatima's weekly bulletin. He says Protestants regularly call to find out when the blessing will take place. "Ecumenically it helps," he says.

Emma Hutchins of Winston-Salem holds on to her cat "Cupcake." Emma brought her cat to the annual Animal Blessing in Winston Square park.
Photo by JOANN KEANE

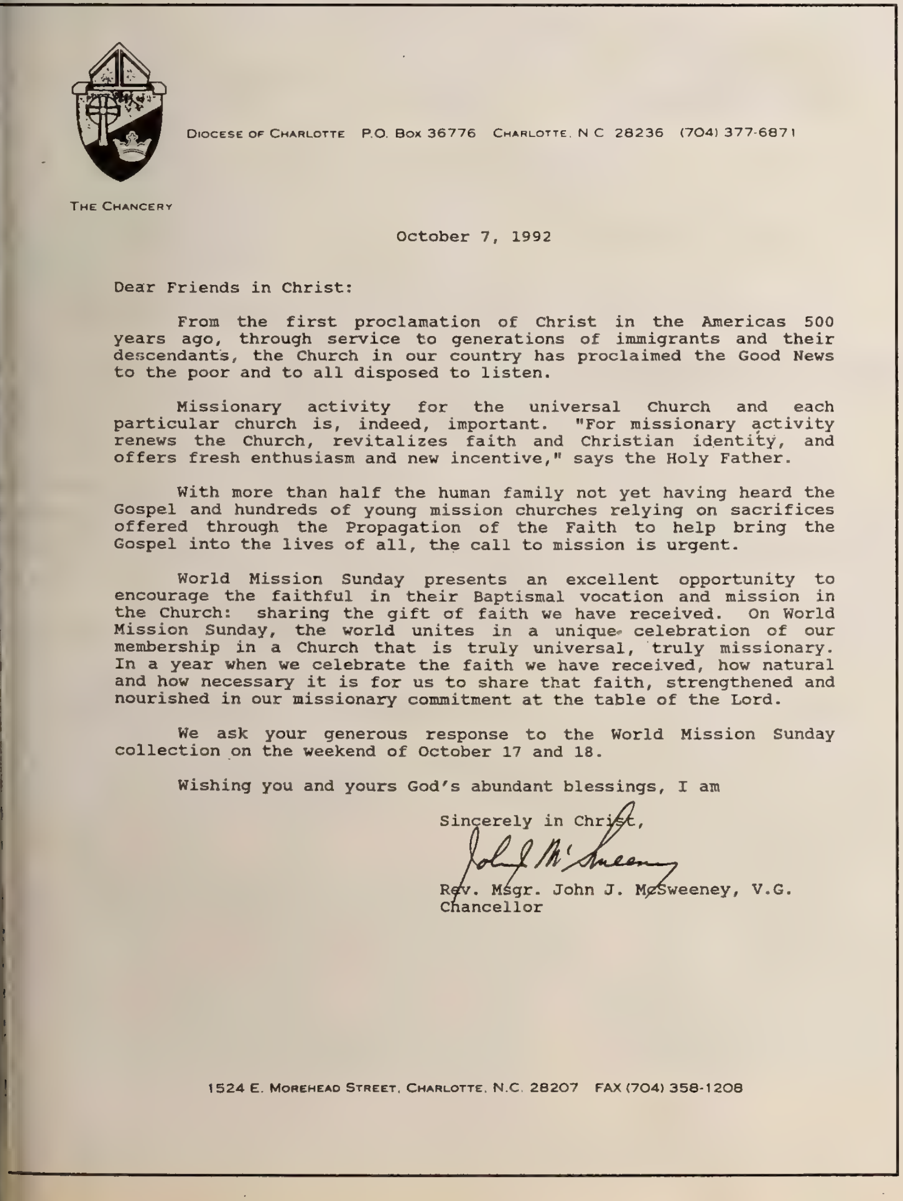
Southern Baptist Bill Strawn, accompanied by his retriever, Shasta, sat patiently awaiting a blessing for his companion. "Shasta's a blessing to me," said Strawn. "And I just wanted to share her with all these people who feel the same way about their pets.

Once the animals had a chance to strut their stuff around the park, and following Father McHugh's prayer, animal owners lined up for the three priests to individually bless each creature.

To avoid a nipped finger, the friars keep a safe distance from some of the pooches that appear leery of a blessing. Obviously friendly mutts receive a quick pat on the head.

Father Holden says, "St. Francis loved all creatures and we should see God in all creatures."

"We feel (the Blessing of Animals) adds something to Winston-Salem, while sustaining another religious tradition. With many religious traditions going by the wayside, we're doing our little part to hold on to traditions."



DIOCESE OF CHARLOTTE P.O. BOX 36776 CHARLOTTE, N C 28236 (704) 377-6871

THE CHANCERY

October 7, 1992

Dear Friends in Christ:

From the first proclamation of Christ in the Americas 500 years ago, through service to generations of immigrants and their descendants, the Church in our country has proclaimed the Good News to the poor and to all disposed to listen.

Missionary activity for the universal Church and each particular church is, indeed, important. "For missionary activity renews the Church, revitalizes faith and Christian identity, and offers fresh enthusiasm and new incentive," says the Holy Father.

With more than half the human family not yet having heard the Gospel and hundreds of young mission churches relying on sacrifices offered through the Propagation of the Faith to help bring the Gospel into the lives of all, the call to mission is urgent.

World Mission Sunday presents an excellent opportunity to encourage the faithful in their Baptismal vocation and mission in the Church: sharing the gift of faith we have received. On World Mission Sunday, the world unites in a unique celebration of our membership in a Church that is truly universal, truly missionary. In a year when we celebrate the faith we have received, how natural and how necessary it is for us to share that faith, strengthened and nourished in our missionary commitment at the table of the Lord.

We ask your generous response to the World Mission Sunday collection on the weekend of October 17 and 18.

Wishing you and yours God's abundant blessings, I am

Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

Baptist-Catholic Dialogue To Focus On Theological Trends

By FATHER GEORGE KLOSTER

HICKORY — "Trends in Roman Catholic and Baptist Theological Studies" is the topic for the 11th annual Baptist-Catholic Dialogue Oct. 22 at the Catholic Conference Center. The topic will be explored at the level of university/seminary theological education and also at the parish level.

The topic is important because both the Southern Baptist Convention and the Roman Catholic Church have been in transition in recent years.

Baptist theological education has been affected by debates within the convention over the inerrancy of the Bible and challenges to the Baptist concept of freedom of belief. The Catholic Church experienced major changes in its theology after the Second Vatican Council and the effects of these changes are still being experienced.

Examining the theological dimension of the issue will be a former Charlotte pastor who now heads a Baptist seminary and a theology professor from Belmont Abbey College.

Dr. Thomas Graves resigned as pastor of St. John's Baptist Church in Charlotte to become the founding president of the Baptist Theological Seminary in Richmond. He had previously served as a pastor in Lake Park, Fla., and as a professor at Southeastern Theological Seminary in Wake Forest, N.C. He received degrees from Vanderbilt University, Southern Baptist Seminary and Yale Divinity School.

Dr. Stephen Schafer is an assistant professor of theology at Belmont Abbey College. Prior to coming to Belmont Abbey in 1991, he was professor of moral theology at Notre Dame Seminary in New Orleans and was a visiting professor at Loyola University, also in New Orleans. He received degrees from St. Michael's College of the University of Toronto, from Loyola University in New Orleans and the Notre Dame Graduate School of Theology, also in New Orleans.

Because most people experience church at the level of the local congregation, the afternoon session will focus on theological educational trends in the parish.

Notre Dame Sister Carol Symons, pastoral associate for adult education and spiritual formation at St. Michael Church in Gastonia, will present the Catholic position. Prior to her service at St. Michael, she served in pastoral positions in Boone and Mars Hill and in campus ministry at Appalachian State University and Mars Hill College. She has degrees from Trinity College in Washington D.C., and Assumption College in Worcester, Mass., and is working toward a graduate degree in pastoral studies through Loyola University in New Orleans.

Dr. Linda Bridges is an associate professor of New Testament at the Baptist Theological Seminary in Richmond. Previously, she was a faculty member at Union Theological Seminary. She was a missionary in Taiwan from 1977-1982. She has degrees from Meredith College in Raleigh and Southern Baptist Seminary in Louisville.

In addition to the featured presentations, the program will include worship in the Baptist and Catholic traditions, small group discussions and a general discussion session.

Registration begins at 9:30 a.m. and the program will conclude at 3:15 p.m.

The Baptist-Catholic Dialogue is sponsored by the Diocese of Charlotte, the Baptist State Convention and the Ecumenical Institute of Wake Forest University and Belmont Abbey College. It is designed for clergy and religious educators.

Costs are assumed by the sponsoring organizations. Participants will be charged a $5 lunch fee. The deadline for registration is Oct. 16. To register, write to St. Michael Church, 708 St. Michael Ln., Gastonia, N.C. 29052.

Father George Kloster is pastor of St. Michael in Gastonia and ecumenical officer for the Diocese of Charlotte.

BMHS Soccer Off To Strong Start

WINSTON SALEM — Bishop McGuinness High School's varsity soccer squad has learned a lot from a tough early season schedule. They learned they can compete with, and beat top competition. The Villains are currently 7-3 and have won five of their last six games. Early games against 3A and 4A schools toughened the team for competition in their own league. Only tough 1-0 and 4-0 losses to 4A schools RJ Reynolds and Mt. Tabor, and a 3-2 overtime loss at Charlotte Latin, ranked #3 in the state, blemished the Villains' record. Bishop trounced the top four schools from one of the top 3A conferences in the state.

The Villains also defeated then ranked Charlotte Country Day in Charlotte, 1-0 in overtime. Their play has only gotten better, as witnessed in their recent 10-0 drubbing of Ledford at home.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Need Remains

Next Monday, Oct. 12, marks the 500th anniversary of Christopher Columbus' discovery of the New World in 1492 and the introduction of Catholicism to the Americas.

The colonial rule which followed Columbus' discovery was not the most beneficial for the indigenous peoples of the area. For many of them, it meant slavery or extermination. It also led to the introduction of African slaves to the Americas.

But, if it had not been for the valiant efforts of the Catholic missionaries who followed European conquerors to the area, the situation probably would have been even worse for the native peoples.Those priests and monks did the best they could to alleviate the often unspeakable conditions in which the Indians lived.

In many areas of Latin America, the indigenous peoples still live in poverty and misery and Catholic missionaries are still trying to improve their lives.

Some 88 percent of the people of Latin America profess Catholicism and the region has 42 percent of the world's Catholics. Yet, the region does not produce enough vocations to meet the religious needs of the people and still must depend on large numbers of missionaries.

Their work is often as much social and economic as it is religious but the need for more evangelization is growing.

Protestant denominations and fundamentalist sects are making inroads in the area.

The Church is beginning to take steps to improve the situation — part of the reason for Pope John Paul II's current trip to Latin America.

The situation underscores the need for generosity in responding to the World Mission Sunday collection to be taken up in all parishes and missions next weekend, Oct. 17-18.

The Society for the Propagation of the Faith can make goods use of the money in its evangelization efforts in Latin America and other areas of the world.

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MEMBER
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Pro-Life Corner

Respect Life

"In a society where abortion is claimed as a 'woman's right,' the most fundamental right — the right to life — is denied and the basis for defending the rights of all women and men is thereby eroded."

(U.S. Catholic Bishops, 1985)

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II has asked for an end to the civil war in Sudan and praised the "courageous fidelity" of Catholics, despite religious restrictions by the Muslim government.

"You have rightly pointed out the dangers to your country posed by the attempt to build the unity of the nation on one religion and one culture,'' the pope told bishops from Sudan.

The government's application of Islamic law to non-Muslims "has set the stage for the loss of many civil liberties," he said Oct. 2.

The bishops were at the Vatican for their "ad limina" visits, required every five years to report on the status of their dioceses.

Religion is a central factor in the civil war. Fighting is between the Arab Muslim government headquartered in the north and rebel independence groups in the south. The south is populated mainly by black followers of Christianity and traditional African religions.

The introduction of Islamic law in 1984 heightened already tense relations between the government and people in the south.

The pope criticized the government for "discrimination in education, the harassment of priests, religious and catechists, the expulsion of missionaries."

He said that "the baptized are characterized as 'foreigners' in their own homeland."

The pope praised the bishops for publicly criticizing the situation and encouraged them to "forthrightly speak the truth and claim your legitimate rights."

Religious restrictions are blocking efforts to stop the fighting because "any hindrance of the exercise of religious freedom ... injures the cause of peace," he said.

"I appeal to those in whose hands lies the fate of Sudan to put aside the arms of war and pursue the path of peace," he added.

"The terrible devastation caused by war is compounded by drought, famine and disease," said the pope.

Millions of people have been displaced and "are living in precarious conditions," in camps in the desert or neighboring countries, he said.

"Hundreds of thousands of civilians are trapped while the battle rages around them," he said.

Despite the hardships, the bishops were told to continue their ministry with "undiminished courage."

The pope appealed for international aid to "the innocent victims of this terrible conflict."

The papal speech came a month after bishops from Sudan and six other East African countries asked the United Nations and the Organization of African Unity to help stop "callous and cynical oppression of Christian citizens and religious leaders in Sudan."

The bishops said direct appeals to Sudanese officials "only seem to increase the indignities on non-Muslims."

At the beginning of September, the government removed all foreign priests and religious from the southern city of Juba, besieged by rebel forces.

The government action probably meant that the government "does not want uncomfortable witnesses, as the army and security forces continue their harassment of the 300,000 inhabitants of the city," said a statement issued at the time by the Comboni missionaries, who had members thrown out of Juba, the main city in the south.

Most of Sudan's 24.5 million population is Muslim. Almost 7 percent is Catholic.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Sept. 30.

Dear brothers and sisters,

Continuing our catechesis on the Church, we recall that the bishops share in the same mission and authority which Christ originally conferred upon the apostles. Accordingly, the Second Vatican Council speaks of the sacramental nature of the episcopacy: through the agency of the bishops, it is Christ himself who preaches the Word of God, who administers the sacraments, and who directs and guides the people of the New Testament (cf. *Lumen Gentium*, 21). By virtue of this sacramentality, the bishop not only represents Christ, but also has the right and duty to act in the person of Christ, always for the good of the Church.

In fulfilling this ministry of direction and unity, the bishop is called together with the priests, his coworkers, to cooperate with the unfailing grace of the Holy Spirit. He must act in union with the pope and the College of Bishops, so that the unity of the Church may be made manifest in love. I encourage you to pray for your bishops that, despite human weakness and limitations, they will ever be sustained in their service to all Christ's brothers and sisters.

I extend a warm welcome to the new students of the Venerable English College in Rome. As you begin your studies for the priesthood, may you seek each day to be conformed in mind and heart to Jesus Christ, the obedient son of the Father and the model of all priestly service. My greeting also goes to the priests attending the Institute for Continuing Theological Education a the Pontifical North American College. Upon all the English-speaking pilgrims and visitors, especially the student groups from Japan and Thailand, I cordially invoke God's abundant blessings of grace and peace

Letters To The Editor

Because of space limitations, there are no letters to the editor this week.

Letters Policy: *We welcome letters on current issues Letters must be signed originals of 250 words or less and must include the address and daytime telephone number o the writer. Letters are subject to editing for brevity, styl and taste and must not contain personal attacks on an person. Opinions expressed in letters or in guest column do not necessarily reflect the views of this newspaper or it publisher.*

The Editor's Notebook

By BOB GATELY

I hope Carol Hazard's series on the work of the Christian Foundation for Children and Aging in Guatemala is making as much of an impression on you as it is on me.

Since the Kansas-based organization is one of our regular advertisers, I've been aware in general terms of what they have been doing. I've met some of their people at Catholic Press Association conventions and heard them talk about some of the work they have been doing with poor children in developing countries and with immigrants and the homeless in Kansas City.

But, until I had a chance to read Carol's stories, I wasn't aware of the complete extent of that work. For example, I didn't know they were building churches in rural sections of Central America or were helping Catholic missionaries in the area.

Because CFCA depends largely on the work of unpaid volunters, administrative costs are kept to a minimum and most of the money contributed goes directly to the various projects around the world.

There are a number of organizations working to help poor children in Third World countries, but CFCA is the only one organized and run by Catholics.

I am normally not prone to calling attention to our advertisers but, in this case, 'm making an exception. I urge you to take a look at the CFCA ad on Page 7 of this ssue.

I hope after looking it over, you'll consider making a contribution. It's a good cause.

Living Wills

By FATHER JOHN DIETZEN

Q. Newspapers in our state print many stories about living wills and other ocuments people can sign to prepare for a serious illness. The more I think bout it, the more concerned I am. Do you think it is wise for a person to have uch a "will?" (Florida)

A. The subject you raise is an intricate one. As will become clear, it is possible o deal with only a few relevant points here. Living wills are one form of advance irectives, various methods of determining which types of medical technology and reatment should not be used if a person suffers a critical, perhaps terminal, illness ut is unable to make necessary health- care decisions himself or herself.

A living will is a personal document indicating to the physician, family or ealth-care institution which life-sustaining or life-prolonging treatments should be ithdrawn in a terminal illness.

The other most widely discussed advance directive is the durable power of ttorney for health care. This names another person as your substitute to make critical ealth-care decisions if you are unable to make such decisions yourself.

Many states have established additional legal procedures to provide a health-care surrogate. In at least one state, for example, if an individual has no living will or durable power of attorney, the hospital or other health-care provider must find the highest person on à legal list (guardian, spouse, adult child of the patient and so on) to serve as substitute decision maker.

It needs to be said that there is no universal agreement on the value, appropriateness or necessity of these advance directives. For one thing, the motivation is not always pure and good. Some organizations laboring vigorously for permissive euthanasia laws and for physician-assisted suicide, consider living wills, for example, a first step toward their more sinister goals.

The largest concern, in my judgment, is the inevitable confusion and fuzziness bout what exactly is being signed away. The person who makes a living will is ejecting some unspecified future treatment in some unspecified future circumance.

In addition to other obvious difficulties, a legally executed living will might orce a good physician, or at least lead him to feel forced, to act against his better edical and human judgment, even one made in consultation with the family of the atient. Under any such arrangement the patient and others designated are of course orally obliged to base their decisions on several truths.

First, all human life is a gift from God that must be treated with respect and everence in every circumstance.

Second, death is for us not an absolute evil, to be frantically delayed as long as ossible at all costs. We believe that death is the beginning of eternal life, not the end f existence.

And third, each of us has the right and obligation to be in charge of the health are we receive, whether we make the decisions ourselves or arrange for others to ake them in our stead.

All these factors need to be prayerfully and carefully pondered in each life-and-eath decision. The complexity of all this is multiplied by the fact that most states ow have some legal guidelines to determine who has what rights and obligations critical health decisions. These legal guidelines differ from state to state.

To discover what is or is not possible where you live, and what the consequences f your own advance directives may be, you need to contact an attorney, perhaps a riest who would be conversant with such matters or the chancery office of your ocese.

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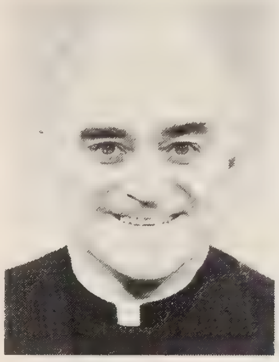
Light One Candle

By FATHER JOHN CATOIR

"In fourteen hundred ninety-two, Columbus sailed the ocean blue."

This year, we celebrate the quincentennial year of the first vogage of Christopher Columbus. He was the son of an Italian weaver from Genoa, who set sail on Aug. 3, 1492 with 90 sailors under his command and dreams of reaching the Far East. Instead, he discovered a whole new world.



Why did he sail in the first place? Legend has it that he was religiously motivated. Not so. It was purely an adventurous business trip. He wanted to become a wealthy man, and who can blame him? He knew there were gold and jewels in the Orient, Marco Polo had proven that a century earlier. The Portuguese had already sailed to India by way of South Africa. Accepting the prevailing opinion that the world was round, Columbus set out to find a shorter route to these wordly treasures.

It took him many years to find a patron rich enough to finance his expedition. Finally, Queen Isabella I of Spain, in need of money herself due to Spain's extended wars with the Moors, took a chance and financed his dream. She wasn't disappointed. After each voyage he returned with artifacts, exotic birds and jewelry, and even small amounts of gold which excited the greed of investors.

The first voyage (1492-1493) brought him to the Bahamas and the island of Hispaniola, which today is the Dominican Republic and Haiti. On the second trip, in 1493-1494, he reached Jamaica, and in 1498, he sighted Venezuela. On his fourth voyage in 1502, still trying to reach India, he arrived on the shores of Central America. He referred to the natives as Indians because he thought he had reached a chain of islands off the coast of India.

As a reward for his efforts, on his return Columbus was honored with parades and celebrations. But in all the hoopla, no one had a clue that the land he had discovered was farther away from India than Europe itself. In truth, Cristobal Colon, as he was known then, not only failed to achieve his origonal goal, he didn't even know he had failed.

He wasn't even the first explorer to reach the New World. Several groups had preceded him. Leif Ericson had sailed with a group of Vikings as far back as 1000 A.D. when he discovered Newfoundland.

So here we are 500 years later, citizens of a thriving continent. On Oct. 12, we will honor a man who didn't know where he was going, and didn't know where he had been. And yet, what he actually accomplished was more important than he or anyone realized.

Life is certainly a mystery. Some people like Columbus actually fail in their primary goal, but the world hails them as a great success. Others appear to fail, but in reality they've been marvelously successful. The image of Jesus transfixed on the cross comes to mind.

Worldy applause, or the lack of it, should never be taken as the sole criterion for estimating a person's true success. The true test is in fulfilling God's plan for your life.

(For a free copy of the Christopher News Note, "Failure Isn't Fatal," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

During a recent retirement brunch for two board members, poignant memories were shared. One was about a refugee family that came to the Diocese of Charlotte in 1976.

The place was Boone and the family was Vietnamese — made up of a father, mother and several children. The local parish served as sponsor and both sides settled down to mutual adjustments of the relationship. The refugee family survived the cold winter on the warmth of the sponsorship.

One day, at the Charlotte office, a letter arrived from the father, expressing his appreciation for what had been done for his family. He had one additional request, however.

"On the day of our escape from Vietnam, it had grown dark," he wrote in the letter. "I had my family accounted for, except for my wife. I sent our youngest son, age 11, back into our home to tell his mother to hurry. When she appeared, we moved on. As we journeyed further from home, with each of our children huddled and hiding, a realization came upon my wife. Our youngest son was not with us. When he went in one door to get her, she had come out another and I mistakingly left as speedily as possible. I felt I could not turn back — that it would endanger all my family. Have you ever heard of my son? Is there anyone who could find out if he is all right?"

Since I had met with this family several times during their stay in the United States, it took me by surprise that a sorrow and burden this big had not been expressed. As my experience with refugees grew, I came to realize that situations like this are part of life for refugees. The request consequently was unique only in the hope they had of finding each other.

The miracle for me was a telex that came across my desk from the Red Cross to all U.S. resettlement offices asking if any of our families with a certain last name was missing an 11-year-old son. The telex came within days of receiving the letter from the father.

See **Crosswinds**, Page 13

Nights At The Round Table

The Parish Pastoral Council Chairperson

By SISTER JEAN LINDER

Key to the success of the discernment/consensus process is the chairperson of the council. It is the role of that person to make sure that the nature of the proposal or issue under consideration is clear and that there is a clear understanding of how the decision will be made. The chairperson is leader in building an atmosphere of openness, truth, prayer, and trust so that consensus can happen.

In the consensus process, the chairperson:

—must make sure all persons are heard;

—must make sure an atmosphere of cooperation prevails;

—must elicit a clear response in testing for agreement;

—looks for truth and is not defensive;

—tries to be free enough to let go of his/her position;

—assumes the good will of all in the group;

—seeks out differences of opinion;

—makes sure issues and not people are pursued;

—keeps the group to the topic;

—avoids evaluating or contributing ideas;

—pays attention to both process and content and makes sure process serves content;

—changes the process if it is not working;

—has the ability to sum up without repeating;

—coordinates preparations and follow-up for the meetings

It is the chairperson's responsibility to see that the proposal under consideration is stated simply, clearly, and positively and is understood by all.

(Resources for parish pastoral councils:

Rademacher, William J., and Rogers, Marliss, *The New Practical Guide For Parish Councils*. Mystic, CT: Twenty-Third Publications, 1988. ($7.95)

Nights at the Round Table, a videotape produced by the Diocese of Charlotte and published by:

Sheed and Ward
P.O. Box 419492
Kansas City, MO 64141
(800) 333-7373
($29.95)

I would encourage every parish to invest in the above two resources.

Franciscan Sister Jean Linder is director of the Diocesan Office of Planning and executive secretary of the Diocesan Pastoral Council.

Stewardship Questions And Answers

Q. How are we to give of our time, talent and treasure?

A. Many people who are considered to be good Christians or even "Good-doers" are those who spend much of their time responding to the needs of the Church and community when they are asked. While this type of "reactionary" volunteering is quite commendable, it is different than the type of volunteering involved in stewardship.

Stewardship is proactive, not reactive. It involves intentional, planned and proportionate giving of our time, talent and treasure. We may find that we do give much of our time, use many of our talents, and share generously our treasure with those in need. Nonetheless, true stewardship involves more than reacting to needs as they arise.

For the steward, an intentional, well thought out decision is made to live out the Christian life in a certain way. That way is to thank God for all His blessings by returning to Him a portion of the gifts that we have been given. The decision to do so does not come as a reaction to a crisis or a need; rather it is rooted in the everyday life of one who knows that God is the giver of all that is good.

Planning ahead is part of the stewardship commitment. At the beginning of every year, each Catholic individual or household should plan and make stewardship of time and talent a part of their budget.

This planning involves taking an inventory of personal gifts and talents, and then making a decision as to where those gifts and talents can be most useful in the Church and community. Available time is also taken into consideration. When left unplanned, our free time can seem to get eaten up by a lot of activities, which can lead us to believe that we have no extra time to offer. To the contrary, when we plan ahead we find that we have much more time than we thought available for meaningful activities.

Our giving also needs to be proportionate to what we have been given. Stewardship asks that we consider how much of our time or how much of our money we are willing to give to Church and charity, and make those commitments in advance.

With regard to giving of our treasure, some Catholics choose the Biblical norm of giving 10 percent of their treasure, which is known as a tithe. Some, because of circumstances, give more than that. Others might start at 2, 3 or 4 percent, and increase their giving each year.

Gifts of time and talent are also made proportionate to the steward's means. It has been said, "To whom more is given, more is expected." What this means is that the most gifted among us are going to be challenged to share from their plenty. What this does not mean, though, is that only the very gifted are expected to give generously. Every person is talented in some way, and even the most simple gifts that we can give are recognized by our creator, God.

The practice of stewardship does not happen by accident. Intentional, planned and proportionate giving of our time, talent and treasure is the formula for a life committed to stewardship.

This column, which appears bimonthly, is prepared by the Office of Development of the Diocese of Charlotte.

How Does Canon Law Affect Us?

The Sacrament of Marriage

By FATHER LADISLAS ORSY

Vatican Council II was much concerned with the dignity of marriage and family, and so are we, more than a quarter of a century later. But time was not standing still, nor did the problems; there have been developments.

WHAT ARE THE IDEAS OF THE COUNCIL? The council speaks about the dignity of marriage and family in the *Pastoral Constitution on the Church, Gaudium et Spes*. The horizons of the council in approaching this issue were broad: it did not want to consider the dignity of marrriage and family in isolation: it wanted to see it in the context of the welfare of the whole human family. However, there is one theme: life, life in creation, life through redemption, life in abundance. And marriage and family is presented for what it is: the sacred place where human life originates, where it is nurtured and — tragically enough — where it can languish and even perish.

Hence the close connection between the large human family and every single small family on earth: everything that affects marriage and the family, affects the human race and vice versa. Thus, the council would never have agreed that marriage and family are the purely private concern of the individuals involved: the life of a cell in a larger body is always a matter of concern for the body.

In the order of creation, God is the author of matrimony. He wanted to create human beings to his own image; he made them into male and female. "So God created man in his own image, in the image of God he created him; male and female he created them (Gen. 1:27). There is the origin of the dignity of the family. The human couple reveals the image of God as no man alone, no woman alone can do it.

That is, a human, family, first man and woman together, then with their children, reflect the image of God and reveal His being on earth as no single person can ever do it. In the family there is a completeness, a reflection of divine beauty, that cannot be found anywhere else. This is not to say that there cannot be unique beauty in the life of a single person; it is to say that a family does have a richness of its own. In it a fullness of our humanity is revealed; through it the manifestation of the image of God reaches a peculiar intensity and clarity. God of the communion of three persons, reveals Himself in the community of the family.

The first act towards this fullness is in the intelligent and free pact, alliance, covenant, of a man and a woman. This pact is sacred; and so is the life that brings it about and sustains their fidelity to each other.

In the order of redemption, marriage is not changed, but lifted into a new dimension. This can be grasped by faith only. We may well say, "This is a hard saying; who can listen to it?" Yet, in the lofty comparison between the covenant uniting Christ with His Church, and the covenant uniting the spouses there is a realistic description of the meaning of a Christian marriage, with its strength and frailty.

The love of Christ for His Church is not dependent on the goodness of people, or on their fervor; this love is given because God is good and a source of love in Himself. Such should be, therefore the love of a husband for his wife: and the love of a wife for her husband; it should be a love that gives. To be in the state of marriage is to be dedicated to another; it is primarily a covenant to give; it is not a pact to receive only.

How is this possible? Ultimately it is possible because the covenant is not any more between two but three persons: in the sacrament of matrimony God makes his covenant with the couple.

This series will be continued next week. It has been published with permission of Father Orsy, and can be found in detail in Unico Ecclesiae Servitio, *St. Paul Univ., Ottawa. Jesuit Father Orsy is an eminent canonist. He holds doctorates in canon law, civil law and theology.*

the Saints by Luke

ST. JOHN LEONARDI

JOHN LEONARDI WAS A PHARMACISTS' ASSISTANT IN LUCCA, ITALY, IN THE MIDDLE OF THE 16TH CENTURY. HE JOINED THE FOLLOWERS OF BLESSED JOHN COLOMBINI AND STUDIED FOR THE PRIESTHOOD. AFTER ORDINATION, HIS WORK IN HOSPITALS AND PRISONS ATTRACTED OTHERS TO HELP HIM. HE ESTABLISHED A CONGREGATION FOR THEM, THE CLERKS REGULAR OF THE MOTHER OF GOD.

POLITICAL OPPOSITION FORCED JOHN INTO EXILE FOR MUCH OF HIS LIFE, EXCEPT WHEN HE HAD SPECIAL PAPAL PROTECTION. IN 1580, HE SECRETLY ACQUIRED THE CHURCH OF SANTA MARIA CORTELANDINI FOR HIS FOLLOWERS. THREE YEARS LATER, THE BISHOP OF LUCCA AND POPE GREGORY XIII APPROVED THE ASSOCIATION OF SECULAR PRIESTS. POPE CLEMENT VIII CONFIRMED THE CONGREGATION IN 1595, AND THEY WERE GRANTED THEIR CURRENT NAME, THE CLERKS REGULAR OF THE MOTHER OF GOD, IN 1621.

POPE CLEMENT ALSO APPOINTED JOHN TO REFORM THE MONKS OF VALLUMBROSA AND MONTE VIRGINE. HE IS REGARDED AS A PIONEER IN THE PROPAGATION OF THE FAITH. JOHN DIED IN ROME ON OCT. 9, 1609, OF PLAGUE CONTRACTED WHILE CARING FOR THE SICK. HE WAS VENERATED FOR HIS FERVOR AND HIS MIRACLES.

JOHN LEONARDI WAS CANONIZED BY POPE PIUS XI IN 1938. HIS FEAST IS OCT. 9.

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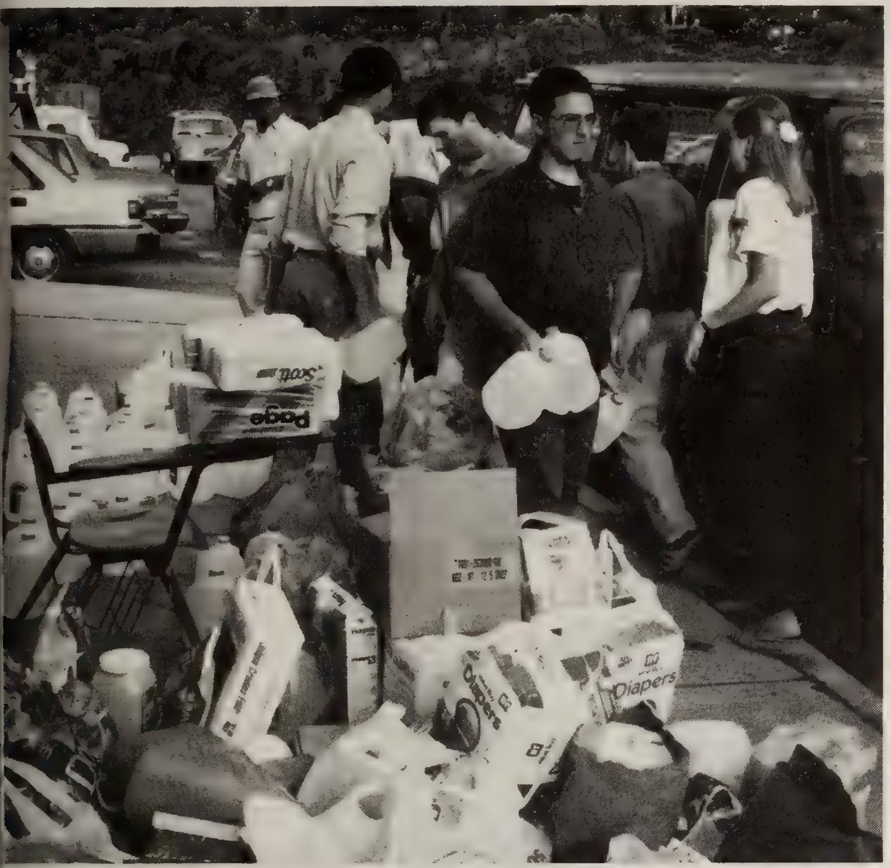
Aid For Hurricane Victims



harlotte Catholic High School students collect bottled water and other staples for Florida ırricane victims.Two vans full of bottled water, baby formula, paper goods, diapers, iletries and pet food were donated by CCHS families and delivered tothe Salvation Army r transport to Miami.

More Catholic Schools Join In Hurricane Andrew Relief Effort

WINSTON SALEM — Coordinated by Bishop McGuinness High School, the three Catholic schools in Winston-Salem contributed more than $420 and a large amount of food and other supplies to the victims of Hurricane Andrew.

Bishop McGuinnes students, their families and faculty and staff members contributed more than $300 along with clothing, diapers, and other essential items.

Our Lady of Mercy School contributed a significant volume of canned goods and household staples — mainly non-perishable items — alongh with bedding and towels. It took almost two hours to load the OLM contribution on a truck for delivery to the Red Cross.

St. Leo School contributed $120 in cash and six boxes of food to the effort.

The money and goods collected were turned over to the Red Cross for distribution in the disaster area.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Glengarry Glen Ross" (New Line)

Screen version of David Mamet's play about four real estate salesmen (Jack Lemmon, Al Pacino, Ed Harris and Alan Arkin) who, under threat of being fired unless they close some deals within the week, commit desperate acts which ultimately backfire. James Foley's tautly directed movie delivers intense performances with blistering dialogue while depicting the characters' moral disintegration in a dehumanizing pressure-cooker where money is everything. Much rough language and some sexual references. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Innocent Blood" (Warner Bros.)

Violent, trashy vampire parody features an undercover cop (Anthony LaPaglia) who risks having sex with a vampire (Anne Parillaud) while pursuing a mobster-turned-vampire (Robert Loggia) who is preying on other gangsters. Director John Landis is at his heavy-handed worst treating a gross parade of vicious killings as a comic lark. Extended kinky sex scene, much gory violence, rough language and recurring nudity. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"Mr. Saturday Night" (Columbia)

Bittersweet comedy traces the career of a caustic stand-up comedian (Billy Crystal) whose insatiable need for center stage hurts his neglected family and brother-manager (David Paymer). Also produced and directed by Crystal, despite many good comic moments, it proves a long haul with a nasty central character who stubbornly resists insights until the overly sentimental ending. Some rough language, minor violence and numerous off-color jokes. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

"Danzon" (Sony Classics)

When her weekly dance partner disappears, a fortyish telephone operator (Maria Rojo) journeys from Mexico City to Veracruz in hopes of finding him but discovers instead a fresh perspective on her regimented life. Director Maria Novaro presents a sensitive but haltingly told story of assorted transients reaching out to help one another over the potholes on life's highway. An implied sexual encounter. Subtitles. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

Sponsor a Child
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$20 a month -- just 65¢ a day!

CHRISTIAN FOUNDATION for CHILDREN & AGING

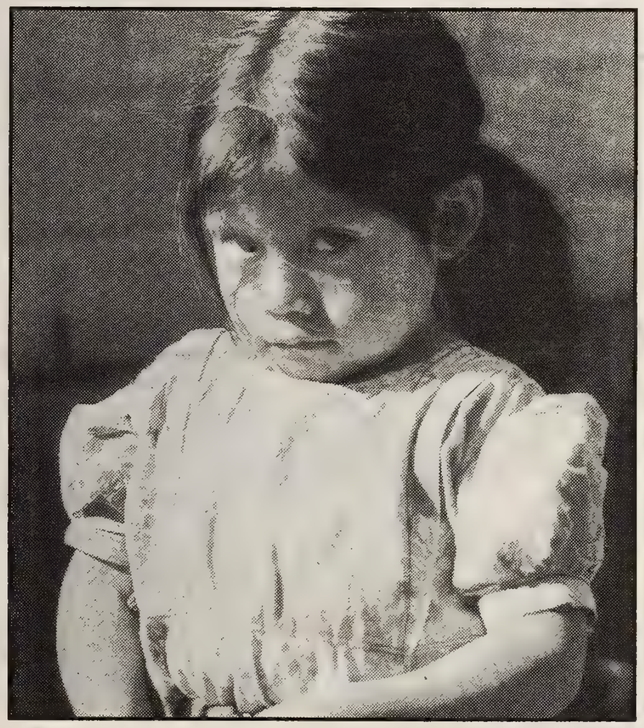
Founded and Directed by Catholic Lay People in support of Catholic Missions

Your $20 monthly pledge provides a needy child with: NOURISHING FOOD, MEDICAL CARE, the chance to GO TO SCHOOL and HOPE FOR THE FUTURE. Your child will grow in the daily knowledge of God's love and your love.

You receive a photo of your child, family history, translated personal letters, description of your child's country and quarterly newsletters!

Plus you have the personal satisfaction of helpng a child in need at a Catholic mission site.

Let the little children come unto me.
- Mark 10:14



Little Marita lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marita.

FOR THE CHILD WHO IS WAITING
You can make visible GOD'S LOVE.

Christian Foundation for Children & Aging supports Catholic missions in Mexico, Guatemala, Honduras, Costa Rica, El Salvador, Dominican Republic, Haiti, St. Kitts-Nevis, Colombia, Venezuela, Peru, Bolivia, Chile, Philippines, India, and Kenya.

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☐ $120 for six months ☐ $240 for one year
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for Children and Aging
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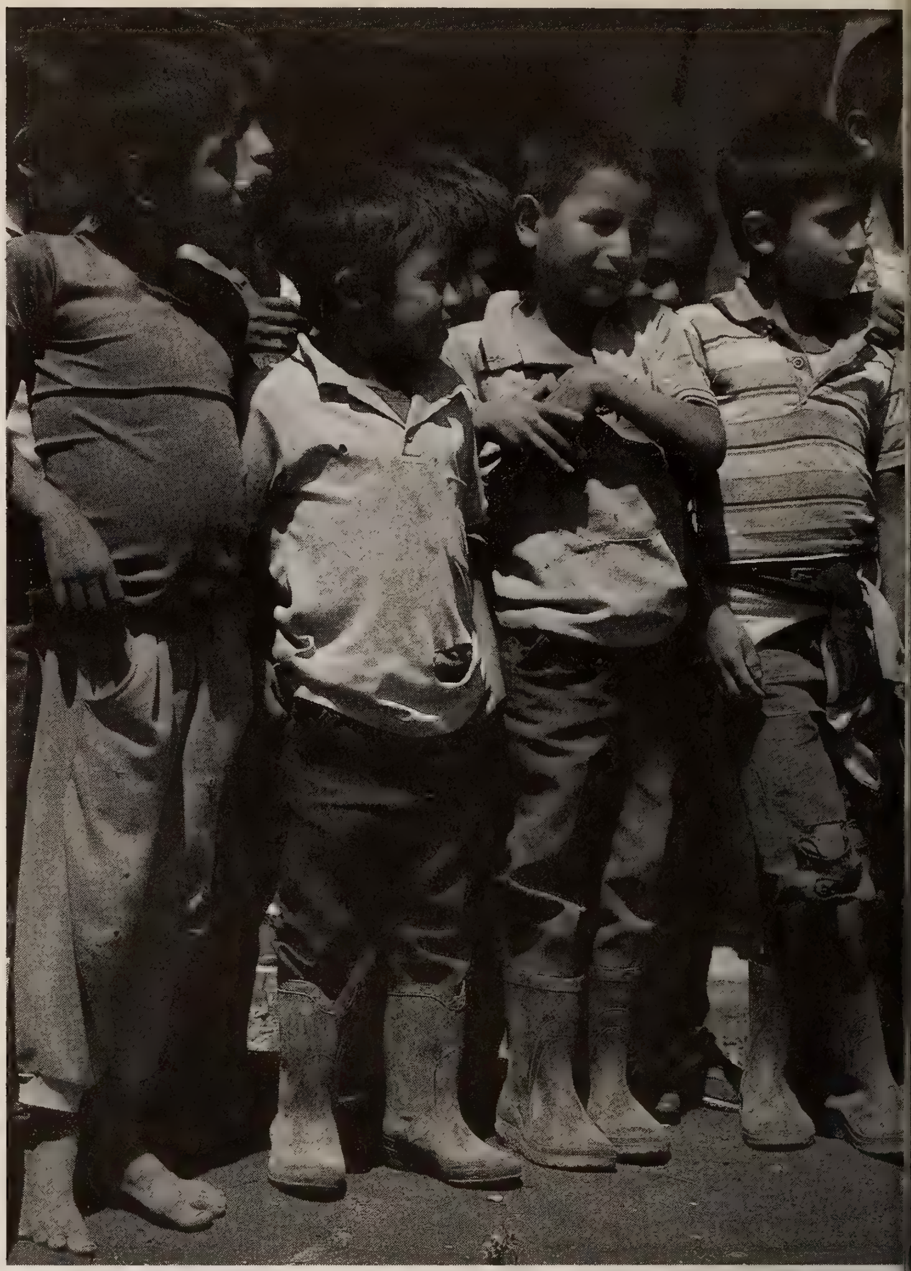
President
P. O. Box 3910
Kansas City, Ks. 66103-0910
(800) 875-6564
160

Guatemala; Amidst Poverty, There Is Beauty

The following is the second in a series of articles about the indigenous Indians of Guatemala, their remarkable faith in God and the liberating love of Christian missionaries who work with the people to improve basic living conditions.

Stories and photos by
CAROL HAZARD
Associate Editor


Village boys in tattered, patched clothing gather in front of school. Barefoot boy's stomach is distended from starvation. Yet, he smiles for his American visitors.

Indians Give Priest Gift Of Hope

SAN ANDRES ITZAPA, Guatemala — While journalists were busy jotting notes and taking photos, Father Tom Smith was soaking up the culture and communing with the indigenous Indians of Guatemala.

The parish priest and spiritual retreat director from Erie, Pa., had come on the Sept. 18-23 trip with the Christian Foundation for Children and Aging to make a retreat.

He had come to be ministered to by the poor, to find beauty in the midst of poverty.

"You couldn't pay for what they have given us," said Father Smith, a director for Isaiah 43, a parish renewal program. "They have given me hope."

Guatemalan children flocked to Father Smith. They reached up to him, wanting to be held by this big, smiling man. He laughed while remembering a dog that slumbered at his feet while he gave communion during a Mass.

Despite "all the violence and suffering, and pain and hardship" endured by the Indian people, they are generous and happy, he said. "I am so humbled by everything they did for us."

Moreover, they are founded in their faith.

"Their community leaders say God is the most important," said Father Smith. " I don't know of any community leaders back home that would speak like that. All of our leaders are politically motivated or interested in their own skin."

One day, people from several villages gathered in honor of their American visitors, carting food, instruments, pinatas, props for skits and baskets of corn along miles of unpaved mountain roads.

"It was from their hearts and it was such a sacrifice (to take time off from their labors in the field)," said Father Smith.

We didn't understand all the skits but we laughed anyway. Father Smith laughed the heartiest. We took turns batting at the pinatas, and we laughed some more. Father Smith shouted at the blindfolded person. "Behind you. In front of you." He took a turn and broke open a pinata. The children scrambled at his feet to gather the goodies.

He marveled later at the full and hearty voices of Indians as they sang at a service in the newly built village church. Afterward, we munched on freshly picked and cooked corn in yellow, white and blue and sipped sweet, black coffee.

"The corn was the communion!" said Father Smith.

It was the blending of two cultures, united in fellowship and faith. It was the energy Father Smith had come to find.

'Process of Poverty, Destructive To Person,' Says Catholic Missionary

SAN LUCAS TOLIMAN, Guatemala — Father Greg Schaffer understands poverty. He's lived with it for nearly 30 years, ever since he was pushed into going to Guatemala by the Diocese of New Ulm, Minn.

Much has happened since the reluctant priest arrived in 1963 to direct the mission of San Lucus Toliman in the western highlands. The mission is a self sustaining microcosm, an example of painstaking progress in the face of subsistance.

Through apprenticeships, the indigenous Indians of the area have learned stone masonry, carpentry and electrical work. They have built residential projects for the poorest of the poor, simple cement-block homes for people who heretofore did not own an inch of land.

They have started a reforestation project to save and feed the land, their only means of survival. Although construction has stopped due to lack of funds, they are in the process of building a medical clinic and hospital that will serve all people, especially the poor.

Much is still needed, however. The struggle to escape poverty is long and arduous, says Father Schaffer. And it has many faces, besides starvation and tuberculosis.

"The process of poverty is a terrible destroyer of self image," he says.

Father Schaffer recalls seeing a farmer tredge forlornly up a mountainside one day to eke some food from the earth to feed his family. Father Schaffer called to him: "What is wrong, my friend?" he asked.

The man turned to the priest and replied, "We are no better than animals, only you would not keep your animals in the place where my family lives."

Father Schaffer had no reply, no words of encouragement.

"The process of poverty is destructive to the person," he says. It strips the person of self esteem and self worth.

In Guatemala, 94 percent of the land is owned by 7 percent of the people. The massive poor hold up the wealthy few, says Father Schaffer.

Father Schaffer opposes the North American Free Trade Agreement, which would open the borders for trade between countries. The agreement would serve only to further exploit the poor, he says.

He draws a diagram with the World Bank at the top, supported by a rung of agriculture, industry, finances and commerce. Below that is a slightly wider rung consisting of national security, or military. At the bottom — the widest portion — is the pueblo, the poor.

Indian family visits the grave of their 11-year-old son, who was gunned down in a massacre. The son was one of 13 killed by the military.

Girl helps with the family chores.

The answer lies in helping the poor build community outside of the oppressive structure, Father Schaffer said. "Efforts (of organization such as the Christian Foundation for Children and Aging) may seem little, but they are not. They are tremendous."

Many organizations attempt to bolster the poor but fail because they come from a position of money, or power, says Father Schaffer. They do not establish a relationship.

Some turn into hucksters, go on TV and solicit millions of dollars. "We can't compete with that," Father Schaffer says.

Only when a mutual need is determined can there be communication. Interdependence takes place most readily through churches, and occurs when people are willing to learn from each other, he says.

The San Lucas Toliman mission is one of many projects supported by the Christian Foundation for Children and Aging. The organization, which was founded in 1981 by Catholic lay people, supports the poor in 20 developing countries and promotes sharing and appreciation between cultures.

American Digs Into Indian Culture, Plants Seeds, Faith Takes Root

SAN ANDRES ITZAPA, Guatemala — In a small mountain village in Guatemala is a small plot of land set aside for Tom Benevento, an American volunteer for the Christian Foundation for Children and Aging.

Benevento, 30, camps out at a nearby parish. He probably won't move to the village. But the precious piece of land, about 15- by 15-feet, is there for him should he decide to live among people he has come to love, respect and admire. It is on the edge of a pathway among homes made of hard-packed dirt floors and straw roofs.

Bare-footed children run up to him and wrap their arms about him.

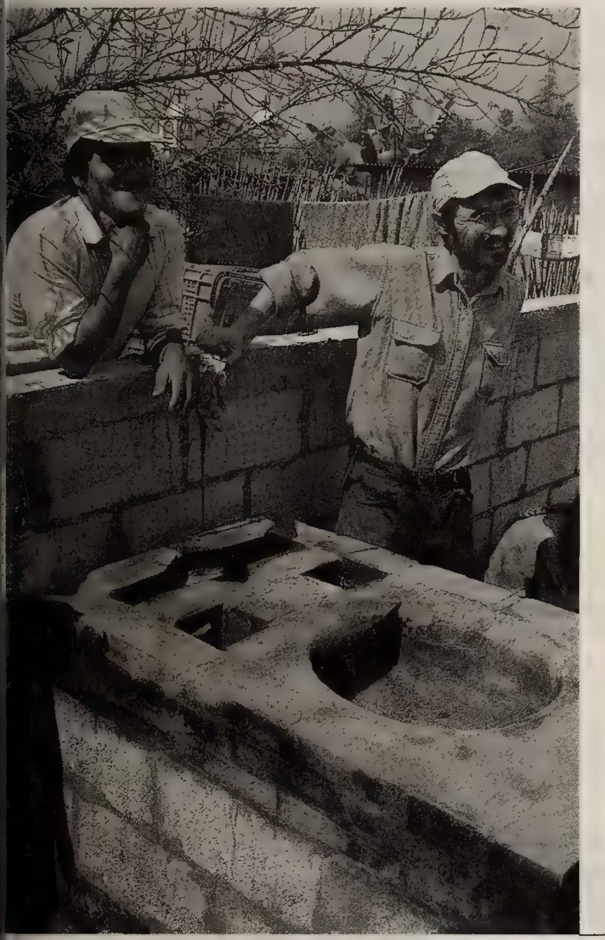
Benevento helps the villagers plant trees, dig latrines, build fuel efficient stoves and reinvigorate the soil with natural fertilizers and pesticides. He is one of four CFCA volunteers who works with the indigenous Indians in villages and towns near San Andres Itzapa in the western highlands of Guatemala.

Benevento recalls meeting a farmer one day at the crack of dawn. Before strolling up a steep incline to his corn patch, the farmer said a prayer. Once there, he meditated and prayed again for seven minutes.

"Ah, Thomas!" exclaimed the farmer upon seeing Benevento miss a kernel or two.

In this Central American corner of the world, nothing goes to waste. All is interconnected.

"You can't live a life of spirituality without being ecologically connected," says Benevento.



Indian woman shows herb used for medicinal purposes.

Above: Tom Benevento, right, explains how fuel-saving stove (foreground) works. He learned to build the stove along with the Indians.

Below: Tin-roofed homes dot hillside. A corn patch is planted inbetween homes.

Benevento recounts a story about a farmer who spotted manure on the road and rolled "the ball of poop" into a nearby field. The story brings an outburst of laughter from his listeners, a group of Catholic newspaper journalists, and CFCA sponsors and representatives.

Benevento smiles, but presses his point. "Even the lowest microbes are critical for survival," he says.

There's a lesson here for Americans who come from a land of waste, from a country that has signed an agreement with Guatemala to dispose of toxic wastes produced in the United States.

Although blessed with immense natural beauty, Guatemala is geographically unstable with 26 volcanoes and a lot of earthquake acitivity. (One rumbler shook us awake one night during our five-day stay.)

"It's scarey," says Benevento. There are more immediate things to attend to, however. Deforestation threatens to turn the countryside into a parched, barren landscape. U.S.-sold chemicals are sterilizing the land and making the farmers sick and nauseous.

At first, only two pinches of chemical fertilizers were needed to grow big, strong plants. Now, two handfuls are needed to do the same thing.

"My work is making connections and encouraging the people to do what was done thousands of years ago," says Benevento.

Benevento is re-introducing natural pesticides like garlic, onions, vinegar and soap. He is planting trees to help nourish crops, protect the watershed and wildlife and provide a source for firewood. He has learned along with the villagers how to build stoves that burn less than half the wood of traditional open flame cooking fires.

Why does he care about the Indians in this tiny backward country?

In many ways, they are way ahead of Americans, says Benevento. "They are rich in community, and they don't rely on materialism. They rely on each other."

Everything they do, including their work, is focused around their faith, he says.

"In that way, I think they are ahead of us. Maybe that's the kind of progress we need to look at instead of owning five TVs and three-car garages. A certain level of materialism is good but when you go way beyond need, it is dangerous. That is what we can learn from them."

Benevento's worn corduroy Levis hang loosely on his slender frame, thinner now then when he came to Guatemala a year ago. He'll go home to Murrysville, Pa., in December to visit family and friends and regroup.

He plans to return to Guatemala, though, for another five or six months. After all, he has Indian family and friends now, and a plot of land.

People In The News

Long-awaited Rain Brings More Death In Somalia

BAIDOA, Somalia (CNS) — The dead have returned to haunt those still clinging to life in famine-hit Baidoa. Torrential downpours were washing thousands of corpses from shallow graves. The rains finally arrived in southern Somalia, but the water brings no relief. Wells were full but contaminated, the British news agency Reuters reported. "It's going to get worse because of the rains and we'll probably see a lot more deaths," said Dorothee St. Germain, head of the International Medical Corps team of U.S. doctors running the local hospital.

Jews Honor Catholic Woman Who Protested WWII Persecution

NICE, France (CNS) — A French Catholic woman who protested Nazi persecution of the Jews during World War II has won recognition for her stand — 50 years later. Jewish families recently discovered a protest letter written to the collaborationist wartime French government and started sending flowers to the author, who lives in Nice and wants to remain anonymous. Wolf Brafman, a retired dentist, came across the letter in the archives of the Vichy regime, whose militia rounded up Jews and handed them over to the Germans. "To what degree of barbarianism have we fallen when children are snatched from their mothers forever?" the woman wrote in the letter, sent in September 1942 to the Vichy leader, Marshal Philippe Petain.

Russian Youths Search For Meaning, Moscow Arshbishop Says

TURIN, Italy (CNS) — The failure of atheistic communism has launched Russian youths on a search for meaning, often in religion, said Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia. "God has returned to Russia," the archbishop told the Italian Catholic newspaper *Avvenire*. The archbishop, who is based in Moscow, was in Turin Sept. 25 at the invitation of the archdiocesan youth ministry office. "With the changed situation in our country, young Russians have the possibility of encountering new philosophies and ways of thinking," he said.

French Cardinal Martin, Who Worked At Vatican, Dies at 84

VATICAN CITY (CNS) — French Cardinal Jacques Martin, who worked at the Vatican for more than 50 years before retiring in 1986, died Sept. 27 at the age of 84. Cardinal Martin, who was ordained to the priesthood in 1934 for the Diocese of Nice, France, began working at the Vatican Secretariat of State two years later. At the time of his retirement he had spent 17 years as prefect of the pontifical household — the master of Vatican protocol and coordinator of all public and private papal audiences.

ABBOT JEROME THEISEN

U.S. Abbot Chosen To Lead World's Benedictines

COLLEGEVILLE, Minn. (CNS) — Abbot Jerome Theisen, abbot of St. John's Abbey in Collegeville, has been elected to a six-year term as abbot primate of the world's Benedictine communities of men. Abbot Theisen, 61, was elected Sept. 19 at the Congress of Abbots of the Benedictine Confederation in Rome, becoming only the second U.S. Benedictine to hold the international position. "He has lots of experience," said Brother Dietrich Reinhart, president of St. John's University. "But we never thought it would be an American. That's very rare." The position has been held mostly by Germans since it was established by Pope Leo XIII in the 1890s. The other U.S. abbot primate, now-Archbishop Rembert G. Weakland, held the post from 1967 until he was named to head the Archdiocese of Milwaukee in 1977.

Father Aristide Condemns Vatican For Alleged Recognition Of Coup

UNITED NATIONS (CNS) — Father Jean-Bertrand Aristide, the Catholic priest ousted as president of Haiti by a military coup last year, condemned the Vatican in a speech Sept. 29 at the United Nations for what he claimed was its recognition of the current Haitian government. He also called for full support of the trade embargo against the current regime. "Rejected by all the states of the world, these criminals are nonetheless recognized by the Vatican," he said, speaking in French with some interjections in Haitian Creole. "It is the only state that has chosen to bless the crimes that it was obligated to condemn in the name of the God of justice and of peace."

✠ Scripture

Readings For The Week Of October 11 - October 17

Sunday: 2 Kings 5:12-17: 2 Timothy 2:8-13; Luke 17:11-19.

Monday: Galatians 4:22-24, 26-27; Luke 11:29-32.

Tuesday: Galatians 5:1-8; Luke 11:37-41.

Wednesday: Galatians 5:18-25; Luke 11:47-54.

Thursday: Ephesians 1:3-10; Luke 11:42-46.

Friday: Ephesians 1:11-14: Luke 12:1-7.

Saturday: Ephesians 1:15-23: Luke 12:8-12.

Catholic Relief Services Steps Up Somalia Food Aid Operation

BALTIMORE — In addition to its cross-border operation into southwest Somalia from Kenya, Catholic Relief Services announced it has begun a daily airlift of 16 tons of emergency relief supplies into Baidoa.

On Sept. 27, Lawrence Pezzullo, CRS' executive director, planned travel to Mandera to review CRS cross-border efforts. Pezzullo planned to be in East Africa to participate in a three-day, United States Agency for International Development sponsored visit to Somalia of heads of several U.S. non-governmental organizations. The USAID visit was to begin on Sept. 28.

"We have already begun food shipments across the Kenyan border into southwestern Somalia," reported Pezzullo. "Due to continued security problems, however, it is imperative that we airlift emergency supplies closer to distribution points. With the cooperation of the Lutheran World Federation, which is supplying the planes, we will be able to bring our food closer to those in need," he added.

Word that food is available in Baidoa has dramatically increased the number of people, already severely malnourished, who are attempting to reach the city. Many arrive in Baidoa only to die because the trip has further weakened their condition. CRS' aim is to airlift food to Baidoa that can then be transported by truck to outlying areas. This new initiative will reach 38,400 people with a monthly ration of food.

Baidoa will be the initial destination of the CRS airlift. The agency is planning to expand flights to at least two other owns in October. Determination of these sites will be made once the Baidoa operation is underway. It is the aim of the CRS airlift to not only provide food distributions within the towns reached by plane but to also truck commodities to outlying villages, reducing the need for people to move from their homes.

CRS is the international relief and development arm of the United States Catholic Conference. Incorporated in 1943, CRS today has relief and development programs in 74 countries throughout the world, with an annual budget of more than $260 million.

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The Party Platforms: Immigration To Substance Abuse

WASHINGTON (CNS) — Here is ie last installment in a three-part com- arison of excerpts from the 1992 Demo- ratic and Republican Party platforms n issues of interest to the Catholic hurch. The topics are taken from the .S. Catholic Conference's 1992 State- ient on Political Responsibility.

MMIGRATION

— Democratic platform:

Our nation of immigrants has been ıvigorated repeatedly as new people, leas and ways of life have become part f the American tapestry. Democrats ıpport immigration policies that pro- ıote fairness, non-discrimination and ımily reunification and that reflect our onstitutional freedoms of speech, as- ociation and travel.

— Republican platform:

The nation accepts immigrants and enriched by their determination and alues. Illegal immigration, on the other and, undermines the integrity of bor- er community and already crowded rban neighborhoods. We will build on ie already announced strengthening of ie Border Patrol to better coordinate iterdiction of illegal entrants through reater cross-border cooperation.... We lso will reduce incentives to enter the nited States by promoting initiatives ke the North American Free Trade greement. In creating new economic pportunity in Mexico, a NAFTA re- ioves the incentive to cross the border legally in search of work.

IASS MEDIA

— Democratic platform:

We believe in public support for the rts, including a National Endowment or the Arts that is free from political ıanipulation and firmly rooted in the irst Amendment's freedom of expres- ion guarantee.

— Republican platform:

We must recognize that the time has ome for a national crusade against por- ography.... Government has a respon- ibility, as well, to ensure that it pro- ıotes the common moral values that ind us together as a nation. We there- ore condemn the use of public funds to ubsidize obscenity and blasphemy ıasquerading as art.... No artist has an ıherent right to claim taxpayer support for his or her private vision of art if that vision mocks the moral and spiritual basis on which our society is founded.

REFUGEES

— Democratic platform:

Our nation should once again promote the principle of sanctuary for politically oppressed people everywhere, be they Haitian refugees, Soviet Jews seeking U.S. help in their successful absorption into Israeli society or Vietnamese fleeing communism. Forcible return of anyone fleeing political repression is a betrayal of American values.

— Republican platform:

Issue not addressed.

REGIONAL CONCERNS

EASTERN AND CENTRAL EUROPE:

— Democratic platform:

Helping to lead an international effort to assist the emerging — and still fragile — democracies in Eastern Europe and the former Soviet Union ... we must act decisively with our European allies to support freedom, diminish ethnic tensions and oppose aggression in the former communist countries, such as Bosnia-Herzegovina, which are struggling to make the transition from communism to democracy.

— Republican platform:

President Bush led the way in promoting assistance to the fledgling democracies of Eastern Europe. It is why he has persuaded the Congress to invest in the democratic future of nations reborn from communism. To the peoples of those nations, and to the Russian people in particular, we declare: If you stay on the path to freedom, we stand ready to help.

MIDDLE EAST:

— Democratic platform:

We support the peace process now under way in the Middle East, rooted in the tradition of the Camp David accords. Direct negotiations between Israel, her Arab neighbors and Palestinians, with no imposed solutions, are the only way to achieve enduring security for Israel and full peace for all parties in the region.... Jerusalem is the capital of the state of Israel and should remain an undivided city accessible to people of all faiths.

— Republican platform:

A meaningful peace must assure Israel's security while recognizing the legitimate rights of the Palestinian people. We oppose the creation of an independent Palestinian state. Nor will we support the creation of any political entity that would jeopardize Israel's security.... We believe Jerusalem should remain an undivided city, with free and unimpeded access to all holy places by people of all faiths. No genuine peace would deny Jews the right to live anywhere in the special city of Jerusalem.

CENTRAL AMERICA:

— Democratic platform:

Our foreign assistance programs in ... Latin America and elsewhere should be targeted at helping democracies rather than tyrants.

— Republican platform:

We welcome positive changes, economic and political, in Mexico, and salute the people of Panama on their recovery of free institutions after Operation Just Cause.... We will uphold free and unencumbered U.S. access to the Canal. We hail the patriots of El Salvador and Nicaragua, whose bravery and blood thwarted communism and Castro despite in the inconstancy of congressional Democrats.

AFRICA:

— Democratic platform:

We urge maintenance of state and local sanctions against South Africa in support of an investment code of conduct, existing limits on deductibility of taxes paid to South Africa and diplomatic pressure until there is an irreversible, full and fair accommodation with the black majority to create a democratic government with full rights for all its citizens.... The U.S. government should consider reimposing federal sanctions.... (We also urge) support for the struggle against poverty and disease in the developing world, including the heartbreaking famine in Africa.

— Republican platform:

We will support responsible efforts by the international community to help end the anarchy in Somalia and to address the plight of the people of that country suffering from drought and starvation. We condemn those who are using armed force to impede food distribution. In South Africa, the Republican policy of constructive engagement — opposing apartheid while fostering peaceful change — has been successful. The nation's prospects have been transformed for the better, though many difficulties lie ahead.

SUBSTANCE ABUSE

— Democratic platform:

We will expand drug counseling and treatment for those who need it, intensify efforts to educate our children at the earliest ages to the dangers of drug and alcohol abuse, and curb demand from the street corner to the penthouse suite, so that demand from the United States, with 5 percent of the world's population, no longer consumes 50 percent of the world's illegal drugs.

— Republican platform:

The Republican Party is committed to a drug-free America. During the last 12 years, we have radically reversed the Democrats' attitude of tolerance toward narcotics, vastly increased federal operations against drugs, cleaned up the military and launched mandatory testing for employees in various fields, including White House personnel. As a result, overall drug abuse is falling. We urge that states and communities emphasize anti-drug education by police officers and others in schools to educate young children to the dangers of the drug culture. Dope is no longer trendy.

Belmont Abbey To Present Talk On 'Family Values Arab Style'

BELMONT — Dr. Thomas Lamont, who has lived for more than 15 years in the Middle East as a student, professor and university administrator, will discuss "Family Values Arab Style" Oct. 13 at 8 p.m. in Grace Auditorium of St. Leo Hall at Belmont Abbey College.

Lamont will discuss family values as understood in Egyptian society and as presented in Nobel Prize winner Naguib Mahfouz's Midaq Alley.

Currently the executive secretary of the board of trustees and director of the New York office of the American University of Cairo, Lamont has been a professor and administrator at the university. In addition to his interest in Middle Eastern literature, his interests in the Middle East include U.S. foreign policy initiatives in the region over the past quarter century and the social and political dynamics of the major Middle East countries. His views on the present and possible future of the Middle East are the result of his contact both with Arab and American diplomats and social scientists working in the region and with "blue collar" workers from several Arab countries.

The public is invited to the free presentation co-sponsored by Belmont Abbey College's Departments of History and Continuing Education and Winthrop College's Department of History.

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Ntra. Sra. del Pilar, patrona de España

500 Años de Evangelización

El pasado 3 de Octubre se bendijo el nuevo local del CCH en Charlotte, en el 2117 Shenandoah Ave. con el fin de dar comienzo a las nuevas actividades del Centro. A la misma vez con una misa solemne y la participación de los hispanos que han trabajado por muchos años en esta diócesis se conmemoró los 500 años de la Evangelización en América y los 20 años de servicio del CCH.

Al celebrar los 500 años d Evangelización de los pueblo americanos, pasan por nuestra ment muchos recuerdos de todos los paise representados en esta diócesis de Cha lotte y la labor y participación de cad uno de ellos.

Estos festejos del V Centenario so un motivo más para trabajar unidos en l Iglesia con la misma fe y esperanza d los primeros misioneros.

Consuelo Amessa representando a España en el desfile de banderas.

La Festividad de la Virgen del Pilar

Por ANGELES MURPHY

El 12 de Octubre se celebra en España la festividad de la Virgen del Pilar, "La Pilarica" como cariñosamente la llaman los hijos de la Región Aragonesa. La Virgen María, Madre de Dios y nuestra Madre del cielo, es tan amada en España y tiene tantas denominaciones de nombres como pueblos y ciudades existen en toda la Península Ibérica.

Entre los muchos nombres con que se conoce a la Virgen María están: Nuestra Señora de Covadonga de Asturias, Ntra Sra. de Begoña en las provincias Vascongadas, Ntra Sra. de Monserrat de Cataluña, La Virgen de la Merced en Barcelon,. Ntra. Sra. de la Almudena en Madrid, Ntra. Sra. de los Desamparados en Valencia, La Virgen de la Fuencisla en Segovia, Ntra. Sra. de la Esperanza, Virgen de los Reyes, Virgen del Rocío en Sevilla, Ntra. Sra. de las Angustias en Granada, Ntra. Sra. de la Victoria en Málaga y así con nombres interminables podemos ir llamando a nuestra Madre del cielo y Madre de Dios.

Hoy deseamos dedicar a la Virgen María honrándola bajo el nombre de Ntra. Sra. del Pilar, Patrona de España y que allá por los años 50 (de la era cristiana) cuando el Apostol Santiago o San Jaime como también se le conoce, vino a España a Evangelizar, se le apareció al Apostol la Virgen María en carne mortal, es decir, cuando todavía nuestra Madre estaba viviendo en la tierra y le animó diciéndole que continuara su obra de evangelización y que se le levantara un templo en ese pilar en donde se había aparecido, a las orillas del río Ebro.

El Apostol Santiago, que es asi mismo el Patrón de España y cuya festividad celebramos todos los años el 25 de julio, hizo que se levantara el templo que la Virgen había pedido. Este templo es conocido por el nombre del Santuario de la Virgen del Pilar en Zaragoza y ha servido y sigue como meta de peregrinación para todos los hijos de España.

La Virgen del Pilar tiene tantos mantos como días tiene el año y se dice que según el color del manto que tiene la Virgen el día que se la visita, significa algo: Esperanza si el manto es de color verde. Amor si el manto es de color rojo. Amargura si es de color morado etc.

La festividad del 12 de Octubre trae consigo una fecha muy especial, no solo para todos los españoles sino también para toda la América Latina. En este día conmemoramos el día de la raza y así mismo el descubrimiento de América por Cristobal Colón en 1492. Es una fecha muy significativa y especial porque hace 500 años que no sólo el idioma español, sino también nuestra religión católica se propagó a un nuevo mundo, un mundo lleno de esperanza y de amor.

Parece como si la Virgen María haya querido proteger siempre al mundo hispano y hoy podemos recordar, en estas breves páginas a Ntra. Sra. de Guadalupe, no solo patrona de Méjico, sino también de los Estados Unidos de América. A la Virgen de la Caridad del Cobre, Patrona de Cuba, a la Virgen de Chiquinquirá, Patrona de Colombia, a Ntra. Sra. de Luján patrona de la Argentina etc. entre otras denominaciones con que conocemos a la Virgen María.

Por eso en esta fecha del 12 de Octubre, festividad de Ntra. Sra. del Pilar, la Patrona de España, pedimos a la Virgen María su protección desde el cielo para todos sus hijos de la tierra y le damos gracias por tantas bondades recibidas. !Viva la Virgen María! !Viva nuestra Madre de Dios!

Diana Whelan llevando la bandera delPerú.

Angeles Murphy cargando la bandera de España.

Carmen y Edwin Rodríguez con la bande de Puerto Rico.

)regon Bishops Urge Rejection)f Referendum On Homosexuals

PORTLAND, Ore. (CNS) — regon's two Catholic bishops have ged rejection of a ballot initiative that ey said has been incorrectly depicted "a referendum on the morality of mosexuality."

Measure 9, which goes before vot- s Nov. 3, says state, regional and local vernment agencies "must set a stan- rd for Oregon's youth that recognizes mosexuality, pedophilia, sadism and asochism as abnormal, wrong, un- tural and perverse and that these be- viors are to be discouraged and oided."

The measure would forbid affirma- e action or quotas based on sexual ientation and ban government fund- g to promote or encourage homosexu- ity.

Archbishop William J. Levada of rtland and Bishop Thomas J. Connolly Baker, who had opposed the proposal a September 1991 letter, said a year ter that their position on Measure 9 as not changed by a recent Vatican cument designed to help U.S. bish- s decide how to respond to gay rights gislation.

"We think it is important to ensure at our discussion and our legislation out the increasingly public issues re- ted to homosexuality be accomplished rough a process of civic dialogue which oids caricature and over-dramatiza- n on either side, which can so easily ed the residual hates and discrimina- n which are our sad inheritance as mericans," the bishops said in a Sept. joint letter to pastors.

"For this reason we renew our op- sition to Measure 9, and express our nfident hope that our fellow Catho- s and our fellow citizens in Oregon ill join us in defeating it," they added.

Archbishop Levada and Bishop onnolly noted that the document from e Vatican Congregation for the Doc- ne of the Faith made public in July d affirmed the human rights of homosexuals while condemning homosexual acts.

"It is deplorable that homosexual persons have been and are the object of violent malice in speech and in action," the document said. "Such treatment deserves condemnation from the Church's pastors whenever it occurs."

The Oregon bishops said parts of the Vatican document had been quoted out of context to indicate Catholic support for the referendum.

They said that although supporters of Measure 9 "believe they have legitimate concerns about the active promotion of homosexuality in many sectors of society," the ballot initiative "does not provide an appropriate forum to discuss in a reasonable and civil manner the important social issues involved."

"A political process which avoids the appropriate moral and civil evaluation of such issues by overbroad, preemptive initiatives such as Measure 9 or, on the contrary, by attempting to manipulate the political process through pressure tactics, as some gay rights activists have done, does not serve to strengthen our American democratic political system," they said.

Ecumenical Ministries of Oregon, an organization made up of the Oregon Catholic Conference and 46 other religious groups, is also campaigning for the proposal's defeat, saying the measure "promotes a climate of bigotry, hatred and intimidation."

Cougars Remain Unbeaten To Set Up Conference Showdown

CHARLOTTE — Charlotte Catholic rolled past Piedmont, 33-12, Oct. 2 to boost its Rocky River 2A conference football record to 4-0 and set up a potential championship showdown Oct. 16 with perennial title contender Forest Hills.

Charlotte Catholic, unbeaten since a season-opening loss to non-conference foe South Iredell, steps out of the conference again tonight (Oct. 9) to visit Charlotte Country Day. Forest Hills is expected to boost its conference record to 4-0 tonight against Piedmont. The winner of the Oct. 16 game at Forest Hills will be almost a shoo-in for the conference title. No other team in the conference has a winning record so far this season.

In their first home game of the season last week, Catholic's Cougars combined a solid defense and a strong ground and air attack to dump Piedmont. They held the Panthers to minus five yards rushing in the first half. The Panthers did manage to finish with 98 rushing yards but most of the gains came against Catholic's reserves.

Cougar quarterback Chris Healy passed for two touchdowns — 18 yards to Chuck Wittman and 27 yards to John Newlands — and ran for a two-point conversion as Catholic took a 14-6 halftime lead.

The Cougars increased the margin in the third quarter on a pair of three-yard touchdown runs by John Lambert and Brian Sweet. Wittman wrapped up Catholic's scoring with a 52-yard fumble return in the fourth quarter.

Piedmont quarterback Tony Cuthbertson scored one Panther touhdown on a four-yar run and passed 38 yards to Chad Pigg for the other.

Healy, who was chosn Player of the Week by Charlotte television station WSOC-TV, completed 11 of 21 passes for 172 yards with one interception. Lambert led the Cougar ground attack with 49 yards on nine carries.

Lay Missionary To Speak At Concord Parish

CONCORD — Catholic missionary Richard Collings will speak at St. James Church in Concord Monday, Oct. 12 following 7:30 p.m. Mass.

Collings and his wife, Kyllikki Collings, of Thomasville travel to Albania and Romania several times a year delivering thousands of dollars worth of desperately needed food, medicine and clothing.

The former history and political science professors work with Mother Teresa's sisters, the Missionaries of Charity, who minister to the poorest of the poor.

To fund their work, the Collings started Share God's Love, a non-profit foundation. For more information, write to Share God's Love, Route 8, Box 585, Thomasville, N.C. 27360.

DESCUBRE La Fe

46. ¿Cuáles Son tus responsibilidades como Católico para promover le justicia y la paz en nuestra sociedad?

La Iglesia continúa la misión de salvación de Jesús. Para esta misión es básico el trabajo por la justicia y la paz.

Jesús dijo que en el juicio final Él dirá: "...Cada vez que lo hicieron por el más pequeño de sus hermanos, lo hicieron por mi." Cada persona tiene un valor ante Dios. La justicia es el reconocimiento de este valor y significa darles a los demás lo que ellos merecen. Los cristianos debemos oponernos a todo lo que oprime a las persona evitando que cumplan el destino dado por Dios.Nuestro amor de Dios demanda que nos comprometamos a liberar a todas las personas de cualquier forma de injusticia económica, social o política.

RElacionada con la justicia está la responsibilidad cristiana de trabajar por la paz en la sociedad en general, así como por las relaciones personales. La paz significa mucho más que la ausencia de conflicto. La paz de Jesús es la restauración de la unida y la armonía que existía antes del pecado original. Es vivir en relación perfecta con Dios y con el prójimo. Debemos ser personas de Dios que luchan por la paz mediante el amor y el perdón. La verdadera paz florece solamente en un orden social en que las relaciones humanas están basadas en la verdad, construídas en la justicia, animadas por el amor y perfeccionadas por la libertad.

Las enseñanzas de los papas y obispos nos ayudan a luchar por la justicia y la paz. Ellos nos guían mientras trabajamos dándole forma a una sociedad que refleje los deseos de Dios. El trabajo por la justicia y la paz es una tarea que requiere el uso de nustros corazones, nuestras mentas y nuestras manos.

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Gregory (From Page 2)

Even then, "it is fairly difficult to terminate the rights of a parent,"said Nazario. In most states, parents have a year or two to "clean up their act" before the state cuts off their parental rights permanently. Gregory's mother was at the end of such a grace period when the child sued to cut her ties, claiming she abused and neglected him.

"How many kids in a similar situation to Gregory's are going to have a handy family that wants to adopt them and a social services system that hasn't taken care of them?" Nazario asked.

Karen Adams, national coordinator for the National Child Rights Alliance, believes children going into the foster care system ought to be informed of their right to an attorney even though they already receive a court-appointed guardian.

"There's still a big gap in a child having access to the system," she said.

Gregory's mother said she herself is a victim of a social welfare system that paid for her children's foster care but would not provide her with financial help that might have helped keep her family together. Her lawyer said she would appeal the ruling.

Gregory wound up with his father after his parents separated, returning to his mother briefly five years later when she filed neglect and abuse charges against her husband, Ralph Kingsley.

Mrs. Kingsley was unable to care for Gregory and his two brothers consistently and he was shuttled between foster homes and institutions before the Russ family took him in a year ago. Gregory's brothers, Jeremiah and Zachariah, live with Mrs. Kingsley and her fiance in St. Louis.

Crosswinds (From Page 5)

We came to learn that about six months after his family escaped, the boy stole aboard a boat and was later picked up at sea by a Norwegian freighter. He told his story clearly and convinced his listeners that somewhere in the world were his parents and brothers and sisters.

Remarkably, since his Vietnamese surname is a common name (similar to Brown or Smith in the United States), it would not have occurred to me to contact our families had I not heard the story of loss from the father. I would have assumed we would have been alerted by the parent. Gratefully, because of the power-filled message in the letter, we never had to deal with that omission.

Six weeks later, teary-eyed sponsors watched an 11-year-old boy exit down an airport ramp and reunite with his family.

Diocesan News Briefs

Youth Exchange

Youth Exchange Service Inc. needs Catholic families to host Catholic teenage students from South America for the second school semester or one school year. Students are screened and oriented before arrival, have excellent medical/accidental insurance and bring their own spending money.

Host familes provide a bed and meals and accept the student as a son or daughter.

For more information, contact Youth Exchange Service, 4675 MacArthur Court, Ste. 830, Newport Beach, Calif. 92660, or call 1-800-848-2121.

Crisis Pregnancy Counseling

CHARLOTTE — Would you like to counsel women in crisis pregnancies and perhaps save the life of an unborn child?

Instructional meetings on sidewalk counseling will be conducted at St. Vincent de Paul Church Tuesday, Oct. 20 at 10 a.m., in the Faith Formation wing on the right side of the church, and Saturday, Oct. 24 at 10 a.m. in the social hall on the left side of the church.

For more information, call Diane Hoefling at (704) 541-3760.

Oktoberfest

STATESVILLE — St. Philip the Apostle Church's 5th Annual Oktoberfest is Sunday, Oct. 18, beginning at 4 p.m. The event features door prizes, entertainment and German food. Dinner tickets are $5 per person and $2.50 for children under 7.

Art And Craft Show

SWANNANOA — The SAGE Senior Citizens Club of St. Margaret Mary Church is sponsoring the first Annual Art and Craft Show at Pete's Machine & Tool Shop, Rt. 70 (about 1/4 mile west of Bi-Lo Shopping Center across from Ingles Warehouse) on Saturday, Oct. 10 from 9 a.m. to 4 p.m.

Proceeds will benefit the club's chariable projects. For more information, call Ralph Dimenna at (704) 299-1212.

Upcoming Diocesan Events

Oct. 11 CCHS Jr. Class
Family Mass
St. Vincent de Paul, 5 pm
Fr. Dennis Kuhn (704) 523-5671

Oct. 11 Mass For Parents
Who Have Lost A Child
St. Gabriel, 2:30 pm
B.J. Dengler (704) 364-5431

Oct. 15 St. John's Altar Guild
Fall Bazaar
Church Hall, Tryon
10:00 am - 5:00 pm
Pat Sherer (704) 894-8391

Oct. 15-22 "Grandeur Of God"
Living Waters Reflection Center
Sr. Jane Schmenk (704)
926-3833

Oct. 17 Art Auction
To Benefit CCHS Athletic Assoc.
"The Atrium" First Union Plaza
8:00 pm. $8/person $15/couple
Judy Whittman (704) 372-6826

Oct. 18 Parish Picnic
Sacred Heart, Salisbury
Mary Clemmer (704) 762-2538

Art Exhibit And Auction

CHARLOTTE — Charlotte Catholic High School Athletic Association is sponsoring A Gala Art Exhibit and Auction, featuring art in all mediums and price ranges, at 2 First Union Plaza in the Atrium on Saturday, Oct. 17.

Items will be displayed for a preview at 7 p.m. The auction starts at 8 p.m. Cost is $8 per person, $15 per couple.

For tickets, send checks payable to CCHSAA to Mike Mulvaney, 1513 Queens Rd. West, Charlotte, N.C. 28207.

Rummage And Craft Sale

ARDEN — The St. Barnabas Ladies Guild is having a Next to New Rummage Sale and Craft Bazaar at the church Saturday, Oct. 24 from 8 a.m. to 4 p.m.

'Francis - The Saint From Assisi'

CHARLOTTE — What would make a wealthy, handsome lad with knighthood at his fingertips seek eternal treasures?

Fransican Father Louis Canino of the Franciscan Center in Greensbor answers the question in a musical he wrote entitled "Francis - The Saint From Assisi." The musical debuts in Charlotte Wednesday, Oct. 21 at Spirit Square, Center for the Arts.

The one-day only show in Charlotte will be performed twice, at 2 p.m. and 8 p.m.

Funfest

GREENSBORO — Our Lady of Grace is serving up a Funfest dinner of lasagna with salad or chicken with rice and vegetable Saturday, Oct. 10. Sittings are at 5 p.m., 6 p.m. and 7 p.m. Cost is $6 for adults, $3 for children under 12. The event is sponsored by OLG Women's Club.

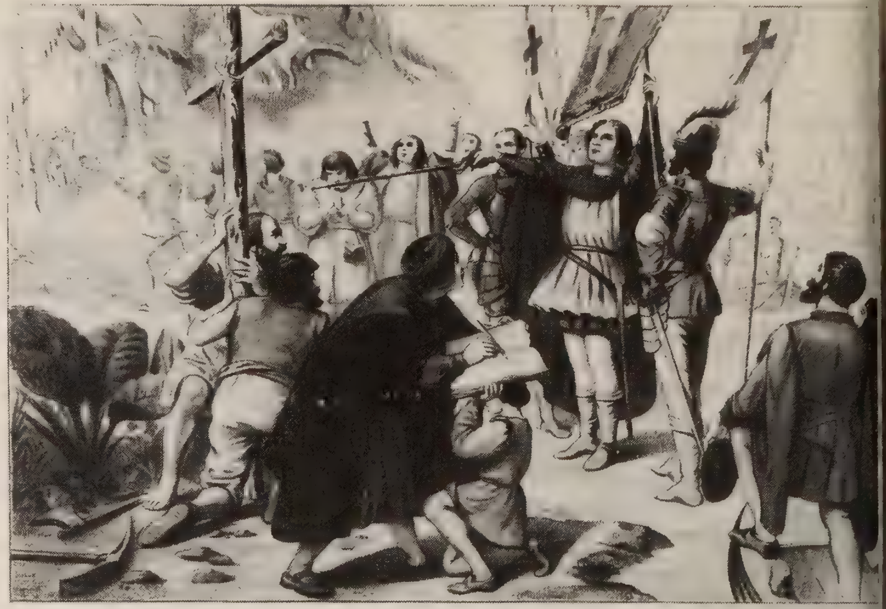
Calix Society

CHARLOTTE — The Calix Society meets the second Sunday of every month for 4 p.m. Mass at St. Vincent de Paul, followed by a covered dish dinner and discussion. The Calix Society is made up of members of Alchoholics Anonymous and other 12-step programs who are interested in reinforcing their recovery by exploring Catholic traditions.

The Oct. 11 meeting will focus on scriptural meditations on step B.

For more information, call Doug at (704) 342-0615 or Brian at (704) 527-5076.

500 Years Ago...



The heroic arrival of Christopher Columbus in the Americas 500 years ago on Oct. 12, 14 is depicted in this reproduction from *Columbus and Columbia, A Pictorial History of M and the Land,* published in 1892 by World Publishing Company of Philadelphia. (C photo from Knights of Columbus Library, Santangelo Collection)

Supplies Needed

CHARLOTTE — Catholic Social Services' Refugee Office has depleted its furniture inventory. All kinds of furniture, baby cribs, high chairs and strollers are needed. Also needed are towels and bed linens. For more information, call (704) 568-8806.

Annual Bazaar

TRYON — St. John's Altar Guild is having its annual bazaar in the parish social hall Oct. 15 from 10 a.m. to 4 p.m. Items for sale include crafts, collectibles, home-made goods, religious items and jewelry. For more information, call Pat Sherer at (704) 894-8391.

Fall Craft Bazaar

CLEMMONS — Holy Family Church's annual bazaar, "Ye Olde Village Shoppes," is Saturday, Oct. 17 from 8 a.m. to 1 p.m. Home-made Christmas crafts and holiday creations will be featured. New booths are the "Jewelry Shoppe" and "Wild Kingdom Shoppe."

There will be a silent auction for a hand-made sampler quilt and a Noah's Ark model valued at $900, and a raffle for cash prizes.

Octoberfest

CHARLOTTE — St. Peter Chruch's Octoberfest, an evening of food, music and dancing, is Oct. 17 from 6:30 p.m. to 11 p.m. Cost is $7.50 a person.

Staying In the Spirit

CHARLOTTE — Justine Devlin of Avon Park, Fla., will speak at Our Lady of ther Assumption Friday, Oct. 23 af 7 p.m. Mass. She will share her feelin and experiences with the Holy Spirit her life, and show how to keep da activities rooted in Christ. For mo information, call (704) 535-9970.

Craft Bazaar

CHARLOTTE — St. Jo Neumann is having a craft bazaar at t parish hall Oct. 10 from 9 a.m. to 3 p.

The Catholic News & Herald w*comes parish news for the diocesan n briefs. Good photographs, preferal black and white, also are welcon Please submit news releases and pho at least 10 days before date of public tion.*

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World and National Briefs

amily Life Ministers Challenge Candidates On Family Values

DALLAS (CNS) — A national group of Catholic family life ministers challenged the presidential candidates o spell out exactly how they intend to support family values. "You speak about family values and say that you believe in hem, but we haven't heard you clearly define family values," said a Sept. 27 etter the group's president sent to President Bush and Arkansas Gov. Bill Clinton. The letter, which requested a response from the candidates, called for an end to promoting one kind of socioeconomic family as the "ideal model," and urged development of government programs that give "clear priority" to children.

Accounting Employee Arrested For Arson, Theft After Diocesan Fire

WILMINGTON, Del. (CNS) — An employee of the Diocese of Wilmington was arrested Sept. 29 in connection with the fire that gutted the diocesan finance office Sept. 3. Members of the Wilmington Fire Marshal's Task Force and the Wilmington Police Department's Financial Crimes Unit arrested John C. Weber, accounting supervisor for the diocesan finance office, and charged him with theft, forgery and arson. Weber, 45, a nine-year employee of the diocese, faced second-degree counts of arson and burglary and two counts each of felony theft and forgery. Authorities believe the arson was used as a means to cover up unauthorized financial transactions, including the writing of checks amounting to more than $12,000 to himself.

Vatican Official Says Full Relations With Israel Will Take Time

NEW YORK (CNS) — Problems standing in the way of Vatican diplomatic relations with Israel can be resolved, but the process will probably require some years, said a top official of the Vatican Secretariat of State. In a New York interview Archbishop Jean-Louis Tauran, who is secretary for relations with states, said the joint commission established by Israel and the Vatican July 29 was beginning with discussion of the Church's status in Israel. But he said the commission, to have its second meeting in Jerusalem in October, would later have to deal with the other issues that the Vatican has previously identified as problem areas.

Life Returning To Normal On Hawaiian Island Hit By Hurricane

HONOLULU (CNS) — He uses seven-day votive candles to heat up Spam and keep his coffee warm, and electrical generators are a coveted item. But all in all, says Sacred Hearts Father Clyde Guerreiro, life on the Hawaiian island of Kauai is returning to normal, weeks after Hurricane Iniki hit Sept. 11. "The people — many of their homes are devastated," said the priest, vicar for the island of Kauai and pastor of Immaculate Conception Church in Lihue, in a telephone interview with the *Hawaii Catholic Herald,* Honolulu diocesan newspaper.

Remote Diocesan Radio Station Receives Top Industry Honor

NOME, Alaska (CNS) — A tiny, volunteer-staffed radio station in Nome that reaches listeners from Alaska's coast to Siberia has been named religious/gospel station of the year by the National Association of Broadcasters. KNOM-AM, owned by the Catholic Diocese of Fairbanks, broadcasts a combination of prayers, inspirational talks, the rosary, news, music and liturgy. Started in 1971 by Jesuit Father Jim Poole, the station operates out of a converted house and reaches a broad region of the Seward Peninsula, the Yukon-Kuskokwim Delta, the Lower Yukon Valley and 50,000 square miles of the Russian Far East.

U.S. Bishops Seek Religious Rights Assurances From China

WASHINGTON (CNS) — The U.S. bishops have unsuccessfully sought assurances from China that the giant Marxist state is respecting religious rights. In a letter to China's ambassador to the United States, Zhu Qizhen, Archbishop John R. Roach said American Catholics are "deeply concerned" about reports of religious persecution and urged the Chinese government to take "immediate steps" to guarantee "that such a deplorable situation does not exist." The archbishop cited reports of the imprisonment and maltreatment of "a number of Chinese bishops" and of the apparent brutal treatment of Bishop Peter Joseph Xueyan of Baoding, who died while in police custody. He asked for information on 10 Chinese bishops by name, plus details on the situation of priests and laypersons said to be incarcerated.

Ireland Heading For Vote On Divorce Ban

DUBLIN, Ireland (CNS) — The Irish government announced Sept. 29 that it intends to hold a referendum sometime next year to decide whether a ban on divorce in the Irish Constitution should be removed. Possible grounds for divorce, set out in a government white paper, include separation or absence of normal marital relations for five years and irretrievable marriage breakdown. It is also proposed that divorce might be permitted two years after the granting of judicial separation.

Italian Bishops Scold Corrupt Politicians, Businessmen

ROME (CNS) — The Italian bishops have criticized Catholic politicians and businessmen involved in kickback and bribe scandals. They complained in a statement of the "disconcerting size of the phenomenon of illegality and corruption" in public life. This is causing the "loss of credibility of political forces," said the statement issued by the executive committee of the Italian bishops' conference. The bishops noted "with sadness and worry" that the current scandals "involve in large measure even politicians and people in economic affairs who profess Christianity."

Journalists Voice 'Regret' Over Vatican Communication Instruction

CAMPOS DO JORDAO, Brazil (CNS) — An international gathering of Catholic journalists expressed formal "regret" over a Vatican doctrinal congregation statement which lays out Church rules governing works on Church teaching published by Catholic media. "We ... regret that this document emphasizes legal regulations instead of positive encouragement," said the resolution, which passed 57-9, with 23 abstentions, Sept. 26 by representatives of the International Catholic Union of the Press meeting in Campos Do Jordao. The organization is known by its French acronym as UCIP. The UCIP delegates were reacting to "Instruction on Some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith," issued June 9 by the Congregation of the Doctrine of the Faith.

Vatican Diplomat Substitutes Self For Hostages

MEXICO CITY (CNS) — A Vatican diplomat took the place of a group of hostages and then persuaded an armed hijacker to give himself up in a kidnap drama that extended from Costa Rica to Mexico City. Msgr. Jose Antonio Almandoz Garmendia, the acting Vatican representative in Honduras, rushed to the airport in the capital of Tegucicalpa in the early morning hours of Sept. 24 when he heard that a man, claiming to be a former Honduran guerrilla, was holding half a dozen people hostage there. The hostages included Bishop Luis Santos Villeda of Santa Rosa de Copan, Honduras, and Costa Rican Security Minister Luis Fishman. The hijacker, identified as 33-year-old Orlando Ordonez, had kidnapped the six victims at gunpoint during a meeting and forced them onto a plane in Costa Rica the previous afternoon. The trade came after 12 hours of negotiations between Ordonez and officials of Honduras, Costa Rica and the nunciature.

Top Vatican Official Meets With Albanian Prime Minister

VATICAN CITY (CNS) — The Vatican secretary of state, Cardinal Angelo Sodano, met with the prime minister of Albania to discuss the threat of spreading war in the Balkans. The Vatican said the talks at the Vatican Sept. 25 also touched on religious freedom and the reorganization of the Catholic Church in Albania, a country that recently shed its hard-line communist ideology. Prime Minister Aleksander Meksi was accompanied during the meeting by an aide, Albania's labor minister and the country's ambassador to Italy.

DISCOVER the faith

46. What are your responsibilities as a Catholic to promote justice and peace in our society?

The Church contines Jesus' mission of salvation. Basic to this mission is work on behalf of justice and peace.

Jesus said that He will say at the last judgment, ":..As often as you did it for one of my least brothers, you did it for me." Each person is of value before God. Justice is the recognition of this value and it means giving to others what is their due. Christians must oppose anything which oppresses people and hinders them from fulfilling their God-given destiny. Our love of God demands we commit ourseves to liberating people from all forms of injustice — economic, social or political.

Related to justice is the Christan responsibility to be peacemakers in society at large as well as in personal relationships. Peace means more than the absence of conflict. The peace of Jesus is the restoration of the unity and harmony which existed before original sin. It is living in a correct relationship with God and our neighbor. We are to be a people who are God's peacemakers through love and forgiveness. True peace will flourish only ina social order and human relationship founded in truth, built on justice and refined in freedom.

The teachings of the popes and bishops help us to be makers of peace and justice. They guide us as we work toward shaping a society which reflects God's desires. The work of justice and peace is a task which requires the use of our hearts, minds and hands.

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The Diocesan Pastoral Council In Conjunction With Diocesan Staff

Presents

Regional Assemblies

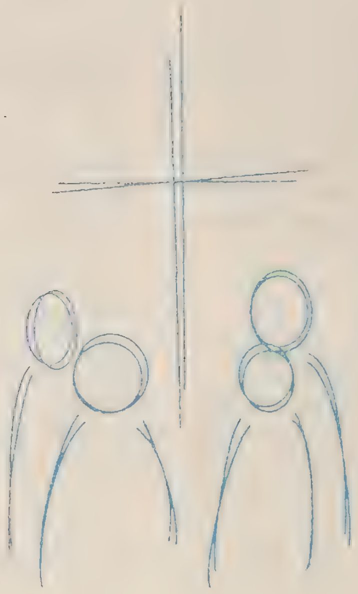
Since we have gifts that differ according to the grace given to us, let us exercise them . . . Romans 12:6

Assemblies will be held:

October 31
Hendersonville
Immaculata School, Hendersonville
(Please note: Asheville location has changed.)

November 7
Winston Salem
Bishop McGuinness High School

November 14
Charlotte
Charlotte Catholic High School



Eleven ministries will join together on three consecutive Saturdays, presenting workshops designed to educate and inform parish pastoral councils, parish finance councils, parish commissions, stewardship committees, pastors, parish staff personnel, and interested persons.

Developing Stewardship As A Way Of Life In Your Parish. *by Jim Kelley*
This workshop discusses a program that incorporates stewardship into the life of a parish with an annual stewardship program and an awareness effort throughout the year. *This session will not be available in the afternoon of Nov. 7 .*

Family Life Ministry At The Parish Level
by Sr. Miriam Fiduccia, MSBT
This workshop will provide ideas and resources for implementing family life ministry at the parish level. Participants will look at ways to infuse a family perspective into parish ministry. *This session will not be offered in the morning of Nov. 14.*

Liturgy: Celebrating Faith
by Fr. Francis O'Rourke, Fr. Ken Whittington
Explore the diversity of experience and practice that enriches the spiritual life of our parish through Liturgical Commissions. Diocesan and local resources will be shared.

Community Life & Its Role In The Parish Structure
by Sr. Francis Sheridan, MSBT, et al
This workshop will include participant sharing of current parish programs of Community Life within the Diocese. Discussion will focus on strengths and weaknesses, solutions, possibilities and clarifications.

Who Are The Parish Leaders?
by Sr. Jean Linder, OSF
Examine the nature, mission, role, functions, and relationships of parish pastoral councils. Discover the part commissions play in the planning process.

Insurance Services/Diocesan Administrative Guidelines
by Guy Piche and Representatives from Gallagher-Bassett
Discussion on the diocesan building process. Workshop will also deal with various property and liability insurance questions and administrative guidelines.

Guidelines For Pastoral Administration
by Theo Johnson and Terri Wilhelm
A nuts and bolts sharing session on the many benefits for employees of the Diocese of Charlotte and an explanation of financial and other reporting systems of the diocese.

If It Ain't Wrote Right, Fix It
by Joann Keane and Carol Hazard
Participants will focus on the five basics of reporting and the "inverted pyramid" of writing. Learn how to write concise news releases, and how to get parish news published.
This workshop will not be offered on Oct. 31.

What Is Your "Media I.Q."
by Gail Hunt Violette, et al
Learn how to 'read TV.' This workshop will show how to 'deconstruct' commercials, TV, and movies, how to become good critics, and how to use this medium to promote good faith values.

Envisioning Faith Formation
by Chris Newnan, et al
Presentation will focus on the vision statement for Faith Formation, and how this vision can come alive in the parish.

The Vision of Catholic Evangelization In Catholic Parish Life
by Fr. Edward Vilkauskas, CSSp
This workshop presents a vision of Catholic evangelization, explores the characteristics of an evangelizing parish, and examines the Convergence model. Workshop will provide skills for motivating parish leadership and for calling forth volunteers for the mission. *Nov. 7 session only: An all-day session featuring national evangelization leaders will be presented in lieu of the regular workshop.*

Name ____________________

Address ____________________

City/State/Zip ____________________

Telephone ____________________

Parish ____________________

Location Attending: Hendersonville _____ **Winston Salem** ____ **Charlotte** _______

Select morning/afternoon sessions: ____________________

____

Mail completed form by Oct. 20 to:

Sr. Jean Linder, Office of Planning, 1524 E. Morehead St., Charlotte, NC 28207

Registration Information:

Assemblies are provided at no cost to participants.

Participants will need to provide their own lunch. Drinks will be provided.

Each assembly will begin at 9:15 a.m. and conclude at 3 p.m.

Participants may choose two sessions per assembly.

Each morning session will be repeated in the afternoon.

Space is limited.
Mail registration by Oct. 20.

CATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 7 • October 16, 1992

Life Is Hard...

farmer walks along a residential road in rural Guatemala with his harvest for the day. (See Page for the last in a series on Guatemala.) Photo by CAROL HAZARD

Priest Says Church Must Change Public Opinion About Abortion

NEW YORK (CNS) — The Church's rimary task regarding abortion is to change ublic opinion, not to get a law prohibiting bortion passed, said Jesuit Father Avery Dulles in a Fordham University lecture Oct.).

Even if pro-life organizations succeeded n getting all abortion in the entire nation utlawed, he said in a discussion of "Reli- ion and the Transformation of Politics," heir victory could be hollow unless public pinion were changed dramatically.

"In all probability the police and the ourts would not enforce the law, or the orbidden practice would be simply driven nderground," Father Dulles said. "Laws hat run against the consensus of the people vill generally be ineffective."

He also said the bishops should avoid iving the impression that the Church is "a ressure group harassing office-holders and andidates for office and seeking to control heir political conduct by threatening them vith ecclesiastical penalties."

If they do, he said, the Church "loses in ublic respect more than it gains on particu- ar issues."

Father Dulles delivered the annual fall ecture that is part of his responsibility as older of a professorship established in 985 to honor Jesuit Father Laurence J. McGinley, a former president of Fordham. le made a special dedication of the lecture Father McGinley, who died Aug. 15.

In the lecture and a question-answer eriod afterward, Father Dulles suggested hat the U.S. bishops had gone too far in lacing their religious authority behind spe- ific positions in the political sphere.

Speaking particularly of the pastorals n peace and the economy, he acknowl- dged that the bishops distinguished be- ween general principles of Catholic teach- ng and their own prudential judgments. ut he said the distinction failed to come cross to much of the public.

He argued it would be better to omit heir prudential judgments from documents such as pastorals that carry the authority of the whole body of bishops.

"When they intervene in controversial questions of a secular character they stir up opposition to themselves from within the Church, and thereby undermine their own authority to teach and govern," he said.

Father Dulles said the "major crisis of our day" was the conflict between a culture contending for "a transcendent, God-given order of justice and morality" and a "progressivist" culture that rejects the idea of permanent truths and moral principles.

"This culture war cannot be won by tactical battles about particular issues — even important issues such as the legalization of divorce, abortion and euthanasia," he said. "For the policy statements of the bishops to be plausible and, in the long run, fruitful, they must be backed up by a coherent social and political philosophy."

Father Dulles recalled that the late Jesuit Father John Courtney Murray saw a harmony between the founders of the American republic, with their recognition of a transcendent order, and Catholic thinkers operating from the tradition of natural law.

Father Murray saw that this approach was under challenge, and the crisis has since become "even more acute," Father Dulles said.

But he said the Church had resources in its tradition of social teaching and its universities for contributing to a "coherent social and political philosophy."

Beyond the educational task, Father Dulles said, the Church needs to help its members develop the personal qualities required for responsible self-government.

Society, he said, must be built on virtues such as friendship, mercy and forgiveness that "cannot be legislated by the government." They also require belief in a transcendent moral order, he said, and the exclusion of religion makes it difficult for public schools to "transmit the values and

See **Dulles,** Page 13

Pope Praises Columbus In Mass At Controversial Lighthouse

SANTO DOMINGO, Dominican Republic (CNS) — Pope John Paul II commemorated the 500th anniversary of evangelization in the Americas by praising Christopher Columbus and calling Oct. 12, 1492, "one of the most important dates in the history of humanity."

Columbus was a "great admiral" who wanted to spread Catholicism to the lands he reached, the pope said of the controversial figure whose voyages to the New World opened the way for the Spanish colonization and evangelization of the Americas.

The papal praise came during an Oct. 11 outdoor Mass in Santo Domingo, the first diocese in the Americas, to celebrate the 500th anniversary.

Fewer than 100,000 people attended the Mass, which took place at the foot of the controversial Columbus lighthouse, a newly built cross-shaped memorial housing the reputed bones of Columbus.

The lighthouse has been the scene of protests because of its multimillion dollar cost in one of Latin America's poorest countries and its association with Columbus, who symbolizes to some the abuses of Spanish colonialism.

About 50,000 squatters were evicted from their homes to make way for the 10-story monument.

At the end of the Mass the pope prayed for two people killed during anti-lighthouse demonstrations that took place before his arrival.

During the Mass homily, the pope said that "we are gathered in front of this Columbus lighthouse, which with its shape of a cross, wishes to symbolize the cross of Christ planted in this land in 1492," the pope said.

It "also wishes to pay homage to the great admiral" who wrote that spreading Catholicism was a goal of his explorations, the pope said.

The pope did not bless the lighthouse, nor was he "formally invited" to participate in the inauguration, said Joaquin Navarro-Valls, Vatican spokesman, after the Mass.

The Vatican has been distancing itself from the lighthouse since controversy developed, saying the Mass site was chosen, not because of the lighthouse, but because of the open field surrounding a good site for accommodating the expected crowd.

The lighthouse was inaugurated Oct. 6, three days before the pope's arrival.

During construction, however, the pope sent a lengthy message for the lighthouse which has been engraved on 14 stone plaques placed on one of its sides. The final plaque contains the pope's signature and his coat of arms.

The papal message praises Columbus for helping sow the seeds of evangelization and for precipitating the encounter of two worlds. The message urges the Latin American Church to be actively involved in social problems and to oppose violence.

"Be the voice of those who have no voice.... Be the advocate of the poor."

In the Mass homily, the pope said the work of evangelization is far from complete.

"Let the seed planted five centuries ago fertilize all aspects of your life," ranging from improving personal morality to overcoming socio-economic and political problems, the pope said.

Criticizing past abuses against Indians is not enough when abuses continue today, he said. "You must feel the poverty in others as your own and be convinced that the poor can no longer wait," he added.

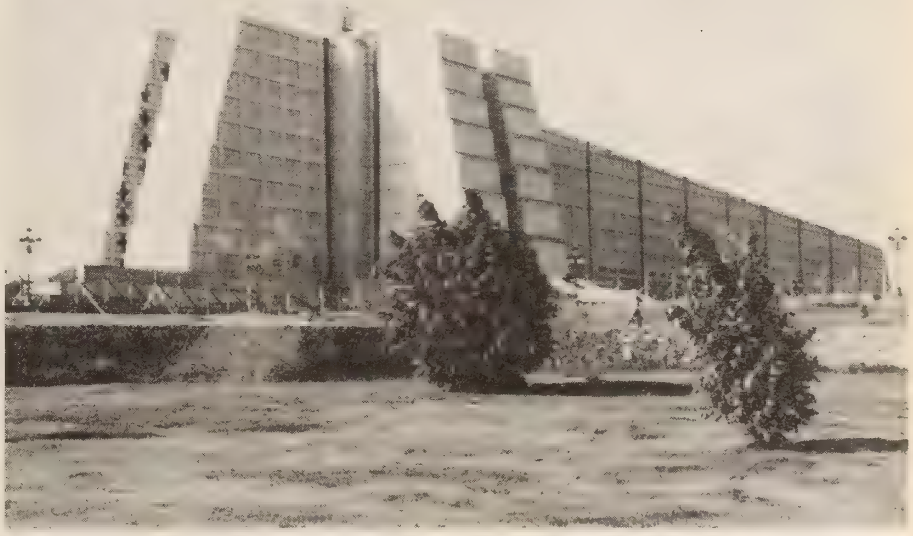
The pope told governments to defend human rights and work harder to promote peace and justice

He expressed hope for greater economic unity among Latin American nations.

The Church is not qualified to offer technical help in forging economic unity, but "can present itself as a valid interlocutor," he said.

Developed countries must "face their moral responsibility before the dramatic situation of the poverty of millions of human beings in Latin America," he added.

During the Mass, Bishop Ezequiel Moreno Diaz, a Spanish missionary who died at 58 in Colombia in 1906, was declared a saint. The pope cited him as the "model of an evangelizer" who joined the continuous stream of missionaries who left Europe to spread Catholicism in the New World.



The controversial Columbus Lighthouse in Santo Domingo, Dominican Republic where Pope John Paul II celebrated a Mass during his visit this week. The seven-story structure was designed as a mausoleum for the remains of Christopher Columbus. (CNS photo by Father Jack Winter, *St./ Anthony Messenger*)

Good Will Publishers Inc. officers (l-r) Fred Gallagher, Father John Bradley and Robert Gallagher discuss some of the firm's products.

Photo by CAROL HAZARD

Gastonia Religious Publishing Company Spreading Good Will

By CAROL HAZARD
Associate Editor

GASTONIA — Who says Judeo-Christian values are waning?

If sales of religious books are any indication, then the heart beat of America is still rooted firmly in those values.

Good Will Publishers Inc., a religious book publisher in Gastonia, recently closed its best year to date. The 54-year-old Catholic family-owned business distributed more than 1 million Bibles and other religious-based books last year. The books are sold in towns with populations of 2,500 to 25,000 throughout the United States and in seven foreign countries.

"There are millions of people out there who have not bought into the secularization of society," says Father John Bradley, chairman of the board.

"The media, entertainment and larger universities are dominated by secularism. So, these millions of people have no voice. But we have found when we go out to the heart of America, the Judeo-Christian values on which this country was founded are just as strong as they ever were."

E. F. GALLAGHER SR.

Good Will Publishers pioneered a unique distribution method known as "sponsorship marketing." It does not sell wholesale to book stores, except in foreign countries.

Its bread and butter is mom 'n pop businesses in small towns, locally owned and community minded. A half a dozen or so team up as sponsors for a particular book.

The books are geared toward major life changing events, including engagement, marriage, birth, graduation, sickness and bereavement. To acknowledge these events, sponsors send complimentary copies to people in their community.

A couple gets married, for example, and within a few weeks, a Bible arrives in the mail for them. The Bible is inscribed with thè recipient's name compliments of the sponsors.

Bud and Ira Lea Gallagher circa 1943.

The sponsors benefit by showing their commitment to the community, their belief in Judeo-Christian values and the desire to do something positive, says Robert Gallagher, president and chief executive officer.

"It's a form of public relations," he says. "It doesn't tell people about the product. It tells people about the person."

The average cost to the sponsor is $300 a year, depending on the size of the community and number of books distributed. The typical sponsor is a locally owned bank, grocery store, furniture merchant or insurance agency.

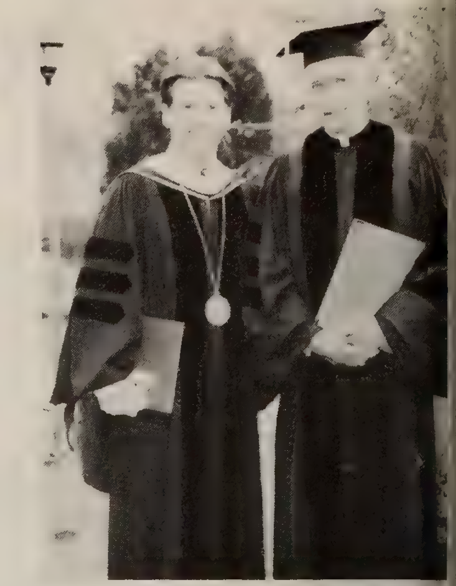
The company's most recent publication is a new Catholic family version of the *New American Bible*. The hardbound, gold-edged Bible contains photographs of Bishop John F. Donoghue as well as other priests and lay people in the Diocese of Charlotte. It was approved and signed by the bishop earlier this year.

Good Will Publishers was started in 1938 by the late E. F. Gallagher Sr. and his son, the late E.F. Gallagher Jr. It is now run by three brothers — Robert, Patrick and Fred — sons of E.F. Gallagher Jr.

"My father and grandfather worked

See **Good Will,** Page 11

Belmont Abbey Awards Honorary Degree To Prominent Historian



Father Robert Trisco (r) joins Belmo Abbey College President Joseph Brosn in procession prior to convocation.

Photo by JOANN KEAN

BELMONT — Noted Catholic historian and scholar Father Robert Trisco received an honorary doctor of humane letters degree in convocation ceremonies Oct. 8 in Belmont Abbey Church. The honor came during his two day stay on the campus as a Father Cuthbert Allen Visiting Fellow.

A professor of church history at The Catholic University of America and the editor of *The Catholic Historical Review*, Father Trisco spoke on "After Columbus: Missionaries and Indians in America" at the convocation ceremonies.

Father Trisco serves as a consultant to The National Conference of Catholic Bishops ad hoc committee on the Observance of the Quincentenary of Evangelization in the Americas. A priest of the Archdiocese of Chicago, he is the author of numerous books, articles and reviews. He also serves as the secretary and treasure of the American Catholic Historical Association.

The Father Cuthbert Allen Visiting Program, initiated in 1984, honors Benedictine Father Cuthbert Allen, who gave nearly a half a century of dedicated service to Belmont Abbey College. The program endeavors to bring outstanding speakers from a variety of fields to t campus. Former Cuthbert Allen Vis ing Fellows include Jesse Jackson, W liam Bennett, Ralph Nader, former U. Ambassador Robert White and sync cated columnist Colman McCarthy.

Savannah Diocese Sponsors Conference On Spirituality

SAVANNAH, Ga., — "Living in the Mystery of God: Catholic Spirituality Today," is the title of this year's Spiritual Renewal Conference to be held Oct. 30-31 at Mount de Sales Hall in Macon, Ga.

Jesuit Father John R. Payne, main speaker, comes to the conference from the Jesuit Spirituality Center at St. Charles College, Grand Coteau, La., where he is engaged in spiritual direction, retreats and seminary instruction. He brings a rich background and experience, most recently through the fury of Hurricane Andrew. He has worked as teacher, retreat leader, chaplain and spiritual director among such groups as prisoners, juvenile detainees; lawyers, students and faculty at Loyola University in New Orleans, St. Charles, Grand Coteau; lay, religious and clergy at retreat centers. Well-versed in Catholic social teachings, especially in the American context, he has also had the experience of living among the handicapped residents of a L'Arche community.

Following the diocesan theme for 1992, Father Payne will speak on "Cath lic Spirituality - the human quest for t Enfleshed God," and on "Inspir Choices," making faith filled decisio in the light of the Spirit.

Plans for the conference inclu time with the Comtemplative Broth of Columbus; a panel of paths open those who desire to focus and deep their spiritual lives, addressed by Fath Michael Smith, Barbara Hughes, a others; several focus sessions on char matic prayer, Cursillo, contemplati prayer; a Spanish language compone and a networking meeting for spirit directors.

Conference registration will open 7 p.m. Bishop Raymond W. Lessa will be the principal celebrant a homilist at the Conference Mass at mi day, Oct. 31. The conference will clc at 4 p.m.

Brochures and registration fon are available at the Spiritual Renew Office, 601 East Liberty St., Savann Ga., 31401, (912) 238-2320.

Bishop Leads 100 In Rosary At Asheville Abortion Center

By JEFF MINICK

ASHEVILLE — Bishop John F. Donoghue led nearly 100 people in praying the rosary Saturday, Oct. 10 outside Western Carolina Medical Center, an abortion center.

Assisting the bishop with the rosary prayers were Father Carl Kaltreider of St. Lawrence Church in Asheville and AtonementFather Pius Keating of St. Margaret Mary Church in Swannanoa.

Western Carolina Medical Center, which is located in a former warehouse in an industrial district, was closed for the day. It was the second consecutive Saturday that peaceful pro-life forces had shut down the facility.

On this particular bright, sunny morning, members from several parishes lined Sweeten Creek Road in fr of the abortion center, holding signs t read "Abortion Kills Children" and" Your Baby Live — We Will Hel Many expressed gratitude for Bish Donoghue's support and blessing.

"His is our shepherd," said Pat Gl of St. Lawrence. "He is showing us w we need to do to end abortion." Rega ing the significance of saying the ros at such a place, she said, "I trust that Blessed Mother hears every prayer every rosary. We don't always see results, but especially standing at foot of the cross of these little babies well, I believe it has an effect on so expectant mothers' lives."

See **Rosary,** Page

Indians Teach American Visitors Lesson On 'Leaning'

The following personal reflec- ion is the last in a series of articles bout the indigenous Inidans of Guate- ala, their remarkable faith in God and he liberating love of Christian mission- ries who work with the people to im- rove basic living conditiions.

By CAROL HAZARD
Associate Editor

SAN ANDRES ITZAPA, Guate- ala — An incredible thing happened uring our trip to Guatemala: A trans- ormation occurred.

Here we were — a group of 21 trangers from all parts of the United tates — on a Sept. 18-23 excursion ith the Christian Foundation for Chil- ren and Aging to see the good fruits of he organization's labors.

But we learned as much about life nd love as we did about the Catholic issions supported by the CFCA. ostly, we learned about the value of ommunity.

I wish I could come up with a bettter ord than community. It sounds stuffy, rite. Communal living might work, but t implies the life styles of flower chil- ren in the 1960s, and that's not what it as about.

It was about leaning on each other, terally and figuratively.

I see in my mind's eye four teenage irls leaning against each other for sup- ort, as naturally as a child leans against is mother. I see a man with his arms pread around the backs of two men at ither side; mothers carrying infants on eir chests and toddlers on their backs.

I never heard a child whine or com- lain, or stage a scene to get attention. t the first sign of fussiness, babies ere fed their mothers' milk, whether it as in church or the open market.

After I returned from Guatemala, a iend asked if I was tempted to bring a hild home with me. "Oh, no," I replied. A Guatemalan child would wither and ie from loneliness in our culture."

It was impossible not to compare ur life style with theirs. I couldn't help ut think of elderly widows who sit by emselves all day in their homes. Or, e millions of latch-key kids in the nited States who come home to an mpty house after school and plop in ont of the TV.

Guatemalans don't have sorry sub- itutes for human interaction. They live close-knit communities and they rely n each other. In the United States, we uild our fences higher.

At Mass one day, a retarded boy eandered up and down the aisles. He ood in front of the altar. I wondered if he would walk up the stairs to the altar and stand by the priest during the homily. If this were the United States, I thought to myself, he would have been shuttled out of sight.

We stayed in a convent run by the Carmelite nuns. Lodgings were simple dormitory-style rooms. I stayed in a room with seven women. We shared one bathroom. At night, we could hear the men snoring in the room next door. Within a day or two, we joked that there were no secrets in this group.

On our first full day in Guatemala, we visited a hospital for people who suffered mental and physical handicaps of all severities.

We watched CFCA co-founders Bob Hentzen and Jerry Tolle reach out to the people. One by one, we, too, began to touch, hold and communicate with actions if we couldn't with words. Cameras were a source of great curiosity, and my lens became smudged with sticky fingers.

We were struck by the cleanliness and loving care given to the residents of this Franciscan-run hospital. In an open courtyard, a nurse swatted flies away from babies lying on mats. She held a baby in her arms and turned to push a child in a swing. There were no cries, no whimpers.

The experience was a good indoctrination into the Indian culture, into the loving care Indians give to one another, even to the most rejected. From then on, it was easy to appreciate the people as we visited various CFCA-sponsored projects.

When a child is sponsored, 87 percent of the money goes directly to the cause. The remaining 13 percent is used for administrative expenses. The child reaps some direct benefits, such as schooling, an extra skirt for a girl or a pair of pants for a boy or family credit to buy food at the market.

Most of the money, however, is used to build up the community in which the child lives. It could help pay teacher salaries or finance agricultural projects to improve crops, for example.

The benefit to the sponsor is the relationship that develops with the child — the exchange of letters and photographs and the sharing of cultures — without which the program wouldn't work, say CFCA representatives.

If all the money went directly to the child, it would create envy and friction within the community and tear at the very fabric of their communal life style.

The CFCA seeks to preserve the fabric, taking a backseat approach. Funds are distributed in the best interests of the community through church leaders.

Again, it came down to community. We learned a lot about community on this trip. How do I know?

Because a strange thing happened. We began to lean on each other, at least literally.

As we bounced along bumpy roads in the backs of pickup trucks, we didn't worry about leaning against each other for support.

On the last night, we put on skits for each other. The men put their arms around each other and sang a song. The women put their arms around each other and we, too, sang a song.

The next day, at the airport, there were a lot of good-bye hugs.

"Are you ready to go back?" asked a fellow traveler.

"Yes and no," I replied. "I'll miss the Indians. But I'm an American. I need my space."

Associate Editor Carol Hazard is flanked by village children during her trip to Guatemala.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Agreement To End Exile For 45,000 Guatemalan Refugees

GUATEMALA CITY, Guatemala (CNS) — An agreement signed between refugees and the Guatemalan government brings an end to more than 10 years of exile in Mexico for some 45,000 Guatemalans.

"I hope the agony suffered by our fellow countrymen who had to flee Guatemala to save their lives never reoccurs," said Bishop Jorge Mario Avila del Aguila of Jalapa, Guatemala.

Also president of the Mediating Commission between government and refugee representatives, Bishop Avila said the negotiations were complex and long.

Herminio Cardona, member of the Permanent Refugees Committee, said input in the negotiations was not one-sided.

"We have put effort and made sacrifices during the talks. This agreement is not a present from the government," he said.

Some 5,000 families will return to Guatemala before the end of the year.

"The Guatemalan government promises ... to create and use all necessary mechanisms to guarantee the protection, security, integrity and freedom of the returnees and their communities," the document said.

The government also exempted the returnees from military service for three years, guaranteed the army would not force them to take part in civilian militias and agreed to ways for them to regain or obtain land. The date of the repatriation and numbers to return will be decided by the refugees themselves.

The flight of Guatemalans to Mexico took place in the 1980s when repression in Guatemala became fiercest. Government anti-guerrilla campaigns hit highland Indian communities worst, prompting more than 35,000 Guatemalan Indians to flee to Mexico. Another 10,000 were born in the refugee camps.

Mechanisms for international monitoring of the post-agreement period, one of the major sticking points during the 15-month negotiations, will go into effect once repatriation begins.

While President Jorge Serrano welcomed "Guatemalan brothers home with open arms," refugees pointed out socio-economic and political conditions are not optimum for their return.

"We are also worried that promises made by the government and military will not be kept," Cardona said. Land set aside for the returnees was free of military presence earlier this year, but now there are armed forces in the area, he said.

Bishop Rodolfo Quezada Toruno of Zacapa, mediator at peace talks between government and rebel groups, said the repatriation agreement will have a positive impact on the peace process.

Pro-Life Billboards

ASHEVILLE — The Respect Life Committee at St. Eugene Church is planning to place five billboards with a pro-life message in Asheville.

The billboards will feature a drawing of an unborn baby and the message: "Choose Life — We Will Help." The telephone numbers of Catholic Social Services and Birthright will be listed.

Contributors include the diocesan Office of Respect Life, the Knights of Columbus and several local parishes. More money is needed, however, to help finance the billboards.

To donate, contact Betty McDonald at St. Eugene, (704) 254-5193, or the Charlotte Respect Life Office, (704) 331-1720.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Father Dulles

On Page 1 of this issue, there is a story about a lecture given at Fordham University by Jesuit Father Avery Dulles. We expect that some of his comments will generate controversy, both inside and outside the Church.

We agree with him that the Church must seek to change public opinion regarding abortion. We think he's right when he says that, without a change in public opinion, it might be difficult to enforce laws banning abortion when they are enacted. We're not so sure that's he is right in asserting that seeking such a change is the Church's primary task when it comes to abortion. The Church should continue to work for enactment of laws against abortion.

We also disagree with his contention that the U.S. bishops at times have gone too far in placing their religious authority behind specific positions in the political sphere. He specifically cited the pastorals on peace and on the U.S. economy. In those pastorals, he says, the bishops distinguished between general principles of Catholic teaching which they cited and their own "prudential judgments." But, he says, those distinctions did not come across to the public.

To avoid future confusion, he suggests that the bishops omit any judgments and stick strictlly to Church teaching.

We feel, however, that it is frequently necessary for the bishops to offer advice on how to follow these teachings. We don't think it is sufficient for the bishops to call attention to Church teachings without making suggestions for implementing them.

World Mission Sunday

We want to issue one more reminder about the World Mission Sunday collection this weekend for the Society for the Propagation of the Faith.

As we noted last week, the need is perhaps greater than ever as the Church faces challenges from fundamentalist sects and Protestant denominations in many areas of the world.

Be generous.

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Pro-Life Corner

Respect Life

Every proposal, policy or political platform should be measured by how it touches the human person; whether it enhances or diminishes, human life, human dignity and human rights; and how it advances the common good.

PLEASE VOTE

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

The Pope Speaks

SANTO DOMINGO, Dominican Republic (CNS) — Pope John Paul II said the 500th anniversary of evangelization in the Americas should be celebrated "with neither triumphalism nor false modesty," but "with the humility of truth."

For 500 years the Church "has accompanied the paths of the Latin American peoples, sharing their joys and dreams," he said Oct. 9 upon arriving in Santo Domingo. The Church also has shared the sufferings of Latin Americans and is ready to help them "face the urgent and arduous problems" of today, he added.

"I am filled with pleasure to find myself once again in this generous land, which in the designs of God was predestined to receive, 500 years ago, the cross of Christ" brought by "Christopher Columbus and his companions," he said.

Columbus landed in what is now the Dominican Republic during his 1492 voyage and established here the first permanent Spanish colony, which became the base for evangelization and colonization of Latin America.

The pope began discussing evangelization and colonization during a news conference on board the papal flight to Santo Domingo.

The pope said that colonial abuses do not take away from the historical importance of the arrival of Christianity in the Americas. "This does not change th fact that the evangelization of the Americas starte together with the discovery of the Americas," he sai

The pope called the evangelization of the Ne World "one of the greatest events in history" an compared it to the conversion of King Vladimir of R more than 1,000 years ago, an event that opened th way for Christianity in the Ukraine, Belarus, Russ and much of Asia.

Abuses occurred during the Latin American col nial period, but the Church is celebrating the positi dimension of evangelization, he said.

In pointing to abuses, opponents of early evang lization are "criticizing sins," he said.

The pope noted that missionaries and theologia during the colonial period were already criticizi abuses, spurring "the growth of moral consciousnes that set the foundations for modern thinking abo human rights.

"This is our vision. If others have another visio that is their responsibility," he said.

Indians "made the distinction" between evange zation and European colonization, he said. "The poor people understood in an exceptional way t Gospel message. It was accepted by them even if th did not accept the culture," he said.

"The Gospel gave these people a new awarenes of their human dignity, he added. At the same tim Indians "were the victims in their times and today fe demeaned," he said. This situation needs to be se ously examined to avoid exaggerated interpretatio he said.

SANTO DOMINGO, Dominican Republic (CNS) — Commemorating the 500th anniversary of Catholicism in the Americas means learning from the past to solve today's problems, said Pope John Paul II during an October trip to the Dominican Republic.

The pope grappled with the controversies of Spanish colonization and evangelization, but urged Latin American Church and political leaders to build a better future rather than dwell on the dark side of history.

"The past, with its lights and shadows, illustrates and illuminates the reality of the present. But it is the future of this continent that has to be the object of decided and generous effort," he told the diplomatic corps stationed in the Dominican Republic Oct. 11.

The pope urged the diplomats to face "urgent socio-economic challenges" and said that Catholicism can be the necessary glue to bind Latin America because it is professed by about 90 percent of the population.

Catholicism is "a component which — by its very nature — is found on a different and more profound plane than mere socio-political unity," he said.

The papal trip began Oct. 9 and was scheduled to end Oct. 14. It was the pope's 56th trip outside Italy and his first since surgery three months earlier to remove his gallbladder and a large non-cancerous intestinal tumor.

Vatican officials organized a lighter-than-usual schedule for the 72-year-old pope, planning only one event outside the capital of Santo Domingo. But halfway into the trip, the pope decided to add several more events, including a Mass with Latin American seminarians and a visit to a children's hospital.

It was the pope's third visit to the Dominic Republic — an island where Columbus stopped duri is 1492 voyage. The pope made the trip to commem rate the 500th anniversary and to open the Oct. 12- Fourth General Conference of the Latin Americ Episcopate. Santo Domingo was chosen as the site the meeting because it was the first diocese in t Americas.

Purpose of the meeting is to map plans for a ne evangelization in Latin America. The region has 3 million Catholics, about 43 percent of the worl total. But the faith is seen as superficial among ma people, especially indigenous populations.

The pope began outlining his ideas for a n evangelization at an Oct. 10 Mass for priests a religious. He told them to avoid apostolic activities in accord with the hierarchy.

"Do not be deluded by the idea that everything resolved by denouncing evils which hinder or impe social development or by the noble will to share t faith of the disinherited," he added.

The Latin American bishops were asked to fi new ways of meeting the challenges of today.

At the meeting with diplomats, the pope asked greater political and economic integration of La America. He criticized the flight of capital, the ac mulation of wealth in the hands of a few and mass spending on weapons as hindrances to improving economic situation.

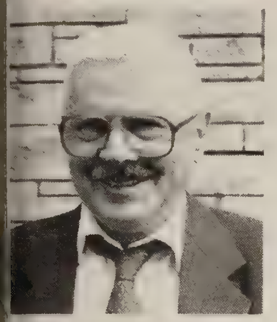
During an in-flight news conference the p called the evangelization of the Americas "one of greatest events in history" and said that historica evangelization "started together with the discovery America."

The Editor's Notebook

By BOB GATELY

When we ended our first year of publication last month, I told you that we re reviewing the first year's operations with a view toward making some mprovements. Along those lines we recently added a column on parish councils by ranciscan Sister Jean Linder, director of the Diocesan Office of Planning.

With this issue, we begin another new column. Frank Mercogliano, sports information director at Belmont Abbey College, will be writing a weekly column on the Crusader athletic scene. I think you'll enjoy it — at least the sports fans among you will.



The review is still going on and I feel certain that there will be some more changes in the relatively near future.

As I mentioned previously, we're always open to suggestions. We have received some and they are still being considered. Some of the ideas — especially those relating to possible new features — were very good and some probably will be implemented. There also have been suggestions for eliminating some existing features r -- at least modifying them. Those are going to take a lot of serious thought.

It was heartening to see the response from the people of the diocese to the isasters in Florida and Louisiana because of Hurricane Andrew. Actually, the sponse was about what I had expected. We have had our share of natural disasters our neck of the woods between Hurricane Hugo, droughts, tornadoes and such. esidents of other areas were quick to respond to our problems and it was only to expected that the people of Western North Carolina would return the favor.

I'm still having problems with the skin cancer which was removed from my ck last month. When I went to have the stiches removed last week, the doctor told e he had to remove a little more tissue and some coagulated blood which had thered inside the incision. Result — a bigger incision and more stitches. They're pposed to come out next week and I hope that will be the end of it — at least as r as surgery is concerned.

There is one consolation: the pain immediately after the anesthesia wore off asn't as severe the second time around although it seems to be hanging on longer.

And the surgery and its aftermatch haven't restricted more activities to speak . I can still drive a car — even with a stick shift — and I can still punch a computer yboard.

We are once again beginning to get complaints about late deliveries of the paper. you are having problems, please let us know and we'll jog the Postal Service. I ought we had put all of that behind us.

s Catholic Funeral Permitted For nfant Baptized By Parent?

By FATHER JOHN DIETZEN

Q. I'm not sure I have a question but I wish to tell you I had a similar perience to the woman about whom you wrote some months ago, who had the llborn child.

More than 20 years ago I gave birth prematurely. My son was alive for a short time but I was home alone and could not save him. I baptized him myself. Still I could not receive a Catholic funeral and burial for him. I have suffered pain all these years as a result.

The rule books might say it is allowed somewhere, but it is not practiced that way. I can certainly understand that woman's grief. I will always be Catholic but I must agree that compassion is not always shown. I can only look on this as one cross the Lord has asked me to bear. (Louisiana)

A. I am deeply sorry for all the hurt you have experienced through these years. I want you to know that what experienced is not authentic Catholic policy or practice, and was not even at that e. I cannot even guess why your child was not permitted a Catholic burial.

Your child was baptized. Present Church law goes yet further. Bishops may w a full Catholic funeral liturgy and burial for a baby who dies before parents can e their child baptized.

Perhaps I'm overly optimistic, but I really hope what happened to you would not pen to parents today.

Q. I am the last remaining member of a large family. Consequently, I have erited a large assortment of religious objects which belonged to my deceased ed ones: missals, rosaries, palms, pictures and so on. My town does not allow rning. How do I begin to dispose of this collection? (Massachusetts)

A. It will be helpful to remember that any blessing is invoked upon an object ause of its particular identity, which can be a sign and instrument of the working he Holy Spirit in our lives. As the official Book of Blessings puts it, through these ssings the Church "calls us to praise God, encourages us to implore His tection, exhorts us to seek His mercy by our holiness of life and provides us with ys of praying that God will grant the favors we ask" (9).

Thus the blessing of any material item, whether it is a statue or a school, entially asks God to hear the prayers of all the Church on earth in giving His dness to whoever uses, or is involved in the use of, that particular article. When a crucifix is blessed, for example, it is a crucifix that is blessed, not two pieces of wood.

The ordinary and proper manner to dispose of a blessed article (holy picture, statue, candle, crucifix and so on) is to destroy its identity, for example by breaking it or otherwise changing its identity. There is nothing disrespectful about this. It honors the purpose of the blessing and simply says that the article is no longer devoted to the particular sacred use it once had.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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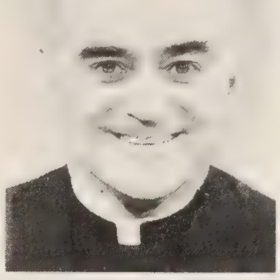
Light One Candle

By FATHER JOHN CATOIR

The saints were not perfect in every aspect, nor were they saints 24 hours a day. Heroic sanctity can only be found in imperfect human beings because no one is perfect. The lives of ordinary people abound in graces.

Lawrence Cunningham in his book, *The Meaning of Saints*, tells us "a saint is a person so grasped by a religious vision that it becomes central to his or her life in a way that radically changes the person and leads others to glimpse the value of their vision." How would you apply Cunningham's definition to yourself or to your average family situation?



There are many hardworking parents who do not have an overriding religious vision, and yet they have that extra dimension, that special gift of self forgetfulness. Jesus described the greatest love: to lay down one's life for one's beloved. Parents all over the world do that every day. I have nothing but respect and admiration for so many of today's parents.

In *The Varieties of Religious Experience*, William James wrote that saintliness can best be described as the habitual state of those who have undergone a powerful transformation or religious conversion of some kind. I don't want to secularize this delicate and mysterious process of spiritual growth, but parenthood will certainly bring about a powerful transformation in one's life. When a wild teenager grows up and becomes a parent, something radically changes. "Becoming a new person" is simply a sign of maturity. But it is also a sign of holiness when the person prays continually for the grace to be a spiritually successful mother or father.

William James outlined some characteristics of the religiously transformed individual; a feeling of being in a wider life than one's own selfish little interests; a sense of God's presence in one's life, and a willing surrender to God's friendly dominion.

How many ordinary lay people live in that type of awareness? I would say millions. This is what is called the common holiness of the faithful. These people are saints and they don't know it. The transformation in grace comes about slowly, but in time, life takes on a new and more exalted meaning, even in the midst of turmoil and confusion.

The hardest job in the world might very well be that of parenting small children. And it doesn't become any easier when the children become teenagers. "When do we eat?" "I need $20." "Can I have the car?" No matter how much you give them, they want more. Parents can give their life's blood and in return their youngsters will challenge them every step of the way.

How do these good parents manage to hang in there? Only by the grace of God. Love endures all things, and perseverance in this love is a sure sign of heroic sanctity.

(For a free copy of the Christopher News Note, "Making Marriage Work," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

Whenever we have to deal with an especially difficult life situation, I believe that if we are gifted with an insight that helps, it is good to pass it on.

One that touched my life, and an example I have shared with clients of Catholic Social Services is that of my nephew and his bride, a quadraplegic. On the day of the wedding — when he thought she just "glowed" and he had been glowing since the day he first met her — I asked him if he thought he was ready for marriage?

"Oh, yes," he replied. "We've been ready. But we knew our folks needed time to adjust. We wanted this wedding day to truly be a celebration and decided to take it slow, so they could grow peaceful with the idea."

And, a celebration it was. At the sit-down dinner reception that followed, when the band played the first song for the bride and groom, he wheeled her to the edge of the dance floor and picked her up out of the wheel chair in his arms and danced with her. I promise you there was not a dry eye in the room among the wedding guests. They were happy tears, tears of celebration.

Nights At The Round Table

The Parish Pastoral Councill And Evangelization

By SISTER JEAN LINDER

The mission of the parish pastoral council is the same mission as that of the parish and of the Church itself: to spread the Good News of Jesus' life, death and resurrection. In other words, its mission is evangelization.

Did it seem strange or redundant that Bishop Donoghue should proclaim some time ago that the decade of the nineties would be the "Decade of Evangelization" for the Catholic Church in Western North Carolina? Perhaps you thought, "Isn't that what we've been about and what we are to be about at all times? Why specify the nineties?"

The bishop was not implying that people have not been living their faith nor that they have been unconcerned about passing on the Good News to others. But we all need a "shot in the arm" occasionally in any effort so that we do not grow weary or discouraged along the way. As a matter of fact, at the Diocesan Synod of 1986-87, the people of the diocese asked for such a "shot in the arm" when they requested that renewal be a major thrust in the spiritual goals established by the synod. The bishop's response to that request was the renewal process or "Blue Book" as we sometimes refer to it. This outlines the steps to be used in the renewal and evangelization efforts of each parish. Every pastor, in fact every priest in th diocese, and every parish pastoral council chairperson has been given a copy of tha book. The process includes the possibility of each parish selecting a renewal program that fits its particular needs.

In order to carry out the process, the bishop asked that parish councils begin t understand themselves and their role in a new light. In order that they, with thei pastors, can become the leaders in the parish for bringing about that renewal an evangelization thrust, they are to concentrate on becoming a prayerful, reflectiv body discerning together the spiritual and pastoral needs of the people in the parish and, in a spirit of good stewardship, plan the goals of the parish accordingly.

Since we cannot pass on something that we do not have, it is urgent that th pastoral council members themselves be prayerful people with a lively faith and desire to share that faith with others. Thus, parish pastoral council members hav responsibility themselves to grow spiritually.

Bishop Donoghue also promised to give help to the parish pastoral councils i their evangelization efforts. Workshops and retreats are available to them through th Diocesan Office of Planning. Helps for evangelization are also available from th Diocesan Office of Evangelization.

Franciscan Sister Jean Linder is director of the Diocesan Office of Planning an executive secretary of the Diocesan Pastoral Council.

How Does Canon Law Affect Us?

Marriage — Part 2

By FATHER LADISLAS ORSY

At the Second Vatican Council, the Church reflected on the Christian tradition and proclaimed the old truth in a new way, for any person of good will who wanted to hear it. In the Code of Canon Law, the same Church set norms for action. There is an unbroken and integral unity between the stating of the truth and the practical goals obtainable through action. The present state of the question is reflected in the practical norms of the code: "The matrimonial covenant, by which a man and a woman create between themselves a union (consortium) of the whole life, and which by its very nature is ordered to the good of spouses and to the procreation and education of children, has been raised by Christ the Lord to the dignity of a sacrament between baptized persons" (Canon 1055.1).

While in earlier legislation marriage was regularly treated as a contract, according to the principles of the Roman law; now it is considered first and foremost a covenant in faith. The model for it is in both the Old and the New Testament, which speak of the covenant of Yahweh with his own people, and of the covenant of Christ with his Church.

Thus, the legal system itself recognizes that marriage belongs to God's mysterious plan of redemption; it is an event within the context of the history of our salvation. From now on, all laws ought to be interpreted in the light of the council. Pope Paul VI repeatedly stressed the need for an interpretation of laws made after the council; his favorite expression was that they must be approached with a *novus habitus mentis* (a new attitude of mind).

Further, there is an underlying trend throughout the code recognizing th importance of the individual human person. The law concerning the role of th matrimonial consent has been accordingly reshaped. More importance is given t the intention of the parties. In the same spirit, more understanding is accorded t their weaknesses. When they have made serious mistakes or were tragicall misguided, redress is more easily available.

This respect for the humanity of the parties was conceivably what moved th legislators to grant greater recognition than ever before to psychological factor influencing the marriage covenant. No true marriage can come into existence if on of the parties does not have that maturity of judgment which is necessary for lifelong commitment. Moreover, empty promises cannot make a sacrament: if on of the spouses promised what he or she cannot deliver, such as the capacity fo mutual help and love, nothing was handed over and there was no Christian marriag in the first place.

From the emphasis on the dignity of the individual person follows also a greate respect for the conscience of each. With some caution but also firm determinatio the legislators acknowledged that a marriage between a Catholic and anothe Christian who is not in full communion with the See of Rome, can be a source o grace not only for the spouses but for the communities involved. Hence, the norm for mixed marriages have been altered. They need not be regarded as a danger fo the faith; they can be a humble source of new energies to make the Church whol to bring it to unity, perhaps more than many official dialogues.

Next week, we will discuss some of the unresolved issues in marriage and th family and speak further of the challenges for the future.

Jesuit Father Ladislas Orsy, an eminent canonist, holds doctorates in cano law, civil law and theology.

Can A Priest Celebrate 3 Masses?

By SISTER JEANNE-MARGARET MCNALLY

Everyone may not be holding their breath for this answer, but there are enough people who ask this question to warrant an article. As a canonical consultant, this is my "canonical" opinion.

Canon 905.1: "It is not licit for a priest to celebrate the Eucharist more than once a day except for certain circumstances when the law permits such celebration or concelebration more than once." What are these instances? They are not listed in the code but are found in liturgical law, which was not abrogated: "Current liturgical norms retain their force unless a given liturgical norm is contrary to the canons of the code" (Canon 2). The faculty for priests to trinate (celebrate three Masses) on All Souls' Day was in liturgical law and it still exists since it is not contrary to the code.

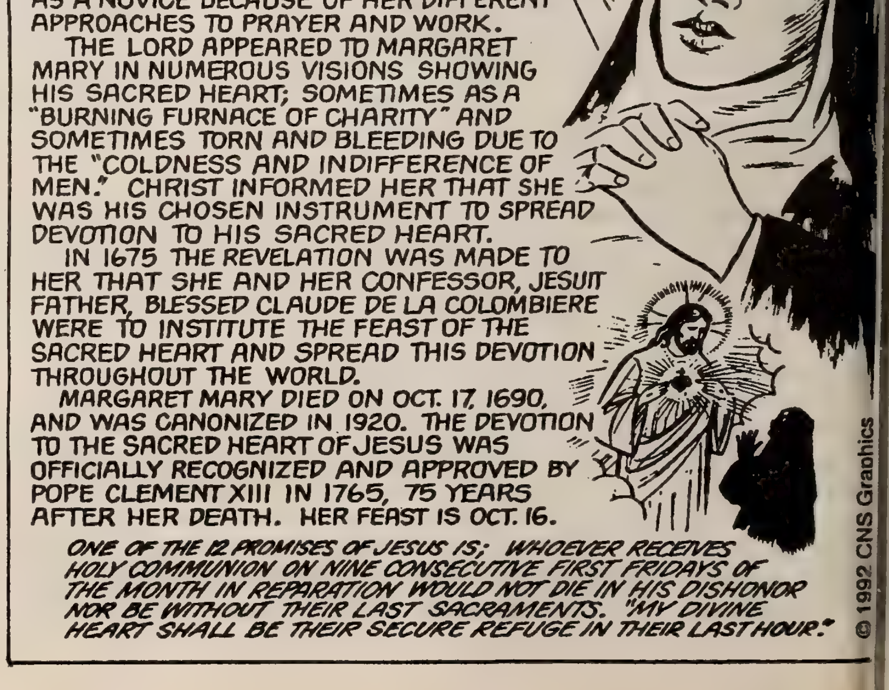
Benedict XV in 1915 issued a constitution after World War I to extend this privilege to all priests to celebrate Masses for the deceased and the spiritual well-being of the immense number of young men killed in the war. One Mass was celebrated for all the faithful departed and the third Mass was celebrated for the intentions of the Holy Father.

In 1917, 1965, 1970, 1971, 1972 and 1975, additional official documents allowed the priest to celebrate Mass three times on All Souls' Day. In addition, a priest is permitted to trinate on Christmas if he celebrates the three Masses at their proper time, i.e. midnight, early morning and during the day for these represent three distinct celebrations.

Such is not the case with the All Souls' Day Masses. The only directive given appears in the liturgical guide for the Diocese of Rome, which states, "One will avoid celebrating the three Masses one immediately after the other." Although this is not a general norm of the Church, it conveys the spirit that should govern all liturgical celebrations, i.e. mulitplication of celebrations should not be to the detriment of their quality.

The quality of the three All Souls' Day celebrations can be guaranteed by the priest using the intentions of Benedict XV — celebrating for the faithful departed and for the intentions of the Holy Father.

See **McNally,** Page 11



ST. MARGARET MARY WAS BORN AT L'HAUTECOUR, FRANCE ON JULY 22, 1647. SHE WAS BEDRIDDEN FOR FOUR YEARS WITH RHEUMATIC FEVER UNTIL SHE WAS 15 AND BEGAN A HABIT OF CONTEMPLATIVE PRAYER BEFORE THE BLESSED SACRAMENT. REFUSING MARRIAGE, SHE ENTERED THE VISITATION CONVENT AT PARAY-LE-MONIAL IN 1671 AND HAD DIFFICULTIES AS A NOVICE BECAUSE OF HER DIFFERENT APPROACHES TO PRAYER AND WORK.

THE LORD APPEARED TO MARGARET MARY IN NUMEROUS VISIONS SHOWING HIS SACRED HEART; SOMETIMES AS A "BURNING FURNACE OF CHARITY" AND SOMETIMES TORN AND BLEEDING DUE TO THE "COLDNESS AND INDIFFERENCE OF MEN." CHRIST INFORMED HER THAT SHE WAS HIS CHOSEN INSTRUMENT TO SPREAD DEVOTION TO HIS SACRED HEART.

IN 1675 THE REVELATION WAS MADE TO HER THAT SHE AND HER CONFESSOR, JESUIT FATHER, BLESSED CLAUDE DE LA COLOMBIERE WERE TO INSTITUTE THE FEAST OF THE SACRED HEART AND SPREAD THIS DEVOTION THROUGHOUT THE WORLD.

MARGARET MARY DIED ON OCT. 17, 1690, AND WAS CANONIZED IN 1920. THE DEVOTION TO THE SACRED HEART OF JESUS WAS OFFICIALLY RECOGNIZED AND APPROVED BY POPE CLEMENT XIII IN 1765, 75 YEARS AFTER HER DEATH. HER FEAST IS OCT. 16.

ONE OF THE 12 PROMISES OF JESUS IS; WHOEVER RECEIVES HOLY COMMUNION ON NINE CONSECUTIVE FIRST FRIDAYS OF THE MONTH IN REPARATION WOULD NOT DIE IN HIS DISHONOR NOR BE WITHOUT THEIR LAST SACRAMENTS. "MY DIVINE HEART SHALL BE THEIR SECURE REFUGE IN THEIR LAST HOUR."

Teens Shouldn't Feel Guilt Over Parents' Divorce

By CHRISTOPHER CARSTENS

When parents divorce, the emotional eactions of their teen-ager often go nderground, lingering beneath the surace, sometimes for years.

These repressed feelings sometimes merge again when the teen as a young dult tries to establish a long-term relaionship.

Michael is 15, and he lives with his lad in a small town. His mother — "my eal mom," he'd call her — lives a undred miles away.

Michael's dad just broke up with is second wife, the woman who helped aise Michael since he was 2 years old. ichael calls this woman by her first ame, Rosalie, and he says he doesn't are that she moved out.

They're Catholics. It isn't supposed happen but it does.

Sure, Michael misses his baby siser, the one Rosalie took with her, but eck, she's not his real mom anyway. ichael doesn't let on that it bothers im at all, having two moms, neither ne of whom lives with him anymore.

But he watches his dad really carelly, and he worries about Dad's health. Sometimes I just think he might go away too, and then I'd have nobody."

Teens often believe that divorce shouldn't bother them. Everybody expects little kids to have a real tough time with a divorce, but somehow people think teens can handle it.

Because of these expectations, teens hide their feelings and pretend they don't really care about Mom or Dad moving out. "I'm cool," they say. "It's not really any big deal." That's a brave lie. Divorce affects teen-agers just as much as it does younger children.

The love songs on the radio all say the same thing. The words change, the Beatles said it differently from REM, but the message remains remarkably consistent.

"I will love you until the end of time, forever and ever." After Mom divorces Dad, and he gets married and then divorced again, it's tough to believe that "end-of-time" stuff.

The word "forever" kind of gets stuck in your throat. When it's time to settle down and get married, people who in their teens experienced their parents' divorce often have a hard time with commitment Oh, they'll try — they just don't believe it's really possible.

Every year, tens of thousands of teens get put through the wringer of the parents' divorce. It's a tough, painful experience. No matter how strong you are, the process hurts. But you can keep the experience from bending the rest of your life.

— Remember that it isn't your fault. They didn't marry you, and they aren't divorcing you. Since you live in the house, it's pretty much inevitable that you've been involved in their problems, but you didn't cause them.

Teens often feel responsible when things go wrong. But you can't take the blame for the divorce. Like marriage, divorce is always about a relationship between two adults.

— Give up on trying to get them back together. It's a natural impulse, but it won't work. I knew one teen who sent Mom flowers, and signed Dad's name on the card, hoping she'd call his father to say thanks. Maybe, just maybe, he thought, they would end up going out — and then who knows? Instead, they both ended up mad at the kid, who was only trying to help.

Remember, as a teen-ager absolutely nothing you can do will get your divorcing parents back together. Sometimes true reconciliations happen — but you won't help the process by pushing on it.

— Finally, remember that their divorce isn't about your life. In spite of their breakup, you can still have your own relationships, your own hopes and dreams, and eventually your own happy marriage.

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Aces: Iron Eagle III" (1992)

Action-packed sequel follows former World War II fighter pilots Louis Gossett Jr., Horst Buchholz, Sonny Chiba and Christopher Cazenove to Peru where they intend to blow up a cocaine factory with vintage aircraft. John Glen directs a predictable shoot-'em-up whose comic overtones make the violentce and characters seem cartoonish. Recurring violence. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"CrissCross" (1992)

Distraught over the divorce of his parents, a 12-year-old boy (David Arnott) tries to sell cocaine so his impoverished mom (Goldie Hawn) can afford to quit a job as a stripper. Director Chris Menges presents a sad perspective on the tragedy of broken homes, but its deadpan tone undercuts the story's power. Some suggestive dancing with partial nudity, implied sexual encounter, occasional scenes of drug abuse, rough language and minimal violence. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"The Europeans" (1979)

Quiet comedy of manners from the Henry James novel about the unsettling effect upon a proper Bostonian family of a visit from their European cousins (Lee Remick and Robin Ellis). Though pleasant enough to watch, director James Ivory's period piece lacks vitality in its stagey re-creation of 19th-century life and culture. Romantic complications. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the MPAA.**

"The Favor, the Watch and the Very Big Fish" (1992)

Strained comedy has an earnest photographer (Bob Hoskins) of religious tableaux and the model he uses for Jesus (Jeff Goldblum) falling for the same woman (Natasha Richardson). Writer-director Ben Lewin's mildly naughty black comedy is too self-conscious and contrived to inspire more than forced laughter. Much sexual innuendo, brief nudity, comic violence and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

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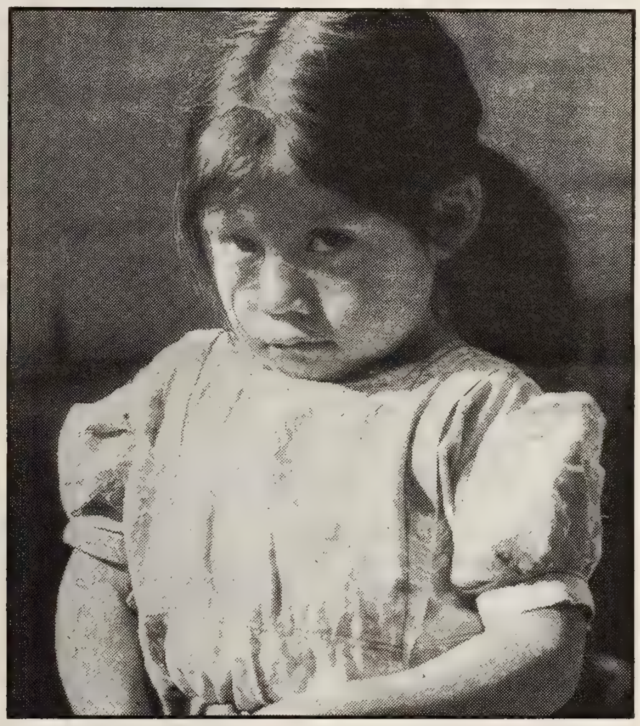
Plus you have the personal satisfaction of helping a child in need at a Catholic mission site.

Let the little children come unto me.
- Mark 10:14



Little Marita lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marita.

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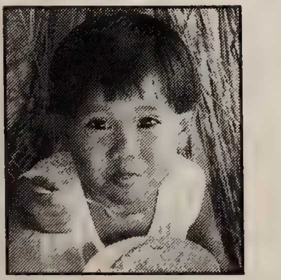

Christian Foundation for Children and Aging
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Kansas City, Ks. 66103-0910
(800) 875-6564
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Abuse among people who should love each other

FAITH alive!

By Brother Cyprian L. Rowe, FMS
Catholic News Service

The headlines were mind-boggling: "Little Lisa Beaten to Death." "Parents Starve Child to Death." "Eleven-Year-Old Dies of Cardiac Failure, Starved By Parents."

Abuse, the assault on another person through words, blows or silence: How can this happen among real people whose lives together should be made up of the stuff of love?

But there it is in the headlines — daily! And what we hear about and read about are but leaves from full forests.

We know little of the forest — only about the abuse that ends in dramatic headlines. (Lawyers in domestic courts around the country know that there are thousands of little Lisas.)

■■■

I began to understand all this one night, years before I began to practice helping people overcome the effects of abuse.

Toland sat opposite me. The table between us was filled with the breads and the cheeses and the other little things restaurants use to cover the wait and to sell the drinks.

"I treat myself to a great meal out at least once a week!" he noted.

"But that must be very expensive," I said.

"Listen," he said as he was jutting his finger back and forth at me for emphasis, "when you grow up like I did, you not only deserve it, you need it....

"One of my parents died when I was a few months old. There were so many of us that we were put into a foundling home first and then into foster care.

"When I started to remember things, I was with a family where there were two adopted children, a boy and a girl, and I was the foster child....

"Every night I was sent up to bed early. And while I was trying to get to sleep, I could hear the others downstairs having their 'midnight snacks.' This happened every night and I was always left out ... hungry for love at night and beaten during the day."

It was almost as if he had fallen into a reverie. He shook his head, his voice brightened, "So now you know why I deserve it ... and need it."

Moments passed. He held me with his eyes. "An atom bomb went off in my life when I was a child. If I had dealt with it then, I would have died."

I didn't eat that night with Toland. The food in front of me got cold. But he finished his meal.

Years later he told me that he was back into therapy, explaining: "The bomb's got a world of fallout. Every day it gets into my eyes and I cry."

Physical abuse with its black eyes and broken arms, cigarette burns, imprisonment in closets, chainings — an assault on the weak and dependent — plays well on television and gives reason for universal moral outrage.

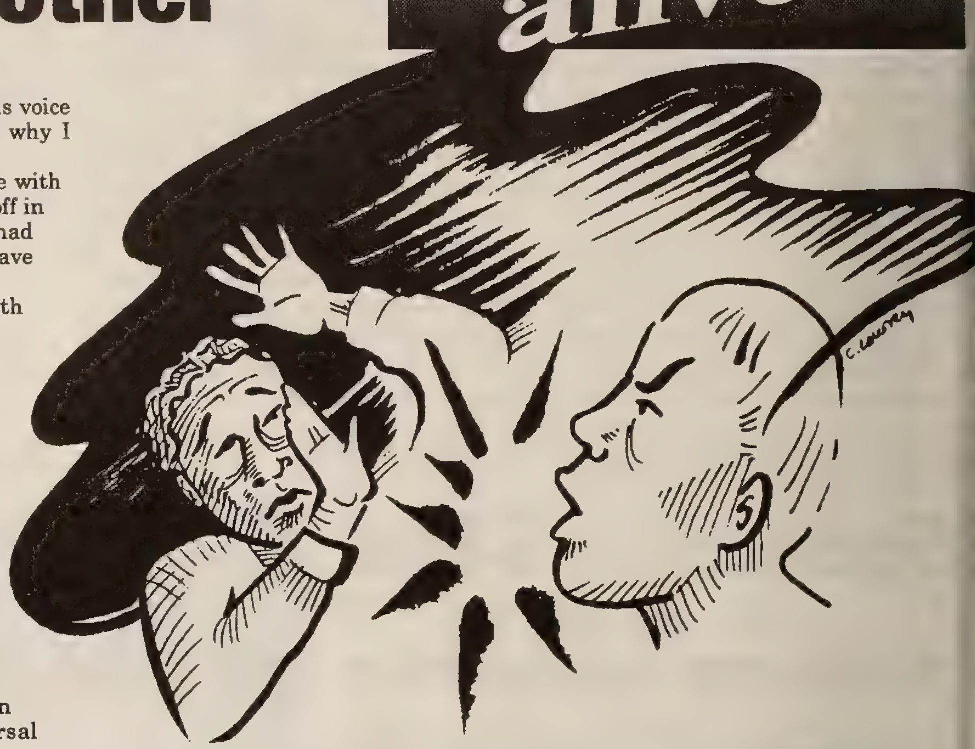
But abuse is any sort of violence, active or passive. Yelling, whipping, screaming, cursing, slapping, shaking, constant teasing — these are abuse, yes. But so is the withholding of an embrace from one who needs to be held.

So is the deep silence of fathers and mothers and children and teachers and siblings and friends when words of care are needed.

It is abuse for fathers and mothers, sisters and brothers never to say they love one another and to show it. Even the showing of it as a way for never saying it might be insufficient in a world where language, at some point, helps us to name and know what is real.

It is abuse for husbands and fathers and mothers and wives to come home night after night and use fatigue as the battering ram for driving their children and their spouses away.

It is abuse for children to ignore the human needs of their parents. Parents need to be understood and not ignored and taken for granted, to be attended to, touched, smiled at and included in their children's lives. Children, especially teens, can be as abusive with their silences as parents.



"Victims of abuse and abusers themselves must work hard against coming to believe that abuse is the ordinary and routine way of dealing with interpersonal frustration."

It is abuse to casually stay away from home when expected and never see the need to let people know that one is safe.

Abuse, ultimately, becomes a way of dealing with the world and if a nation makes violence part of its repertoire of usual (not to whisper ordinary) behaviors, abuse becomes part of its way of life.

So television is filled with children who are smart-alecks and pepper their parents with wisecracks at which everyone laughs because someone else has been "hit by a word bomb"; every crime show fills us with the sort of rage that calls for us to "beat" those who would dare transgress. And all of this is related to abuse.

Victims of abuse and abusers themselves must work hard against coming to believe that abuse is the ordinary and routine way of dealing with interpersonal frustration. Prisons and the offices of psychotherapists are filled with people who never learn these things.

(Brother Rowe, a Marist, is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine in Baltimore and on the faculty of the University of Maryland, Baltimore.)

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FAITH IN ACTION

Victims of abuse may feel powerless and worthless, as slaves must feel, Tracy Hansen suggests in *A Secret That's Never Been Told* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1991. Paperback, $7.95.). She tells how she learned there is a small clear voice inside herself — the voice "of someone who believes that life is good and worthwhile, whatever the pain, and above all it is someone who has hope." The author tells of being raped as a child and explains how important it was that some persons believed her.

Reflection: Is respect the opposite of abuse? This week I will meditate on respect. What actions of mine allow others to feel worthwhile? What words give honor to another human being?

FAITH IN THE MARKETPLACE

As one involved in a church ministry, how do you advise a person who is suffering abuse in the home?

"First I would listen to them and hear their story so I could understand their pain. It is important that they tell their story to someone, otherwise it stays bottled up inside. I would also suggest strongly that they see a professional counselor. Even though I'm a church minister, I'm not an expert in this area and thus alone I could do more harm than good without the professional experience."—Sister Louise M. Olsofka, Coraopolis, Pa.

"Get physically safe from the abuser. The next thing is counseling for both the abused and the abuser. The same things apply even if the abuse is emotional rather than physical. Emotional abuse is more subtle.... That's why it can be so destructive because it is harder to recognize and people can feel more guilty trying to leave the abuse. The key is helping the victim not feel guilt or blame." — Rod O'Connor, Raleigh, N.C.

"Often the abused take responsibility for the abuse by feeling something they said or some way they acted caused the abuse when in fact there is never an excuse for abuse. The family has to get to the point where no abuse is acceptable. I stress to parents that it is their responsibility to ensure the safety of their children. Often there is a lot of love in these families. It's just that ... they have never learned to express what they need in a safe, appropriate way." — Donna Gould, San Rafael, Calif.

An upcoming edition asks: What is "tough love" for? Is it effective? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The biblical story of violence

By Father John J. Castelot
Catholic News Service

The biblical story of humanity's lienation from God is followed by several stories about the violent results of hat estrangement. All have to do with eople's alienation from each other.

Almost immediately the man turns gainst the woman and blames her for he break with God. This is not just the lienation of this man from this oman, but of men from women. It is ot physical violence, but the kind of motional rejection that can cut more eeply than a knife-thrust.

Then comes the story of Cain and bel, another instance of shocking doestic violence, with one brother bruully murdering another. Cut off from od, the source of love, people set out n a trail of hatred, rejection, violence.

The next character spotlighted in is sordid drama is Lamech, who inoduces bigamy and uncontrolled vionce. He boasts to his wives: "Listen to my utterance: I have killed a man for wounding me, a boy for bruising me" (Genesis 4:23). This boast is a subtle warning that if his wives cross him they can expect a savage beating.

People were created in God's image, given the dignity of sharing in the divine creative love. To fail or refuse to love is to be subhuman, brutish. It is not a matter of falling from the supernatural to the natural, but from the truly human to the subhuman.

Since the Bible is a story of humanity's persistent rejection of God's plan for their happiness, it is inevitably a tragic story. People often are repelled by the repeated tales of conflict, war and violence.

Since the authors were men, we never hear the women's personal reactions to all this macho posturing, to the senseless slaughter of husbands and sons.

We rarely read accounts of wife-bashing or family violence. But, given the prevailing social structure, it surely happened.

Occasionally an ugly incident is recorded, like the one in which some men threaten to abuse a traveler. To save his own skin he practically throws his concubine to them. She is subjected to gang rape all night and in the morning collapses at the door of the house where the man is staying.

He finds her, and when they finally get home he destroys her in a ghastly way (see Judges 19:22-30).

Jesus' own disciples, heirs to a tradition of violence, reacted instinctively when a Samaritan village denied them entrance. James and John asked, "Lord, do you want us to call down fire from heaven to consume them?" Luke tells us that "Jesus turned and rebuked them" (Luke 9:51-55).

There is no place for violence in the new order inaugurated by Jesus. It is the ultimate obscenity.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

Abusive behavior needs to be recognized for what it is.

Whether verbal, emotional or physical in form, acting abusively means one is losing sight of another person as a human being who has a right to emotional and physical safety and who, whatever his or her imperfections, is valued by God.

Perhaps the person who becomes verbally abusive, for example, is feeling desperate, or hopeless, or fearful and wants to seize control of a situation in order to end those feelings. Abuse suggests, however, that the control now sought is excessive and that clear thinking is not operative in the situation. Steps are needed to restore clear thinking.

The person who acts abusively may do so out of extreme anger. This person needs to learn other ways of handling anger.

And there are other explanations for why abuse occurs. The abuse is a symptom.

People in abusive situations benefit from outside guidance. For abusive behavior doesn't work, won't work, in dealings with other people. Abusive behavior can be a plea for help.

Abusive behavior represents a breakdown in the God-given power people have to communicate and to work together to creatively enhance each other's lives.

David Gibson, Editor,
Faith Alive!

When home is where the hurt is

By H. Richard McCord, Jr.
Catholic News Service

> **"Domestic violence assumes many forms. It may be physical, sexual, verbal and psychological. Women, children and the elderly are its most frequent targets."**

Home is where the heart is — for any people. But for increasing numers of women and children, home is here the hurt is.

Violence within family life's privacy becoming a widespread social probm, health risk and moral challenge.

Domestic violence assumes many rms. It may be physical, sexual, erbal or psychological. Women, ildren and the elderly are its ost frequent targets.

For the sake of brevity and fous, let's consider just the physil abuse of women.

Almost 4 million women are attered each year by their husands or partners. Thirty percent women who visit emergency oms do so for abuse-related reans.

The Ford Foundation recently escribed battering as the single reatest cause of injury to omen.

■■■

Abusive behavior can no nger just be some other mily's embarrassing secret private terror. We must ce this situation as a society d as a church, allowing the uth to be told by victims and eking justice and healing for ctims and abusers alike.

The American Medical Assoation recommends that physicians utinely ask women patients whether ey have been abused. And the AMA ges doctors to offer battered women inmation about protection, shelter, legal tions, etc.

When an abused woman summons e courage to seek help she may conct her doctor, but she might just as kely turn to her church.

The U.S. Catholic bishops' Commites on Marriage and Family and on omen in Society and Church recognize this. They soon will issue a statement condemning violence against women in the homes, published along with practical suggestions for women trying to escape abuse and for parishes wanting to minister to them.

What steps could parishes take to combat domestic abuse of women?

There are preventive and remedial measures.

Preventive programs include any education offered for engaged or married couples about handling conflict, solving problems, communicating more effectively. Also included is education for all parishioners about the extent of abuse and recognizing its symptoms.

Battering thrives on sexism. So making sure that educational programs are free of sexual stereotyping is a necessary step in preventing abuse. Preaching and teaching about the equal dignity of men and women, and the mutual respect each owes the other, can also be an effective strategy.

■■■

In addition, there are many steps parish leaders and members can take to remedy abuse. For example:

— Make the parish a safe place where abused women can come for help; communicate a feeling of hospitality.

— Train staff members and volunteers to recognize the physical and psychological signs of abuse.

— Take every abused woman's story seriously. Listen carefully and assess as quickly as possible the degree of danger she may be in.

— Have a plan ready to help victims: For example, provide physical protection, refer the person to a shelter, offer legal services and counseling.

— Identify in the parish bulletin certain parishioners, groups or agencies an abused woman might contact for help.

— Offer prayers at Mass for abuse victims, for men who abuse women and for those who minister to both.

— Encourage parishioners to volunteer at shelters or crisis hotlines.

— Organize recovery groups for victims.

— Don't forget the abusers. If possible, urge them to seek treatment.

Domestic violence has serious repercussions, not just for its victims but for all of us. For example, when children witness such violence the stage is set for abuse to continue into the next generation.

Churches can play a role in breaking this cycle and encouraging behavior that strengthens family life.

(McCord is associate director of the U.S. bishops' secretariat for Family, Laity, Women and Youth.)

FAITH alive!

People In The News

Vatican Says Fatima Meeting Lacked Church Approval

VATICAN CITY (CNS) — An Oct. 8-12 meeting at Fatima, Portugal, on the role of Mary in achieving world peace did not have Church approval, said the Vatican. The meeting was organized by controversial Father Nicholas Gruner, founder of the Apostolate of Our Lady and editor of the *Fatima Crusader* newsletter. Neither have official Catholic standing. The Oct. 7 Vatican statement said that Father Gruner "was stripped of the faculty to perform ministerial acts in the Diocese of Leiria-Fatima," site of the meeting.

Pope Transfers Archbishop From Cuba To Zaire

VATICAN CITY (CNS) — Pope John Paul II has named Archbishop Faustino Sainz Munoz, Vatican ambassador to Cuba since 1988, to be the new apostolic pro-nuncio to Zaire. The Vatican announced the transfer Oct. 7. Archbishop Sainz, 55, was a Vatican-based diplomatic official experienced in dealing with the communist countries of Eastern Europe and with Latin American affairs at the time of his October 1988 appointment to the nunciature in Cuba. The archbishop worked at Vatican diplomatic missions in Senegal and Scandinavia after joining the Vatican diplomatic corps in 1970.

Pope Appoints New Bishops For Dioceses In Vermont, Michigan

WASHINGTON (CNS) — Pope John Paul II has appointed Auxiliary Bishop Kenneth A. Angell of Providence, R.I., as bishop of Burlington, Vt., and Auxiliary Bishop James H. Garland of Cincinnati as bishop of Marquette, Mich. Bishop Angell, 62, succeeds Bishop John A. Marshall, who was appointed bishop of Springfield, Mass., last December. Bishop Garland, 61, succeeds Bishop Mark F. Schmitt, 69, who is retiring for health reasons. Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, announced the appointments Oct. 6 in Washington.

President Bush, Supreme Court Justices Attend Annual Red Mass

WASHINGTON (CNS) — At a Red Mass in Washington Oct. 4 that drew President Bush and other government leaders, Cardinal Roger M. Mahony of Los Angeles urged those in public life to bring about reconciliation and heal divisions in the country. "We servants both of God and our country are doubly bound to this duty," said Cardinal Mahony in the homily. More than 1,300 people, including lawyers, judges and Supreme Court justices, filled St. Matthew's Cathedral for the Mass, held a day before the Supreme Court began its fall term. In the front pews of the cathedral sat Associate Justices Antonin Scalia, Clarence Thomas and Anthony Kennedy. They were joined by Chief Justice William Rehnquist and retired Chief Justice Warren Burger and reetired Justice William Brennan. Others attending the Mass included first lady Barbara Bush.

World Youth Day 1993 Registration Packets Mailed

DENVER (CNS) — More than 18,000 registration packets for World Youth Day 1993 — set for next August in Denver — were mailed to parishes, schools and dioceses around the country in late September. Registration deadline is March 15 for the international gathering of Catholic young people with Pope John Paul II. Paul Henderson, director of programming for World Youth Day 1993, said the event is aimed at the 13-39 age group. "Words in English often carry a different meaning in other languages, and vice versa," he said. "For example, 'youth' in Europe means 'young adults' and in the United States people tend to think of 'youth' as teen-agers."

Josephite Order Celebrates 100th Anniversary

BALTIMORE (CNS) — Priests and brothers of the Josephite order will begin a yearlong centennial celebration Oct. 17 with a Mass in Baltimore in the first black Catholic parish in the United States. Baltimore Auxiliary Bishop John H. Ricard, who is a Josephite priest, will be the principal celebrant of the Mass at St. Francis Xavier Church and Josephite Father Peter Hogan, his order's archivist and historian, will be the homilist. Josephites have served St. Francis Xavier since 1871, when the Mill Hill Josephites of England came to the United States. The U.S. Josephites developed from the original Mill Hill society and became a separate religious community in 1893.

Placido Domingo Gets Honorary Degree From Georgetown University

WASHINGTON (CNS) — Opera star Placido Domingo told a crowd at Georgetown University Sept. 30 that communication is the key to making the world a better place. "Through communication we can avoid hatred, prejudice, ignorance, cruelty, stupidity — all the negative qualities which lead to war," he said. He was at the Jesuit-run university in Washington to receive an honorary degree. Domingo was recognized for his artistic accomplishments and his devotion to helping the world's suffering, particularly his benefit concerts for the victims of the 1985 Mexican earthquake.

Pop Singer Rips Up Picture Of Pope On 'Saturday Night Live'

NEW YORK (CNS) — Irish pop singer Sinead O'Connor left a TV studio audience stunned and sparked a flood of phone calls after she ripped up a picture of Pope John Paul II on a national TV show as she said, "Fight the real enemy." The incident late into the Oct. 3 broadcast of "Saturday Night Live" left the audience in silence and NBC's switchboard jammed with nearly 500 calls of protest. NBC spokesman Curt Block said Oct. 4 of O'Connor, "I think there will be discussions in the office about her future with the show. She certainly won't be back anytime soon." She had appeared twice previously on "Saturday Night Live" without incident

Supreme Knight Credits Columbus For Nation's Democratic Ways

NEW HAVEN, Conn. (CNS) — The leader of the Knights of Columbu has credited the "value system" Christopher Columbus brought to the America for guiding U.S. political institution and democratic way of life. Suprem Knight Virgil C. Dechant, in a radi message for Columbus Day, said Columbus brought with him the "Judec Christian value system" founded on "reverence for God and respect for the dignity of the human person." He said h realized his view of Columbus woul "strike some people today as debatabl even controversial."

Cardinal To Meet With Foundatio Leaders On Bishops' Conferences

WASHINGTON (CNS) — Card nal Joseph L. Bernardin of Chicago wi meet with about 30 members of Foun dations and Donors Interested in Cath lic Activities Oct. 23 in Chicago t exchange views on the mission and pr orities of the U.S. bishops' conference Cardinal Bernardin heads a nine-men ber committee undertaking a five-ye study of the mission and priorities of th National Conference of Catholic Bish ops and U.S. Catholic Conference. Th invitation-only meeting will include presentation by Jesuit Father Thoma K. Reese, associate editor of *Americ* magazine, on ideas from his recent boo *Flock of Shepherds*, which assesses th strengths and weaknesses of the bish ops' twin conferences.

Scripture

Readings For The Week Of October 18 - October 24

Sunday: Exodus 17:8-13; 2 Timothy 3:14-4:2; Luke 18:1-8.

Monday: Ephesians 2:1-10; Luke 12:13-21.

Tuesday: Ephesians 2:12-22; Luke 12:35-38.

Wednesday: Ephesians 3:2-12; Luke 12:39-48.

Thursday: Ephesians 3:14-21; Luke 12:49-53.

Friday: Ephesians 4:1-6; Luke 12:54-59.

Saturday: Ephesians 4:7-16; Luke 13:1-9.

Parish Begins RENEW Program

SALISBURY — Sacred Heart Parish launched RENEW, a parish renewal program, on the weekend of Oct. 3-4. The two-and-a-half-year program is designed to help parishioners develop a closer spiritual relationship with Christ.

The inaugural celebration began with a prayer vigil Saturday from 8 a.m. to 4 p.m. Clouds emptied four inches of rain the following day, cancelling a parish picnic. But there was no dampening of enthusiasm or dedication on the part of the parish to begin the new faith journey.

Preparation began nine months ago at the suggestion of Father Thomas Clements, pastor of Sacred Heart. The parish pastoral council carefully considered the proposal, prayed over it and unanimously adopted it.

From that time on, some 90 parishioners worked on committees, organizing prayer networks, home visits and telephone committees. Others planne special liturgy and sacred music for the first six weeks of RENEW.

Take home materials were ordered The publicity committee composed flyers and newsletters and asked local artis Joellen Copeland to create a tree for the logo. Plans were made for the gathering of the church as a body in large socia gatherings, while more than 300 parishioners signed up to meet in small faith sharing groups.

With this new beginning, Sacred Heart is firmly committed to the RENEW faith journey.

MONASTIC GUEST PROGRAM

Month long monastic contemplative experience
Within the enclosure of a Trappist-Cistercian community
Requirements: Ability to live the full monastic schedule
Prayer
Work
Community Events
Silence & Solitude
- All lived within the Community -

Because of the nature of the Monastic Guest Program, it is available only to men. Our Retreat Program, however, is open to both women and men for private retreats

No offering required

Monastic Guest program:
Br. John Corrigan, O.C.S.O.

Retreat Program:
Br. Stephen Petronek, O.C.S.O

Mepkin Abbey
HC 69, Box 800
Moncks Corner, SC 29461
(803) 761-8509

ishop John F. Donoghue (c) is joined by Father Carl Kaltreider of St. Lawrence and Helen ordon during a demonstration Oct. 10 outside an Asheville abortion center. Bishop onoghue led about 100 people from several parishes in the rosary at the center.

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osary (From Page 2)

In reflecting about pro-life activi- es in Asheville, picketer Jack Gordon id, "We only have a trickle of people ining us. But it is a trickle. And re- ember; a steady trickle can wear away e hardest stone." Gordon, his wife, elen, and their children, John, Jennifer d Jessicia, have picketed and prayed outside the abortion center for nearly seven years.

During his visit, Bishop Donoghue also blessed a replica of the Missionary Image of Our Lady of Guadalupe. The reproduction will be on display at St. Lawrence Church.

Jeff Minick is a parishioner at St. John Church in Waynesville.

Diocese Aids Hurricane Victims

Parishes and individuals in the Diocese of Charlotte have raised $104,378.65 for victims of Hurricane Andrew which ravaged parts of Florida and Louisiana last month.

Msgr. John J. McSweeney, vicar general and chancellor of the diocese, said parishes had raised $98,966.34 while individuals had contributed an additional $5,412.31.

Msgr. McSweeney said the money has been turned over to Catrholic Charities USA for its hurricane relief work.

Good Will (From Page 2)

for a mercantile company, selling pots and pans, blankets and household wares," says Robert Gallagher. "My father worked the eastern half of North Carolina; my grandfather the western half.

"They noticed the best selling item was a Bible. So they approached a guy who printed Bibles for missionaries and started their own company with $300 of capital. My father pawned my mother's wedding ring to make the payroll. But the business grew rapidly."

The father and son team sold the King James, Protestant version of the Bible door-to-door in the predominantly Protestant South. In the late '40s, they moved from the distributing business into the publishing business.

Back then, Bibles were black, simple books. The Gallaghers came up with the concept of illustrated family-style Bibles. For help with scholarly input, they approached Father Bradley at Belmont Abbey. Thus, began Father Bradley's involvement in the family business, serving as editor in chief and board member.

Since Gallagher Sr. was a traveling salesman and his wife had died at a young age, Gallagher Jr. grew up with the monks at Belmont Abbey. So, E.F. Gallagher and Father Bradley were fast and dear friends.

Business was so good that by the early 1950s, Good Will Publishing was selling family-style Protestant and Catholic Bibles throughout the United States. By the late '50s, however, direct door-to-door sales began to subside. To offset the slower sales, the company took a new tack and developed sponsorship marketing.

It started with a book for newlyweds called *The Portrait of Christ*. The text was based on the life of Christ and edited for married couples. It was so well received, Good Will branched into other areas, creating books to cover occasions from cradle to grave.

In the late '60s to early '70s, the company hit a snag. First Amendment issues had become a hot topic. Prayer was eliminated from public schools. So, Good Will Publishers underwent a transition. It moved away from specifically religious books. "We 'de-Goded' them," says Father Bradley.

Although references to God and Christ were omitted from many of the books, the message remained the same. It was still focused on Judeo-Christian values, on the merits of responsibility and perseverence in the face of adversity, for example.

"We were ahead of the ecumencial movement," jokes Father Bradley.

In the last four years, Good Will Publishers has brought on line books that are again specifically religious in nature. The tides have turned it seems, since sales of Bibles and religious books are growing.

"What we're finding is our sales volume has increased significantly," says Gallagher. Despite the secular movement, "the solid, good American people want what we're offering."

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ittsburgh Diocese To Celebrate 150th Anniversary

PITTSBURGH, Pa. (CNS) — To ark its 150th anniversary, the Pitts- rgh Diocese has opened a yearlong lebration with special monthly pro- ams highlighting offices and depart- ents involved in the growth and devel- ment of the diocese.

"We're hoping to familiarize people ith what the diocese is about," said uxiliary Bishop John B. McDowell of ittsburgh, general chairman for the squicentennial. He said the aim is to t people involved and to evangelize.

Monthly programs will take the form prayer services, symposiums and three-day events highlighting Catholic education, the multicultural church, ecumenism, church music, religious life, health care, social concerns, lay organizations and persons with disabilities.

The Pittsburgh Diocese once extended over the western half of the Commonwealth of Pennsylvania, covering 31 counties. Today it covers six counties and serves 800,000 Catholics.

Msgr. Francis Glenn, a former archivist of the diocese, wrote in an article for the *Pittsburgh Catholic* that the diocese has its roots in the explorations of the territory by the French and the Canadians. The explorers, traditionally accompanied by a Catholic priest who celebrated Mass almost daily, laid the foundation on which future immigrants could build, he said.

In July 1785, residents of the area appealed to Father John Carroll, then the prefect apostolic for the United States, to send a priest "once or twice a year."

Father Carroll, who was to become the first bishop of the United States, said he could not grant such a request because all of his priests were too busy.

In 1808, Father William O'Brien became the first resident priest of what is today Pittsburgh. That same year the Diocese of Philadelphia was established; it covered the entire commonwealth. Philadelphia was made an archdiocese in 1875.

In 1843, the Diocese of Pittsburgh was established and Father Michael J. O'Connor was appointed as the first bishop.

According to Msgr. Glenn's article, each year after its founding, the diocese saw its needs increase. The Pennsylvania Canal opened transportation to the Pittsburgh area and was a great impetus to the growth and population in the area, he said. Parishes and activities continued to grow.

The establishment of the Erie Diocese in 1853 reduced the size of the Diocese of Pittsburgh, but its territory was still enormous. Later came formation of two other dioceses out of the territory: the Diocese of Altoona, in 1901, which in 1957 was redesignated as the Diocese of Altoona-Johnstown; and Greensburg, 1951.

Thanks To St. Jude

hanks to St. Jude for prayers anwered and favors granted.

DMH, CEK, BSP, FTP

Employment Opportunities

irector of Winston-Salem Area Office of Catholic Social Services: This amily and child services office was established in 1984. It currently has a staff of 4 full- and part-time employees. Ministries include a Spanish center, a mentoring rogram for teenage mothers, a Host Home program for teen runaways, as well as ore services of wholistic counseling, adoption and outreach. The position requires omeone who has achieved at least an MSW (or related area of study) and has xperience in administration as well as grant writing.

osition will be available around Dec. 1. If interested, contact: Search Committee SS, PO Box 10962, Winston-Salem NC 27108.

usic teacher/minister: Full-time position for the qualified person. Parochial rade school (Pre3 - Grade 6) and active 500-family community. Required: eaching certificate, experience with choirs (children & adults), keyboard skills, villingness to work with Catholic liturgy. Salary and benefits negotiable. Send eferences and resume when requesting job description. Position open Jan. 1, 993. Contact Rev. Walter G. Lewis, St. Anne's Search Committee, 350 Euclid venue, Bristol, VA 24201.

Music, Liturgy Workshop Planned

CLEMMONS — Christopher Walker, an internationally known lecturer, composer and conductor, is conducting a music and liturgy workshop at Holy Family Church Saturday, Oct. 24 from 9 a.m. to 3 p.m.

Walker will present the "how to's" for parish musicians, liturgy planning and children's Liturgy of the Word. Cost is $20. Lunch is an additional $6.

The workshop is sponsored by the Diocesan Office of Faith Formation.

To register or for more information, call Eunice Guld at (919) 945-4891.

McNally (From Page 6)

In summary, the faculty of the priest to celebrate three Masses on All Souls' Day was not taken away by the 1983 Code of Canon law and therefore, this faculty still remains. A priest may (he is not required to) celebrate three Masses on All Soul's Day. If the three Masses are celebrated, they should not be celebrated one after the other but at different times of the day.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a judge in The Tribunal of the Diocese of Charlotte.

Comunidad Hispana
Comuniquémonos

Celebración Multiple en el CCH

Con alegría la comunidad del Centro Católico Hispano congregó a unas doscientas personas el sábado 3 de octubre para celebrar el Vigésimo Aniversario del mismo, inagurar su nuevo local y conmemorar el Quinto Centenario de la Evangelización de América. Al mismo tiempo coincidía con la despedida del Padre Silverio Rueda, nuestro querido Capellán, y la bienvenida del Padre Roberto Graves, CSSp, quien viene a sustituirlo.

La celebración litúrgica tuvo lugar en el salón del nuevo local, situado en la esquina de The Plaza y Shenandoah Ave. En su homilia el Padre Sill enfatizó el servicio prestado por muchos hispanos durante estos 20 años de trabajos en el CCH y las luchas y esfuerzos que algunos Padres y Religiosas tuvieron que hacer para salir adelante. También invitó a la comunidad a dar gracias a Dios por la celebración de los 500 años de la Evangelización en nuestros pueblos Americanos y a imitar el ejemplo de los primeros misioneros, que con valor y una fe inquebrantable llevaron adelante el duro trabajo de la Evangelización.

Después de la Santa Misa pasamos a la cafetería para compartir la deliciosa cena que nos habían preparado Carlos y Jorgelina Flynn. Allí reunidos se pidió a Tony López Ibañez que hiciera un recuento histórico de la fundación del Centro en 1972. Se homenajeó a los fundadores que se encontraban presentes y en especial se escogió a la Señora Carmen Misiara como símbolo de fidelidad en servicio a la comunidad hispana de Charlotte y en ella se agradecía a cuantos han colaborado con el CCH durante estos 20 años de existencia.

En la mesa presidencial se destacaba la figura de nuestro estimado Obispo Michael Begley, a quien le debemos un profundo agradecimiento por haber fundado el Centro y brindado su apoyo durante sus primeros años.

Al Padre Silverio se le presentó una linda placa para darle las gracias por su apreciado ministerio sacerdotal con los hispanos de la diócesis de Charlotte.

Otra hermosa placa fue entregada a la Hna. Pilar Dalmau con los nombres de todos los Sacerdotes y Religiosas que han servido en el Centro de 1972 a 1992. Esta dejará un sentido recuerdo para el futuro.

A continuación pasamos otra vez al salón para el baile al compás de la música que nos ofreció el Combo Latino. El resto de la noche fue muy alegre y disfrutamos al calor de la amistad y del ambiente festivo.

Una nota de aprecio para los miembros del Consejo Pastoral por idear y planificar esta múltiple celebración con su coordinadora, Myrna Hoffmann.

Ahora comienza una nueva etapa en la historia del CCH, pero siempre necesitamos la colaboración fiel de muchas personas como la Señora Carmen Misiara.

Noticias Breves

El Papa se enfrentará a desafíos durante su visita

CIUDAD DEL VATICANO (CNS) —El duodécimo viaje del Papa Juan Pablo II a la América Latina es una tentativa para enfrentarse a los desafíos del futuro, mientras se sobrepone a los fantasmas del pasado. Los objetivos principales del viaje, entre los días 9 y 14 de octubre, a la República Dominicana, son los de celebrar el quingentésimo aniversario de la llegada del catolicismo y ayudar a los Obispos Latino-americanos para una nueva evangelización de la región.

Un Teólogo; el antídoto para la leyenda negra

CIUDAD DEL VATICANO (CNS) — Si el Vaticano se saliera con la suya, Francisco de Vitoria sería un nombre familiar vinculado con el quingentésimo aniversario de la evangelización de la A.L. En los discursos papales en los seminarios del Vaticano y en las publicaciones de la Iglesia, su nombre surge como antídoto a la "leyenda negra", el punto de vista de que el colonialismo español y la colonización fueron experiencias negativas.

La "leyenda negra" cobró fuerza en este año a medida que el aniversario provocó debates sobre los vínculos de la evangelización con los abusos coloniales. De Vitoria fué un teólogo español del siglo XVI que predicó en contra de la marea de la opinión contemporánea. El defendía a la tolerancia y la libertad religiosa en la época de la Inquisición Española. El criticó a la conquista del Nuevo Mundo cuando ésta enriquecía a España. Bajo un monarca absoluto, él enseñaba que la gente podía escoger a sus propios gobernantes.

Noticias Locales

Recomendamos Atención Médica

Se ofrecerá el examen de Mamografía gratuitamente para mujeres hispanas que deseen aprovecharse de esta buena oportunidad. Tendrá lugar en International House 322 Hawthorne Lane,Charlotte N.C.28204, el sábado 24 de octubre a las 4 P.M. Para más información puede llamar al (704) 333-8099

Oportunidad de trabajo

Cuidado de niños para vivir en la casa y hablar español y un poco de inglés. Llamar a Linda, tel: (704) 455-6319.

Posición para personas bilingües que tengan educación de Bachelor degree en Business, Marketing Communications. Llamar a Carolyn Knott tel: (313) 898-4105.

La Celebración de los 20 Años del Centro Católico Hispano

Carmen Misiara, Padre Sill Rueda y Hna. Pilar Dalmau durantee la celebración de los 2 años del CCH.

Grupo de hispanos durante la comida de la celebración de los 20 años del CCH

Daisy Medina y Marina Rief en el nuevo CCH.

Thousands Line Streets To Greet Pope In Santo Domingo

SANTO DOMINGO, Dominican Reublic (CNS) — Darkness had fallen and he vague outline of a cross shone in the sky s Pope John Paul II's motorcade made its vay down Avenida 27 de Febrero.

Thousands of Dominican Catholics ager to greet the pope lined the sides of the treet, a major Santo Domingo thoroughare named for the nation's independence lay.

The cross of white light beamed from a nammoth concrete lighthouse into the nightime sky. The recently completed, nultimillion dollar structure, dedicated to hristopher Columbus Oct. 6, has been a ource of controversy in this poor nation.

Welcoming Dominicans held high red, vhite and blue-colored Dominican flags nd yellow and white Vatican flags as they waited the pope's arrival Oct. 10. Small hildren were perched on their parents' houlders to see over the crowds.

The city's traffic patterns were disupted temporarily and armed soldiers kept rowds up on the curbs, out of the direct path f the motorcade.

Large white banners, each with a different message for the pope, hung high throughut the palm-tree-lined city on the Caribean. "John Paul II, Speak to us of Mary," ead one. Another proclaimed: "Alas for e, if I do not evangelize."

The main aims of the papal trip to the ominican Republic were to celebrate the 00th anniversary of Catholicism's arrival nd to help Latin American bishops set rategies for a new evangelization of the gion.

In some cases, business as usual came an early close in Santo Domingo to elebrate Pope John Paul's arrival. Along e avenue an auto repair shop and an openr combination pizzeria-disco closed their oors so employees could greet the pope.

Not far away, in Santo Domingo's old olonial neighborhood, workers selling speal-issue quincentenary coins at the Casa e la Moneda watched the pope's arrival on small television perched on a wooden desk etween customers.

Back on the streets, a cheer rose up as e smiling, waving pope neared in his opemobile at 6:57 p.m. The papal vehicle was followed by cars carrying Dominican President Joaquin Balaguer and other government and military officials.

Two minutes later it was all over and the streets had cleared. Some onlookers speculated that the pope was whisked past quickly because of threats of protests during his visit to the nation.

Small protests of Columbus anniversary celebrations preceded the pope's arrival in the Dominican Republic, where some view the festivities as symbolic of the abuses of Spanish colonialism.

The large lighthouse, or "Faro a Colon" as it is known in Spanish, has evoked national pride among some Dominicans and inspired criticism from others, who say the money could have been better spent in a nation with serious social problems.

But, with the pope in town to celebrate the 500th anniversary of evangelization in the Americas, pride in the lighthouse was the more common sentiment.

"For us, it's a monument of which we can be proud," said Gumersinda Martinez, 50. The mother of two and member of the national police force said she had come to the capital from her hometown of Santiago to see the pope.

Onlookers awaiting the papal motorcade took turns gazing into the night sky at the immense white cross — still a novelty — and looking down the street to see if the popemobile was approaching.

Performances Scheduled...

'Francis — The Saint From Assisi,' a musical written by Franciscan Father Louis Canino of the Franciscan Center in Greensboro, is scheduled for performances this month in Charlotte and Greensboro. Wednesday, Oct. 21,there will be performances at 2 p.m. and 8 p.,m. at the Spirit Square Center for the Arts in Charlotte. Performances at the Carolina Theatre in Greensboro will be 8 p.m. Saturday,Oct. 24, and 2 p.m. Sunday, Oct. 25. All tickets are $10 and may be obtained from the Franciscan Center, 233 N. Greene St., Greensboro, (919) 273-2554, or from the box offices at Spirit Square and the Carolina Theatre.

'Hub Cities' Named For World Youth Day

WASHINGTON (CNS) — Organizers of World Youth Day '93, which will bring Pope John Paul II to Denver next August, have named nine U.S. sites as official "hub cities" for travelers to and from the event.

Each hub city is located along major interstates within one or two days' drive from Denver and will host an evening gathering for the young travelers before the event. Each city is preparing to house 5,000-10,000 people.

Indianapolis, San Antonio and Boise, Idaho, will host pilgrims Aug. 9 and 17, two days before and after the Aug. 11-15 World Youth Day celebration.

Hub cities located one day's drive from Denver — Rapid City, S.D.; Albuquerque, N.M.; Wichita and Salina, Kan.; Salt Lake City; and Omaha, Neb. — will offer hospitality Aug. 10 and 16.

The pre-event gatherings will reflect the individual area and its culture, organizers said. On the return trip, people will not necessarily find elaborate gatherings to greet them, but will be given a chance to share their experience of World Youth Day '93 with the host communities.

"The whole experience is a pilgrimage," said Mark Pacione, director of youth ministry for the Archdiocese of Baltimore and co-coordinator of the Hub Cities Task Force. "The World Youth Day experience includes gathering in prayer and celebration on the way to Denver."

World Youth Day '93 — the fifth international gathering of Catholic young people with the pope — is expected to bring tens of thousands of young people from around the world to Denver.

Pilgrim groups must register with the individual hub dioceses where they plan to stop.

Letters To The Editor

Faith Alive!

The following letter was written to David Gibson, Faith Alive Editor of Catholic News Srvice in Washington. Copies were sent to Bishop Donoghue and The Catholic News & Herald.

Dear Mr. Gibson:

Your two-page insert, *Faith Alive!*, in our diocesan newspaper has always been of great benefit to me. However, your articles on "Spirituality...of daily life" were disturbing.

The articles state that spirituality is whatever we want it to be, wherever we are, whatever we are doing. Do you realize that satanism, creation-centered spirituality, psychic powers, horoscopes, hypnosis and many Eastern religions are all forms of spirituality? What a horror that you gave your personal stamp of approval to these practices! Leif Kehrwald even approved of "Connecting" with one's spouse through yoga.

Since you did not specifically state anywhere in your articles that our spirituality must be rooted in Jesus Christ, you lent approval to all forms of spirituality. You were deceived enough to state that if it's spiritual, it must be from God.

I pray that you and your writers will be enlightened by the Holy Spirit so that you can preach only the truth of Jesus Christ.

In Christ,
Mary Rose Schwartz
Matthews

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

DESCUBRE La Fe

47. ¿Quées el sexo para un cristiano?

Dios da el don de la sexualidad y el sexo de manera que podamos participar en su plan de cuidado, creació y salvación.Este es un don especial. Este don ayuda a compoletar nuestr5a id4entidad personal, alimenta elcuidado y amor profundo de los esposos. Ese regalkoe de Dios es un compartir íntimamente en los poderes creadores de Dios.

Por su misma naturaleza la intimidad sexual es un símbolo de la expresión de un compromiso permanente, no de una relación pasajera. Esta relación simboliza la unión de Cristo con Su Iglesia por medio del Sacramento del Matrimonio.

A través de los siglos, la Iglesia ha enseñado que sólo en el matrimonio se una pareja sexualmente como Dios quiere3. La unión sexual y la procreación que esta puede traerr son una misma realidad inseparable. El sexo antes o fuera del matrimonio, el control artificial de la natalidad, los actos homosexuales, la masturbación, el aborto, son objetivamente pecados serios. Ellos violan la consciencia bien formada.El pecado raqdica en el mal uso del don de la sexualidad para fines egoistas or para satisfacer las pasiones o deseos mutuos.

Un verdadero y auténtico acto sexual, por la naturale3za dadapor Dios, debe reflejar el amor de Dios. Es una entregacompleta y demuestra un compromiso exclusivo y permanente.

Dulles (From Page 1)

beliefs required to sustain the American experiment in ordered liberty."

"The Church can make its best contribution to the political order," Father Dulles said, "by being itself, by being the community of faith and worship that it was from its earliest days."

Strong faith, he said, would make Christians "honest, loving, merciful and respectful of the rights of others," and give them a sense of solidarity with the whole human family.

"The Church, even without directly intervening in the political process," Father Dulles concluded, "can make a major contribution to the political order by shaping the ideas and habits of the persons who constitute the society, making them morally and spiritually capable of responsible self-government."

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Diocesan News Briefs

Wills And Estates

ASHEVILLE — The Asheville Catholic School Educational Foundation is sponsoring a presentation with a question and answer session on Wills and Estate Planning Thursday, Oct. 22 at 7 p.m.

Doris Phillips Loomis, an attorney and North Carolina State Bar certified specialist in estate planning, will speak in the Monsignor Brown Room at St. Eugene Church, 72 Culvern St. Jim Kelley, director of development for the Diocese of Charlotte, will answer questions about planned giving.

The presentation is free and refreshments will be served. For more information, call Doug Thigpen at (704) 254-8806.

Barbecue Dinner

CONCORD — St. James Church, 251 Union St., is having its 39th Annual Barbecue Dinner Wednesday, Oct. 21 from 10 a.m. to 7 p.m. in the parish hall.

Dinners are $6 and include barbecued pork, slaw, boiled potatoes, bread and dessert. Barbecue sandwiches, all-beef hotdogs and plain hotdogs will also be available. The cost of three sandwiches or four all-beef hotdogs is $6.

A drink is included if the meal is eaten in the dining hall. Take-out orders are available. People with large orders are asked to call ahead. To place a take-out order, call (704) 786-5412. The public is invited.

Proceeds benefit parish activities. For more information, call (704) 786-9131.

Spiritual Forum

GREENSBORO — St. Mary's Convent is sponsoring an "open house" forum to discuss ways of seeking and applying God's word in our daily lives. Forums are offered Monday through Friday, Oct. 19-23 from 7:30 p.m. to 9 p.m. and Saturday, Oct. 24 from 10 a.m. to 11:30 a.m.

Enneagram Workshop

WINSTON-SALEM — The Joseph House at Our Lady of Mercy is sponsoring an Enneagram Workshop Oct. 30-Nov. 1. The presenter is Franciscan Sister Margaret Mary Kimmins.

Cost is $50. For more information or registration, call Franciscan Sister Patrice McCabe at (919) 722-0028.

Habitat Store

MONROE — Habitat for Humanity of Union County is opening a store in Monroe to sell used appliances and furniture. Proceeds will be used to build more homes for low-income Union County families.

To donate furniture or working appliances, call Dee Wesley at (704) 289-9561.

Fiesta Time

WINSTON-SALEM — The Annual Hispanic Fund Raiser at Our Lady of Mercy is Oct. 17, beginning at 6:30 p.m. Festivities include dinner, dancing and a Spanish folklore floor show. Admission is $15.

For more information, call (919) 969-2862, daytime, or (919) 785-9400, evenings.

Crisis Pregnancy Counseling

CHARLOTTE — Would you like to counsel women in crisis pregnancies and perhaps save the life of an unborn child?

Instructional meetings on sidewalk counseling will be conducted at St. Vincent de Paul Church Tuesday, Oct. 20 at 10 a.m., in the Faith Formation wing on the right side of the church, and Saturday, Oct. 24 at 10 a.m., in the social hall on the left side of the church.

For more information, call Diane Hoefling at (704) 541-3760.

Oktoberfest

STATESVILLE — St. Philip the Apostle Church's 5th Annual Oktoberfest is Sunday, Oct. 18, beginning at 4 p.m. The event features door prizes, entertainment and German food. Dinner tickets are $5 per person and $2.50 for children under 7.

Rummage And Craft Sale

ARDEN — The St. Barnabas Ladies Guild is sponsoring a Next to New Rummage Sale and Craft Bazaar at the church Saturday, Oct. 24 from 8 a.m. to 4 p.m.

Items for sale include clothing, household items, appliances, books, tools, furniture, garden equipment and baby items. Hand-made Christmas crafts and home-made baked goods also will be available for purchase.

There will be a raffle for a first prize of $100, a second prize of $50 and a third prize of a "basket of goodies." Raffle tickets are 50 cents each.

OWLS

CHARLOTTE — The next meeting of St. Gabriel's OWLS (Older, Wiser and Livelier Seniors) is Wednesday, Oct. 21 from 11 a.m. to 1 p.m. The meeting will be at the Wilora Lake Lodge, 6053 Wilora Lake Rd. Lunch will be served.

The OWLS is open to all Catholic over age 55. For more information and reservations, call Lucille Bellou at (704) 366-7508.

'Francis - The Saint From Assisi'

CHARLOTTE — What would make a wealthy, handsome lad with knighthood at his fingertips seek eternal treasures?

Fransican Father Louis Canino of the Franciscan Center in Greensboro answers the question in a musical he wrote entitled "Francis - The Saint From Assisi." The musical debuts in Charlotte Wednesday, Oct. 21 at Spirit Square, Center for the Arts.

The one-day only show in Charlotte will be performed twice, at 2 p.m. and 8 p.m.

Staying In the Spirit

CHARLOTTE — Justine Devlin of Avon Park, Fla., will speak at Our Lady of the Assumption Friday, Oct. 23 after 7 p.m. Mass. She will share her feelings and experiences with the Holy Spirit in her life, and show listeners how to keep daily activities rooted in Christ. For more information, call the church at (704) 535-9970.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

Upcoming Diocesan Events

Oct. 17 Art Auction
To Benefit CCHS Athletic Assoc.
"The Atrium" First Union Plaza
8:00 pm. $8/person $15/couple
Judy Whittman (704) 372-6826

Oct. 18 Parish Picnic
Sacred Heart, Salisbury
Mary Clemmer (704) 762-2538

Oct. 20 Caring Hearts Ministry
St. John Neumann, Charlotte
Cindy Cook (704) 535-4197

Oct. 20 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Terri Wilhelm Named Director Of Employee Benefits

CHARLOTTE — Terri Wilhelm has been named director of employee benefits for the Diocese of Charlotte.

Wilhelm's appointment is part of restructuring to provide more accessible services for the diocese.

The Office of Employee Benefits is responsible for health and life insurance applications and questions, workman's compensation claims, long term disability benefits and lay retirement benefits and facilitates processing of employee benefits.

"For years, this aspect was handled by Chancery personnel," said Msgr. John J. McSweeney, vicar general and chancellor. "With the increasing diocesan growth, we felt it prudent to centralize benefits administration, while providing better service to the many employees of the diocese."

Approximately 1,000 lay employees are covered by diocesan employee benefit plans.

Wilhelm has been named following three years of service to the diocese. In her tenure, she has undergone training in employee relations, and attende workshops offered by Blue Cross/Blı Shield. Wilhelm holds a B.A. in ps chology and employee relations fro UNC-Charlotte.

TERRI WILHELM

Wilhelm and her husband, Tim, a members of St. John Neumann, alor with their two children, Katie, 10, ar Mike, 8.

K Of C Youth Groups Win Recognition

NEW HAVEN, Conn. — Two Columbian Squire Circles in the Diocese of Charlotte have received the Corps d'Elite Award from the Supreme Council in New Haven.

Clemmons Circle 3752 and Monroe Circle 3920 received the awards for excellence in projects and programs focused on spiritual, service, social and membership development.

In addition, Monroe Circle 3920 was named recipient of the Brother Barnabas Award, the highest award given to a Squires Circle. The award presented to 25 circles of more than 9 worldwide. Monroe received the awa for a project entitled, "Defending t Unborn," in which the circle partic pated in the national pro-life march Washington this past January.

The Columbian Squires is the of cial youth organization of the Knigh of Columbus for young men ages 12-1

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World and National Briefs

USCC Supports New Cable Law, First Bill To Survive Bush Veto

WASHINGTON (CNS) — The U.S. Catholic Conference gave its support to a new cable TV law that was the first bill to survive a veto by President Bush. "The conference has long supported regulation of the cable industry to protect the public's right to receive access on fair terms to diverse viewpoints over cable television," said an Oct. 6 statement by Miriam A. Whiting, director of the USCC Office for Communications Policy. The bill, vetoed by Bush Oct. 3, was overridden Oct. 5 by Congress. The Senate voted 74-25 to override, the same margin as its original vote, and the House voted 308-114 to override, a wider margin than its original 280-128 vote on the bill.

Interfaith Group Urges End To Balkan Conflict, Aid To Refugees

NEW YORK (CNS) — Cardinal Bernard F. Law of Boston joined Orthodox, Muslim and Jewish leaders in an appeal for immediate cessation of hostilities and for direct aid to refugees in the former Yugoslavian republics. A joint statement titled "Winter Rescue: An Interfaith Appeal for Balkan Refugees" was issued Oct. 6 at a press conference at the Church Center for the United Nations in New York. It stressed the urgent need for a concentrated relief effort by governmental and public agencies before the onset of winter in what was once Yugoslavia, where 2.7 million people have been displaced as a result of war. An estimated 400,000 people in the region face the prospect of death due to food shortages and lack of shelter.

Catholic, Orthodox Leaders Pledge Dialogue Despite Tensions

WASHINGTON (CNS) — U.S. Catholic and Orthodox church leaders in dialogue said they are committed to continuing that dialogue despite the "severe strain" in Catholic-Orthodox relations "because of recent events in Eastern Europe." They condemned the "manipulation of religion" to rekindle ethnic hatreds in the civil war of Serbians, Croatians and others in the Balkans. They also noted Orthodox leaders' "deepest reservations" about a new Vatican letter on unity in the Church that the Orthodox view as a step backward from the Second Vatican Council's approach to Catholic-Orthodox relations.

Bill To Overturn Ban On Fetal Tissue Research Dies In Senate

WASHINGTON (CNS) — A bill that would have reversed a ban on the use of tissue from aborted fetuses in federally funded research died in the Senate Oct. 5 after a 30-hour filibuster. Sen. George Mitchell of Maine, Senate majority leader, said he would reintroduce the legislation as bill No. 1 on the Senate's agenda next year. President George Bush had vetoed a similar bill in June, and the House sustained his veto.

Supreme Court To Hear Cases Involving Refugees, Deaf Student

WASHINGTON (CNS) — The Supreme Court will review an order by President Bush requiring the Coast Guard to turn back boatloads of Haitians fleeing their country. On the first day of the new session Oct. 5, the court also announced it would take the case of a deaf student who was denied the state-paid services of an interpreter because he attended a Catholic school. It also let stand a lower court ruling that the Archdiocese of Portland, Ore., is not exempt from certain unemployment compensation rules. The Haitian refugee case addresses a May 24 order by President Bush for the Coast Guard to turn back boatloads of people attempting to leave their country for the United States. Previously, U.S. policy had been to get involved only when the Haitians reached U.S. territory.

New Fall River Bishop Issues Draft Policy On Sex Abuse

FALL RIVER, Mass. (CNS) — "No diagnosed pedophile will receive an assignment in the Diocese of Fall River," says the first draft of a proposed clergy sex abuse policy issued Oct. 2 by Bishop Sean P. O'Malley. The draft proposes immediate intervention by a delegate of the bishop and establishment of a team of experts to review any case in which a priest or deacon is accused of sexual misconduct with a minor. In all cases of suspected child abuse, the accused person is to be placed immediately on administrative leave and civil authorities are to be notified.

Lebanon In Political 'State Of War,' Bishop Says

ROME (CNS) — Lebanon has drifted into a dangerous political crisis that is giving fundamentalist Muslim groups a toehold in the country's parliament, Lebanese Bishop Bechara Rai of Jubayl said. "We are experiencing what I call a political 'state of war' under the label of peace," Bishop Rai said in an interview in Rome Oct. 5. He said that despite a 1989 peace agreement that ended 15 years of civil war, the continued presence of foreign forces in Lebanon has made genuine political reform impossible.

Columbus Lighthouse Celebration Dimmer Than Planned

SANTO DOMINGO, Dominican Republic (CNS) — The Dominican Republic quietly inaugurated a mammoth multimillion-dollar Columbus memorial lighthouse Oct. 6 that has drawn strong criticism for displacing thousands of impoverished citizens. An international television production hosted by Bob Hope was canceled and world leaders who were invited seemed uninterested in a daylong ceremony that included the transfer and reburial of Christopher Columbus' purported remains. The 700-foot long, seven-story tall, cross-shaped concrete structure was the fulfillment of a lifelong dream for the Caribbean country's blind octogenarian president, Joaquin Balaguer.

Work Patiently, Tirelessly For Unity, Cardinal Says

VADSTENA, Sweden (CNS) — Christians must be patient with the process of healing centuries of divisions between their churches, but they also must be tireless in their work, said the Vatican's chief ecumenical officer. Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, spoke about the challenges in ecumenism Oct. 7 in Vadstena. The cardinal was participating in ceremonies marking the end of a yearlong ecumenical celebration of the 600th anniversary of the canonization of St. Bridget, a saint honored by Catholics and Lutherans.

Sudanese Bishop Urges Embargo To Stop 'Holocaust'

ROME (CNS) — A Sudanese bishop has called for an international embargo against his government to stop what he called a "holocaust" being committed against non-Muslims. The government is "trying to wipe out a whole segment of the population," Bishop Macram Max Gassis of El Obeid, Sudan. "Put an end to the Sudanese holocaust." Bishop Gassis called for an international embargo on shipments of relief supplies that go through government hands. Only non-governmental agencies should be receiving and distributing the humanitarian aid, he said.

South African Churches Say Ciskei Massacre Report 'Fair'

JOHANNESBURG, South Africa (CNS) — The South African Council of Churches has described as "fair" a judicial commission's findings that both sides bore blame in the massacre of at least 30 African National Congress supporters by Ciskei homeland troops. The Goldstone Commission said the Ciskei Defense Force action had been indefensible, while the action of ANC/South African Communist Party leader Ronnie Kasrils in leading the Sept. 7 demonstration across a negotiated stopping point precipitated the shooting. At least 30 people were killed when Ciskeian soldiers fired on hundreds of ANC supporters who were marching on Bisho,the homeland capital, to protest the continued rule of military leader Brig. Gen. Oupa Gqozo.

Vatican Says Individual, International Actions Needed For Refugees

VATICAN CITY (CNS) — New international agreements and individual action are needed to ensure that people forced to flee their homes find safety, assistance and acceptance in a new land, a Vatican document said. The document, "Refugees: A Challenge to Solidarity," opens with a quote by Pope John Paul II, who described the plight of the world's 17 million refugees as "a shameful wound of our time." Released at the Vatican Oct. 2, the document makes specific requests for improved international agreements on refugee policy, but also calls for parish-level church action to educate people to overcome their fear of strangers and provide a welcome for them.

VaticanWorkers Get New Pension Plan

VATICAN CITY (CNS) — The Vatican instituted a new prension plan that raises benefits ahbout 20 percent and fior the first time establiswhes a permanent pension fund. Pope John Paul II approved the steps himself, saying he wanted to provide "fair and equal" retirement benefits to those who work at the Vatican.

DISCOVER *the faith*

47. What is the Christian understanding of sex?

God,gives the gift of sexuality and sex sowe may participate intimately in His plan of caring, of creation and of salvation. This is a special gift. It feeds the deep love and caring of spouses for one another. It is an intimate sharing in God's creative powers.

By its very nature, sexual intimacy is a symbol and expression of a permanent commitment, not only a passing relationship. It speaks of the union of Christ and the Church which is symbolized by the sacrament of matrimony.

Throught the centuries, the Church has consistently taught that only in marriage is the sex act used as God intends it. The unitive and procreation meaning of human sexuality are inseparable. Pre- and extra-marital sex, artificial birth control, homosexual acts, masturbation, abortion, are objectively seriously sinful. They violate a rightly formed conscience. The sinfulness rests in the misuse of the gift of sexuality excluseively for selfish ends or to satisfy one another's lusts and passions.

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Crusader Corner

By FRANK MERCOGLIANO

BELMONT — Belmont Abbey's nationally ranked soccer team faces its biggest test of the season today (Oct. 16) when the Crusaders battle West Virginia Wesleyan, the number one ranked team in the NAIA.

Wesleyan, which won the NAIA championship in 1990 and 1991, was undefeated as of Monday, sporting a perfect 10-0-0 mark. Belmont Abbey, which defeated Lenoir-Rhyne on Monday night 4-0, stands at 10-1-2 for the year.

Head coach Kenny Lolla, who has a 40-14-1 mark at Belmont Abbey, set up tough non-conference games such as this one in order to help the team out in the post-season.

"This year's schedule is one of the toughest we've ever had," said Lolla. "Hopefully, playing teams of this caliber will get us prepared for the conference and district tournaments."

Lolla's Crusaders have been tough on ranked teams this year, defeating UNC-Chapel Hill 2-1 and tying USC-Spartanburg 2-2 and Catawba 2-2.

Belmont Abbey's trip to West Virginia continues on Saturday as the Crusaders play the University of Charleston, whose one loss has been to West Virginia Wesleyan. Charleston is 10-1-0.

Belmont Abbey's Oct. 24 Homecoming sports activities have been set with the nationally ranked men's soccer team facing Lander College as the main attraction.

The game with Lander, a nationally ranked NCAA Division II school, will start at 2 p.m. At halftime, the Homecoming Court will be announced on the field and the queen will be crowned by Belmont Abbey President Joseph S. Brosnan.

After the game, three alumni games will be held. Soccer, baseball and basketball will each sponsor alumni games. Alumni should sign up to participate through the Alumni Office.

Belmont Abbey's men's and women's cross country squads, led by Father Paul Shanely, have their last match of the season, the CIAC Conference Tournament/NAIA District 26 race scheduled for Saturday, Oct. 24 at Hagan Stone Park in Greensboro.

Jenny Dowd, who has won four of her six races this year, is the favorite to win the individual title in the conference, and she is expected to finish second to Elana Bash of Carson-Newman for the district championship.

A good performance by Dowd's teammates and the Abbey will hold an outside shot at the conference title. The men's squad has been improving and could surprise some teams in the conference meet.

First-year volleyball coach Sherry Stephens gets a break this week from the season's grind as no games are scheduled until Oct. 20.

Stephens, who has given her players off until after fall break (Oct. 20), will spend the majority of the 12-day layoff recruiting. The 10-player Abbey squad will lose only senoir Lisa Brucker this year.

On The Stat Page

— Christian Knudsen, a 6-3 freshman from Norway, was named Carolinas Conference and NAIA District Player of the Week. Knudsen, who won the same award the first week of the season, scored three goals and had two assists for the week. Willie Files was named Conference and District Player of the Week earlier this year.

— Soccer players Willie Files and Christian Knudsen keep battling each other for the team scoring lead. As of Monday afternoon, each player had 28 points, but Knudsen had played one less game for the Crusaders.

— Senior goalkeeper Vidar Pettersen has set a school record for shut-outs in a career with 26. Abbey records for soccer have been sketchy, but research shows that this is probably a record. The only other possible record holders could have been from the 1985-1988 seasons, but the goalkeeping duties were split equally between John Boa and Brett Wells.

— Belmont Abbey's volleyball squad still has time to equal last year's 7-18 mark. The squad, which is 2-13, has a tri-match at Lees-McRae and the Salem Tournament upcoming. The Abbey did well in those two events last season.

Frank Mercogliano is sports information director at Belmont Abbey College.

Vatican Asks United Nations To Focus On 'Ethnic Cleansing'

UNITED NATIONS (CNS) — The Vatican has called on the United Nations to address the "plague" of ethnic cleansing in the former Yugoslav republics.

The issue should be addressed by the U.N. Committee on the Elimination of Racial Discrimination, the head of the Vatican's observer delegation to the United Nations said in a statement to a General Assembly committee Oct. 9.

"My delegation, echoing the concerns so frequently expressed by Pope John Paul II, wants to raise its voice to uphold the rights of all the victims of racial hatred and discrimination, without distinction as to their ethnic origins or religious beliefs, and to mobilize help and assistance for them," said Archbishop Renato R. Martino.

"The rights of the persecuted minorities, be they Muslim or Christian, be their believers or non-believers, are equally sacred, and every act of violence against them, from whatever source and in whatever country, is equally perverse." Archbishop Martino said many people mistakenly thought the world had been overcoming racism in the years since the Second World War.

"But all through that time, and with new ferocity today, events stand to demonstrate that racial hatred and violence are still dangerously alive," he said.

The appearance of racism in new forms and "the dreadful rise of anti-Semitism," the archbishop said, have frustrated the hopes created by international detente.

Citing the papal message for the 1989 World Day of Peace, Archbishop Martino called for recognition of the right of minorities to a collective as well as an individual existence.

Cougars Face Forest Hills In Battle Of Conference Leaders

The big football showdown in the Rocky River 2A conference comes tonight (Oct. 16) when conference leaders Charlotte Catholic and Forest Hills clash at Forest Hills. Both are 4-0 in the conference and 5-1 overall.

With no other team even close in the conference standings, tonight's winner is virtually certain to win the league title and both should make the state playoffs.

The game could turn into a battle between Catholic's stingy defense and a potent Forest Hills offense which registered 61 points last week against Piedmont. In four conference games, Catholic's Cougars have given up an average of only six points. The Cougar defense was burned only in a season-opening 26-point loss to South Iredell, a 3A power which boasts Tyrone Westmoreland who is expected to set an all-time state career rushing record this week.

Catholic's offense also has been able to put points on the board when they are needed. The Cougars have a strong aerial attack in the passing Chris Healy to Chuck Wittman and t running of Jamal Joseph and Jo Newlands.

Healy completed 10 of 20 pass for 115 yards in last week's 14-7 no conference victory over Charlotte Cou try Day. In a change of the script, m of Healy's passes went to Joseph, i cluding a 17-yarder for the first Coug touchdown. Healy also passed to Jose for the two-point conversion. Hea scored the second Catholic touchdo himself on a one-yard run.

Joseph wound up with six rece tions for 72 yards while Wittman h three for 34 yards. Newlands led t Cougar ground attack with 37 yards 13 carries while Joseph had 336 on and John Lambert rushed 12 times 32 yards.

The Cougars held Country Day 11 yards on the ground and 104 in to offense with more than half of that co ing on a 53-yard touchdown pass fr Dwayne Cherry to Dee Rankin.

Melvin Leads Unbeaten Cougars To Top State Soccer Ranking

With all-time state scoring leader Mike Melvin leading the way, Charlotte Catholic's unbeaten and top-ranked soccer team ran its record to 16-0 in games in the past week. The Cougars are 11-0 in the Rocky River 2A conference.

The biggest victory came Oct. 10 with a 3-2 win over East Mecklenburg, which is ranked seventh among the state's 4A schools. The N.C. Soccer Coaches Association ranks Catholic number one among 3A/2A/1A schools.

Melvin scored the winning goal against East Mecklenburg, his second of the night, midway through the second half. His first goal had given Catholi 2-1 halftime lead but East Mecklenbu tied it early in the second half.

Melvin scored eight goals in a v tory over Monroe last week to set a n all-time state high school career scori record of 137 points. The old mark 136 was set by Scott Hayman of Hick in 1989. With several games left in fourth season, Melvin's record total expected to go much higher. In additi to the two goals against E Mecklenburg, he scored three more O 12 in an 8-1 conference victory o Mount Pleasant.

Bishop Lucker Calls For Droppin Proposed Pastoral On Women

NEW ULM, Minn. (CNS) — Bishop Raymond A. Lucker of New Ulm told his people that he will ask his fellow bishops this November to drop their proposed pastoral letter on women's concerns.

The bishops are scheduled to debate and vote on the pastoral when they meet in Washington Nov. 16-19.

"In my opinion the fourth draft is worse than the previous drafts," Bishop Lucker wrote in the October issue of his diocesan monthly, *Prairie Catholic*.

"The document is itself, in my opinion, an example of sexism for it recognizes sexism in society but has a hard time admitting sexism in the Church," he said.

When the bishops discussed the third draft at a national meeting in Ju Bishop Lucker urged them to drop pastoral, to issue a brief statement r ognizing the value of the dialogue p cess and to commit themselves to c tinued dialogue.

In his October article he said tha light of the fourth draft he will "conti to urge" that alternative approach. also cited a number of passages that been dropped between the third fourth drafts and said that he will see have them reinstated through the ame ment process that precedes a vote on document the bishops issue.

He reprinted the full text of the ei third-draft passages that he wants re stated.

They included passages that sp of the importance of consultation, tening and learning, that criticized s ist attitudes bluntly, and that recogni the weaknesses and failings both individual Catholics and of the Chu as an institution in dealing with wom

He cited a passage in support establishing safe and affordable day c centers, which, he said, "was for sc inexplicable reason omitted." He cited a long passage on Mary as a m of discipleship and mother of the Chu which he said should not have b dropped.

ATHOLIC
NEWS & HERALD

Serving Catholics in Western North Carolina in the Diocese of Charlotte

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Pumpkins Galore...

Pumpkins everywhere await adoption by enthusiastic youngsters who will carve them into Halloween fun.
Photo by JOANNKEANE

Diocesan Propagation of Faith Aids Missions Around Globe

By JOANN KEANE
Associate Editor

CHARLOTTE — Msgr. Arthur Duncan has his finger on the pulse of the universal Church. As diocesan director for the Propagation of Faith, Msgr. Duncan — pastor of Holy Angels in Mount Airy — helps direct diocesan funding to world wide mission efforts.

With Bishop John F. Donoghue and Msgr. John J. McSweeney, vicar general and chancellor, Msgr. Duncan sifts through dozens of applications submitted from mission communities around the globe.

From the 75 communities that applied for 1992, five were selected. "We try to let in as many communities as we can," says Msgr. Duncan. "We want to give the people a concept of the Church in other countries, especially in mission lands."

The needs of missionaries vary from building churches to training seminarians. Along the way, Msgr. Duncan infuses global Church awareness to raise diocesan responsiveness. "We try to select groups from different parts of the world." One year, the South Pacific may become beneficiaries, another year may bring the plight of Central America into focus.

Requests came in from communities that are suffering, and from missions operating in countries where obstacles of danger pose a real threat. "So, we need to support them and enable them to bring the light and the message of Christ to the world."

Over the course of the summer, mission representatives traveled the diocese, speaking during parish Masses for their organizations.

Their plea is simple. Struggling missionary work must have financial backing to survive.

In some aspects, diocesan efforts for the Propagation of Faith go hand in hand with World Mission Sunday.

World Mission Sunday funds are channeled into a general fund in Rome, where monies are divvied up between all missionary causes.

Hundreds of missions benefit in some small way by World Mission funding. By comparison, a handful of missions receive an extra boost through diocesan Propagation of Faith efforts.

"World Mission Sunday funds are so widely distributed, that individual communities receive very little. So many mission groups need help, that they wouldn't receive enough," says Msgr. Duncan. "This is an additional source of revenue."

Once Msgr. Duncan, Bishop Donoghue and Msgr. McSweeney select the communities, individual parishes are assigned a particular mission. Msgr. Duncan says he tries to balance parishes — large, medium and small — so that each mission will receive equal funding. Bringing Propagation of Faith efforts closer to home, a natural bond develops as each parish shares in the sponsorship. "It gives the people the opportunity to see for themselves the Church in various parts of the world," says Msgr. Duncan.

See **Duncan,** Page 13

Evangelization of Americas More Light Than Shadow For Pope John Paul

SANTO DOMINGO, Dominican Republic (CNS) — "More lights than shadows" has become Pope John Paul II's short answer to criticisms of evangelization and colonization in the Americas.

To the pope, it means more than saying that the good outshines the bad. It also reflects his theological view that history has the specific goal of leading humanity to salvation.

From this perspective, any historical event intrinsically tied to the spread of Christianity has an overpowering positive aspect.

The Oct. 9-14 trip to the Dominican Republic to commemorate the 500th anniversary of evangelization gave the pope an ample opportunity to outline his view.

"With the arrival of the Gospel to the Americas, salvation history was extended," he told a major meeting of Latin American bishops.

To journalists flying with him to Santo Domingo he said that colonial abuses do not take away from the historical importance of Oct. 12, 1492.

"The evangelization of the Americas started together with the discovery of the Americas," he said.

Papal speeches throughout the trip emphasized that colonial abuses were committed by Europeans who misunderstood their Christian faith. The pope called these abuses sins.

The slave trade was a "shameful commerce in which baptized people, who did not live their faith, took part," he told African- Americans.

Indians were told that abuses against them were a result of people who lacked the love to understand that native peoples were their brothers and "children of God."

Evangelization, on the other hand, was independent of such abuses and helped native peoples progress by deepening their spirituality and purifying their customs, he said.

An evangelization that "invites the abandoning of false concepts of God, unnatural conduct and abhorrent manipulation of people" cannot be considered an abuse, he said.

Papal speeches were filled with praise of bishops, missionaries and theologians who criticized colonial abuses. But he did not mention that these defenders of Indians and African-Americans were opposed by other bishops, missionaries and theologians.

The pope approved celebrating the 500th anniversary in 1992 although official evangelization did not start until 1493, when missionaries accompanied Columbus on his second voyage.

The pope told the Latin American bishops that evangelization started during the first voyage when Columbus "arrived in these lands and planted in them the cross of Christ."

At a time when Columbus is being criticized as a symbol of colonial abuses, the pope praised him because, he said, the explorer wrote that spreading the faith was a goal of his expeditions.

In an effort to clearly distinguish between evangelization and colonization, the pope did not mention the initial unity of Church and state in the New World and the later problems this caused the Church.

A recently published two-volume series of papal documents from the era show that, at the start, evangelization and colonization were closely linked.

In 1493 Pope Alexander VI blessed colonization in the New World in exchange for royal pledges to spread Christianity, including the financial support of the Church in the New World.

Pope Alexander threatened excommunication for any colonization or profit-making activity in the New World without the special permission of the Spanish and Portuguese crowns.

The result is that Church and state were often indistinguishable to the Indians at the time and to later scholars examining the period.

Subsequent popes criticized colonial abuses and tried to separate evangelization from state policy, causing long periods of uneasy relations. Pope John Paul's theological view emphasizes the positive light of evangelization, but many people see this darkened by the long shadows of colonization.

Msgr. Duncan, Bishop Donoghue and Msgr. McSweeney received 75 missionary fund requests before deciding on the five that benefied from 1992 diocesan Propagation of the Faith money.
Photo by JOANN KEANE

Political Activity

Here are the guidelines for any political activity on the part of any parish, school, agency or other entity of the Diocese of Charlotte:

— Do not engage the parish in any partisan political activity.

— Do not endorse, support or oppose any candidates or group of candidates directly or indirectly.

— Do not **authorize** the use of any church facility, **including parking lots,** for distribution of partisan campaign materials.

— Do not authorize partisan political materials to be placed in church bulleins or other official church communications.

USCC Joins In Effort To Seek Reform Of Social Welfare Policy

WASHINGTON (CNS) — The U.S. Catholic Conference has joined with two other major religious agencies to work together to help reform the country's social welfare policies.

The USCC, the National Council of Churches and the Synagogue Council of America are spearheading an effort called "The Common Ground for the Common Good."

Early stages of the project, launched this fall, will be supported by a $152,000 grant from the Ford Foundation.

The project marks the first time the three groups have jointly addressed such a wide-ranging program, said the Rev. Joan Campbell, general secretary of the National Council of Churches. "We are convinced that our Judeo-Christian emphasis on justice, mercy and human dignity make this an appropriate task on which to work together," she said.

"In the past we have cooperated on issues of general concern, but this project is much more comprehensive. We expect to draw on some of the best minds of our religious communities and to build a broad consensus on these issues."

The three religious groups have organized an interfaith team to develop a policy statement and to design strategies to be discussed at an interfaith summit on social welfare to be held in Washington early next year.

Msgr. Robert Lynch, USCC general secretary, said he expects the groups will develop plans for what they are calling "an enduring campaign" because the churches and synagogues "will have to advocate actively for the new social welfare policies."

Benedictine Abbot To Speak At Lutheran Church Anniversary

BELMONT — Benedictine Abbot Oscar Burnett, abbot of Belmont Abbey monastery, will speak at the Lutheran Church of the Holy Comforter as part of its 75th anniversary celebration on Reformation Sunday, Oct. 25 at 10:30 a.m.

Lutherans celebrate the Protestant Reformation on the Sunday nearest to Oct. 31 each year. The event commemorates Martin Luther's nailing of his 95 articles (Theses), intended for academic and church debate, to the castle church door in Wittenburg, Germany. The Theses, which emphasized individual faith and grace, are the foci from which other Protestant churches emerged.

"The historic invitation to Abbot Oscar is extended in an ecumenical spirit which rediscovers our Catholic-Lutheran commonality in Christ," said Pastor Michael Varn of Holy Comforter. "As the largest Christian church in the world (Roman Catholic) and the largest Protestant church in the world (Lutherans), we need to emphasize that we are still brothers and sisters in the faith."

An ecumenical covenant was signed on Pentecost Sunday 1991 in a spirit of fellowship and unity between the Lutheran Synod of North Carolina and the Roman Catholic Dioceses of Charlotte and Raleigh. The covenant encourages local parishes and congregations to better relationships through prayer, dialogue and fellowship.

A monk since 1975 and a priest since 1962, Abbot Burnett was selected as the seventh abbot of Belmont Abbey in December 1991. He is a native of Savannah, Ga., and holds degrees from Armstrong State College and Emory University. He practiced law for six years before entering monastic life. He has served in numerous capacities at Belmont Abbey College, including six years as executive director of the Ecumenical Institute of Wake Forest University and Belmont Abbey College.

The public is invited to the anniversary celebration.

Official

His Excellency, the Most Reverend John F. Donoghue, announces the following appointments in the Diocese of Charlotte:

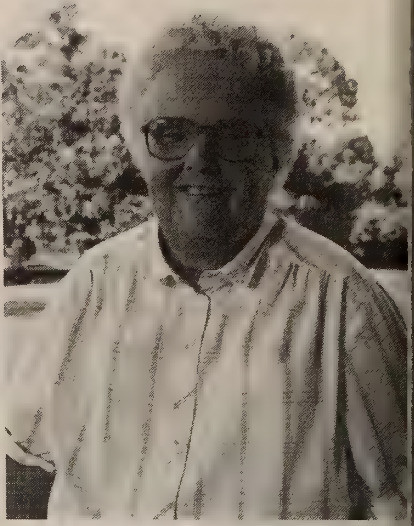
Effective Sept. 1, 1992 —
Rev. Edward J. Smith, C.M., Parochial Vicar, St. Mary Church, Greensboro;

Effective Oct. 16, 1992 —
Rev. James V. Keogh, S.J., Parochial Vicar, St. Therese Church, Mooresville;

Effective Nov. 17, 1992 —
Rev. Joseph Ayathupadam, from Parochial Vicar, St. Leo Church, Winston-Salem, to Parochial Administrator of Our Lady of the Mountains Church, Highlands, and St. Jude Church, Sapphire Valley;
Rev. John P. Hoover, one-year leave of absence, at his request.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

Shelter For Homeless Women, Children To Reopen In Belmont



SISTER BARBARA SULLIVAN

BELMONT — The Sisters of Mercy of North Carolina in Belmont have announced plans to open Catherine's House, a facility to accommodate homeless women and women with children in Gaston County. The shelter is scheduled to open Nov. 1.

The shelter, formerly called HeraStar, was re-named for the foundress of the Sisters of Mercy, Mother Catherine McAuley, who first began a ministry to women and children in Dublin, Ireland in the 1880s.

"Service to the economically poor, especially women and children is part of our direction statement," said Mercy Sister Pauline Clifford, regional president for the Sisters of Mercy in North Carolina. "We implement that statement in all of our ministries and are especially pleased to offer transitional housing to women and women with children in our own Gaston County community."

Catherine's House will accommodate women in 12 rooms at present and hopes to expand to 24 total rooms. According to Mercy Sister Barbara Sullivan, supervisor of Catherine's House, part of the shelter's programming will include guidance and counseling, workshops on career goals, employment assistance, helping to prepare women for interviews and other assistance. Sister Barbara said the shelter will accommodate women for a maximum of three months. "Our intention is to provide transitional housing for women, to offer them opportunities for improvement ... anything that is applicable to making them better members of society once they have left Catherine's House and have permanent housing."

Catherine's House has employed two women who will serve as director and as residential director. Colleen Ross, formerly program assistant in the AHEC department at Carolinas Medical Center in Charlotte, began working as director on Oct. 1; and Shana Zambone of Raleigh began working Oct. 5 as residential director. Zambone has experience in working with thw homeless, and has been in the childcare field for 16 years. Since beginning work, the women have been preparing the physical facilities for operation, as well as updating the Gaston County Department of Social Servic
and state and federal agencies on t
operation of Catherine's House.

Both Ross and Zambone emphasi
the need for community support. "On
the shelter is opened, we will be we
coming community support," said Ros
"We want the community to be involv
in order to make this successfu
Catherine's House is not a private ente
prise. It is dependent upon communi
efforts."

Zambone said the shelter is in ne
of paper products, shampoos and a va
ety of infant clothing and baby cri
"Once the shelter is opened, we w
need volunteer assistance with all face
of the shelter's operation — from a
swering phones, to taking women
job interviews, to volunteer counseli
and guidance services," said Zambo

Sister Barbara said, "Gaston Coun
has many homeless ... many women a
children living in substandard housi
many people on the streets. There a
many in our community who need hel

Ross said that a Belmont comm
nity organization will be responsible f
accepting donated clothing, and t
anyone who wishes to donate clothi
should call the shelter at (704) 82
9599.

An open house celebration
planned for Oct. 25 from 2 p.m. to
p.m. in front of the shelter on the Sacr
Heart Convent grounds in Belmont.

California Nun Wins $1 Million

WASHINGTON (CNS) — Sister Josephine Contris is in the money.

The 71-year-old woman, who is a Sister of St. Francis of Penance and Christian Charity, has lived under a vow of poverty for most of her life but she just won $1 million from California's state lottery.

As her order's provincial treasurer, she is used to working with money, but she is not accustomed to the fame of riches.

"If only my phone would stop ringing," said the former elementary school teacher who has been called by friends, family and reporters since her instant earnings on Oct. 17.

Her luck started when she purchased a winning lottery card in Redwood City, Calif.

"Every now and then I buy two or three cards when I'm at the deli," said Sister Josephine in a telephone interview with Catholic News Service. She lives in the Mount Alverno Convent, just south of San Francisco.

At first, she put the winning card in her purse and forgot about it. Later s
thought she should "send it in" whi
gave her a chance to play in the televis
Big Spin game in Sacramento.

At the television studio, cheered
by fellow sisters, her luck continu
She picked two numbers that gave h
the choice of $40,000 or an opportun
to try for more money by spinning t
wheel.

"The sisters told me to go for
because I'm always so lucky," Sis
Josephine told CNS.

She took the chance and now has
million that she is giving to her ord
She has requested that the funds be us
to support the order's retirement hon

She said she feels wonderful ab
her winnings. "I'm glad to be able
give something because the sisters ha
cared so much for me."

She acknowledges that one day
may be in that retirement home, wh
27 sisters live. "I'm getting there.
nuns don't retire at any certain age, o
when we have one foot in the grave,"
said with a laugh.

Guatemalan Indian Activist Wins Nobel Peace Prize

SAN MARCOS, Guatemala (CNS) —Rigoberta Menchu received the news hat she had won the 1992 Nobel Peace Prize in the bishop's house in San Marcos.

Menchu, a 33-year-old Catholic, spent the night in the private quarters of Bishop Alvaro Ramazzini Imeri, who was in the Dominican Republic for the Fourth General Conference of the Latin American Episcopate. The bishop has been an advocate for the indigenous and peasant groups supported by Menchu.

At 3:51 a.m. Oct. 16 Menchu, dressed in a red nightgown, received the phone call from the Norwegian ambassador to Mexico confirming that she had won the prize.

"Thank you, Mr. Ambassador, the people of Guatemala are going to be very happy with this," she said before hanging up the phone. The tears in her eyes reflected exhaustion, happiness and confusion.

Menchu hugged Vitalino Simlox, who headed the Guatemalan Support Committee promoting her for the prize.

"It's all yours, it's all yours," he told her. "And it is an honor of your father."

More than an hour later, dressed and speaking at a press conference, Menchu said she wished her parents could have been around to see her receive the prize, "because they could share the dream of the people of Guatemala."

She said she planned to use the $1.2 million prize money to establish a fund in memory of her father, Vicente Menchu, who was killed in a human rights protest.

In 1980, Vicente Menchu was burned alive in Guatemala City with 37 other peasant farmers by the national police, who set fire to the Spanish Embassy, which the demonstrators had peacefully occupied to protest massacres and land seizures in the Indian highlands.

Three months later, Menchu's mother was kidnapped, tortured and killed.

Menchu left for Mexico the same year and has only returned five times since to Guatemala. During a 1988 visit, she was arrested by security forces and released only after an international outcry.

As a young girl, Menchu worked alongside her parents as the Maya-Quiche Indian family made a living laboring on coastal plantations. Two of her brothers died on the plantations: one of malnutrition and the other of pesticide poisoning.

Guatemalan Indian rights activist Rigoberto Menchu, a Catholic, won the Nobel Peace Prize. (CNS photo from Reuters)

Later, she became a domestic servant in Guatemala City, the capital. She said she was expected to have sex with the family's sons and was treated worse than a dog.

As a teenager, Menchu became active in social reform and women's rights through the Church. Outraged by peasant working and living conditions, particularly in the highlands, Menchu later joined and eventually became head of the National Coordinating Commission for the United Peasants Committee.

In her biography, "I, Rigoberta Menchu" published in 1983, she says she opted for the political path to advance indigenous and peasant rights. Both of her younger sisters took the military option, joining the Guatemalan guerrilla movement.

International personalities, such as French President Francois Mitterand's wife, Danielle, and past Nobel Peace Prize winners Archbishop Desmond Tutu and Adolfo Esquivel, supported Menchu's nomination for the prize.

Feelings in Guatemala toward the activist are mixed. Indians love her and see her as a heroine. The government, which in the past accused Menchu of being a guerrilla, appears to have warmed to her. The military flatly denies that she deserves the Nobel Prize.

At celebrations marking 500 years of Indian, black and popular resistance, Menchu said it was sad to see most Indians living in inhuman conditions.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Missionary Image Of Our Lady Of Guadalupe To Tour Diocese

The Missionary Image of Our Lady of Guadalupe is coming to the Diocese of Charlotte.

The image is an exact 4' by 6' photographic replica of the miraculous image that appeared on an Indian's cloak in Mexico on Dec. 12, 1531. It still exists today for all to see in the basilica near Mexico City.

Our Lady appears as the pregnant Mother of God. She came to offer faith, hope and consolation to the oppressed Indians. She put an end to the human sacrifice of the Aztecs and converted 9 million Indians in the following 10 years.

The Missionary Image is a gift from the Catholic bishops and people of Mexico to the Catholics of the Americas. In April 1991, the Mexican bishops prayed that the Missionary Image would "be well received in all of the Americas and supported in her mission to end abortion and convert millions."

Guadalupe means "River of Light." Pope John Paul II recognized this evangelistic role of Our Lady on the 450th anniversary of the apparitions on Dec. 12, 1981, when he prophesied that the Guadalupe Shrine would be a center "from which the light of the gospel of Christ will shine out over the whole world by means of the Miraculous Image of His Mother."

It is hoped that the journey will help realize the prayers of the Mexican bishops and Pope John Paul II's prophecy and that it will give great honor to Our Lady, all to the greater honor and glory of God.

The following is the itinerary for the visitation of the Missionary Image of Our Lady of Guadalupe:

Friday, Oct. 30
St. Ann Church, Charlotte
Mass — 7 p.m.
Rosary, veneration;
all-night vigil.

Saturday, Oct. 31
St. Gabriel Church, Charlotte
Mass — 9 a.m., followed by procession and rosary
at an abortion center.

Saturday, Oct. 31
Belmont Abbey Church, Belmont
Holy Hour — 3 p.m. Rosary,
veneration until 5:30 p.m.

Saturday, Oct. 31
St. John Neuman Church, Charlotte
Rosary — 7 p.m. Veneration,
benediction; *all-night vigil.*

Sunday, Nov. 1
Our Lady of the Annunciation, Albemarle
Mass — 9:30 a.m.
Veneration until 11:30 a.m.

Sunday, Nov. 1
Our Lady of the Americas, Bisco
Spanish Mass — 2 p.m.
Veneration until 4 p.m.

Sunday, Nov. 1
St. Patrick Cathedral, Charlotte
Spanish Mass — 7 p.m. Rosary,
veneration until 9:30 p.m.

Monday, Nov. 2
St. Vincent Church, Charlotte
Mass — 12:10 p.m. Rosary,
veneration until 1:30 p.m.

Monday, Nov. 2
St. Lawrence Church, Asheville
Mass — 7 p.m. Rosary,
veneration; *all-night vigil.*

Tuesday, Nov. 3
Abortion center, Asheville
1 p.m.-2 p.m.; rosary.

Tuesday, Nov. 3
Our Lady of the Assumption, Charlotte
Mass — 7 p.m. Benediction
Cenacle, veneration.
All-night vigil.

Wednesday, Nov. 4
St. Thomas Aquinas, Charlotte
Rosary — 11 a.m.
Veneration until noon.

Msgr. John Ellis, Noted Historian, Dies At 87

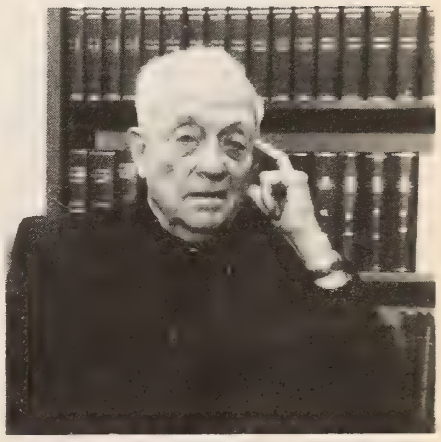
WASHINGTON (CNS) — Msgr. John Tracy Ellis, one of America's leading church historians, died Oct. 16 in Providence Hospital in Washington at age 87. He had been hospitalized for two weeks after suffering a hip injury.

Born July 30, 1905, in Seneca, Ill., Msgr. Ellis taught church history at The Catholic University of America in Washington from 1935 until 1964 and from 1977 to 1989, when he retired. From 1964 to 1976, he taught at the Jesuit-run University of San Francisco.

He wrote countless essays and 18 books including, *The Life of James Cardinal Gibbons, Archbishop of Baltimore.* He also received more than 20 honorary doctorates and a papal honor.

From 1941 to 1963 he served as managing editor of the Catholic Historical Review. In 1969, he was elected president of both the American Society of Church History and the American Catholic Historical Association.

Over the years he served as consultant to the American bishops' Committee on Priestly Life and Ministry.



MSGR, JOHN TRACEY ELLIS

On Sept. 30 he received the Alumnus Lifetime Service Award from Catholic University's Theological College. He received the award in his room at the Jeanne Jugan Residence operated by the Little Sisters of the Poor in Washington, because he was too frail to attend the school's banquet ceremony.

Msgr. Ellis was a priest in the Washington Archdiocese for 54 years.

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

We Have A Duty

There are several articles and letters pertaining to the Nov. 3 election in this issue of *The Catholic News & Herald.* We hope you will read them and take them to heart. Most of them concern informed voting.

We don't want to belabor the point but we feel that we should comment further on that point.

We hear all the time that it is our duty as citizens to carefully study the issues before voting. We believe that, as Americasn Catholics, we hace a special obligation to be fully informed before we vote. Many of the issues in this campaign involve the teachings of the Church.

For. most of us, abortion is a major issue. For some among us, it maybe the only issue. However, there are many others which should concern us. The economy, the environment, health care, the plight of the poor and the homeless, the problems of families and children — all of these are issues. on which the American bishops have taken positions. All of them should be considered before voting.

Naturally, it will be difficult if not impossible to find candidates who agree with the position of the Church on every issue. It would simplify matters greatly if such candidates did exist.

But, since they do not, it boils down to a matter of picking and choosing among candidates who agree with the bishops on some issues and differ with them on others. That means we have decisions to make.

We beg you to study all of the issues and the positions of all of the candidates carefully. Then make up your minds and vote your consciences.

But, above all, vote. It's your duty as a citizen and as a Catholic.

Frankly, we are somewhat concerned about the possibility that. apathy will play a major role in this election. We recently asked readers to let us know about their concerns and attitudes regarding the election. We received one response. We hope it merely indicates that people just don't like to write letters and not that they aren't interested in the election.

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Pro-Life Corner

Respect Life

We hope American Catholics, as both believers and citizens, will use the resources of their faith and thde opportunities of this democracy to help shape a society more respectful of the life, and rights of the human person, especially the poor and the vulnerable.

PLEASE VOTE

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

SANTO DOMINGO, Dominican Republic (CNS) — Pope John Paul II saved his strongest words during his visit to Santò Domingo for describing the sects he sees wooing Latin American Catholics away from the Catholic Church.

Calling them "rapacious wolves," the pope said sects and "pseudo-spiritual" groups were responsible for division and discord in Catholic Church communities throughout the region.

Pope John Paul went on to say that as part of a "certain strategy that has as its objective weakening the links that unite the nations of Latin America" large amounts of cash are being invested in proselytizing campaigns designed to destroy Catholic unity in Latin America.

He did not identify the campaign sponsors or the source of funds.

The sects' "expansion and aggressiveness" need to be confronted, he said in his Oct. 12 address opening the Fourth General Conference of the Latin American Episcopate in Santo Domingo.

Part of the success of the sects, however, the pope said, must be attributed to a "pastoral void" that exists because many Catholics have not been well educated in their faith.

He said the clergy shortage was partially to blame for the fact that "great masses of Catholics are without adequate religious attention."

In addition, the pope said, "it could happen that the faithful don't find in their pastoral agents that strong sense of God that they should be transmitting through their lives."

To counter the sects, the pope recommended great promotion of popular religiousness with "its extraord nary values of faith and piety, sacrifice and solidarit and a more active parish life.

Dominican Father Edward Cleary, who teaches religion and politics at Yale University and has writte extensively on previous conferences of the Latin Amer can bishops, praised the pope's admission.

"It was a 'mea culpa,' a very humble statement," told Catholic News Service. "I like it when the Chur takes responsibility for its own failings."

He called the pope's statement that money is bei sent to undermine the church's unity in Latin Ameri a "real bombshell."

But Father Cleary said the pope failed to ma clear who he believed was behind the strategy.

Allegations of CIA funding of Pentecostal sec have circulated since former New York Gov. Nels Rockefeller's 1969 tour of Latin America, which sulted in a lengthy report on conditions in the regio The tour was commissioned by then-President Richa M. Nixon.

The Rockefeller report praised the Catholic Chur for being in the forefront in the fight for soci economic and political change in Latin America.

At the same time, its "profound idealism" mak the Church "vulnerable to subversive penetration The report, however, did not advocate use of sects weaken Latin American Catholicism.

At a 1989 press conference in Vatican City, Card nal Miguel Obando Bravo of Managua, Nicaragu mentioning the Rockefeller report, charged that U. interests were behind anti-Catholic Church groups. said sects fit into the plans of groups opposed to t social activism of the Church.

Letters To The Editor

One issue voting

To the editor:

In the fall of 1990, it was my pleasure to be teaching an American Culture class to three Japanese students. As it happened, the Republican candidate for Senate that year was to speak at the Republican Headquarters; and I used that event as an opportunity for my Japanese students to grasp the concept of "political rally." It never occurred to me that I should be concerned about going even though I was supporting the Democratic candidate.

Immediately, upon arriving at the scene of the rally, I saw several members of my faith community who were obviously there in support of the Republican candidate. It soon became apparent to them that I was not there for the same reasons they were (I guess my button gave me away!) Not only was I accosted on the streets of our city but also in the fellowship hall after the following weekend liturgy. The reason being that I was not voting the "right" way. Their concern was for one issue only.

My point is this: To vote for a candidate simply because of his stand on only one issue is ludicrous and totally irresponsible. The founding fathers were not in favor of political parties, nevertheless they developed, and now Americans have a *choice*. After numerous discussions, reading articles in newspapers and magazines, and weighing all the issues very carefully, I make a *choice*. Yes, each election year I exercise constitutional right to vote.

I do not expect to be harassed in my place worship because of my political convictions. Wh that occurs, the concept of the separation of church a state is abrogated.

There are many issues in a campaign and *all* them must be considered before an intelligent vote cast. I do it, and I trust my fellow Catholics to do t same.

Karen Patrick
Lenoir

Canon Law

To the editor:

I would like to compliment you on and thank y for the series of articles by Sister Jeanne Margaret

See **Letters,** Page

Letters Policy: *We welcome letters on current issu Letters must be signed originals of 250 words or less a must include the address and daytime telephone number the writer. Letters are subject to editing for brevity, st and taste and must not contain personal attacks on a person. Opinions expressed in letters or in guest colum do not necessarily reflect the views of this newspaper or publisher.*

The Editor's Notebook

By JOANN KEANE
Associate Editor

Life is full of ironies.

I was returning from the Sisters of Mercy's latest venture, Catherine's House, ransitional home for battered and homeless women.

The new shelter will open in a few weeks, and I wanted to see the transformation the former Sacred Heart College dorm into a much needed shelter.

The stop at Catherine's House was a short diversion off the highway. I was ming back from two days in the mountains, where I had gone to research a story.

As I drove away from the new shelter in Belmont, I began to think of my ildren, and how I really missed the boys (and husband) while I was away.

But, my mind drifted to the women who would come out of necessity to the elter seeking refuge. Unimaginable situations would drive them from their homes. hat a sanctuary, I thought, for Catherine's House will offer solace in Gaston unty for women who would otherwise be forced onto the streets.

It was early evening as I drove closer to home. One quick stop at the grocery re, and at least I'd be home in time to see the boys before bedtime.

Inside the grocery store, a young mother (along with her male companion) shing a cart containing a young boy caught my eye. Her young son looked about same age as my youngest, again conjuring thoughts of my children.

The moment quickly shattered as the woman yanked her child out of the cart and posited him briskly on the floor. The child looked surprised. Nothing spilled, thing pulled from the shelves. The male companion said to the young mom, "I'm nna kick him."

No response from the woman. As quickly as it happened, they disappeared down other aisle of the grocery store, fading into obscurity.

My imagination ran wild. I saw this man's verbal abuse become physical. I saw nother protecting her flesh and blood, becoming victimized in a violent attack.

For a fleeting moment, I could see this woman on some dismal night, ringing bell of Catherine's House.

She was welcomed with open arms

Note: Being the kind and generous soul that I am, I have graciously turned this ace over to Joann this week. I shall return. — Bob Gately

ocus On Values

By BISHOP JOHN F. DONOGHUE

Among the hottest issues of this campaign season has been family values. What arks discussions about family values? Why are people so quick to defend their finition of what this means? I believe there are few Americans who disagree that lues are needed to keep a sense of order and peace in any society. So why the fuss, ny the division?

Why indeed. I believe the focus of these debates needs to shift. Rather than gue about what constitutes a family, we should make clear what we mean by lues.

Family: a unit of people that has changed with ages. It is not just in this decade, r century, that family has been represented by a variety of combinations of people.

Family, for each of us, is a unique experience. While one ethnic group may define family with an emphasis on its broad extension into generations, another may choose to see it as a unit of one or two adults with or without children. Still others see their family as one human and a pet, or a group of friends who share a home or a community of people who share a neighborhood. Family changes too as people move through stages in their lives like the young man and woman who marry and begin a new family separate from their parents.

Values, one the other hand, are not meant to change. They meant to be the cornerstone of our lives; the rock on which we build our lives. e values of charity, love and truth are clearly ideals. How we strive for those ideals fines whether we remain true to them. Teaching values and morals to our children a challenge today. I do not envy parents whose children face so many complex oblems like drugs and violence. I keep all of you parents in my daily prayers and k God to give you strength in carrying out your daily responsibilities to your nilies. While I don't profess to have the answers for successfully raising your ild to be a good Christian and citizen, I offer these few words of advice:

Teach your children ideals. Teach them the 10 Commandments, not the 10 ggestions. Be firm in what is right and wrong. The reality that we don't always e up to these ideals will come in time. Start with the blacks and whites when ching values. Give them a strong foundation of ideals for which the y must strive. e grey areas will seep in all too soon. Allow them to see, hear and understand the re forms of truth, honor and charity before they experience the darker side of lity.

Children learn best by example. All the talking in the world doesn't measure to a good deed, a kind word and a faithful heart. Do not lose sight or heart for ideals you were taught. Values remain only as strong as the people who uphold em in their daily lives.

Make prayer a regular family activity. God's strength and guidance is always re for those who seek them. Teach your children that prayer is a powerful tool developing a strong moral life.

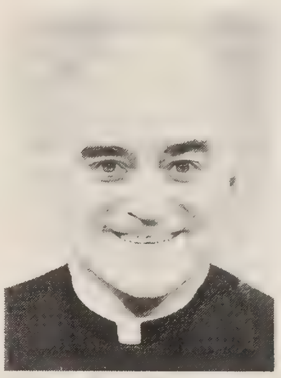
Use the Gospels as a source for teaching morals. What better "how to" book teaching our children than the gospels where Jesus makes clear the values God s asked us to uphold.

Even if you are single or your children have grown, you still have an obligation live out the Gospel values. The children deserve a world of peace and harmony. at can only be achieved if we all work together to make it that way.

Light One Candle

By FATHER JOHYN CATOIR

Since the Church does not practice political mind control, American Catholics are free to vote their consciences on election day. Some will make the abortion issue their sole criterion. They will ask, "Is the candidate pro-life or pro-choice?" Other pro-life Catholics see a more complex picture.



The economic data in recent years show that the richest 1 percent of American families have reaped the most gains from the prosperity of the last decade while the people at the bottom of the scale have experienced a 10 percent decrease in earning power. As the rich get richer, social unrest widens; and as the poor get poorer, there is an increase in the rate of crime, drug addiction and abortion. This is certainly something to think about.

According to the *New York Timess,* the average pre-tax income of families in the top 1 percent soared from $315,000 to $560,000 annually, a gain in a dozen years of 77 percent. This phenomenon, the rich getting richer and the poor getting poorer, has made the American domestic agenda a key issue in this election. Social unrest disrupts family life and makes the abortion statistics swell even further. That is why the social teachings of the Church are a matter of conscience for Catholics.

It was the exploitation of workers during the Industrial Revolution that led Leo XIII in *Rerum Novarum* (1891) to defend their right to unions. Pope Pius XI, in response to the Great Depression which began in 1929, wrote *Quadrifesimo Anno.* He rocked the world by saying the state has the responsibility to reform the social order since economic affairs cannot be left to free enterprise alone.

In 1961, Pope John XXIII issued *Mater et Magister* and denounced the arms race and the disparity of wealth between the rich and the poor. In *Pacem in Terris* (1963), he pleaded for peace and, among other things, asked that public resources be used to help working mothers.

Pope Paul VI in *Populorum Progresso* ((1967)) said the Church must foster human progress so that the ever widening disparity between the rich and the poor could be healed. In 1971, he issued *A Call to Action* which addressed urbanization and the social problems it creates among the "new poor," whom he cited as especially vulnerable.

In 1981, Pope John Paul II gave us *On Human Work* and spoke of the huge number of people who are unemployed or exploited. In his encyclical *On Social Concerns* (1987), he chastised nations for ignoring their duty to alleviate human misery, both domestically and abroad.

The stakes are high this year. Many Catholics will have a difficult time deciding and will be tempted to stay home on election day. But abdicating one's responsibility to vote is wrong. It's un-American. Don't sit on the sidelines. Your vote counts.

Pray for the grace to discern God's will and get out there and vote youur conscience.

Father John Catoir is director of The Christophers.

Understanding An Imprimatur

By FATHER JOHN DIETZEN

Q. This concerns your column about whether Jesus had earthly brothers and sisters. Our family Bible, which has the imprimatur of Cardinal Samuel Stritch, clearly states that St. Joseph was foster father of Jesus and virginal spouse of Mary to whom he was given in true matrimony.

Scholars you mention who say that perhaps some of the "brothers and sisters" of Jesus may have been children of Joseph from a previous marriage certainly differ from the teaching I enjoyed some 50 years ago. We have believed that the word brother could refer to cousins or even to more distant relatives. What's wrong with that? (Pennsylvania)

A. Nothing at all is wrong with that. It is simply that what we now know about the times of Jesus, and about words used in the Gospels, suggests that another explanation may be more likely.

It is possible that you, as many other Catholics, misunderstand the meaning of an imprimatur (Latin for "it may be printed").

When an imprimatur appears in the front of a book, it means only that nothing in the book is contrary to Catholic faith or morals. It does not mean that everything in the book is official Catholic doctrine.

An imprimatur does not even imply that the religious authority who granted it agrees with everything (or, for that matter, anything) in the book. Quite often a note to this effect is added to the imprimatur.

Neither the Bible nor the church has said anything officially about the marital history of St. Joseph before his marriage to our Blessed Mother.

Thus, neither the explanation you describe nor the one I explained nor other ones possible conflict with Catholic faith and dogma.

Before I am again deluged with reminders of certain saints and other visionaries who describe detailed revelations about the life of St. Joseph, for example how his "staff of purity" sprouted lilies when laid upon the temple altar, let me say again that I am concerned here with official Catholic doctrine.

Such private revelations, as they are properly called, may fascinate us, might arouse the piety of some and may even be sometimes true.

They are not, however, a necessary part of Catholic belief. Thus an opinion or theory which disagrees with such revelations is not thereby suspect or somehow less Catholics.

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Nights At The Round Table

The Pastor And The Parish Pastoral Council

By SISTER JEAN LINDER

In working with the parish pastoral councils in the Diocese of Charlotte these past two years or so, I have been delighted with the openness with which the vast majority or pastors have received this newer way of visioning pastoral councils. I realize that there is often a big gap between the original acceptance of a concept and the actual practical implementation of that concept into daily life. We often need to hear the same thing several times and maybe in several different ways before we grasp it fully. That is why we offer workshops and retreats in your parishes. That is why we produced the video, "Nights at the Round Table" and why the Committee on Councils has put out brochures and booklets to help the pastoral councils. And that is the reason for this series of articles. We are not aiming for "overkill," but maybe for "overlearn" that insures the process is your for keeps.

But some of you may say, "Our pastor will not let our pastoral council function in this way. We get excited about the possibilities of working together with him for the good of the parish but his response in word or act is: 'This is my parish and no one will tell me how to run it. I am the final authority; I alone am responsible to the bishop.'"

First of all, the parish does not belong to the pastor. It would be more accurate for all to say, "This is our parish and we want the Lord to run it." How wonderful when a feeling of mutuality between pastor and people helps to build a community spirit. If all agree that the parish is "ours," then all take a sense of ownership and responsibility for good stewardship spiritually and materially. It is true that the pastor is responsible to the bishop for the parish, but it is equally true that pastor and people together are responsible to God for what happens in that parish.

It is obvious that the pastor cannot be "all things to all people" in the parish ever if he tries. God has gifted the pastor and parishioners together with the necessar talents and gifts needed to enable a little portion of His Kingdom to come in tha small geographic area of the world that they call "our parish." For the pastor to inhibi this from happening by disallowing the people to use their gifts or for the people t disallow it by refusing to use their gifts is to refuse to partner with God in bringin about His Kingdom on earth. That means that evangelization, the very mission o Jesus, is thwarted.

It is important to remember that there are certain responsibilities that fall to th pastor by nature of his role as representative of the bishop in the parish. But thes would not ordinarily be threatened by the parish pastoral council's assuming its rol of leadership with the pastor. If such should be the case, the pastor would rightfull state his position to the council and not compromise it.

The pastor who sees himself as a part of the reflection/prayer/dialogue proces will never have to "veto" a decision of the council because he will have been a pa of that decision. In other words, when he must disagree with the direction th decision is going (and at times it is his responsibility to do so), he says so at that tim and gives a good reason to the council. The reason could be because what is unde discussion is contrary to good theology, diocesan guidelines, canon law, or the goo of the parish as he sees it and understands it from his perspective as pastor. Th pastoral council accepts his disagreement even though they may not like it, but h has given them a good reason. An arbitrary disagreement on the part of the pasto is unacceptable.

The pastor is president of the council. According to our diocesan guidelines, "H is the person who calls the council together. He recalls the council's goals and guard the vitality and dynamism necessary for its proper functioning." But this does no mean he must chair the meetings. In fact, the guidelines provide for the selection o a chairperson who "...will see to the good working of the council and, together wit the pastor, strive to make the council active and concerned about its responsibilities.

Franciscan Sister Jean Linder is director of the Diocesan Office of Planning an executive secretary of the Diocesan Pastoral Council.

How Does Canon Law Affect Us?

Marriage — Part 3

By FATHER LADISLAS ORSY

What are the challenges for the future? Which are the most urgent ones? The challenges are numerous, but I must be selective. I shall elaborate on one challenge and briefly mention others.

The greatest challenge: the building of domestic churches. Families can grow from the inside only. This is not to say that help from the outside cannot be given to them; but it is to say that as with all God's living creatures, the source, or the fountain of life, is inside the family; it cannot be imposed on it from the outside; all authentic development must come, and comes, only from the inside.

Precisely because the family can grow from the inside only, the primary challenge must be an internal one. Moreover, it can be faced and responded to by the family itself — no one else.

The life of a Christian family at its deepest level is a response to God; a surrender to the One who in the first place joined a man and woman together. This surrender is foundational; without it there is no Christian family. It is a response to the Spirit who "re-creates the face of the earth." But such a surrender will always be covered with the veil of mystery, in the depth of the human spirit; we can acknowledge it, admire it, but in human words we cannot say much about it.

For a family to be Christian, it is necessary to receive, to be nourished by, and to speak the word of God within the family. This reception and proclamation of the Word should take place with much greater intensity than is customary now. I have often asked myself what has been, throughout centuries, the source of the extraordinary, unique, religious resiliency of the Jewish people; what helped them to remain faithful to their religious traditions in dispersion, often among hostile populations, suffering oppression and persecution.

Apart from the fidelity of God to His once chosen people, I find no other reason than their family centered religious practices. Of course, they worshiped in their synagogues, of course they had their rabbis to instruct and to lead them; but they had also developed rich and powerful domestic liturgies which helped them to keep their faith alive. There is a particular beauty, and immensely wise pedagogy, in the passover ceremony that is better known under the name "seder," where the youngest one asks the dramatic question: "Why is this night different from other nights?" and the master of the house responds by recounting God's mighty deeds in freeing His people from captivity. There is also a touching beauty in the lighting of the candles on the eve of the sabbath; the family gathers to give thaks to God.

Without denying that there are many Christian families where the word of God is remembered and spoken, it is correct to say that in the Catholic practice worship centers mostly on the parish. The family, the domestic church, does not have its own liturgies. No matter how active a parish is, it can do only so much. The family ought to be the "domestic church" with its formal liturgies, grounded in sound pedagogy, and rich in symbolism. The center of Christmas should not be the gifts but the question raised by the little ones, echoed in the minds of the elders: "Why, indeed, is this night different from all other nights?"

Even the ancient Romans, non-Christians, who had many temples in the city and developed an elaborate public cult of divinities, instinctively perceived that much of the practice of religion still had to be right at home, in the midst of their families. They had their house altars, homely rituals, as we would say, domestic devotions to the spirits who — they believed — guarded their families. Undoubtedly Christians also have shown a resiliency beyond human strength when they were oppressed or persecuted. Yet, history offers another lesson too. When parish worship was impeded, as a matter of fact, religion declined and nearly all worship ceased, since there were no religious rites, symbols centered in the family. This seems to have been the case in the loss of Christianity in many parts of Europe; cf. the impact of th French Revolution. It appears that when in communist dominated countries th religious life centered on the parishes was destroyed or impeded, an overall declin of religion followed, especially in the education of the children. The decline o religion, however, is not always caused by persecution. In our own age, in our ow place, Christian families must live and work in an environment that is through an through secular and where Christian values play little, if any role.

I submit to your reflection: to remain Christian in such circumstances require living and reflective Christian worship in the families. Of which, on the whole, w have little. This is all the more important that in the practical order the primary plac for handing over the Christian traditions is in the family. Every "domestic church ought to be a "teaching church" as well.

The challenges will continue in the next issue.

Jesuit Father Ladislas Orsy, a noted canonist, holds doctorates in canon law civil law and theology.

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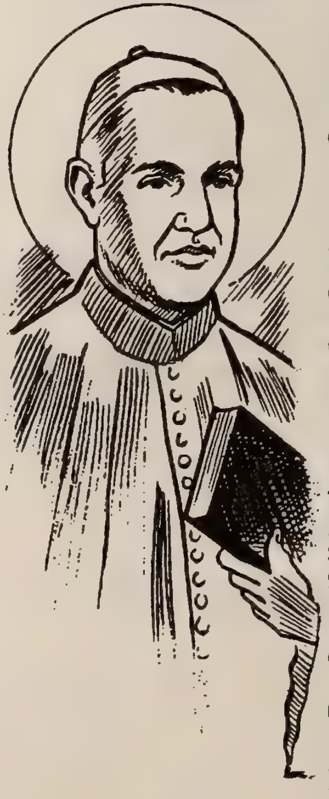
the Saints by Luke

ST. ANTHONY MARY CLARET



ANTONIO MARIA CLARET Y CLARA WAS BORN AT SALLENT, SPAIN, IN 1807. HE WAS ORDAINED IN 1835. ILL HEALTH CAUSED HIM TO LEAVE A JESUIT NOVITIATE IN ROME AND HE RETURNED TO PASTORAL WORK AT SALLENT. HE SPENT THE NEXT TEN YEARS PREACHING MISSIONS AND RETREATS IN CATALONIA AND THE CANARY ISLANDS.

HIS ZEAL INSPIRED OTHER PRIESTS TO JOIN IN THE SAME WORK, AND IN 1849 HE FOUNDED THE CONGREGATION OF MISSIONARY SONS OF THE IMMACULATE HEART OF MARY, KNOWN AS THE CLARETIANS. FATHER CLARET WAS APPOINTED ARCHBISHOP OF SANTIAGO IN CUBA IN 1850. HE DEVELOPED BITTER ENEMIES IN HIS EFFORTS TO REFORM THE SEE AND WAS WOUNDED IN AN ASSASSINATION ATTEMPT.

AT THE REQUEST OF POPE PIUS IX, HE RETURNED TO SPAIN. ANTHONY IS SAID TO HAVE PREACHED 10,000 SERMONS AND TO HAVE PUBLISHED 200 BOOKS. HE SPREAD DEVOTION TO THE BLESSED SACRAMENT AND THE IMMACULATE HEART OF MARY. HIS UNION WITH GOD WAS REWARDED BY MANY FAVORS AND CURES. HE RETIRED TO PRADES, FRANCE, BUT WAS FORCED TO FLEE TO A CISTERCIAN MONASTERY NEAR NARBONNE WHEN THE SPANISH AMBASSADOR DEMANDED HIS ARREST. HE DIED THERE ON OCT. 24, 1870. HE WAS CANONIZED IN 1950. HIS FEAST IS OCT. 24.

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.one Catholic Scriptwriter For ABC's 'Dinosaurs' Thinks He Adds Something To Comedy Series

HOLLYWOOD (CNS) — Tim oyle knows his way around more than ne form of communication.

An executive script consultant for e ABC comedy "Dinosaurs," Doyle sed to sell subscriptions to *The Tid-gs*, Los Angeles' archdiocesan newsaper, while a student at Pater Noster igh School there.

Doyle, 32, still subscribes to *The idings*, he said, and lives close to his ildhood home in Holy Family Parish suburban Glendale, Calif. Growing p "in the middle somewhere" of an ght-son family, he attended Catholic hools for 12 years until college.

When he took up the television writg trade, he was a novice. "I came in on inosaurs' from the beginning," he lded.

He was hired by the Walt Disney o., co-producers of "Dinosaurs," on e strength of a film he made while a udent at the University of Southern alifornia's film school.

After three months of writing for levision specials, Doyle was assigned "Dinosaurs." He's moved up the ranks story editor and is now executive ript consultant. He's also the only atholic on the writing team, which is vided into seven units.

Doyle is a unit unto himself, he lded, and has penned six episodes, cluding the "Network Genius" epide which aired Oct. 16.

In the episode, Earl, patriarch of the nclair clan, vaults into the top spot at BC — the Antediluvian Broadcasting ompany — on his uncanny skill at cking network hits, but must face up the effects of his ratings blockbusters th on the supercontinent of Pangaea d at home.

The episode is loaded with quick nd-ups of modern-day TV shows set prehistoric times.

"I specialize in television parodies," Doyle said. One of his earlier scripts was "Family Challenge," in which the Sinclairs appeared on a game show.

"My message has been the destructive effect of television in the life of the dinosaur family," he said. "It sort of comes from my basic cynicism about the job that I hold — although I'm very grateful," he laughed.

He also wrote scripts in which daughter Charlene is denounced as a heretic after she discovers that the world is round, and when teen-age son Robbie, with hormones raging, is startled to find himself doing dinosaur mating dances.

"I think I do add something" as the Catholic on the writing staff, Doyle said. "I definitely do.... I think I contribute something very sensible."

"We're very aware of sitcom conventions and we goof on them as much as we can on 'Dinosaurs.' We're not afraid of satire. We're not afraid of making fun of things that are held too sacred in our society. We're a little irreverent sometimes," Doyle said,

"There's a basic morality to this show, but there's also this anti-hypocrisy sense," Doyle said.

Paraphrasing Will Rogers, Doyle quipped, "I tell people I don't belong to any organized religion. I'm a Roman Catholic."

"I refuse to be bitter," he said. "You hear a lot about disenfranchised Catholics, or disenchanted ones, who feel that it betrayed them or something like that.

"I went to 12 years of Catholic school. I think it was great. I got a great education. For me, I cling to it as some sense of cultural heritage. Because without that I would be Wonder Bread."

"Dinosaurs," an ABC comedy series reflects "a basic morality" with a certain degree of cynicism, according to executive script consultant Tim Doyle, the show's only Catholic writer. (CNS photo from ABC)

Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Dead of Night" (1945)

Classic British horror movie recounts five chilling tales — the best of which concerns the troubles of a ventriloquist (Michael Redgrave) with his dummy — within the frame story of an architect (Mervyn Johns) whose recurrent nightmare finally becomes a reality. Produced by Michael Balcon with various directors, the result is an eerie spellbinder, relying on the intelligence and imagination of the viewer. Low-key menace and some stylized violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the MPAA.**

"The Haunting" (1963)

Eerie version of Shirley Jackson's novel about Hill House, an isolated 19th-century mansion where reports of psychic phenomena are investigated by a parapsychologist (Richard Johnson), a skeptic (Russ Tamblyn) and two potential psychic mediums (Julie Harris and Claire Bloom). Director Robert Wise generates mounting tension from the spooky atmosphere of the long-empty house and the terror of unseen forces lurking within it. Scary proceedings, mostly in the imagination but no less effective for that. **The U.S. Catholic Conference classification is A-II — adults andadolescents. Not rated by the MPAA.**

"Invasion of the Body Snatchers" (1956)

Classic thriller in which a small-town doctor (Kevin McCarthy) and his girlfriend (Dana Wynter) discover their fellow citizens are being replaced by pod people from outer space. Tautly directed by Don Siegel, the nightmarish concept becomes frighteningly credible as the townspeople turn into their alien counterparts bent on keeping the terrified pair from escaping. Mounting suspense, menacing atmosphere and an incidental marital complication. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the MPAA.**

"The Invisible Man" (1933)

Gripping adaptation of the H.G. Wells tale of a scientist (Claude Rains) who perfects a serum making him invisible but loses his sanity and terrorizes the countryside as an unseen menace. Rains is impressive though his performance consists mostly of a maniacal disembodied voice. Excellent fantasy with some stylized violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the MPAA.**

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FAITH alive!

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Celebrations Are Out-of-the-Ordinary Occasions

Photo by David L. Perry

By Father Lawrence E. Mick
Catholic News Service

I once heard a talk by Dr. Fred B. Craddock, a Protestant New Testament scholar, on how to keep the words we use to express ourselves fresh and lively. "You know how we get caught on certain expressions, like 'celebration,'" he said. "I recall when 'celebration' first hit our worship service.

"At one of our services the minister told us 37 times that we were having a celebration! 'We are here to celebrate and as we celebrate together...' We couldn't celebrate for being told that we celebrate!"

I think many Catholics have had similar experiences. Since Vatican Council II we have heard the word "celebration" countless times. Yet many people still find it strange to connect the word "celebration" with the word "worship."

Even if they think it makes some sense to use the word in connection with Christmas midnight Mass or the Easter Vigil, they have a hard time seeing its place in the context of a funeral or the sacrament of penance.

Part of the difficulty comes from our common understanding of the word "celebration." For some people this word automatically summons up images of balloons and crepe paper. For others a celebration means lots of alcohol or drugs. For still others, celebration is linked to loud raucous music and uninhibited behavior.

All these things might be part of various celebrations, but none is essential to celebrating.

Did you know that the first definition of "celebrate" in Webster's is "to perform (a sacrament or solemn ceremony) publicly and with appropriate rites" while the last definition given is "to observe a notable occasion with festivities"?

That last definition can point us to a better understanding of the first. When we speak of celebrating a sacrament or the Mass, we mean a festive observance, a time that either recalls a notable occasion or becomes one.

> **"Celebrations may be loud or quiet, solemn or informal, intense or relaxed. What they have in common is that all somehow are out-of-the-ordinary occasions."**

Celebrations may be loud or quiet, solemn or informal, intense or relaxed. What they have in common is that all somehow are out-of-the-ordinary occasions.

■■■

A poster I've seen says, "We don't remember days; we remember moments." Celebrations are moments we will remember, moments that give shape and meaning to our lives.

They vary in intensity and significance, but every celebration marks some special moment that stands out in the ongoing march of time.

Every day is dominated by that relentless march of the clock, but celebrations are opportunities to step back a bit, to look at what has been happening and see the meaning and purpose in it all.

Celebrations are high points of the day or the week or the month or the year or of a lifetime.

It may be easier to think of lifetime moments like a wedding, a baptism, a retirement party or a funeral as significant celebrations. But even the daily and weekly celebrations of family dinners, Sunday Mass and gatherings at grandparents' homes give us moments to remember and help to define our lives.

A difficulty many Catholics have applying the word "celebration" to worship is that Sunday Mass often doesn't seem like a celebration. There are various reasons for this, and it is not helpful or accurate to blame any one group. What is important is that we find ways to make our worship a truly inspiring celebration.

For this to happen, several things are necessary.

Yes, pastors need to make parish worship a priority. But pastors cannot create good celebrations alone.

Any celebration is a communal event. Its success depends on the willing involvement of all who assemble for it. A party will be a bust if a significant number of the guests don't want to be there or refuse to enter into the activities.

Good worship needs the active participation of every member of the Christian community.

Some members serve in specia ministries, like lectors, ushers an musicians. It is crucial that they tak their responsibilities seriously an give the community the best possibl service.

Special ministers do this by presenting the readings powerfully – proclaiming them, by greeting peopl at the door and making them comfortable or by playing good music that invites participation.

■■■

But more basic than the roles o these ministers is the role of the entir assembly. Only an assembly tha knows and accepts its own importanc can create the kind of hospitality tha marks Catholic worship.

—Only an assembly that joins i the singing gives voice to the kind o praise God deserves.

—Only an assembly that listens attentively to God's word in Scriptur and strives to live it creates the atmosphere of active listening that the Liturgy of the Word requires.

—Only an assembly willing to com early and stay late creates an atmosphere that manifests a desire to b together in the presence of the Lor and to enjoy one another's company.

—Only an assembly ready to celebrate can create a real celebration!

As the Easter refrain declares "This is the day the Lord has made; le us be glad and rejoice in it!"

(Father Mick, a priest of Archdiocese of Cincinnati, Ohio, is the autho of books and articles on the liturgy.)

FOOD FOR THOUGHT

Do we possess the power to refocus our attention when a problem that cannot be resolved at the moment is consuming our mental energies?

Think about that as you ponder why the Mass sometimes does and sometimes does not feel like a true celebration to you.

It is difficult to celebrate anything if you can't focus on the event at hand.

Try to recall a large family celebration at which you didn't feel you were part of the action because all your attention was riveted on a problem at home or at work. You "attended" that celebration but barely felt "present."

The opposite is true of occasions you felt you did celebrate. Then you managed more rather than less to focus on the events at hand.

Sometimes this happens almost automatically at Mass. You feel "present," accounted for. Other times it takes conscious effort to tune in. Naturally we succeed at this in different degrees at different times.

Nonetheless, to grasp why the liturgy is called a celebration, people have to enter in, to participate. You might say we learn by doing. Those whose focus always remains outside the action won't really get the point.

David Gibson, Editor, Faith Alive!

Celebrations of the Liturgical Variety

ly Father Eugene LaVerdiere, SSS
Catholic News Service

When people around her sang, she ıg. I could tell she really liked to g.

She was about 5 years old, sitting ietly in the first pew between her mmy and daddy, her whole atten- n on what was happening at the ar.

When time came for the Kiss of ace, her daddy, next to the aisle, de room for her to get through. On own, she headed straight to the k of the altar, looked up into my e and gave me a big hug.

She then quietly went back to the nt pew, never once looking back.

This was August 1992 in the Cathe- l at Belo Horizonte, Brazil's third gest city. I was a concelebrant at 8 a.m. celebration of Mass.

Had there been any doubt it was a ebration, the little girl would have en it away. We lived worlds apart, even were of different races, she black and I white, but in that celebration we were part of something much bigger than either of us, bigger than both of us and everyone else together.

A celebration in the biblical and liturgical sense is not something we create by ourselves. It is already there for all of us to take part in. What we have to do is join in.

And celebrations are part of everyday life, not moments to escape it. In fact, celebrations introduce us to life on a deeper level.

That morning I was distracted, trying to pronounce the words of the Mass in correct Portuguese. A little girl for whom the Eucharist was clearly a celebration helped make it a celebration for me. She showed me how I and all of us could be living signs of Jesus' love.

After Mass, I stayed in church awhile, thinking about the little girl and what she taught me about celebrating Eucharist. I am sure she had no idea how much her simple child's gesture touched me.

And her presence soon turned my thoughts back to another celebration of Eucharist, to another occasion when I really became part of the celebration. That happens in many celebrations of Eucharist, but at times we become highly aware of it.

A friend had died, one of my theology teachers, a great priest to whom I am deeply indebted. The priest's name was Father Joseph Nearon. As chairman of the Department of Theology at John Carroll University in Cleveland, he offered me a position teaching New Testament.

Father Nearon was the very first black man I ever got to know. He is one of those who taught me how to celebrate Eucharist.

His classes were good, but none matched his funeral. It is not so much that we celebrated his life achievement. The fact is, you could not bring yourself to believe that Father Joe had died. You could feel his living presence.

Father Nearon was much more like the celebrant than the one being celebrated. His funeral Eucharist was a genuine experience of Christ's great act of love.

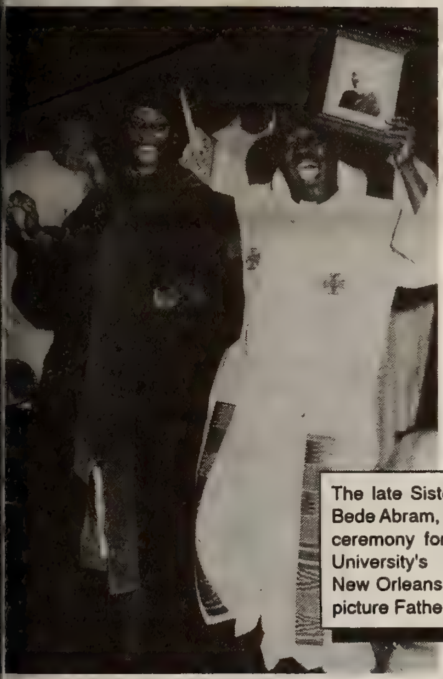
Father Nearon's funeral was a joyful event, the kind where people smile through their tears. He had fulfilled the promise of his baptism. He had died with Christ to rise with Christ.

After more than 10 years, the funeral's closing words are still ringing in my ears: "Oh, when the saints come marching in!"

To think that a little girl in Belo Horizonte, Brazil, brought all that to mind.

But then that is what a celebration is all about.

(Father LaVerdiere is senior editor of Emmanuel magazine and a Scripture scholar.)



The late Sister Thea Bowman, FSPA, and Father Bede Abram, OFM, in joyful procession following the ceremony for the first graduating class of Xavier University's Institute for Black Catholic Studiesin New Orleans which Father Joseph Nearon, whose picture Father Abram holds, helped establish.

to by Fr. James Pawlicki,SVD

FAITH IN THE MARKETPLACE

Think of an occasion when you felt the Sunday Eucharist was a true time of celebration for you. Why did you feel this way?

"I had surgery.... They thought it was cancer. They told me that in another month it would have been full blown. The Sunday I was able to go back to church and receive the Eucharist — to be able to go back after a scare like that — I couldn't get there fast enough." — Evelyn Mikusa, Canton, Ohio

"We recently lost an aunt. The Eucharist during the funeral really touched me deeply. I felt such a sense of community — especially here in our little mission church. I felt we were not only a community of neighbors but a community in the Lord." — Mike Lambert, Thomaston, Ga.

"When the Scriptures and my lived experience were all making vibrant connection.... For example, there was the death of a child in the family from leukemia, and the reading was from Paul about how he had run the race and given the good fight." — Ann Cass, McAllen, Texas

"We moved in last year. I was in town in advance of the family. The first week we were all back together was a landmark Eucharist. It was nice to be in town together and go to Eucharist together. I had been looking forward to it, and it was great." — Paul Fransioli, Las Vegas, Nev.

An upcoming edition asks: What are two expectations or hopes for family life that you have found realistic and achievable? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH IN ACTION

Life without music "would be dull, flat and lifeless," writes Tom Coyle in *This Is Our Mass* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, Conn. 06355. 1989. Paperback, $5.95.). Coyle's book explores the Mass part by part. Singing, he says, "unites us emotionally, making us feel that we really are one people, a community at prayer." According to Coyle: "When we are happy it is natural to sing, and if we don't sing at Mass, we don't show forth the joy that the Mass brings us."

Reflection: Am I reluctant to participate more fully in the Mass? Singing is one way to participate. But Coyle says people are often reluctant to sing. Why? This week, reflect on all the ways you participate in the liturgy — how you and others contribute actively to the community and its celebration.

Independence Day, Israeli-Style

By Father John J. Castelot
Catholic News Service

The Israelites had an independence day called Passover, celebrating their "passing over" from abject slavery in Egypt to freedom.

During the sojourn in the desert that followed their liberation, the Israelites developed a national consciousness, an identity as a distinct people. There they entered into a covenant, an alliance, with their God, Yahweh, and developed a "constitution" — the law.

But the Israelites were not destined to remain in the desert. They needed a land of their own. Their conquest of Canaan brought them finally from grinding servitude to freedom and independence.

Their annual celebration of these stirring events was truly a celebration. Since they were keenly aware that God had intervened to make all this a reality, their celebration was religious.

But "religious" doesn't mean dull or somber. There is nothing dull or somber about being free.

The centerpiece of the ritual was a banquet, the Passover meal. It was a party celebrating their birth as free people.

■■■

It is not an accident that the Gospel writers situate the Last Supper, the first Eucharist, in the context of Passover.

This central Christian ritual is a joyful celebration of a spectacular liberation from an encompassing slavery, a hope-filled anticipation of the eternal banquet in the eternal kingdom.

All the feasts of the Israelites, with the exception of the penitential Feast of Atonement, were marked by exuberant celebration. Even Atonement, ritualizing God's forgiveness of the people's transgressions, was a cause for quiet, grateful celebration.

The Feast of Weeks was celebrated seven weeks after Passover, thus about 50 days later. It came to be known as Pentecost, from the Greek word for 50th.

It was originally a spring harvest festival, a time of great rejoicing. "In the place which the Lord, your God, chooses as the dwelling place of his name, you shall make merry and rejoice in his presence"(Deuteronomy 16:11).

Similarly, the Feast of Booths celebrated the fall harvest, like the U.S. Thanksgiving Day. And Hannukah commemorated the liberation of the desecrated temple from the occupying Greek forces.

■■■

An especially jubilant feast was Purim, based on the account in the Book of Esther, according to which this courageous woman saved her people from genocide in Persia.

A hateful politician named Haman had secured authorization for the slaughter but was thwarted and hanged for his efforts. On this day everyone went to the synagogue and listened to the reading of the story, which they interrupted by booing and hissing the villain.

It was a day for gift giving and other pious works but, for the most part, it was a time for feasting and celebrating — a sort of Jewish carnival.

This was celebration carried to the limit, but it did express what was common to all such celebrations: recognition of God's blessings, personal and communal.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Extension Society Honors Last Lakota Catechist

CHICAGO (CNS) — Harry Blue Thunder, an 86-year-old Lakota catechist who spent six decades converting his people to Catholicism, is receiving this year's Lumen Christi Award from the Catholic Church Extension Society. The Chicago-based Extension Society raises funds for home mission work in poor, rural areas across the United States. Each year since 1978, it has given the Lumen Christi award to a Catholic who spreads the "light of Christ" through service to the Church. This year's award will be presented Oct. 31 in Boston by Cardinal Joseph L. Bernardin of Chicago, Extension chancellor. Blue Thunder, the first Native American to receive the award, is the only remaining member of a group of 96 Native Americans who aided Jesuit missionaries in teaching the Catholic faith in the West.

Chapel Has Replica Of Statue Revered By Austrians Since 1157

WASHINGTON (CNS) — Bishop Egon Kapellari of Gurk, Austria, has given a replica of a statue revered in his country since 1157 to a new Austrian chapel at the Basilica of the National Shrine of the Immaculate Conception in Washington. The original statue of Our Lady of Mariazell, at the Benedictine monastery of Mariazell, Austria, is regarded as a symbol of peace, freedom and solidarity. Several hundred Austrian-Americans gathered at the shrine recently for the dedication of the chapel with a Mass celebrated by Cardinal James A. Hickey of Washington. The chapel, which took a few months to build at a cost of about $700,000, is one of [illegible] chapels within the basilica.

Japanese 'Hidden Christians' Portrayed In TV Series

HIROSHIMA, Japan (CNS) — The Japanese public is getting a closer look at the colorful and difficult history of Japan's relations with the Catholic Church in which the so-called "Hidden Christians" kept the faith. A popular NHK network TV series, "Nobunaga, the King of Zipangu," has taken the dramatized history of Japanese Catholics into living rooms nationwide on Sunday evenings. The story unfolds through the eyes of a 16th-century European Jesuit missionary. Local Catholic observers say the TV series demonstrates a growing interest in the history of the Church at the time of St. Francis Xavier and the immediate period after his ministry in Asia. For about a century, the Catholic Church took root in Japan, but then was nearly destroyed by the Tokugawa "bakufu" (military rulers).

Nigerian Missionaries Help Minneapolis Catholic School

MINNEAPOLIS (CNS) — Three Nigerian religious women have come to Minneapolis to resupply a Catholic school with sisters. The fact that the African Church is sending missionaries to the United States may be news, but the sisters' culture and accents are not in the multicultural atmosphere of north Minneapolis. At Ascension School, where diversity is more than a buzzword, the Handmaid of the Holy Child Jesus Sisters are considered part of the team, said the school's principal, Dorwatha Adderly. "We have children who are coming from different African countries...," Adderly said, adding that 28 ethnic groups are represented at the school; 85 percent of the students are non-white.

Melkite Archbishop Ghattas Dies Of Lung Cancer at 71

BROOKLYN, Ohio (CNS) — Archbishop Ignatius B. Ghattas, spiritual leader of the 23,000 Greek Melkite Catholics in the United States, died Oct. 11 at the Cleveland Clinic, where he had been undergoing treatment for lung cancer. The 71-year-old archbishop was head of the Greek Melkite Diocese of Newton, Mass., which covers the entire United States.

Anti-Defamation League Honors Bishop Malone With Award

YOUNGSTOWN, Ohio (CNS) — Bishop James W. Malone of Youngstown has received the Anti-Defamation League of B'nai B'rith's prestigious Cardinal Bea Award, becoming only the third Catholic so honored. The award, named for the late German Jesuit who pioneered interfaith relations between Jews and Christians before and during the Second Vatican Council, was presented at a Sept. 24 dinner in Youngstown attended by some 350 Catholics and Jews. "I accept this Cardinal Bea Award with a grateful heart," Bishop Malone said. "I realize that the ADL confers this award on those whom they perceive as giving continual effort to improving interfaith relations, and I am honored to be considered worthy of that award."

Scripture

Readings For The Week Of October 25 - October 31

Sunday: Sirach 35:12-14, 16-18; 2 Timothy 4:6-8, 16-18; Luke 18:9-14.

Monday: Ephesians 4:32-5:8; Luke 13:10-17.

Tuesday: Ephesians 5:21-33; Luke 13:18-21.

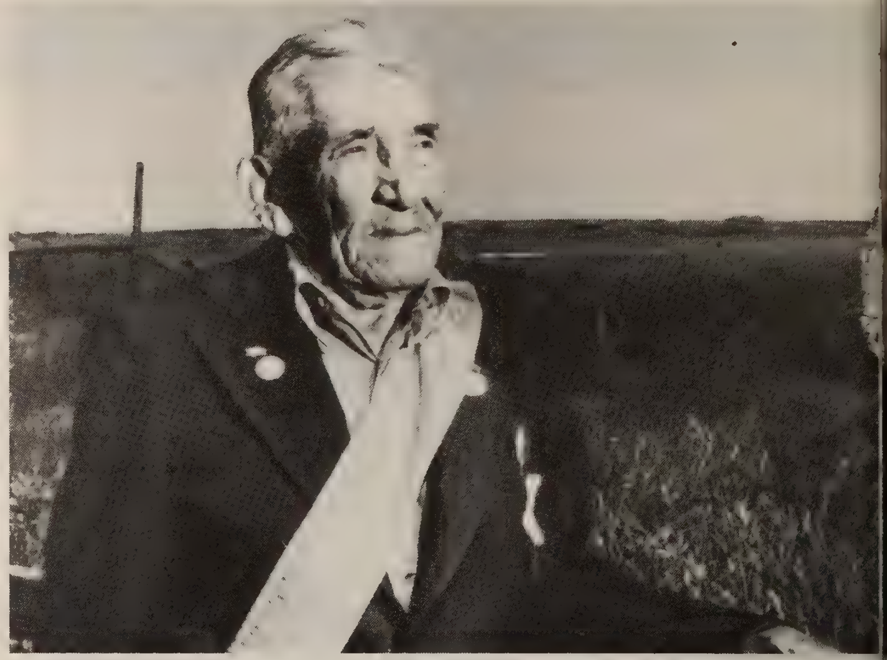
Wednesday: Ephesians 2:19-22; Luke 6:12-16.

Thursday: Ephesians 6:10-20; Luke 13:31-35.

Friday: Philippians 1:1-11; Luke 14:1-6.

Saturday: Philippians 1:18-21; Luke 14:1, 7-11.

Lumen Christi Award Winner...



Harry Blue Thunder, a Lakota elder from the Rosebud Indian Reservation in South Dak is the first Native American to receive the Catholic Church Extension Society's Lun Christi Award. He is the last of a special group of Catholic Sioux catechists.He will rece the award from Cardinal Joseph Bernardin Oct. 31 in Boston. (Extension Society photo Patrick Murphy-Racey)

Belmont Abbey College To Host High Schoo Students At 'Fabulous Friday' Open House

BELMONT — Belmont Abbey College is hosting a visitation day for high school juniors and seniors on Friday, Oct. 30, beginning at 9 a.m.

"Fabulous Friday" affords visitors an opportunity to learn more about North Carolina's only Catholic college. Visitors will attend classes, tour the campus and visit the Abbey Church and Leo Hall. College officials will be av able to answer students' questions ab the college.

Anyone interested in participat in Fabulous Friday should call the missions Office at (704) 825-6665 (800) 523-2355.

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ĐIỂM TỰA CUỘC ĐỜI

Tư nhỗ tởi lớn dã bao lần bạn phải chuyển nhà và nhửng cảm nghiệm nào bạn thu lượm ớc bạn nhớ không? tôi chắc rằng bạn phải loại bỏ rất nhiều đồ dạc và có thể bạn dã tửng ư thầm: “Trởi ởi ! đồ này thật là vô ích thế mà tại sao tôi dã mang di.”

Tôi vẫn còn nhở mang máng dã một lần nghe truyện một Linh Mục khả kính dã chia sẻ i tôi rằng chính ngài và một vài bạn linh mục dã đồng ý vởi nhau nếu họ phải chuyển nởi mỗi người chỉ lấy một sô đồ thất cần thiết vởn ven chủa dư dàng sau xe mà thôi,ngoài ra đồng ý cho di hết. Tôi vẫn chủa có thể làm dược, mặc dù tôi cảm phục nhửng vị linh mục y lắm lắm.

Tháng Chín vủa qua tôi có dịp dem nguyên tắc trên để thửc hành, nhửng tôi dã thất bại thê ảm. Đó là trung tâm Mục Vụ công Giáo Viet Nam dã phải di chuyển tới một dia diểm mởi. an có thể tưởng tượng dước không? chúng tôi dã phải thuê một xe chở đồ thất lớn,và chúng i dã chất dầy xe tởi hai lần. Chúng tôi dã nhặt nhanh tất cả và không dám vất di bất cứ một i gì vì cái gì cũng cần thiết lúc dó. Sau cùng khi tôi phải sắp xếp gọn ghẽ,tôi vô cùng kinh gạc vì có nhửng đồ thất không dáng lấy chút nào. Qua nhửng kinh nghiệm dó tôi biết rằng ng tôi vẫn còn chất chửa nhiều sử và tôi có một chỗ thật quá bé nhỏ mà tôi dã dành cho Ngài-guởi mà tôi dã dám vỗ ngửc tuyên xưng là LÀ THIÊN CHÚA-LÀ ĐẤNG CỨU THẾ CỦA ỜI. Câu Kinh Thánh nổi bật lúc này trong tôi chính là câu: “Kho tàng con ở dâu,lòng con ưng ở dây!” Như vậy kho tàng của tôi là gì? Có phải đồ hàng mã,bỏ di? quần áo,đồ nhựa, a nhựa và cả triệu thứ mà tôi dã thấy trong các siêu thị,nhửng vất mà tôi muởn? Tôi nhìn ấy rất nhiều người như trẩy hội ra vào mang kế nệ nhửng lỉnh kỉnh dó. Nhửng ai khi mởi t chân tởi Mỹ dã phải mê say về nhửng thứ mà họ thấy tại nhửng nởi mà mọi người dã gọi TRUNG TÂM SIÊU THI. Nhửng rồi chúng chỉ có thể chiếm doạt con người một thởi gian ần thôi rồi nhửng đồ dó sẽ dưa họ vào chỗ tuyệt vọng vô nghĩa mà thôi. Sử vật không bao ở thỏa mãn dược con người,chính vì thế mà Thánh Augustino dã than thở “Lạy Chúa, chúa tạo nên con người chúng con và tâm hồn chúng con sẽ chỉ dược an nghỉ khi nào chúng con dược doạt chiếm Chúa mà thôi!” Thật dúng vậy !Đôi lúc xin bạn hãy tự hỏi mình: “Tôi có thật sư mãn nguyện vởi nhửng gì tôi dang có không?” Tại sao nởi nào cũng có nhửng tiệm bán đồ cũ? Có phải vì người ta dã chán vởi nhửng vật dụng mà họ có rồi muốn vất bỏ để dược mua nhửng đồ mởi chăng? Sự khao khát nhửng đồ mởi hởn,dẹp hởn chứng tỏ cho chúng ta thấy rằng tâm hồn chúng ta dã dược tạo dựng không vì nhửng vật hửu hình nhửng chính vì nhửng gì vô hình mởi có giá trị thật. Chính cái dó, cái vô hình nhửng là chân giá trị mà chúng ta gọi là THIÊN CHÚA-ĐIỂM TỰA CUỘC ĐỜI. Đó là bí mật mà Antoine de St. Exupery dã viết trong cuốn “Hoàng Tử tí hon “Chỉ có tâm hồn mởi khám phá ra sự phải trái,nhận chân giá trị thửc còn ngoài ra không thể biết bằng con mắt loài người.”

Tôi rất mê say mỗi khi xem một vũ nữ dang múa trên tuyết. Cô quay lộn nghiêng ngả, mỗi cử chỉ là một diệu luyện lả lướt tuyệt dẹp.Tôi chú ý thấy cô có một diểm tửa thật vửng và tại dó cô dồn hết sức mạnh và nhở dó dù cô có quay lộn cũng vẫn không ngã. Điểm tửa dó mà tôi dã dùng để so sánh chính là TRUNG TÂM-là KHO TÀNG CHÂU BÁU của tôi. Trung Tâm dó không phải là nhà xây,cũng không phải là nhà thờ nởi mọi người đến dự lễ, mặc dầu chúng ta cũng cần nhà thờ để tụ họp cho việc thờ phượng công cộng.

Nhửng trung tâm thật sự chính là nởi Chúa hài lòng chiếm ngự,là nởi Ngài diều hành mọi việc. Đó là TRÁI TIM nởi các mạch máu đồ dồn về để lấy dưỡng khí và rồi cũng từ dó tràn ra nuôi dưỡng các bộ phận khác. Để có một trung tâm này chắc chắn tôi phải vất di nhửng gì không cần thiết,nhửng hào nhoáng bề ngoài. Sự duy trì kho báu này và sự lựa chọn có dược là nhờ sự thân mật nghĩa thiết vởi Ngài. Chỉ Ngài mởi có thể mở lòng để chúng ta thấy rằng NGÀI-GIESU CON THIÊN CHÚA là kho tàng châu báu-là diểm tựa mà thôi. Ngoài ra mọi sự dều vô ích-vô nghĩa.

“Anh có nghĩ rằng anh có thể thỏa mãn dược nhửng gì mà con gái tôi dòi hỏi chăng?”

“Dạ, thưa Bác, con làm dược, vì cô ấy có nói rằng tất cả nhửng gì cô dòi hỏi chính là CON.”

Trích trong tập “Taking Flight “ của Anthony de Mello SJ

till Point

By SISTER CECILIA TONG

How many times in life have you nged your residence? What experies did you have? I guess you have own a lot away and have said to urself: “What trash ! I should not have had this; it does not make sense to keep these.”

I still remember the story of a highly esteemed priest who shared with me that he had de a resolution not to take anything t was not strictly needed. He and his nds agreed that if they have to move another place each one will take his n things that can fit into the trunk of mall car and the rest will be given ay. So far, I have not been able to do ewise although I have admired these men very much.

This September I had a good opportunity to practice the principles but failed utterly. The Vietnamese Ministry center has been transferred to another location. Can you believe it? We needed to rent a large U-Haul and we had to load this enormous van twice. Everything was taken and nothing was thrown away. At the end when I had to sort things out I was loaded with things and there was little room for the One that I have professed publictly my Lord and Savior.

The Scripture line popped into my mind: “Where your treasure is there is your heart.” What is my treasure then? Trinkets, trash and earthly possessions? When I arrived in the United States, I was amazed at the quantity of things: clothes, plastic containers, plastic flowers and million of things that I have seen in the shopping centers — anything you can name. And I see a lot of people coming and going and everbody loads himself or herself with things.

People who just arrive in the U.S. are absolutely fascinated by these places called “shopping centers.” But, lo and behold, these centers capture our imagination for a while and then we become disillusioned. Things will never satisfy our hearts and thus as St. Augustine once said: “Our hearts are made for You and they will never be satisfied until they rest in You.” How true it is! Just ask yourself once in a while: “Am I satisfied with what I have?” Why there are so many thrift stores around the country? It is because people get dissatisfied with what they have and want to get rid off it so that they can have new things.

The craving for new things constantly reveals to us that we are not made for things visible but for the invisible. And that invisibility, that unseen but real value we call God — the still point of our lives. Antoine de Saint Exupery said in **The Little Prince**: “It is only with the heart that one can see rightly; what is essential is invisible to the eye.”

I am fascinated every time I watch an ice skater — how she moves and the gracefulness that indicates every movement. Then I notice that she always has a point where all her strength lies — the still point where she can swirl and turn around and still keep her balance.

That still point that I compare to is my center or my treasure. The center is not the building, not even places of worship. But the true center is where God is pleased to dwell and to control. It must be the heart where all the blood vessels reach and get oxygen to be changed into life giving energy then proceed again to all parts of the body and feed them. In order to have this center, I must necessarily throw away all that is not necessary, all that is superficial. I must preserve the essentials and that discernment is given through the life of prayer and intimacy with the Lord. And there he will reveal to us what is essential. The ultimate treasure that we will have is the person of Jesus Christ. “ Do you think you will be able to give my daughter what she wants?” a man asked a suitor.

“I certainly do, sir. She says that all she wants is me.”

Taken from *Taking Flight* by Anthony de Mello SJ.

Handmaids Sister Cecilia Tong is director of the Vietnamese Ministry of the Diocese of Charlotte.

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Employment Opportunities

Director of Winston-Salem Area Office of Catholic Social Services: This family and child services office was established in 1984. It currently has a staff of 24 full- and part-time employees. Ministries include a Spanish center, a mentoring program for teenage mothers, a Host Home program for teen runaways, as well as core services of wholistic counseling, adoption and outreach. The position requires someone who has achieved at least an MSW (or related area of study) and has experience in administration as well as grant writing.
Position will be available around Dec. 1. If interested, contact: Search Committee CSS, PO Box 10962, Winston-Salem NC 27108.

Music teacher/minister: Full-time position for the qualified person. Parochial grade school (Pre3 - Grade 6) and active 500-family community. Required: teaching certificate, experience with choirs (children & adults), keyboard skills, willingness to work with Catholic liturgy. Salary and benefits negotiable. Send references and resume when requesting job description. Position open Jan. 1, 1993. Contact Rev. Walter G. Lewis, St. Anne's Search Committee, 350 Euclid Avenue, Bristol, VA 24201.

News Briefs

Cursillo

Bishop John F. Donoghue has established a Vietnamese branch of the Cursillo movement for the Vietnamese of the Diocese of Charlotte. Trieu Le was appointed coordinator of the branch with Redemptorist Father Vang cong Trang as spiritual director. A leaders' school has been establishefd with Long Xuan Nguyen as its director. We hope the movement will spread to the other Vietnamese communities on the east coast.

Children's Program

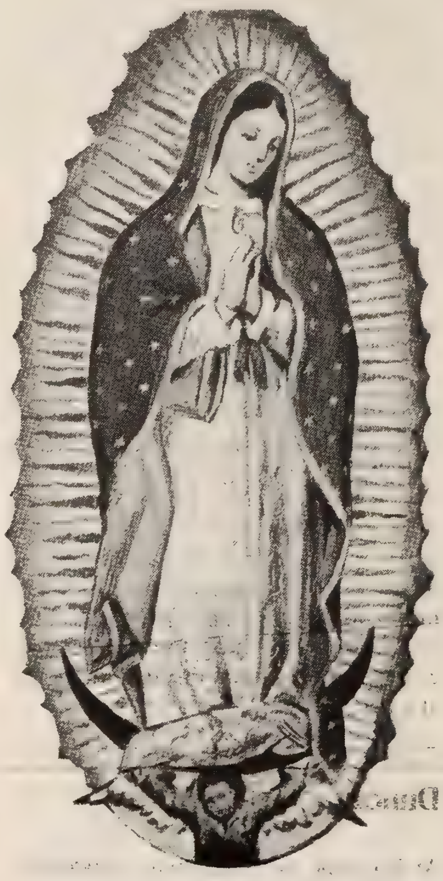
The Vietnamese Children's Program began this month with the registration of more than 50 children ages 5-16. The program tries to answer two needs of the community: Vietnamese culture and religious instruction. This year we have a great team of 20 coordinators and teachers for both programs. Sessions are 1 p.m. to 5 p.m. every Sunday at the Vietnamese Ministry Center, 2117 Shenandoah Ave., Charlotte. Contact person is Khoat Ngo at (704) 563-6869.

See **Vietnamese,** Page13

Comunidad Hispana
Comuniquémonos

Visita De La Imagen Misionera De Nuestra Sra. De Guadalupe

30 de octubre al 4 de noviembre, 1992


Nuestra Sra. de Guadalupe

Este será un gran acontecimiento para toda la diócesis de Charlotte. Se trate de una foto enorme réplica de la iagen milagrosa que quedó impresa en la tilma del indio Juan Diego en el monte Tepeyac, México, en diciembre de 1531.

460 años después los obispos mejicanos en una sesión plenaria en abril de 1991 decidieron entregar varia Imagenes Misioneras para que viajaran a traves de las Américas, recordando a todos nuevamente el mensje que la Virgen María dio a Juan Diego:

"Sabe y ten entendido que soy la siempre Virgen María, Madre del verdaderp Dios ... aquí mostraré y daré todo mi amor, compasión, ayuda y protección a la gente pues soy Madre Misericordiosa de todos los que me aman, me invocan y confían en mí ,,,, Aquí oiré sus lamentos y remediare todas sus miserias, penas y necesidades..."

12 de diciembre de 1531: "Oye y ten entendido no se turbe tu corazon, no temas ninguna enfermedad ni otra angustia. ¿No estoy yo quí que soy tu Madre? ¿No estás hajo mi sombra? ¿No soy yo tu salud? ¿No estás en mi regazo? ¿Que kás has menester? No te apene ni te inquiete otra cosa."

La aparicin de Nuestra Señora de Guadalupe puso fin a los sacrificios humanos de niños inocentes que solían oferecer los aztecas y trajo también la conversión de 9 millones de paganos al verdadera fe cristiana.

Ahora oremos todos para que la visita de la Imagen Misionera, regalo de los obispos y pueblo de México, ponga fin al aborto y evangelice a mucha gente.

En este momento hay varias Imagenes Misioneras recorriendo América Latina, Estados Unidos y recientemente Rusia.

Urgimos a nuestra comunidad de la diócesis de Charlotte a que participen en alguna celebración eucarística, rosario. vigilia y que se presenten para venerar la Imagen Misionera y a orar a sus pies.

Ver el horario de las iglesias en la Pagina 3.

El Padre Jaime...

El Padre Jaime Byer aparece en esta foto muy feliz de recibir un certificado de Excelencia en Sensibilidad Hispana al final del curso intensivo de lengua y cultura, que ofreció el Instituto Pastoral del SE en Miami por tres semanas durante el verano. Enriquecido con esta experiencia, el Padre Jaime se animó a celebrar la Misa todos los domingos en la catedral de San Patricio, a las 7 p.m.

Invitamos

Encuentro Matrimonial

Tendrá lugar en Atlanta el fin de semana del 13 al 15 de noviembre, 1992. Es para cualquier pareja que desee enriquecer su vida de casados y poner a Cristo en el centro. Se enseña una técnica de comunicación muy efectiva. Quienes estén interesados pueden llamar al Centro Católlio Hispano, tel. (704) 335-1281.

Fiesta para Niños

El sábado 31 de octubre vendrán los niños disfrazados para festejar Halloweeen, empezando a las 3 de la tarde hasta las 6 p.m. Patricia Rodríguez está coordinando con los padres de familia lo que cada uno traerá para colaborar. Por favor, llámenla al tel. (704) 588-2818. La fiesta se celebrará en el nuevo local del CCH, situado en la esquina de The Plaza y Shenandoah Avenue.

Otras Actividades Del CCH En Charlotte

Ministerios Laicos: Gladis y Rafael Torres en la preparación para el diaconado permaner

Cursillos: Amori Loaiza y Carlos Medina con el Sr. Eduardo Bonin, uno de los fundado de los Cursillos de Cristianidad, en Detroit.

Grupo Juvenil: Michael Stubbs y Gladis Torres

Vew Catholic Charities Leader Calls For National Response

PHILADELPHIA (CNS) — Social rvices will continue to be a growth indus- / unless political decisions made at na- nal, state and local levels change, said the w president of Catholic Charities USA.

Jesuit Father Fred Kammer, whose stallation was part of Catholic Charities' nual convention in Philadelphia in early ctober, said 68 percent of social services ovided by member agencies are now for sic food and shelter, compared to 23 rcent a decade ago.

"We are deeply concerned about a tional response to this problem," Father ammer said in an interview with *The itholic Standard and Times*, newspaper the Philadelphia Archdiocese.

One of his first acts as president of itholic Charities will be to send letters to three major presidential candidates about needs of the poor.

Ve need major public policy changes, no atter who wins the election," he said.

Among the questions facing Catholic aritable organizations in these times of reased demand are: What is the constituency of Catholic Charities? How can agencies better respond to their needs? And how can more people can be drawn into helping with the work?

The constituency has changed since Catholic social agencies first emerged, Father Kammer explained. Initially, the agencies were supported strictly by the church and served Catholics in immigrant neighborhoods.

Now, the church-run programs rely more heavily upon government funding, which allows services to be extended to more people, he said.

Catholic Charities agencies "try to keep their Catholic identity when dealing with those dollars, but frankly, there are challenges to that ability to remain independent," said Father Kammer.

"We sometimes have to engage in lawsuits, negotiations and hard fighting with our funding sources, and not just government," he explained.

Father Kammer, 47, succeeds Father Thomas Harvey, who was head of Catholic Charities USA for 10 years.

etters (From Page 4)

cNally and other contributors under the ading "How does Canon Law Affect ?" I consider these articles the best sec- n of the paper.They are informative and tainly worth saving for use in adult echetics programs.

Thanks also for the series of "Steward- p Questions and Answers" and the ent articles by Sister Jean Linder on ish pastoral councils which are of inter- and useful.

Sincerely,
Rev. Ron Marecki
St. Patrick's Church
Largo, Fla.

adys Vitelli

the editor:

Thank you for your article in the Oct. 9 ue about Gladys Vitelli's untimely death d her incalculable contributions to both r own community and to the Hispanic community in Yadkin County and beyond.

Her total devotion to both was fully shared by her husband, Bob, as they labored sometimes literally in the vineyards for a good 12 hours a day seven days a week. There was no need that was dismissed; no needy not given their loving attention. I, personally, have been greatly blessed by Gladys' friendship and truly feel one of the bereaved.

Through their compassionate ministries and their devoted partnership in marriage, they have beeen a powerful manifestation of the Kingdom in its fullness here here and now. May Bob find great consolation in the knowledge of that and find strength in the many, many prayers of gratitude from all those whose lives they have touched — and will hopefully continue to be touched by Bob,

Sincerely,
Wendy Glen
Pfafftown

DESCUBRE La Fe

48. ¿Cuál es la actitud Católica hacia la vida humana?

Jesucristo compartió nuestra vida humana de manera que nosotros pudieramos compartir su vida divina. "Yo, en cambio, vine para que tengn vida y la encuentren en plenitud."(Juan 10:10) Todsa la vida viene de Dios y es especialmente santa debido a la dignidad de la persona humana que está hecha a imagen y semejanza de Dios. "Fluye de ahí la clara consequencia de que todos los fieles, de cuaalquier estado o régimen de vida, son llamados a la plenitud de la vida cristiana y a la perfección de la caridad..." (*Constitución Dogmática de la Iglesia,* 40, Concilio Vaticano II) La aceptación de cualquier forma de violación de la vida humana amenaza a toda la vida humana.

Mediante su Iglesia, Jesús enseña consistentemente, a través de los siglos, la dignidad básica y el valor de la vida humana. Somos los administratadores de la vida que viene de Dios. Tenemos que promover yproteger, no solo el dreho básico a la vida sine también la capacidad de vivir con dignidad.

El asesinao, el aborto y la eutanasia violanel derecho a la vida dado por Dios. Ellos violan el quinto mandamiento de Dios: "No matarás." (Exodo 20:13) "Es necesario declarar firmamente, una vez más, que nada ni nadie puede, de ninguna forma, permitir el asesinato de un ser humana inocente, ya sea un feto o un embrió, un niño o un adulto, una persona mayor o una que sufre de una enfermedad incurable o que está moribunda." (*Declaració Sobre la Eutanasia,* Sagrada Xongregción para la Doctrina de la Fe, Jura et Bona, 5 de mayo de 1980)

Pope Meets With Bishops...

Pope John Paul II meets with Latin American bishops at the opening of their Fourth General Conference in Santo Domingo, Dominican Republic. (CNS photo from Reuters)

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to preserve client confidentiality, the staff members are not identified.

As we mentioned in last week's Crosswinds, it is good to pass on helpful insights. On a regular basis, personal moments, biographies and family stories become teaching tools and reference points during counseling moments at CSS.

The young bride mentioned last week, who is confined to a wheelchair, said one day "that it is not nothing to be a quadraplegic. True, some people make too much out of it, but then others so minimimize it that that's not helpful either. So few get it right!"

She compared it to friendships, a topic so many of whom I counsel get into. She is wise enough to know that life affords us a limited number of people who will sponstaneously interact with us and "get it right" by not making too much of something we say or do, yet not miss a moment that is significant for us, in particular a joy or a sorrow.

Would that more of us could grasp the gift element in life of such relationships and grow in our ability to nurture them.

Duncan (From Page 1)

At that point, the invitation is extended for community representation to visit parishes. The missionaries come to share their stories with the local community.

And the world became a little closer. LaSalette Missions, whose work in the Philippine Islands and India extends into this country, the Franciscan Sisters of Little Falls, Minn., the Archdiocese of Freetown and Bo, in Sierra Leone in West Africa, the Missionary Fraternity of Mary in Guatemala, and the Diocese of Burma benefited from diocesan generosity.

"It is our duty as Christians to spread the faith, and this helps," says Msgr. Duncan.

"We all need to be concerned about the Church, not just in North Carolina or the Diocese of Charlotte, but we need to be concerned about the universal Church, wherever it is."

Vietnamese (From Page 11)

Marriage Instruction

This year we have 17 Vietnamese couples in the Marriage Instruction Program headed by Trieu Le and a very good team. Contact Le at (704) 549-1525.

Wedding Anniversaries

Oct. 25 has been designated as the date for Vietnamese who wish to celebrate their wedding anniversaries. For information, contact the Vietnamese Ministry Center at (704) 333-5029.

It's The Effectiveness That Counts

The last weeks of the year can be an ideal time to make gifts to your parish, a favorite Catholic agency, schools, or the diocese.

Why ideal? Because helping others can be a wonderful way to celebrate the joy of the Christmas season. And because many people find they can save money by planning gifts as they review their personal finances at years end.

Make sure you have information that can help you plan in plenty of time. Request a copy of the booklet, "Your Guide to Effective Giving in 1992." It can help you make well-thought-out plans before the year ends.

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1524 E. Morehead Street, Charlotte, NC 28207, or call (704) 331-1709 or 377-6871.

Diocesan News Briefs

Send-off Mass

CHARLOTTE — There will be a send-off Mass for Father John Hoover at St. Patrick Cathedral Oct. 26 at 5:30 p.m. Bishop John F. Donoghue has allowed Father Hoover to make preparations to serve in foreign missions by joining Maryknoll's Associate Priest Program.

Quincentennial Celebration

GREENSBORO — The Piedmont Council of the Knights of Columbus is hosting a Quincentennial Celebration of the discovery of America by Christopher Columbus Saturday, Oct. 24. Following a 4:30 p.m. Mass at Our Lady of Grace Church, there will be a banquet and ball at the Airport Marriott at 6:30 p.m. Cost is $25 per person.

For more information, call Rocky Riccio at (919) 852-7381.

Christian Mothers

CHARLOTTE — All Christian mothers are invited to Christian Mother's Group programs.

The next meeting is Tuesday, Oct. 27 at St. Gabriel Church in the daily chapel from 9:30 a.m.-11:30 a.m. The topic is "Being the Mom God Wants You To Be."

For more information, call Margie Eades at (704) 552-6909.

Men's Retreat

HICKORTY — The third annual Men's Retreat sponsored by St. Gabriel's Men's Club is Nov. 7-8 at the Catholic Conference Center. For more information, call Sean DesNoyer at (704) 554-7859, or Bill Newnan at (704) 847-5723.

Secular Franciscans

WINSTON-SALEM — The Secular Franciscan Order is hosting an information meeting about the lay persons' order at Our Lady of Fatima Chapel Thursday, Nov. 12 from 7:30 p.m.- 9 p.m.

Golf Tournament

HIGH POINT — St. Paul's Golf Tournament is Saturday, Nov. 7, beginning at 12:40 p.m. at Blair Park Golf Course in High Point. Cost is $22 a person and includes cart and refreshments.

To register, send name, address, handicap or average score and a check payable to St. Paul's Golf Tournament to St. Paul the Apostle Church, Golf Tournament, 2715 Horsepen Creek Rd., Greensboro, N.C. 27410.

For more information, call Paul Evans at (919) 668-4352, or Larry Currie at (919) 855-5898.

Upcoming Diocesan Events

Oct. 23 Jubilee Year
Octoberfest (for adults)
Our Lady of Lourdes
8:00 pm - midnight
Bob/Rosemarie Miller
(704) 289-9321

Oct. 23 Fall Homecoming
CCHS, Charlotte, 7:30 pm
Cassandra Thompson
(704) 523-5671

Oct. 23-24 Sacramental Liturgy
Celebration w/Chris Walker
Holy Family, Clemmons
Eunice Guild (919) 945-4891

Oct. 23-30 Directed Retreat
Living Waters Reflection Center
Sr. Jane Schmenk, OSF
(704) 926-3833

Oct. 25 Parish Anniversary
Casserole Dinner
St. Margaret Mary
Follows 11 am Mass
Mary Rodier (704) 298-7412

Mass For Deceased

GREENSBORO — The Greensboro Council of Catholic Women is sponsoring a Mass for deceased loved ones at the Franciscan Center Thursday, Oct. 29 at 11 a.m. The Mass will be followed by lunch. Cost is $4. For reservations, call Florence Breathett at (919) 373-0744 by Oct. 25.

All Saints Party

CHARLOTTE — The Knights of Columbus are hosting an All Saints Party Saturday, Oct. 31 from 6 p.m. to 9 p.m. at the K. of C. Hall, 220 E. Kinston Ave.

Come dressed as your favorite saint or biblical hero and be prepared to tell who you are.

Dinner will be provided. Bring a dessert for a cake walk and a canned good for the needy. There will be games, prizes and a magic show.

Cost is $2 per adult, $1 per child. Space is limited.

For more information or reservations, call Kathy Diener at (704) 553-8559 or Becky Kaemmer at (704) 843-5411.

Widow, Widower Mass

CHARLOTTE — There will be a Widow and Widower Mass at St. Gabriel Church Sunday, Nov. 8 at 2:30 p.m. Families are invited and encouraged to come.

Call the church office if you plan to attend at (704) 364-5431. The Day Time Women's Club is hosting a reception following the Mass.

Taking Care Of Parents

CHARLOTTE — St. Gabriel recently formed a support group to help those who are taking care of parents. The next meeting is Thursday, Oct. 22 from 7:30 p.m. to 9 p.m. in the narthex.

For more information, call B.J. Dengler at (704) 364-5431.

Craft Bazaar

LENOIR — St. Francis Parish is hosting a Christmas Craft Bazaar and Luncheon Saturday, Nov. 7 from 8 a.m. to 3 p.m. at the Lenoir Women's Clubhouse, 218 Pennton Ave.

Items for sale include braided rugs, jewelry and toll-painted wood crafts.

Lunch tickets are $3.50. The meal, which will be served from 11 a.m. to 3 p.m., consists of homemade beef vegetable soup, ham sandwiches, brownies and tea or coffee.

The bazaar will benefit the Knights of Columbus, the Catholic Daughters of the Americas and the parish faith community.

Polish School

CHARLOTTE — Classes of Polish language, history and culture for children are conducted Saturdays from 9 a.m. to noon at the old Our Lady of Assumption School at the corner of The Plaza and East Independence Boulevard.

The school offers Polish language for adults on Saturdays from 11 a.m. to noon.

For more information, call Ignacy Kuczminiski at (704) 364-2703, or Wlodek Herman at (704) 824-8519.

Job Search

GREENSBORO — Job Search Support Group continues to meet every Thursday from 9 a.m. to 10:15 a.m. at St. Joseph's House. The group has been meeting weekly for four months and has seen many unemployed people gain new ideas, job leads and meaningful employment.

For more information, call Kathleen Martinek at (919) 275-3605.

Enneagram Workshop

WINSTON-SALEM — The Joseph House at Our Lady of Mercy is sponsoring an Enneagram Workshop Oct. 30-Nov. 1. The presenter is Franciscan Sister Margaret Mary Kimmins.

Cost is $50. For more information or registration, call Franciscan Sister Patrice McCabe at (919) 722-0028.

Habitat Store

MONROE — Habitat for Humanity of Union County is opening a store in Monroe to sell used appliances and furniture. Proceeds will be used to build more homes for needy Union County families.

To donate furniture or working appliances, call Dee Wesley at (704) 289-9561.

Rummage And Craft Sale

ARDEN — The St. Barnabas Ladies Guild is sponsoring a Next to New Rummage Sale and Craft Bazaar at the church Saturday, Oct. 24 from 8 a.m. to 4 p.m.

Items for sale include clothing, household items, appliances, books, tools, furniture, garden equipment and baby items. Hand-made Christmas crafts and home-made baked goods also will be available for purchase.

There will be a raffle for a first prize of $100, a second prize of $50 and a third prize of a "basket of goodies." Raffle tickets are 50 cents each.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

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Our Fit is a good reflection on you.

Barbara Evans Named To Head Hospital Auxiliary

CHARLOTTE — Barbara Ev
has been elected president of the P
byterian Hospital Auxiliary for 19
93.

Evans, who served as auxiliary
president for 1991-92, began her ca
as a volunteer with Presbyterian S
cialty Hospital in 1987. As presid
she will direct the activities of appr
mately 500 hospital volunteers.

Active in the community, Ev
serves on the executive council of
Peter Catholic Church and the boar
Catholic Social Services for the Dio
of Charlote. She is a docent at the
Museum.

A native of New York state,
came to Charlotte in 1979 with
husband, Roger, who is now ret
from IBM. The couple has five chil
and two grandchildren.

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World and National Briefs

asey Warns Against 'New Liberal ntolerance' At Al Smith Dinner

NEW YORK (CNS) — Pennsylva- a Gov. Robert P. Casey, addressing e Al Smith dinner in New York Oct. , warned against a "new liberal intolance" that denies a hearing to views ch as his pro-life position. Disturbing gns indicate that such intolerance also s extended to religious belief and ached the stage of anti-Catholicism, said. Casey, a Catholic born in New ork, was successful in his third atmpt to speak in his native city. Democatic Party officials refused to let him dress their national convention in July. nd hecklers shouted him down at a rum Oct. 2 at the Cooper Union for the dvancement of Science and Art.

SCC Official Urges Rethinking f New Sanctions Against Cuba

WASHINGTON (CNS) — The ad of the U.S. bishops' Committee on ternational Policy urged the Bush adinistration to heed the Cuban bishops' otest of further economic sanctions ainst the Marxist Caribbean state. chbishop John R. Roach of Minneolis- St. Paul, committee chairman, ked Acting Secretary of State wrence Eagleburger to "see to it that S. policy" does not cause "greater ffering of the Cuban people." A prosion in the latest U.S. defense funding gislation would tighten the economic rews on Cuba by barring foreign subliaries of U.S. firms from doing busiss with it.

o-lifers Dispute Claim That J-486 Can Be Contraceptive

WASHINGTON (CNS) — A proe leader said a researcher's claim that French abortion pill RU-486 can be effective contraceptive is "semantic mesmanship" designed to confuse omen about the pill's true effects. Judie own, president of the American Life ague, made the comment on the ABC levision show "Good Morning nerica" after the New England Jourl of Medicine reported that RU-486 uld be used to prevent pregnancy in hours after intercourse rather than to ort a fetus implanted in the womb. he medical profession is lying to American women," said Mrs. Brown. "While doctors concede that a human life begins at fertilization, they then turn around and tell women that destroying that human life with chemicals such as RU-486 is not an abortion."

Kentucky Bishops Propose Principles For State's Health Care Reform

LOUISVILLE, Ky. (CNS) — The Catholic bishops of Kentucky have outlined eight principles they believe should be included in any reform of the state's health care system. Kentucky is in the midst of a debate on a reform plan proposed by Democratic Gov. Brereton Jones that is expected to be considered in a special legislative session early next year. While not addressing specifics of the governor's plan, the bishops of the four Catholic dioceses — acting as the Kentucky Catholic Conference — called for reform.

U.N. Rep Says Maronites Weakened Their Position In Lebanon

NEW YORK (CNS) — Maronite Catholics have weakened their position in Lebanon, said Ambassador Chawki Choueri, Lebanese representative to the United Nations. Maronites suffered a lack of representation when they boycotted recent elections and when several Maronite ministers left the cabinet "to express opposition to elections," he said. "It was not their finest hour," Choueri added. Many Christians boycotted the parliamentary elections because of the presence of Syrian troops in about two-thirds of the country and because the large number of Lebanese outside Lebanon would not have been able to vote. A Lebanese bishop has estimated that, in addition to the Christian boycott, about 90 percent of the country's Muslims also did not vote.

Czechoslovakia Still Recovering From Communist Rule, Prelate Says

DALLAS (CNS) — In 1978 the Czechoslovakian communist government revoked Father Miloslav Vlk's priestly license. So to survive, he spent the next 10 years washing windows of government buildings. Now Archbishop Miloslav Vlk of Prague, he says the decades of communist rule enabled Catholics in his country to learn the essentials of the faith. "Because of the oppression, we learned to follow God's will," he told *The Texas Catholic,* Dallas diocesan newspaper. "The will of God can be different in different moments of our life. Sometimes it is his will that I wash the windows and other times to be archbishop."

New Nashville Bishop, San Antonio Auxiliary Named

WASHINGTON (CNS) — Pope John Paul II has appointed Auxiliary Bishop Edward U. Kmiec of Trenton, N.J., as bishop of Nashville, Tenn., and accepted the resignation of Nashville Bishop James D. Niedergeses, who turned 75 Feb. 2. The pope also appointed Msgr. Joseph A. Galante as auxiliary bishop of San Antonio. Bishop-designate Galante is currently undersecretary of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The appointments were announced Oct. 13 in Washington by Archbishop Agostino Cacciavillan, apostolic pro- nuncio.

Some Foreign Aid Workers Pulled From Baidoa For Security Reasons

BAIDOA, Somalia (CNS) — Half the foreign aid workers at Baidoa, the center of the Somalian famine, have been temporarily withdrawn for fear they might get caught in fighting between rival warlords, aid workers said. They said about 25 of the 50 staff caring for the 250,000 sick and starving in the city were pulled out Oct. 14 and 15 in case fighting over the town of Bardera to the south spilled into the region. The move was likely to disrupt attempts to end starvation and disease around Baidoa, some 150 miles northwest of Mogadishu. Aid workers call Baidoa the City of Death.

Ceremony Commemorates U.S. Dead In Salvador Civil War

SAN SALVADOR (CNS) — The U.S. government paid tribute Oct. 14 to 39 Americans who died in El Salvador's 12-year civil war. The dead included three nuns and one church worker brutally raped and murdered by Salvadoran paramilitary police in 1980 and four Marines and two civilians shot and killed by leftist rebels in the so-called Zona Rosa killings of 1985. Fifteen other U.S. military personnel and two journalists were also killed in the conflict, which claimed 75,000 lives before a U.N.-brokered treaty was signed in January.

Vatican Says Christian Response Means More Than Sending Money

VATICAN CITY (CNS) — A Christian response to natural disasters requires more than sending money once the damage is done, the Vatican's relief agency said. International cooperation, education and development that respects the environment are necessary to reduce the effects of natural disasters, said a statement by the Pontifical Council "Cor Unum," which coordinates humanitarian aid. The council's statement was released for the Oct. 14 U.N.-sponsored International Day for Natural Disaster Reduction. "Cor Unum" is a member of a U.N. committee promoting a 10-year program focused on reducing the effects of natural disasters.

Canadian Hierarchy Condemns Harassment Of Haitian Bishop

OTTAWA (CNS) — The head of the Canadian bishops' conference has protested the attempted detention of a Haitian bishop by members of the Caribbean island-nation's armed forces. Archbishop Marcel Gervais of Ottawa, in a letter to the Haitian prime minister, denounced "the search of premises" and attempt to detain Bishop Willy Romelus of Jeremie which the bishop narrowly escaped. "We ask that you cease immediately the harassment and threats against Msgr. Romelus and all the baptized of this diocesan church who are tirelessly working for justice and peace," the archbishop wrote to Prime Minister Marc Bazin.

Nurse School Open House

CHARLOTTE — Mercy Hospital School of Nursing is hosting an open house on Monday, Nov. 2 from 5:30 p.m. to 7 p.m. Students will conduct tours of both the school and the hospital.

Information will be given on scholarship opportunities, admission requirements, dorm life, academic expectations and extracurricular activities. Refreshments will be provided.

Parking is available in the lot next to the school and on the hospital parking deck on Vail Avenue next to the hospital.

For more information, call admissions coordinator Sharon Robinson at (704) 379-5841.

DISCOVER the Faith

48. What is the Catholic attitude toward human life?

Jesus shared our humaan life so that we could share His divie life.He said, "I camethat they might have life, and have it to the full." (John 10:10) All life comes from God and is especially holy because of the dignity of the human person who is made in the image ands likeness of God. "It is evident to everyone that all the faithful of Christ, of whatever rank or status, are called to the fullness of Christian life and to the perfection of charity." (Vatican Council II, *Dogmatic Constitutipon on the Church,* 40) Acceptance of any form of violation of human life threatens all human life.

Through His Church, Jesus consistently ovre the centuries teaches the basic dignity and value of all human life. We are the stewards of the life which comes from God. We are to foster, protect and promote not only the basic right to life but also the ability to live it with dignity.

Murder, abortion, euthanasia violate the God-given right to life.They violate the Fifth Commandment of God: "You shall notkill."(Exodus 20:13) As the Church teaches, "It is necessary to state firmly once more that nothi9ng and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old persons or one suffering from an incurable disease, or a person who is dying." (Declaration on Euthanasia, Sacred Congregation for the Doctrine of the Faith, *Jurz et Bona,* May 5, 1980)

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Crusader Corner

By FRANK MERCOGLIANO

Men's Soccer In Home Stretch

Belmont Abbey's men's soccer team, which has produced an 11-2-2 season as of Monday, heads into the final match of the season against Lander College on Saturday, the main attraction of Belmont Abbey's Homecoming festivities.

The team, which has scored impressive victories over UNC-Chapel Hill, Barton, Lenoir-Rhyne and the University of Charleston, has a big challenge in Lander, an NCAA Division II school that has been in the NCAA II Top 20 all year long. They were ranked as high as #7.

The Crusaders, ranked #12 in the current NAIA soccer poll, have been led on offense by freshman Christian Knudsen of Norway. Knudsen led the team with his 14th goal in Saturday's 1-0 victory over Charleston. Willie Files of Belmont is second on the team in goals with 13. Jimmy Fisher and Oivind Ellingsen lead the team in assists with 16 and 10 respectively.

Defensively, Billy Hjorth, Jimmy Bennett, John Ptacek, Patrick Turley, Greg McAllister and Britt Lambert have formed a backline that has permitted less than seven shots per game. When shots get through, goalkeeper Vidar Pettersen has come up big time and time again. He has nine shutouts, a 0.64 goals against average, and he is the school's all-time shutout leader with 27.

Belmont Abbey, which should make the district playoffs as the second seed, will play on the road (most likely at Presbyterian) in the first round of the District Tournament on Nov. 4.

Volleyball To Make Up For Lost Time

The Lady Crusader volleyball team, which had a 12-day break between games, makes up for the lost time this week with a big slate of games.

The squad, headed by first-year coach Sherry Stephens, played a tri-match Thursday at Lees-McRae College, and on Friday and Saturday, the team travels to the Salem Tournament in Winston-Salem. Last year, the Lady Crusaders made it to the semi-finals of the the tournament before bowing out.

The team has just two more home games remaining; Oct. 27 against Lenoir-Rhyne and Nov. 2 against Queens College.

Cross Country Heads

Belmont Abbey's men's and women's cross country squads, coached by Brother Paul Shanley, have their last match of the season, the CIAC Conference Tournament/NAIA District 26 race scheduled for Saturday, Oct. 24 at Hagan Stone Park in Greensboro.

Jenny Dowd, who has won four of her six races this year, is the favorite to win the individual title in the conference, and she should finish second to Elana Eash of Carson-Newman for the district championship.

A good performance by Dowd's teammates and the Abbey will hold an outside shot at the conference title. The mens' squad has been improving and could surprise some teams in the conference meet.

Also of note, Dowd could end up in the NAIA National Championships as an individual entry if her time qualifies on Saturday. The NAIA Cross Country Championships are in Kenosha, Wis.

Frank Mercagliano is the sports information director for Belmont Abbey College.

IF ALL THESE WORDS CAN'T CONVINCE YOU TO HELP DEFEAT "THE FREEDOM OF CHOICE ACT"...

"The Freedom of Choice Act would impose upon all 50 states an unprecedented regime of abortion on demand going well beyond *Roe vs. Wade*."
-William P. Barr,
U.S. Attorney General

"I am strongly in favor of the right to choose, but an abortion in the ninth month is shocking to anybody."
-Sen. Hank Brown
(R-Colorado)

"The American people overwhelmingly oppose unrestricted abortion."
-Gallup Poll (2/91)

Leaders of Congress have vowed to pass the Freedom of Choice Act. Passage would force upon the President the prospect of signing or vetoing it.

The Freedom of Choice Act rides roughshod over all we value as Catholics and Americans.

Please do not stand silently by while your leaders in Washington extinguish the human rights of the next generation.

...MAYBE THIS ONE PICTURE CAN.

TO FIND OUT HOW YOU CAN HELP, CALL 1-800-847-2727 OR WRITE:
Secretariat For Pro-Life Activities, NCCB
3211 4th Street, N.E.
Washington, D.C. 20017

Cougars Lose To Forest Hills In Bid For Rocky River Title

Charlotte Catholic High School's hopes for a Rocky River 2A conference football championship apparently came to an end with last Friday night's 28-8 loss to Forest Hills on the Yellow Jackets' home field.

Forest Hills is now alone atop the conference standings with a 5-0 league record, 6-1 overall. Catholic's Cougars are 4-1 in the conference and 5-2 overall. Despite the loss, the Cougars still have a shot at a berth in the state championship playoffs.

Catholic's defense, which had been a strong point in earlier games, was unable to contain Yellow Jacket running backs Kevin Lotharp and Anthony McNeely. Lotharp piled up 198 yards on 22 carries while McNeely added on 19.

Lotharp picked up 72 of his y on a scoring run in the first quarter added 12 on another touchdown ru the third. McNeely scored once c five-yard run in the second.

Catholic's only score came in second quarter on a 72-yard pass f Chris Healy to Jamal Joseph. H passed to John Newlands for the point conversion. Healy completed of 27 passes for 120 yards.

Catholic, which has played one home game so far this season turns home tonight to play hos Albemarle which has won only conference game.

Undefeated Cougar Soccer Tea Takes On South Mecklenburg

Charlotte Catholic's unbeaten and top-ranked soccer team moved up in class again tomorrow (Oct. 24) with a visit to 4A power South Mecklenburg. The game, originally scheduled for Nov. 4 will be played at 2:30 p.m..

The Cougars, led by all-time state high school career scoring leader Mike Melvin, are 18-0 and are ranked No. 1 among 3A-2A-1A schools. They number several 4A schools, including potent East Mecklenbug among their victims.

Charlotte Catholic entertains Parkwood Oct. 26 at 7 p.m. for the Rocky River 2A conference championship. The Cougars ran their conference record to 13-0 Monday night wit easy 11-0 victory over North Stanly Sherwood and Joe Granack led the gars with two goals each. Goalke Brendan O'Donnell registered the out.

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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 9 • October 30, 1992

rcy Sister Barbara Sullivan, shelter supervisor, cuts ribbon to Catherine's House. Sharing in the ebration were (l-r) Colleen Rosss, shelter director; Lisa Atkins, Mercy candidate; Shana mbone, resident director; and Sister Pauline Clifford, regional president of the Sisters of Mercy.
Photo by PAM NEWTON

isters Of Mercy Open Catherine's Iouse Shelter For Women, Children

By PAM NEWTON

BELMONT — "Women are the most lnerable, the most poor, the most unprotted of our society," Mercy Sister Pauline ifford said at the Oct. 25 open house for itherine's House, a shelter for homeless omen and women with children in lmont.

Sister Pauline, regional president of the sters of Mercy of the Americas, welmed the crowd gathered at the entrance of former Kent Conference Center on the otherhouse grounds. "Today, we cut the bon of Catherine's House to welcome ure guests," she said.

The shelter, which is expected to accept uests" beginning Nov. 2, is named for the undress of the Sisters of Mercy, Mother therine McAuley, who used an inheritce to establish ministries for women and ildren in Dublin, Ireland, in the 1800s. nong the ministries were a shelter and ucation centerfor homeless women and ildren.

"Catherine's compassion for the poor part of our charism," said Sister Pauline. nd we, as she did, wish to share our ources with those in need. Catherine's use is one way we implement our direcn statement."

The opening of the shelter is the result hard work on the part of shelter director lleen Ross, resident director Shana mbone and caseworker Lisa Atkins, as ll as many volunteers from throughout Belmont community.

Their first goal was to reburbish the ility. "That we have been able to accomsh so much in three weeks is a relief," said ss. "Our next step is to begin screening ndidates for residency."

The vision for the shelter is to develop camaraderie among the staff and residents, and create a supportive environment, said Ross. "If we can be a safe haven for them (residents), then we have accomplished our first goal. We hope it will become an automatic reflex for them to find trust in us."

By knowing their children are in a safe environment — in daycare, school or, when necessary, after-school care — the women will be able to concentrate on themselves and get their lives in order, said Zambone. "They can become owners of their own lives."

Atkins, a Sisters of Mercy candidate, said the staff intends for "each person who lives at Catherine's House to leave with a greater knowledge of self and a greater sense of self worth, as well as a renewed spirit ... With faith, preserverance and courage, each woman and child will know that she can not only survive but also succeed."

The shelter relies solely on community support and financial donations as well as volunteer services. It does not receive federal grant money.

"We still have many needs and we hope that the community will step forward with its resources to offer additional and continued assistance," said Kit Kakassy, Catherine's House board member.

"We think that Catherine's House provides an important service to the community and we hope the community will continue to support Catherine's House."

To donate financial assistance, clothing, food or volunteer support to Catherine's House, call the staff at (704) 825-9599.

Pam Newton is director of communications for the Sisters of Mercy of North Carolina.

Perpetual Adoration Planned At St. Gabriel Church In Charlotte

By BOB GATELY
Editor

CHARLOTTE — Perpetual Adoration of the Blessed Sarament will begin about mid-November at St. Gabriel Church in Charlotte.

Bishop John F. Donoghue made the announcement in an Oct. 21 letter to all priests in the Charlotte area. He said the plan was adopted in response to many Catholics who have "inquired about the possibility of having Eucharistic adoration in one of our churches — a place where the Blessed Sacrament would be exposed and the faithful invited to spend silent time in prayer with our Eucharistic Lord."

The bishop said the adoration will take place day and night in the Eucharistic Chapel at St. Gabriel. He said it will begin as soon as the current construction project at St.. Gabriel is completed. Father Ed Sheridan, pastor of St. Gabriel, said that Nov. 15 is the target date.

In his letter to the priests, Bishop Donighue said, "It is my hope that many people in Charlotte will avail themselves of this beautiful opportunity to worship Christ present in the Eucharist.

"I would greatly appreciate your making this known to your parishioners and encouraging them to spend some time each week before the Lord expossed in the Eucharist," he said.

The bishop continued, "I ask you to think back to the days when our faith was being formed; think of how prayer before the Blessed Sacrament shaped and deepened our faith. Now it is our turn to insure that the young people of today shall have the same privilege and the same graces as we did.

"We, too, must renew our Eucharistic piety, so that we can be God's instruments in imparting the faith to them. Exposition of the Blessed Sacrament will renew our appreciation of the Lord's generosity and reinvigorate our life of prayer."

At present, the only Perpetual Adoration of the Blessed Sacrament in the diocese is at St., Lawrence Church inAsheville.

Catholic Charities President Says Poor Families 'Invisible' In Campaigns

WASHINGTON (CNS) — Saying that the needs of the poor "have become invisible" in the presidential campaign, the new head of Catholic Charities USA has asked the three major presidential candidates to pay more attention to poor people's needs.

"My fear is that broken families, poor children and shattered communities have become invisible in the present presidential campaign," Jesuit Father Fred Kammer said in identical letters sent Oct. 20 to President Bush, Arkansas Gov. Bill Clinton and businessman Ross Perot.

"More and better bread lines and bigger shelters for homeless families with children are no substitute for effective public policy," Father Kammer said.

He called for:

— A bipartisan action plan to develop jobs.

— Adequate income programs for people unable to work because of illness, old age or family responsibilities.

— "A national, comprehensive and equitable health care system" giving access to health care and long-term care for all.

— Restoration of federal low-income housing programs, which have been cut 75 percent since 1978. "It is no accident that the rise of homelessness parallels the federal retreat from assuring a decent home for every American," Father Kammer said.

— Comprehensive, one-stop social services for families needing day care, counseling, job information or disaster relief.

— Support of the Mickey Leland Childhood Hunger Relief Act. "Hungry children have languished too long to be asked to wait even longer as Congress wheels and deals their next meal away," Father Kammer said.

A first, affordable step to stopping hunger, according to the priest, would be to fund food programs for the nation's 12 million hungry children by cutting weapons programs.

He said he would work with the president after the election, saying that the "voluntary sector can't do it alone."

Catholic Charities has been faced with "increased needs and severity of problems" in the past decade, he added.

Seven times as many people today need food and shelter as in 1981, Father Kammer said. Ten years ago, Catholic Charities USA didn't even keep national statistics on soup kitchens; today, more than 2 million people eat meals provided by Catholic Charities.

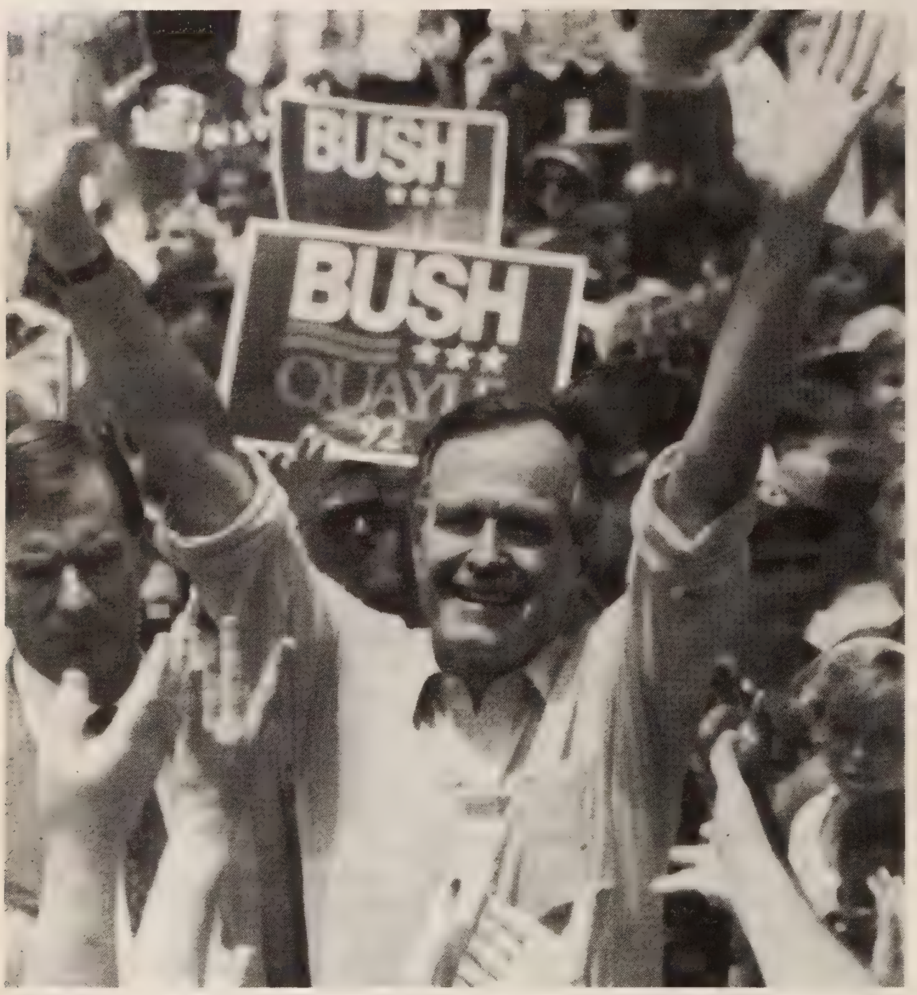
Father Kammer said his organization has become the largest in the country because of failed public policies. "I am proud that Catholic Charities has the capacity to be the largest. I am not proud that we are a growth industry," he said.

Installed in early October as president of Catholic Charities, Father Kammer vowed at the organization's convention in Philadelphia to send letters to the candidates. In Philadelphia, he said it is no longer only Catholics who rely on Catholic Charities, which in turn relies on federal funds.

In his letter, he noted how state welfare cutbacks shift people who can't find jobs onto voluntary agencies to keep them alive.

Exercise Your Privilege! Vote Nov. 3!

Bush, Clinton Discuss Issues In CNS Interviews



President Bush pledges to uphold "timeless" values. (CNS photo from Reuters)

Southern Baptist Bill Clinton says his Jesuit education influences his political caree (CNS photo from Reuters)

WASHINGTON (CNS) — Strong religious faith can give the president "an extra shot of strength when you need it," President Bush said Oct. 23 in a 12-minute telephone interview with Catholic News Service.

Bush also repeated his opposition to abortion, saying the differences between the Republicans and the Democrats on the issue are "like night and day."

He spoke to CNS via a phone hookup from Air Force One as he flew from a campaign appearance in Kentucky to scheduled stops in Florida.

In a wide-ranging interview, Bush spoke about the role of religion in his life. He also answered questions on his administration's policy of returning Haitian boat people to Haiti without first hearing their asylum pleas, and discussed abortion, capital punishment, family leave, school choice and health care.

And he touched on the issue of prayer in public schools and in other public places.

"I don't believe you can be president without having faith. I really strongly feel that," Bush said.

"Barbara (Bush) and I are practicing Christians," said the president, who is Episcopalian. "We certainly recognize the separation of ... church and state, but we are guided by faith.

"And we (are) regular attendees at church and that gives us strength every Sunday. And we just feel that it's important as a family to pray together. We still say our blessings at our meals and we still say our prayers at night."

About school prayer, he remarked, "I think when we go to the extreme to say that you can't open a high school football game on a Friday night in my own state of Texas with a prayer, we're going too far."

The president said he favors voluntary prayer in public schools, adding, "They open the Senate with prayer and heavens knows they need it. They open the House with prayer and heavens knows they need it."

"My opponent (Gov. Bill) Clinton opposes" school prayer, he said.

Bush added that he thinks "there's nothing wrong" with displaying nativity scenes at Christmas in the White House "or any place else."

Asked how he would respond to criticism from Catholic migration officials of his Haitian policies, he said: "We've got a good policy.... The United States must control its immigration policy. Our program calls for screening the people that want to come to see that political dissidents are allowed in, that ... people claiming economic deprivation, regrettably, are not."

The screening is taking place in Haiti and people are "interviewed away from local pressure so they can tell the truth get their stories out, but not have them set out to sea with no basis ... for entrance into this country on political grounds."

He added that U.S. Embassy officials have not seen evidence of the military deterring Haitians who apply for asylum. Last June the U.S. Catholic Conference joined in a friend-of-the-court brief objecting to the policy, saying that refugees would be fearful of military persecution if forced to apply for asylum at home.

The president urged the Catholic bishops to "join me in condemning these unsafe practices of people that are working for profit in Haiti. They entice these families onto these unsafe boats, put out to sea, so they, the purveyors of this kind of terror, make a little money. And the victims are the people that are trying to leave."

On the issue of abortion, the president disagreed with the view of some analysts that his views and those of Vice President Dan Quayle were leaning toward a more moderate view. The differences between the Republicans and

See **Bush,** Page 11

FREELAND, Mich. (CNS) — States should have the freedom to require parental notification for abortion, Democratic presidential nominee Bill Clinton said Oct. 25 in a 25-minute interview with Catholic News Service.

Clinton, who says he opposes abortion but believes it should be legal, also said he doesn't think federal law should prohibit a state's right to establish a 24-hour waiting period before an abortion may be performed, although he believes such waiting periods pose an unnecessary burden for some women.

The Arkansas governor, a Southern Baptist who graduated from Jesuit-run Georgetown University, also credited his six years of Catholic education with ingraining in him a sense of moral obligation to try to live out religious convictions that affects his daily life.

In a wide-ranging interview at Tri-City Airport in Freeland, Mich., near Saginaw, Clinton discussed:

— His college years at Georgetown and two years in a Catholic grade school.

— His opposition to a school choice voucher funding system that includes parochial schools.

— Standards he would apply in nominating Supreme Court justices.

— His support for the death penalty.

— His support for would-be refugees to the United States from Haiti.

— Proposals to help the nation's poor children.

Clinton has said he would support the Freedom of Choice Act, a bill which, as introduced in the last session of Congress, would have prohibited states from passing any laws restricting abortion. But Clinton noted that various proposed amendments to the bill would have given states some regulatory leeway.

Acknowledging that as govern Arkansas he supported a law requi minors to notify their parents be having abortions, Clinton noted, " final form of that act (in Congress) i yet clear. Before the people who sup it decided not to push it in this Cong there were all kinds of negotiations a what the states should still be fre do."

"I think states should absol have the freedom to have parental tice," he said. While he believes a hour waiting period "philosophic sounds like a totally reasonable thi it can impose an unfair burden on wo who must travel long distances in s areas of the country where there are abortion clinics.

"I don't know that federal law n to regulate it away, but as a prac matter, in the real world it is a sig cant burden," Clinton said. "In the world there are very few people wh that who haven't thought about it f hours."

Clinton also said he wants pr Democrats to remain in the party that he regrets the decision to re Pennsylvania Gov. William Cas request to address the Democratic tional Convention in July.

Casey, a popular Catholic gove in a key Democratic state, has urge party to moderate its platform, w strongly opposes any regulation of tion. Clinton was criticized at the for keeping Casey off the speaker's form as part of an effort to pres united front favoring abortion righ According to Clinton, Ron Brown, c man of the Democratic National mittee, based his decision to turn d Casey's request on the fact that C had not yet endorsed the Clinton- ticket.

"It was very frustrating to m cause I like Bob Casey a lot," Clinton. "I mean I've known hin years and worked with him. And tempted to visit with him about personally had no problems with talking."

See **Clinton,** Pa

ABOUT THESE INTERVIEWS

Catholic News Service began seeking interviews with the main presidential candidates last summer after the Democratic and Republican conventions. When Ross Perot re-entered the race this fall, CNS made the same request for an interview with him. Despite repeated efforts, Perot campaign officials declined the interview request.

SS Worker Spends Vacation On Hurricane Relief

arbara Douglas (secind from right), with other volunteers from around the country, heped ith hurricane relief efforts in Homestead, Fla.

Hurricane Andrew damaged 85,000 homes in Florida's Dade County.

By CAROL HAZARD

Associate Editor

CHARLOTTE — To most of the world, Hurricane Andrew is old news. But not to the people of Homestead, Fla. And not to Barbara Douglas, a Catholic Social Services employee who spent four weeks in Homestead as a volunteer to help with relief efforts.

"Already, there is very little mention (in the news) about what happened there," says Douglas. "But we can't forget about this, or these people will not come to even a semblance of recovery."

Douglas worked for the Red Cross Sept. 10 through Oct. 7, on loan so to speak from her job managing statistics and records for the Refugee Office of Catholic Social Services. She took a week and half vacation, which CSS matched, and was granted permission from the Church to stay an additional week.

Serving as a family service technician, Douglas met with people whose lives had been turned upside down by Andrew. She set up case files to determine ways in which the Red Cross could provide assistance. She would write vouchers, for example, for clothing, food, bedding or baby formula.

Each interview took one hour to conduct. "We started from scratch and tried to make the people feel welcome," says Douglas.

Douglas was one of 10 Red Cross volunteers who helped set up temporary shop in an old concrete-block building that survived the hurricane. By the time they arrived at "Service Center 14" each morning, between 30 and 50 people were waiting in line.

"For the length of time I was there, I assumed another life," says Douglas, mother of two grown children. "I had another place of residence, another vehicle to drive and another job I went to seven days a week. I had never gone anywhere before for more than two weeks."

Douglas had been preparing for disaster relief work since Hurricane Hugo hit Charlotte three years ago. In the aftermath of Hugo, she took a crash course in emergency services and, in four days, put in 40 hours of service for the Red Cross. Since then, she has taken Red Cross and CSS-sponsored courses in disaster training.

"I have a need to help when help is needed," says Douglas. "A disaster intensifies that need. This was one of the most meaningful things I have done in my life. It gave me a broad spectrum of experience and stretched my abilities in areas that I wouldn't have thought possible."

Although back at work and adjusting to "normal" life, Douglas says her thoughts are still with Homestead. Already, she's tallying up vacation days so she can return to the area, hopefully as soon as Thanksgiving.

"I feel I need to see that everything is OK," says Douglas.

The Aug. 24 hurricane damaged 85,000 homes, more than half of them severely or beyond repair, and left tens of thousands of people out of work. Dade County planners say it will take three years for the economy to be restored, and another seven to get job numbers back up to where they were before the hurricane.

"I don't want the people of Homestead to be forgotten," says Douglas. "I was overwhelmed by the response of the Red Cross to the disaster, and I would recommend the Red Cross to people who don't want to forget."

blates Of St. Francis De Sales elebrating 100 Years In U.S.

HIGH POINT— Bishop John F. onoghue will celebrate a special Cennary Mass Sunday, Nov. 8 at Immacute Heart of Mary in High Point at 3:30 m. to commemorate the 100th anniersary of the Oblates of St. Francis De ales ministry in the United States.

Oblate Father Joseph C. Zuschmidt, rmer pastor of Immaculate Heart of lary, will deliver the homily. A dinner ception will follow at the Radisson otel in High Point at 5 p.m.

The Oblates were founded in 1875 France by Father Louis Brisson. He oped that his congregation would read the spirit of St. Francis De Sales, e 17th century French bishop popurly known for his work among the ity. His spirit is rooted in Christian timism, humility, and gentleness. The tron saint of journalists, Francis De ales' spiritual writings such as *The troduction To The Devout Life*, conue to guide men and women of the esent age in living the Christian life.

In 1893, one Oblate priest came om France to America and settled in White Plains, N.Y., a town about 50 miles north of New York City. From there, the small community spread to Wilmington, Del., in 1898 and to Philadelphia in 1926. Today, the two American provinces number about 475 members. The Wilmington-Philadelphia Province covers the eastern seaboard states from Florida to Pennsylvania.

The history of the Oblates in North Carolina goes back to 1966 when the late Bishop Vincent Waters invited the Oblates to staff St. Barnabas Parish in Arden, then part of the Diocese of Raleigh. Subsequently, the Oblates served at several parishes in both the Diocese of Raleigh and the newly formed Diocese of Charlotte.

"The Diocese of Charlotte has played an important part in the history of the Oblates in North Carolina," said Father Richard T. Reece, provincial superior of the Wilmington-based order. "We look forward to continuing our relationship with the clergy, religious and laity of the Diocese of Charlotte for many years to come."

Presently, the Oblates staff Our Lady of the Highways in Thomasville, St. Joseph in Asheboro, Holy Cross in Kernersville, St. Francis of Assisiin Lenoir, Our Lady of the Americas in Biscoe, St. Paul the Apostlein Greensboro and the campus of UNC-Greensboro, in addition to Immaculate Heart of Mary in High Point.

VOTE

oting is not only a privilege, it is duty. Study the issues carefully nd vote Nov. 3.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Mexican Border Bishops Call For Justice For Farm Workers

EL PASO, Texas (CNS) — Three Catholic bishops on the U.S.- Mexico border urged "every person of conscience" to join in a battle for justice for migrant farm workers.

In a joint statement Oct. 16 the three called it a "moral imperative" to change farm workers' "unacceptable" living and working conditions.

Farm workers, they said, are "our sisters and brothers who harvest the food we eat."

Signing the statement were Bishops Raymundo J. Pena of El Paso, Ricardo Ramirez of Las Cruces, N.M., and Juan Sandoval Inigues of Ciudad Juarez, Mexico. The border the Mexican diocese shares with the two U.S. dioceses stretches nearly 500 miles.

"Agricultural workers represent the poorest working group in the United States and Mexico," the bishops said. "Their basic human needs such as food, shelter, health care and education are perilously lacking.... Everyone participating in the food chain bears a responsibility."

See **Farm,** Page 16

Editorial

Endorsements

We have alluded to this in the past, but some questions we have received regarding our positions on next week's election lead to the conclusion that perhaps we should spell it out in detail.

As you no doubt have noticed we occasionally print the diocesan guidelines on political activity. Under those guidelines, all diocesan parishes, schools and agencies are forbidden to take ANY action which could be construed as endorsing any candidate, party or issue before an election. Those guidelines apply to us as well as to any other agency.

We CANNOT and DO NOT publish endorsements of any kind and we do not publish letters, notices or ads which include endorsements. For that matter, we do not carry any type of political advertising. It is simply more trouble than it is worth.

The reason for the ban on endorsements or political activity is really very simple. It is designed to protect the tax exempt status of the Church.

The federal tax code and the Internal Revenue Service regulations which implement it are quite clear on the subject. They say any political activity, including atttempts to influence public policy, on the part of a tax exempt organization can be grounds for losing that tax exemption.

The IRS itself rarely goes looking for tax exempt groups which violate the regulations.

Unfortunately, however, there are groups which are only too ready to do so — especially if the Catholic Church is involved. One such group even tried, unsuccessfully fortunately, to challenge the Church's tax exemption when the bishops hire a public relations firm to work on a pro-life campaign.

In order to protect the Church's tax exemption, we find outselves bending over backwards to avoid any conflict with the IRS.

There are plenty of times when we would like to take a stand on a political issue but we can't do it.

We can, however, urge our readers to study the issues carefully and to vote their consciences in next Tuesday's election.

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Pro-Life Corner

Respect Life

When people in other parts of the world are embracing democratic values and struggling to participate in public, many Amerians seem increasingly disinterested or disenchanted with politics. This alienation is a dangerous trend, threatening to undermine the heart of our democratic traditions.

PLEASE VOTE

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II called for greater efforts to provide humanitarian aid to war victims in Bosnia-Herzegovina.

These victims "are exposed to unheard of violence that menaces the very existence of individuals and entire populations," the pope said Oct. 21 at his weekly general audience.

This requires immediate aid "so that they can survive," he said.

The appeal came in a short papal talk to 32 Croat emigres who traveled from Germany to attend the general audience. Some of the Croats lived in Bosnia-Herzegovina.

The papal call came the day after the U.N. refugee agency said it was forced to suspend convoys of supplies on the only all-weather road into Bosnia-Herzegovina because the trucks were being targeted by armed bands.

The suspension meant that only an airlift into t capital of Sarajevo remains as the source of reli supplies. The airlift brought 840 tons of supplies t previous week, half the total needed for Sarajevo population.

Other war zones are without supplies. The airl was resumed Oct. 3 after being suspended for a mon because of the downing of an Italian cargo plane.

Since declaring independence from Yugoslav earlier this year, Bosnia-Herzegovina has been t scene of brutal fighting among Serbian, Croatian a Muslim militias.

At the general audience, the pope also prayed f a peaceful separation of Czechoslovakia into tw countries.

Czechoslovakia is a "theater of great change," told Slovaks at the audience. "Build your future fraternal concord, in solidarity and in the effort for t common good," he said.

Czechoslovakia is scheduled to be divided into Czech country and a Slovak country Jan. 1.

VATICAN CITY (CNS) — Pope John Paul II said his trip to the Dominican Republic in October was an expiation for the sins against Indians and blacks during the colonization of the New World.

"To these people, we do not cease to ask forgiveness," he said.

The trip was also a "pilgrimage of thanksgiving" to mark the 500th anniversary of evangelization in the Americas, he said Oct. 21.

The pope discussed his Oct. 9-14 trip at his weekly general audience.

The evangelization of the Americas was "a great work of Christ's love, accomplished by the witness of countless dedicated missionaries," he said.

These missionaries were filled with "humility and courage" and with "dedication and holiness," he said.

The trip "was also an act of expiation for the sins and injustices which marred the chapter of history which began with the discovery of the New World," he said.

The pope criticized "the violence inflicted up the first inhabitants of those lands, and upon those w were brought there as slaves from Africa."

These injustices caused some Spanish theologia to formulate the first code of human rights, the po said.

The trip was also to inaugurate the Oct. 12- Fourth General Conference of the Latin Americ Episcopate to draft plans for a new evangelization the region, the pope said.

"New evangelization does not mean a new Go pel," the pope said.

It means "an adequate response to the signs of t times," he said.

This includes "the promotion of justice and pea and the building of a culture ever more deeply root in the Gospel," he said.

Letters To The Editor

Baptist-Catholic dialogue

To the editor:

Dialogue between Southern Baptists and Roman Catholics is so important. I am always interested in reading about it. (Baptist-Catholic Dialogue to focus on theological trends, Oct. 9, *Catholic News & Herald.*)

I have a special vested interest in that I am a born and raised committed Catholic mother of a born and raised Catholic son — now an ordained Southern Baptist minister. We have had years of our own Baptist-Catholic dialogue and find that one very important fact we agree on is that Southern Baptist and Catholics are closer to each others' beliefs in Jesus Christ than most people realize.

I am praying that my son and his family come back to the fullness of God's truth — that deposit of faith which exists in the Roman Catholic Church.

Sharing God's truth with each other is vital, but I have to wonder what or whose truth is being shar after reading about the people involved in this dialog and the statement "the Catholic Church experienc major changes in its theology after the second Vatic Council."

We need to keep such dialogues in our prayer t true ecumanism prevails.

Carol M. Blackney
Charlotte

Letters Policy: *We welcome letters on current issu Letters must be signed originals of 250 words or less a must include the address and daytime telephone number the writer. Letters are subject to editing for brevity, st and taste and must not contain personal attacks on person. Opinions expressed in letters or in guest colum do not necessarily reflect the views of this newspaper or publisher.*

The Editor's Notebook

By BOB GATELY

As I write this column, there is a week left before the Nov. 3 election and I, for , can't wait for the week to pass.

For much of my adult life, I have been involved in politics one way or another — mostly as a reporter but also as a participant. I've always enjoyed observing and writing about or taking part in a political cmpaign. But, now, it appears that those days are over.

People have beeen saying for almost as long as I can remember that political campaigns in this country are just too long. Of course, they're right. But, actually, it's not the length of the campaigns that's getting to me. I'm more concerned about the nature of the campaigning.

Sure, political campaigns in the United States always have involved at least some degree of mudslinging. I first ıe to North Carolina in 1952 so I missed the Willis Smith-Frank Graham Senate ıpaign which a lot of politically knowledgeable people still claim was the dirtiest ıe state's history. But, I've seen my share of dirty campaigns.

But even in those campaigns, the candidates did seem to find some time to get ınd to talking about the issues. As far as I have seen, there has been precious little hat this year.

If you saw David Brinkley's show Oct. 25, you have an idea what I mean. ıkley, Sam Donaldson and George Will were trying to interview an incumbent ıtor from Wisconsin and his opponent. They did manage to get in a couple of stions but most of the segment was a shouting match between the two candidates. ıay have been good entertainment but it wasn't very enlightening.

Speaking of enlightenment, another one of my pet peeves is the growing trend candidates to downplay or even ignore their party affiliations. There are political l signs all over Charlotte. I've seen exactly two that mentioned a party. One was emocrat and the other a Libertarian.

Am I asking too much when I want to know to what party a candidate belongs? 't tell me I should be able to figure it out from the candidate's position on the es. Once upon a time, that was easy to do. But, now it's a little hard to do when didates from both major parties are on all sides of just about every issue.

I suppose it is too much to hope that politicians will go back to the old type of e-oriented, reasonably clean campaign where you knew where every candidates d. But it sure would be nice. I might even start enjoying politics again.

I suppose that just about everything has been said that could be said about the h of Red Barber.But, I can't let the occasion pass without expressing my personal ets that one of the great voices of broadcasting has signed off for the last time.

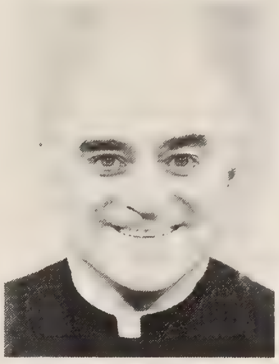
Maybe I'm just getting old but I can't imagine many of the current crop of tscasters matching the likes of Barber, Graham McNamee, Mel Allen, Bill Stern, m McCarthy or Don Dunphy.

Speaking of Allen, I see he]s doing television commercials for baseball trading s. It must prove something but I can't figure out what.

Light One Candle

By FATHER JOHN CATOIR

I hear confessions at St. Patrick's Cathedral in New York City for a few hours every week. It's truly an awesome experience to administer this sacrament, and believe it or not, quite edifying. It saddens me, though, when an occasional penitent expresses disgust with his or her own body. It puts me in mind of the heresy of Manichaeism.



On the philosophical level, this ancient error is rooted in the idea that all material things are the creation of an evil power other than God. Therefore, the Manichaeans contended that bodily functions like eating, drinking and procreating are tainted as evil. In truth, these things are all gifts to be used wisely according to God's will for our happiness and enjoyment.

Manichaeism had a revival in the Middle Ages among the Albigenses, who lived in and around the city of Albi, France, thus the name. Pope Innocent III (d.1216) preached vigorously against the Albigenses but when persuasion failed, he convened the Fourth Lateran Council (1215) and instituted the Inquisition. However, his repressive tactics did more harm than good.

In 1250, St. Thomas Aquinas emerged as the champion of orthodoxy against the Albigenses, insisting that life is to be enjoyed as a gift from God. Still, the heresy has persisted in various forms even to this day.

When I hear confessions, I sometimes find people who are ashamed of being human. Their struggle for purity is based on the erroneous premise that asceticism is nothing more than a pessimistic rejection of their sexuality which they perceive as being evil in some way. It is as though they imagine that their soul is trapped in an evil body!

How sad! As Catholics, we stand for life. How can sex have the nature of sin when we proclaim marriage to be a sacrament? We respect the power of sexuality and the life force it contains. We defend family life, and we proclaim a moral standard that protects the common good. Personal integrity is our goal, but we never reject or despise the body.

Asceticism should never justify self hatred in any form. God made the world and He saw that all of it was very good. The goal of asceticism is positive. We are called to do what is necessary to follow the inspirations of the Holy Spirit. Our ultimate purpose is to attain heaven and give glory to God by fulfilling the mission in life that He has assigned to each one of us.

When you fail to live up to your highest ideal, brush yourself off and begin again. Laugh at yourself, but be grateful you're alive and human, and yes, a little sexy. None of the saints was sexless, and neither are you.

True spirituality will always foster self love, love of neighbor and love of God. St. Thomas Aquinas affirmed the primacy of praise and joy. Catholics celebrate the praise of life and the praise of Almighty God as the Creator of a wonderful world.

(For a free copy of the Christopher News Note, "Spirituality, Health and Happiness," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

here Should The Blessed Sacrament Be Reserved?

By FATHER JOHN DIETZEN

Q. I must protest your recent column about the place for the tabernacle. You said the first and foremost purpose of our church buildings is not to provide a location for keeping the Blessed Sacrament, but to be where the people gather for the celebration of Mass.

I read a book by a priest who said the Blessed Mother told him the tabernacle with the Eucharist should be placed in the center of the church and "should be the center of your ecclesial gatherings."

You would be blessed if you believed the same thing, and not talk about putting the Blessed Sacrament in a "side chapel." Anyway, a priest told me all those rules apply only to special churches. (Ohio)

A. Ten years ago I ran a similar column and received eaction. This time a large number wrote letters similar to yours, a few even gesting that I didn't believe we should have tabernacles at all.

Does this reaction perhaps tell us something about so many Catholics losing the e that the celebration of Mass is the absolute center of Catholic life and worship? atever the answer to that, or whatever someone says the Blessed Virgin told him, response simply gave the specific liturgical guidelines of the church.

It is strange, by the way, that much of the current emphasis on the reserved harist being in some way superior to the holy sacrifice of the Mass is traceable everal of the alleged apparitions and messages said to involve our Blessed her.

A recent book on Medjugorje, for example, by one of its international promot- claims the Jesus of the Eucharist is primarily the one in the tabernacle, under the t glow of the sanctuary lamp" where Mary is present with her son. This may ly explain why so many people these days are uncomfortable with the Church's itional belief that the Mass is the summit and source of all Catholic life and ship.

At the risk of insulting the intelligence of those who know anything about the ry of our liturgy, it apparently needs to be repeated that the central, pivotal act orship of our faith, the one on which even veneration of the blessed sacrament ends, is the eucharistic sacrifice.

This is nothing new; it goes back to the beginning of Christianity. Let me offer just one example from our own time, long before the "new" Church, which you seem to reject.

For decades the most prestigious, detailed study of this subject in the Christian world was *The Holy Sacrifice of the Mass*, by Father Nicholas Gihr (final edition 1897, English translation 1902).

For what purpose, he asks, "are all those magnificent churches and altars built, dedicated and furnished with every imaginable adornment that art and nature can produce? Principally for the celebration of holy Mass" (p. 199).

The Church's present guidelines and regulations, some of which I quoted in the column to which you refer, continue that belief.

These guidelines or regulations simply articulate what constitutes intelligent, informed liturgical good sense. More than one official document on the liturgy repeats, for example, the idea that having the reserved Eucharist on or near the altar is symbolically confusing.

"On the grounds of the sign value, it is more in keeping with the nature of the celebration that, through reservation of the sacrament in the tabernacle, Christ not be present eucharistically from the beginning on the altar where Mass is celebrated. That presence is the effect of the consecration and should be seen as such." (See Vatican Congregation for the Sacraments and the Liturgy, Notitiae 1965, 257-264.)

This of course implies some developed sense and awareness of the function of liturgical sign and symbol.

As an aside, do you realize that veneration of the reserved sacrament only developed because, and in those places where, the eucharistic body of Christ was kept after Mass so it could be taken to the dying and the sick?

In no way does this lessen the validity or importance of the reserved Eucharist, but it helps put it in perspective.

I don't know what your priest means about all this applying only to special churches. If he means these instructions do not apply insofar as practicable to all Catholic churches, there is no documentary basis for his position.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Nights At The Round Table

The Parish Pastoral Council And Enabling The Gifts

By SISTER JEAN LINDER

"There are different kinds of spiritual gifts, but the same Spirit gives them. There are different ways of serving, but the same Lord is served. There are different abilities to perform service, but the same God gives ability to all for their particular service. The Spirit's presence is shown in some way in each person for the good of all." (I Cor. 12:4-7)

"So we are to use our different gifts in accordance with the grace that God has given us." (Rom. 12:6)

The New Testament writers assure us that everyone has been gifted. Even people who think they don't have any, have gifts. God is lavish with His gifts and He wants us to use them and enjoy them, but not for ourselves alone. "Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received form God." (I Peter 4:10)

Some people who are very talented believe they have nothing to offer the parish community. That is not surprising. We are frequently blinded to our gifts just as we are so often blinded to our faults. We are too close to both to see them. We need to point out and affirm gifts that we observe in each other. That is probably the easiest and surest way to discover them.

It is one of the responsibilities of the parish pastoral council to discover the gifts of the people in the parish and to invite them to use these gifts in some way to enhance their own growth in faith and to help others to grow in faith. Service on commissions or parish committees of shorter or longer duration may be the best use of the gifts of some. Others may find working with youth or teaching religious education to adults or to children would best express their gifts. Singing in the choir, instrumen music, lectoring, becoming a Eucharistic Minister and carrying the Eucharist to t sick, joining or initiating prayer groups or bible study groups, helping with ba sales, clean-up days, suppers and festivals, volunteering for occasional maintenan jobs, or myriad other works of love are wonderful opportunities for sharing the gi received.

For many people, their gifts are best utilized in the broader civic commun beyond the parish or in an ecumenical endeavor. Wherever there is a positi response to a human need, Christ's presence is assured and the mission of Jesus spread.

For those parishes involved in the Stewardship Program, the sharing of tin talent, and treasure is given a definite focus and a stewardship committee has t thrust as its main concern.

For those parishes not involved in the Stewardship Program, efforts must made to tap the talents and giftedness of the parish. For many parishes, this w consist mostly in finding out what people are already involved in — whether in t parish or beyond. Many parishes will discover that the vast majority of parishion are already giving of their gifts and not more can be asked. For others, it will b marvelous experience discovering the latent talents waiting to be awakened.

One of the most important tasks of the parish pastoral council in regard to its r of gift enablement is to make sure that the people who offer their gifts have a pla to use them. Some councils or pastors put out a questionnaire periodically aski people their interests and when a newcomer to the parish registers this same pa is presented to that person. However, often there is no follow-up on the part of t pastor or council and the people lose interest!

A number of people from around the diocese have taken the lay minis program and will be eagerly waiting to make their contribution to ministry in t parish. Have the pastoral councils done their work of planning well so that t ministerial needs of the parish can be matched with the appropriate ministers?

To enable the gifts of the people is to release the power of the Spirit in the paris

Franciscan Sister Jean Linder is director of the Office of Planning of t Diocese of Charlote and executive secretary of the Diocesan Pastoral Council

How Does Canon Law Affect Us?

Marriage — Part 4

By FATHER LADISLAS ORSY

To continue our discussion of the challenges to marriage and the family — another challenge is the lifting up of the laity in the Church. Unless there is much more intense participation of the laity in the life of the Church, it is difficult to expect that families will be attracted to the Church. This is especially true in the case of persons who are exercising serious responsibilities in the secular world: they want their fair share in the building of God's kingdom as well.

In this context it is interesting to note that ever since the Church introduced in the 18th century a more rigorous procedure for the canonization of saints, not one person, man or woman, who was living in marriage at the time of his or her death (and was not a martyr) has been so honored. Onc wonders what the reason for such an attitude can be; certainly not the lack of holy persons among the married ones. To show that the Church honors the laity is to show that the Church honors the married state.

There should be more preaching and teaching concerning the positive aspects of the Christian doctrine concerning marriage and family life. The Christian community needs to see the riches of beauty of the mystery of matrimony before it can profitably debate the moral issues surrounding it. Unfortunately this order has been reversed in recent years.

A challenge in the public life: Christians ought to voice in the political arena their own conviction in matters concerning the welfare of the family, with due regard for other beliefs and convictions. A pluralistic society (which we are) thrives on a diversity of honest convictions. Catholics ought to contribute to the common good by speaking their own mind; otherwise the whole commonwealth is impoverished. But Catholics should be able to accept also that their views may not prevail. In that case, they have to follow their own conscience, without failing to respect that of others.

Vatican Council II was the beginning of a great movement in the life of the Church which has not really come to an end but will continue for a long time to come. The bishops started an intense process of reflection on the significance of the evangelical message for our times. Now it is the turn of the community to continue the same process, always with the purpose of bringing the good news effectively to the notice of every human being so that those who must exist "in the shadow of death" may have life, life in abundance.

Jesuit Father Ladislas Orsy, a noted canonist, holds doctorates in canon law, civil law and theology.

Father Catoir Column Ironic

By ESTELLE WISNESKI

At a time when many evangelical Christians are "coming home" to Rome because they have become convinced of the truth of the Church's teaching re: the evil of artificial contraception, it seems ironic that Father John Catoir (10/2/92 column) chooses to focus on the dissent from this teaching by a retired Austrian Cardinal.

Another recently retired bishop of the Church, Glennon Flavin of Lincoln, Neb., wrote in his 10/6/91 pastoral letter to his flock:

"The ban on contraception is not a disciplinary law of the Church, like abstinence on Friday, which the Church can enact and which the Church can change and from which the Church can dispense for good reasons. Rather, it is a divine law which the Church cannot change any more than it can change the law of God forbidding murder. Artificial contraception is wrong, not because the Church says it is wrong (it was wrong before Christ established the Church); it is wrong because God Himself, through the revelation of His Son, our Lord Jesus Christ, has declared it to

See **Wisneski**, Page 13

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order toprotect client confidentiality, the staff members are not identified.

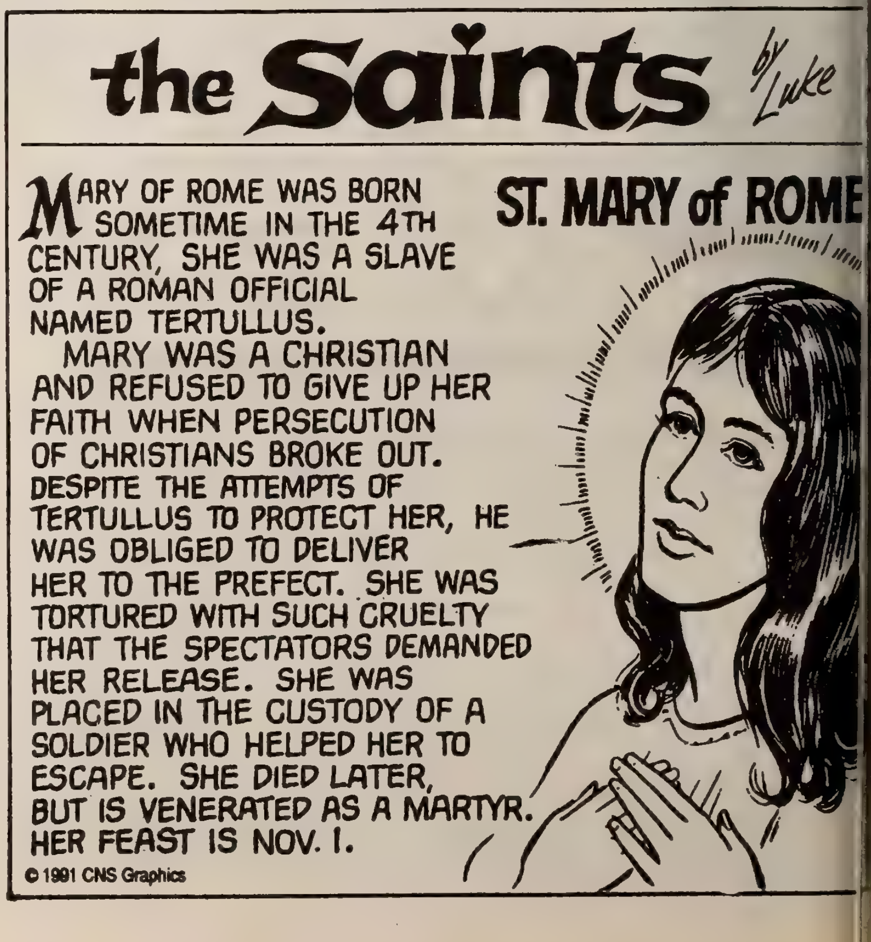
In one of my family counseling cases, I struggled with the parents and at times with the teenagers about issues concerning boundaries, limits and, yes, control. At times, it looked like we were not getting anywhere, and we would pick up the pieces and try again.

Despite the frustration, it was this family that taught me some very important lessons about life. One lesson had to do with their son who was epileptic. I was impressed at how well adjusted he was. I was aware that he was on daily medication, a constant reminder of his condition and limitation.

When I asked the parents about his seemingly excellent adjustment to disability — one that can create anxieties — the father replied that had explained to his son in a father-s talk that everyone who walks this ea has to deal at some time in life wit disability.

Although the content of the disab ity will vary, the reality of feeling "d ferent" will be similar. He conveyed his son the positive side of a disabil occurring early in life before, as so oft happens, a person develops unrealis expectations that life will "be a breez We are, he assured his son, all vuln able.

I have used this message to conv both reality and direction as I, in my li and others, in their lives, pick up pain yet life-giving moments and circu stances that each of us are called embrace.



MARY OF ROME WAS BORN SOMETIME IN THE 4TH CENTURY, SHE WAS A SLAVE OF A ROMAN OFFICIAL NAMED TERTULLUS.

MARY WAS A CHRISTIAN AND REFUSED TO GIVE UP HER FAITH WHEN PERSECUTION OF CHRISTIANS BROKE OUT. DESPITE THE ATTEMPTS OF TERTULLUS TO PROTECT HER, HE WAS OBLIGED TO DELIVER HER TO THE PREFECT. SHE WAS TORTURED WITH SUCH CRUELTY THAT THE SPECTATORS DEMANDED HER RELEASE. SHE WAS PLACED IN THE CUSTODY OF A SOLDIER WHO HELPED HER TO ESCAPE. SHE DIED LATER, BUT IS VENERATED AS A MARTYR. HER FEAST IS NOV. 1.

© 1991 CNS Graphics

ess Ann Jillian, shown with her husband Andrew Murciua II and their infant son ew IV, says she would not have survived breast cancer seven years ago without the of her Catholic faith. (CNS photo)

atholic Actress Thanks God or 'Second Shot' At Life

SHERMAN OAKS, Calif. (CNS) nn Jillian, whose tale of survival breast cancer became a top-rated movie, is grateful God gave her a ond shot" at life — now that she has nfant son she never thought she ld conceive.

Jillian, 42, described motherhood "incredible experience." She and usband, Andrew Murcia, had never birth control during their marriage ad been unable to conceive before surprise" pregnancy.

"The thing that made this baby extra ial to me was that he's a baby that, all the things that had occurred, we y weren't quite expecting. He comes that extra hope for women out there have gone through the same chale that I went through," Jillian said.

"There isn't a day that goes by that 't thank God for the life he gave me he 'second shot' at life — and, of se, for my son who came as a result at second shot," she told *The Tid-*, newspaper of the Archdiocese of Angeles.

A practicing Catholic, Jillian said aith "kicked in — full speed" durer bout with cancer. "Everything I ever been taught, everything I had believed was validated and verified moment that was as challenging as We wouldn't have gotten through thout the help of our faith," she said.

For now, Jillian has slowed down her career to spend time with baby Andrew.

"I want to be with him. I want to see the different developments. We're both having a tremendous time, Andy and I, with the baby. It's remarkable what happens when a baby comes into your life — he takes over, and I can't get enough of it," she said.

"I want him to grow and have a good relationship with God," Jillian added. "I want him to respect people. I want him to have a good work ethic — all very possible with a good religious background."

Little Andrew will "definitely" go to Catholic school, and maybe even Notre Dame, his mother said.

Jillian's career got its first boost when she sang on Art Linkletter's "House Party" television show at age 6 shortly after arriving in Los Angeles with her parents from Massachusetts. She continued to sing and act. At age 11, she was cast as Dainty June in the film version of "Gypsy" with Rosalind Russell and Natalie Wood.

Jillian got rave reviews in her Broadway debut in the 1979 musical revue "Sugar Babies" with Mickey Rooney and Ann Miller. That propelled her to regular television work.

She has been nominated for Emmy awards for her performances in the TV movies "Mae West" (1982), "Ellis Island" (1984) and her autobiographical tale "The Ann Jillian Story," the highest-rated two-hour made-for-TV film in the 1987-88 season.

"All of my films have always been within the boundaries of good taste. As an adult, my agent knew not to send scripts over that had anything to do with nudity," Jillian said.

She acknowledged it may have hurt her career in terms of quantity, but she feels she has done well "without having to resort to that."

"Faith is the underlying strength where you can't be budged or moved to do anything that is against your will," she said. "When you have a good, strong faith, it makes it easier to say no and to feel very good about yourself."

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Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Consenting Adults" (Hollywood)

Sleazy thriller in which a musician (Kevin Kline) is framed for murdering the wife (Rebecca Miller) of his diabolical next-door neighbor (Kevin Spacey) who then takes up with the musician's wife (Mary Elizabeth Mastrantonio). Director Alan J. Pakula glosses over gaping plot implausibilities with a manipulative scenario glamorizing marital infidelity and making insurance fraud seem an easy solution to financial problems. Brief graphic violence, a titillating wife-swapping scene, many sexual references, occasional nudity and minimal rough language. **The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America rating is R — restricted.**

"A Day in October" (Castle Hill)

A single family (Tovah Feldshuh, Daniel Benzali and Kelly Wolf) serves as the dramatic focus in this tribute to the people of Denmark who helped the vast majority of their Jewish fellow citizens escape to neutral Sweden in October 1943, a day before the Germans ordered the arrest of every Jew in Denmark. Director Kenneth Madsen's well-intentioned dramatization bogs down in a lethargic, cliche-ridden script about a wounded Danish resistance fighter (D.B. Sweeney) who is helped by the Jewish family and who in turn helps them. Extraordinary heroism in the context of wartime violence and a muted romantic scene. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Public Eye" (Universal)

A lonely free-lance tabloid photographer (Joe Pesci) in 1942 New York City tries to help a glamorous nightclub owner (Barbara Hershey) from a mob takeover, then stumbles on a syndicate plot to control wartime gas rationing. Writer-director Howard Franklin weaves together a gangster story and an intriguing character study in a downbeat picture with more gritty style than substance. Some stylized violence, several grisly corpse shots, discreet sexual innuendo and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"Reservoir Dogs" (Miramax)

Inept, low-budget movie about bungling gangsters (Harvey Keitel among them) featuring incessant rough language and gory brutalities that are pretentiously meant to be outrageous but only dull the sensibilities of unfortunate viewers of the aptly titled woofer written and directed by Quentin Tarantino. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

"Swoon" (Fine Line)

Bizarre, arty dramatization of the 1924 Leopold-and-Loeb murder case stars Craig Chester and Daniel Schlachet as college students convicted of the thrill-killing of a young Chicago boy. Looking like an extended music video, writer-director Tom Kalin's low-budget movie is more concerned with playing up the homophobic and anti-Semitic prejudices of the 1920s than in offering a balanced or insightful examination of the crime and its consequences. A few discreet homosexual bedroom shots, two off-camera murders and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA.**

"Under Siege" (Warner Bros.)

Two traitors (Tommy Lee Jones and Gary Busey) hijack the U.S.S. Missouri planning to sell its nuclear arsenal to the highest bidder, unaware that the ship's cook (Steven Seagal) is an ex-Navy SEAL bent on outsmarting them. While director Andrew Davis' action yarn is fairly engrossing, it is fueled by graphic violence treated as heroic and exciting. Excessive violence, a flash of nudity and occasional rough language. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

CCHS Players Will Present Comedy Thriller

CHARLOTTE — Charlotte Catholic High School will present two performances of the comedy thriller *Bone-Chiller* at 7:30 p.m. Thursday Nov. 5 and Saturday Nov. 7.

Bone-Chiller finds 13 people gathered on the night of Friday the 13th at the Travers mansion for the reading of the will of the late Josiah Travers. The will turns out to be a wall chart in the form of a rebus, a part-word-part-drawing puzzle. It offers the lucrative estate to anyone who can solve the puzzle. To complicate things, the lights keep going out and people keep being murdered.

Tickets to the laugh-filled three-act play by Mark Ferris are $3 and may be purchased at the door.

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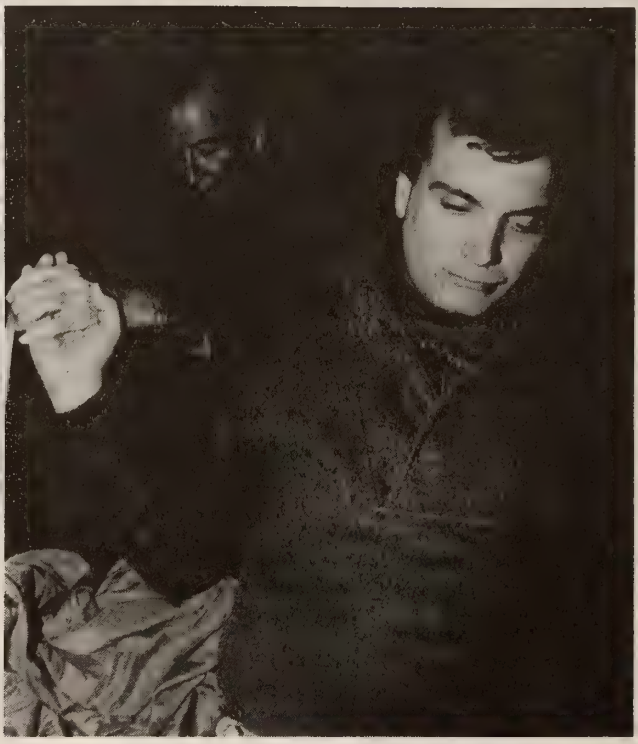
FAITH alive!

How liturgy shapes us



CNS photo by Patsy Lynch

By Father Robert L. Kinast
Catholic News Service

> **"Liturgical prayers for those in need, many of whom are strangers, instill compassion and solidarity for others. This sensitivity affects the way people think about the poor and others in need."**

"I think you're forgetting the main point. It isn't enough to get the people to the liturgy; we have to get the liturgy into the people."

I heard that comment by an elderly priest during a lengthy and inconclusive group discussion of which holy days of obligation should be retained in the United States. The group was attempting to respond to a request for input from our bishops.

That priest's pastoral wisdom succinctly paraphrased Vatican Council II's intention in restoring the liturgical rites. The instruction for implementing the council's liturgy constitution put it this way:

"It is essential that everybody be persuaded that the scope of the Constitution on the Sacred Liturgy is not limited merely to the changing of liturgical rites and texts. Rather its aim is to foster the formation of the faithful."

■■■

What does it mean to say liturgy forms people? In general it means that the liturgy shapes and influences people's attitudes, feelings, awareness, decisions.

Who they are and how they act in the liturgy affects who they are and how they act in the rest of their lives.

For example, the biblical stories proclaimed in the liturgy remind people how God acted in the past. Hearing these stories inclines people to expect God to act in the present and to recognize God's action.

Likewise the reverent use of material things in the liturgy conveys respect for nature and the products of human creativity. This makes people more sensitive to the environment and more careful about consumption and waste.

And liturgical prayers for those in need, many of whom are strangers, instill compassion and solidarity for others. This sensitivity affects the way people think about public policies for the poor and others in need.

All these influences create a liturgical people.

A liturgical people does not confine itself to formal worship in church, but continues the liturgy in every aspect of its life.

Vatican II described this in a helpful way when it said the church itself is a sacrament. Then it spelled this out by describing how the people of God share in the threefold office of Christ as priest, prophet and pastor.

This framework can help to explain the characteristics of a liturgical people.

1. Through baptism each person shares in the priesthood of Christ. A liturgical people knows that this includes every aspect of life, from its beginning (baptism) to its end (Christian burial), from its joys (marriage) to its sorrows (anointing and the care of the sick), from its heights (Eucharist) to its depths (sin and penance).

A people formed by liturgy sees its daily life as a spiritual sacrifice, a term the council used to refer to making ordinary things holy.

Those who prepare a family meal are extending the eucharistic meal. Those who help a friend or colleague overcome a fault are offering the grace of reconciliation. Those who encourage and support others are confirming them in their gifts.

Spiritual sacrifice does not mean giving something up or taking on distasteful duties. It means exercising the priesthood of Christ in everyday life.

2. Prophecy is making Christ present in the world.

Through confirmation each person is commissioned to speak and act on behalf of Christ. A liturgical people knows this is not always a dramatic public event and has little to do with predicting the future. One's very presence — even silent presence — can make an impact.

The liturgy forms peop
to appreciate this. Paren
who stay close to their tee
age children are prophet
without every saying a wor

Friends and neighbo
who sit patiently by the be
side of a comatose person a
prophetic by their physic
presence. So too are tho
whose presence in a neig
borhood fosters interraci
harmony.

A people formed by li
urgy takes every opport
nity to represent Chri
whether in word or action,
silence or presence.

3. Through the Euchari
each person becomes respon
ble for the body of Christ, th
sharing in Christ's office
pastor.

When parents establi
order in their family b
adapt it as the children gro
they are pastoring the d
mestic church of the home.

When employers and e
ployees maintain a go
working relationship and are respo
sive to each other's changing need
they are pastoring the workplace.

When individuals invest in comp
nies that protect the environment a
do not exploit minority groups, th
are pastoring the marketplace.

When citizens support the laws a
customs of their communities but
main vigilant that everyone's righ
are being respected and that no on
progress is being unfairly impede
they are pastoring the body politic.

A liturgically formed people is no
passive, dependent, isolated people.
is alive to the spiritual meaning inh
ent in everyday life and eager to
press it, taking inspiration from t
sacramental liturgy and bringing l
back to the liturgy.

(Father Kinast is the director of t
Center for Theological Reflection
Madeira Beach, Fla.)

FOOD FOR THOUGHT

You could call it a sacramental conspiracy! It's the way the sacraments conspire to influence the way your mind works.

I'm not just talking about how reception of the Eucharist on Sunday or penance during Holy Week changes you. My question here is, Does it matter that your Christianity — your religious world — is a sacramental world of signs and symbols?

I think so. I think sacramental people develop along certain pretty interesting lines. Some of those lines:

Sacramental people grow attuned over a long period of time to the considerable possibility that there is more to everything than meets the eye. Material things, people: These are signs of God, their creator.

Next, sacramental people come to suspect that God may at any time touch them through a whole world of signs. Sacramental people learn, for example, to keep watch for God's presence in other people who convey hope, provide nourishment, offer vitality.

Finally, sacramental people tune in to the possibility that like others around them, they too can be signs of God. Through them, God may want to touch others.

All this gets sacramental people to taking life pretty seriously. But it sure shouldn't make them sad.

David Gibson, Editor, Faith Alive!

To live as we worship

By Father Lawrence E. Mick
Catholic News Service

I once saw a poster that said: "You re what you eat!" The words appeared elow a display of junk food.

But the quote is much older than the oster. It comes from St. Augustine in e early fifth century who said it about hristians receiving Communion.

"You are what you eat," that is, "you ho eat the body of Christ are the body Christ." Sharing the meal makes us ho we are.

In a variety of ways, the way we orship subtly, but steadily and rely, shapes and influences

—how we see life;
—how we act toward one another;
—how we think of God;
—and how we understand ourlves.

This shaping is gradual. So we may unaware it is happening.

> "In a variety of ways, the way we worship subtly ... shapes and influences how we see life ... act toward one another ... think of God ... understand ourselves. This shaping is gradual. So we may be unaware it is happening."

But it is no ccident that e first docuent issued y the bishs at the Second Vatican ouncil was e Constituon on the Saed Liturgy. he bishops ew that the newal the uncil sought would take root primarily rough the renewal of worship. If the urch was to change, that change would me about through a renewed worship e.

■■■

Let me suggest several basic ways turgy shapes us.

Perhaps the most fundamental ows from the notion of sacrament. A ople shaped by liturgy know that od can be met in the most ordinary ings: in bread and wine, in water d oil, in words and symbols, and in e another.

In contrast to Eastern religions hich consider the material world an obstacle to spirituality, sacramental people learn to find God in the midst of the material and the human. This has wide implications for how we treat the material world: Ecology is a thoroughly Christian concern.

CNS Photo by Tom Moloney

The central liturgical celebration for Catholics is the Eucharist, the great act of thanksgiving (which is what the word "eucharist" means). Regular Sunday worship should lead, therefore, to a constant attitude of gratitude on our part — giving thanks for the many gifts God gives, especially the gift of Jesus and the salvation he offers.

Listen next Sunday for how often the Mass offers praise and thanks to God. The music is especially marked by these sentiments, since singing is one of the best ways to praise the Lord.

Another aspect of worship highlighted since Vatican II is its communal dimension. We don't celebrate alone, but as an assembly.

The people hear the word of God together, present their needs to God together, offer Christ's sacrifice together, share together in the holy meal of Christ's body and blood, and become more and more united as Christ's body.

So those who allow themselves to be shaped by the liturgy know deep in their bones that they belong to one another. God has called them to be a people.

And this sense of community should also shape how people deal with life in general. A liturgically formed people finds it only natural to contribute to the life of the civic community, to aid those in need, to work for the common good, to vote for those who promote the good of all and to foster reconciliation among people of all races and ethnic groups.

Even discussing these few ways that liturgy shapes people makes it obvious that such formation is not automatic. Sometimes we just refuse to let the liturgy work on us, as when we refuse to participate in the responses.

But people who enter into the dynamics of the liturgy find that, through worship, the Lord gradually changes their hearts and their lives.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a free-lance writer.)

FAITH IN ACTION

So say that the church's sacramental life is encountered in the daily living of Christian people may sound strange to those accustomed to identify sacraments only with specific ritual actions, says Sister of St. Joseph Mary Peter McGinty, an associate professor of theology at Loyola University of Chicago. In *The Sacrament of Christian Life* (Thomas More Press, 205 W. Monroe St., Chicago, Ill. 60606-5097. 1992. Paperback, $12.95.), she helps readers recognize daily life's sacramental dimensions — how in daily life Christians function as the body of Christ for a troubled world.

Reflection. Do I look right past God's presence in ordinary life? Even the fact that situations are difficult or disappointing does not mean God is absent. This week, when dealing with people and resolving problems, I will ask how Jesus would see the situation and whether God is present there.

FAITH IN THE MARKETPLACE

How do you think the church's sacramental life — the central role of the sacraments — influences your outlook on people and the world around you?

"Through the sacraments I was taught how to forgive." — Patsy McGlynn, Minneapolis, Minn.

"If we believe the Eucharist really contains the presence of Christ, then we must treat everyone we encounter with dignity and respect, and see others as a gift from God to us." — Debra Laraway, Marietta, Ga.

"The sacramental life is a reminder to me of how God is present to me and working through me in all the stuff of everyday life — death and birth, marriage and relationships, food and all the work that goes into making it, intimate sharing and saying I'm sorry." — Richard Cain, Wheeling, W.Va.

"For example, the sacrament of baptism is a sacrament of community and mission. It brings me together with other people and relates me to them intimately as brothers and sisters in the life of faith. It also sends me out as a disciple ... to witness to people the kingdom of God." — Father Philip Rask, St. Paul, Minn.

"I see them (the sacraments) as a constant, affecting everything I do. Because of them, when I face temptations I find it much easier to make choices that keep me closer to Jesus." —Sandra Govar, N. Little Rock, Ark.

An upcoming edition asks: What are the greatest insights of the aged? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

The worship connection

By Father John J. Castelot
Catholic News Service

Liturgy is not magic. It expresses a relationship, an interpersonal relationship between God and human beings. It is a relationship that touches all of life.

God initiated a relationship with the Israelites by freely entering into their lives to liberate them from bondage in Egypt. However, they had to accept God's saving love and formally express that acceptance.

At Mt. Sinai, Moses performed a solemn liturgical act that called for the people to agree to the terms of the covenant that made them God's special people.

He read to them "all the words and ordinances of the Lord, (and) they all answered with one voice, 'We will do everything that the Lord has told us'" (Exodus 24:3).

Then Moses set up an altar, symbolic of God, and 12 stone pillars, symbolic of the 12 tribes, and sacrificed young bulls. Half the blood, symbolic of life, Moses splashed on the altar. The rest of it he sprinkled on the people, saying: "This is the blood of the covenant which the Lord has made with you."

This dramatic commingling of the lives of the people with the life of God made an indelible impression on them. They were deeply conscious of their oneness with God and of what that oneness implied for their lives.

It affected everything they did.

The biblical story tells of the people's efforts to carry out the responsibilities that expressed their relationship with their God. It is not a uniformly pretty story.

Many, conscious of their uniqueness, tried to be faithful. Others, succumbing to human weakness and to the temptations of surrounding cultures, abandoned their uniqueness, abandoned their God.

What about the people of the New Covenant? They also freely entered into a relationship, established by the blood of Christ on Calvary. In the baptismal liturgy they accepted God's saving love and agreed to live in response to that love.

It changed their lives radically. Among other things, it wiped out all divisive distinctions based on race, social status, gender.

"For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek (gentile), there is neither slave nor free person, there is not male and female, for you are all one (person) in Christ Jesus" (Galatians 3:27-28).

This sense of oneness, of community, obviously affected all their actions and attitudes. But while the New Testament records the positive ways the Christians lived this out, it also records the struggles of people trying to make it a reality.

The liturgy of baptism, reinforced by that of the Eucharist did not work like magic. It established an interpersonal relationship that called for free, personal acceptance and a responsible living of the implications of that relationship in all of daily life.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Massachusetts Bishop Bars Child Abusers From Ministry

WORCESTER, Mass. (CNS) — No priest who has sexually abused a child will be returned to any priestly ministry in the Worcester Diocese, Bishop Timothy J. Harrington said Oct. 15. A priest who abuses a child "has faced me with the radical choice between placing another child at risk and assigning him in priestly ministry," the bishop said. "Abuse of children is a crime that must be condemned.... My choice shall be to protect every child," he wrote in a 1,000-word statement published Oct. 16 on Page 1 of his diocesan newspaper, *The Catholic Free Press*.

Monument Helps Women Who Have Had Abortions Priest Says

ELIZABETH, Minn. (CNS) — Women who have had abortions are finding comfort in a monument to the unborn put up by a priest in his parish cemetery in Elizabeth. Father Richard McGuire, pastor of St. Elizabeth Parish in the Diocese of St. Cloud, described the monument as a "dream that has become a reality," stemming from his 20 years of counseling women who had abortions and who expressed "the pain, the guilt, the torture they endure." When it was dedicated three years ago, it had a sole inscription: "I know you love me, Mom and Dad. I forgive you." Now, it has nearly 300 names given by the women to the babies they aborted.

World Experts Unearth Skeletons Of Children At Massacre Site

EL MOZOTE, El Salvador (CNS) — Forensic experts have unearthed the skeletons of children and babies in the remote hamlet of El Mozote, uncovering evidence which supports the claim that soldiers killed hundreds of civilians in the largest massacre in El Salvador's civil war. Twenty-two battered skulls and skeletons were exhumed Oct. 19 from the ruins of a church building where U.S.-trained soldiers of the elite Atlacatl Battalion allegedly began a three-day slaughter of more than 800 people in December 1981. "They are all children and several were babies. At least one of the skulls shows bullet holes, most of the others are in pieces," said Patricia Bernardi, one of four Argentine forensic anthropologists leading the excavation work.

Bishops Continue To Back Option For Poor In Santo Domingo

SANTO DOMINGO, Dominican Republic (CNS) — The "preferential option for the poor" espoused by the Latin American bishops at their previous historic meetings continues to receive the support of the region's hierarchy. "The church will never be able to abandon its option for the poor. Especially here in Latin America where enormous masses of poor people live, this option has to be concretized," said Bishop Sergio Contreras Navia of Temuco, Chile. He made the comments during the Oct. 12-28 Fourth General Conference of the Latin American Episcopate in Santo Domingo. His remarks were quoted in a statement released Oct. 19 by the press office of the Latin American Bishops' Council, known by its Spanish acronym as CELAM.

German Church Might Be Too Rich, Organized Archbishp Says

WASHINGTON (CNS) — The German Catholic Church might be too rich and well-organized for its own good, a German archbishop told a Washington audience. Although the Church uses substantial portions of its wealth for aid and development in poorer nations, at home "we have a lot of gold and silver and we give it, but we seem to have lost that ability to pronounce those redeeming words," said Archbishop Johannes Dyba of Fulda. "We have too much administration and too little spirituality," he said.

Archbishop Says He's Gaining Strength After Brain Surgery

ST. LOUIS (CNS) — Archbishop John L. May of St. Louis said he is "gaining strength and moving around more easily now" after July 17 surgery to remove a walnut-sized malignant tumor from the left side of his brain. The 70-year-old archbishop reported on his progress in a column in the *St. Louis Review*, archdiocesan newspaper. "Regretfully, there is still little improvement in my right arm and I am still unable to write," he said. "I am able to do some correspondence and office work, but regretfully I am not able to turn up for meetings, socials, meals — they are just impossible for me." Since his release from DePaul Health Center in St. Louis on July 23, Archbishop May has returned to the hospital for two series of chemotherapy treatments and six weeks of radiation treatments.

✠ Scripture

Readings For The Week Of November 1 - November 7

Sunday: Revelations 7:2-4, 9-14; John 3:1-3; Mark 5:1-12.

Monday: Daniel 12:1-3; Romahs 6:3-9; John 6:37-40.

Tuesday: Philippians 2:5-11; Luke 14:15-24.

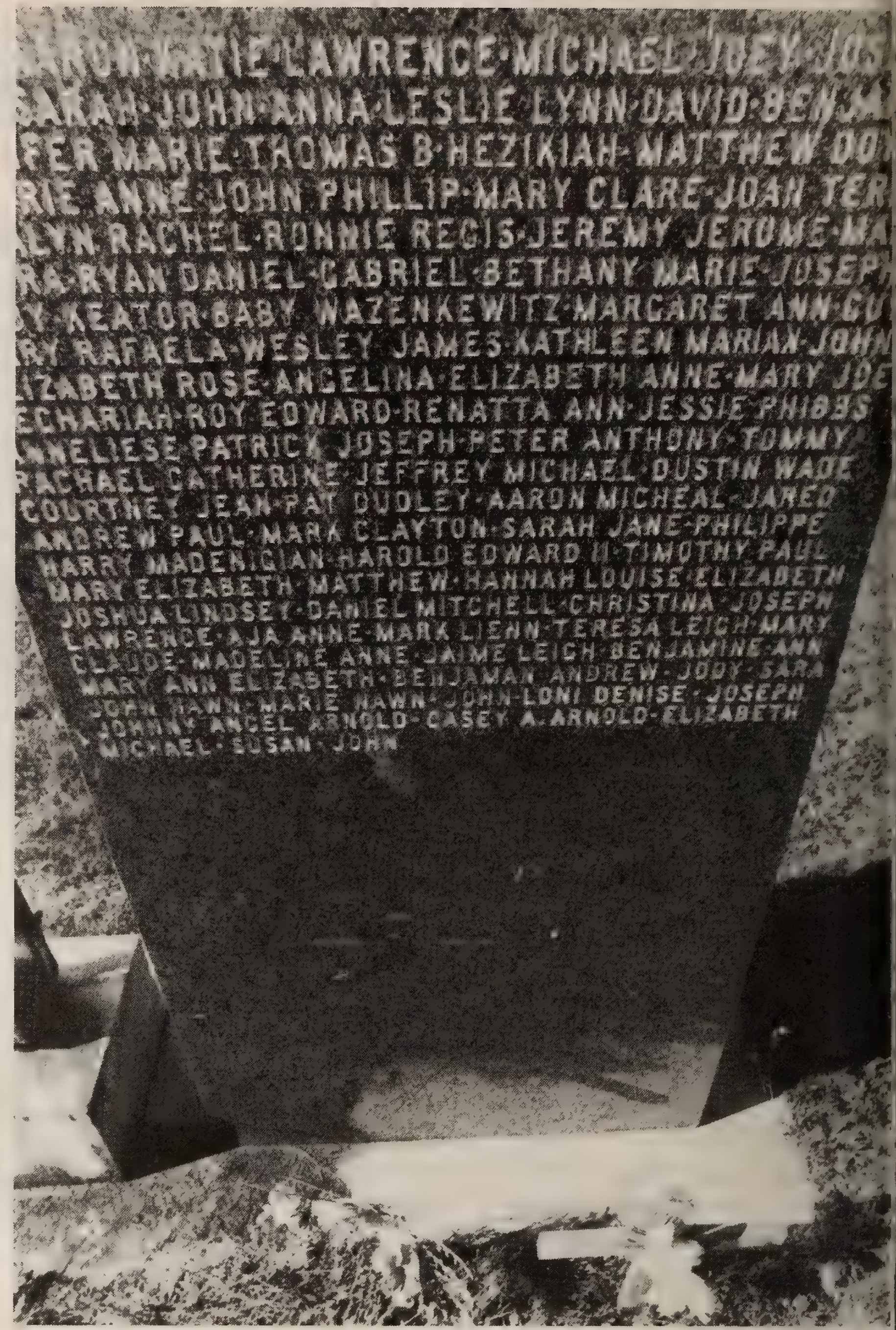
Wednesday: Philippians 2:12-18 Luke 14:25-33.

Thursday: Philippians 3:3-8; Luke 15:1-10.

Friday: Philippians 3:17-4:1; Luke 16:1-8.

Saturday: Philippians 4:10-29; Luke 16:9-15.

Symbolic Monument...


ARON·KATIE·LAWRENCE·MICHAEL·JOEY·JOS
SARAH·JOHN·ANNA·LESLIE·LYNN·DAVID·BEN
FER·MARIE·THOMAS B·HEZIKIAH·MATTHEW·DO
RIE·ANNE·JOHN PHILLIP·MARY CLARE·JOAN TER
LYN·RACHEL·RONNIE·REGIS·JEREMY·JEROME·MA
RA·RYAN DANIEL·GABRIEL·BETHANY MARIE·JOSEP
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RY RAFAELA·WESLEY JAMES·KATHLEEN MARIAN·JOHN
IZABETH ROSE·ANGELINA·ELIZABETH ANNE·MARY JOE
ECHARIAH·ROY EDWARD·RENATTA ANN·JESSIE·PHIBBS
NELIESE·PATRICK JOSEPH·PETER ANTHONY·TOMMY
RACHAEL CATHERINE·JEFFREY MICHAEL·DUSTIN WADE
COURTNEY JEAN·PAT DUDLEY·AARON MICHEAL·JARED
ANDREW PAUL·MARK CLAYTON·SARAH JANE·PHILIPPE
HARRY MADENIGIAN·HAROLD EDWARD II·TIMOTHY PAUL
MARY ELIZABETH·MATTHEW·HANNAH LOUISE·ELIZABETH
JOSHUA LINDSEY·DANIEL MITCHELL·CHRISTINA·JOSEPH
LAWRENCE·AJA ANNE·MARK LIENN·TERESA LEIGH·MARY
CLAUDE·MADELINE ANNE·JAIME LEIGH·BENJAMINE·ANN
MARY ANN ELIZABETH·BENJAMAN ANDREW·JODY·SARA
JOHN HAWN·MARIE HAWN·JOHN·LONI DENISE·JOSEPH
JOHNNY ANGEL ARNOLD·CASEY A. ARNOLD·ELIZABETH
MICHAEL·SUSAN·JOHN

Names of nearly 300 aborted children are inscribed on this monument that marks a symbolic burial place for the unborn in the St. Elizabeth Parish Cemetery in Elizabeth, Minn. It was placed by Father Richard McGuire as a way to help women who have had abortions. (CNS photo by Daine Nordquist, *St. Cloud Visitor*)

Msgr. McSweeney Elected To Board Of Development Group

HEMPSTEAD, N.Y. — Msgr. John J. McSweeney, vicar general and chancellor of the Diocese of Charlotte, recently was elected to the board of directors of the National Catholic Development Conference (NCDC).

Elected during NCDC's annual September meeting in Atlanta, Msgr. McSweeney joins the 16-person board consisting of both lay and religious men and women.

Ordained in 1974, Msgr. McSweeney was the first priest ordained for the Diocese of Charlotte. He was appointed Prelate of Honor by Pope John Paul II and Papal Knight of the Equestrian Order of the Holy Sepulchre. He currently serves on the national advisory committee for Catholic Relief Services.

He serves as diocesan director for Catholic Relief Services, Peter's Pence Collection and the Indian and Negro Commission. He serves on the boards of *The Catholic News & Herald* and other diocesan social service and health related organizations.

Msgr. McSweeney is a board member of the nation's largest association o religious fund raising organizations. Through a diverse range of nationally recognized fund raising services including the annual conference and exposition, seminars and publications, NCDC assists its membership in developing ethical and sound methods of raising funds and actively promoting thei works.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

EAL, AM

Notre Dame Honor For Mother Teresa

NOTRE DAME, Ind. (CNS) — Mother Teresa of Calcutta has been named the second recipient of the Notre Dame Award for international humanitarian service given by the University o Notre Dame.

The 82-year-old nun is the first international figure to receive the award It went last year to former U.S. President Jimmy Carter and his wife Rosalynn. Arrangements for the presentation will be announced at a later date

The award was created to mark the university's 150th anniversary by honoring persons "within and without the Catholic Church, citizens of every nation, whose religious faith has quickened learning, whose learning has engendered deeds, and whose deeds giv witness to God's kingdom among us.'

ush (From Pafe2)

emocrats on the issue "are like night id day," he said.

"Gov. (Bill) Clinton and (Sen. Al) ore are both pro-abortion," he said. 'hey both support that pro-abortion ll in the Senate and I strongly oppose So does the vice president. I don't see iy change in anyone's position.... I rtainly don't see the Democrats movg towards a position that in my view is ore reasonable."

With regard to capital punishment, said he differs with the bishops' position to the death penalty, adding at he's for it "in certain instances cause I think if somebody murders a lice officer that that person ought to y with his life."

Bush said if Clinton wins the elecon, parents of children in Catholic hools won't see any action on a school oice program "because he opposes "

"I'm all for school choice," Bush id, explaining that his administration cks a "G.I. Bill for Children," a pilot ogram that would provide vouchers r parents to use in public, private or ligious schools.

The G.I. Bill for soldiers "worked ter World War II," he said, adding that s administration has budgeted $500 llion for a demonstration program at "won't finance every parent in evy state but it'll ... show whether we're rrect in our assumption that it'll work d be good for families."

On another issue, Bush said he suprts the concept of family leave to ow workers unpaid time away from rk to care for a new child or sick lative, but said the bill he vetoed Sept. 22 was not the right approach.

Bush said the Family and Medical Leave Act passed by Congress and backed by the U.S. bishops put too many burdens on small business. The bill would have applied to businesses with more than 50 employees.

"I don't think of it as a family values issue," Bush said. "The liberals — Democrats — tried to say that I was against family values because I vetoed the mandated bill. They've got many, many approaches to social problems where they want the federal government to come in and let Congress mandate the solution.

"I oppose that.... I would strongly urge the Catholic bishops to take a look at our approach. It covers more businesses to give leave to more families."

Bush before his veto had proposed compromise legislation that would have provided a tax credit of up to $1,200 per employee for business with fewer than 500 employee who offer up to 12 weeks of unpaid leave.

His plan for health care reform is also something Catholic officials should endorse, he said.

No more debate is needed on dealing with the country's crisis in health care, the president said. "The debate's been going on for two years now."

His approach calls for providing insurance for the poorest of the poor, giving tax credits to the next income group that needs help but keeping services in the private sector. He also called for controlling costs with better managed care and by attacking "the malpractice lawsuit problem."

Clinton (From Page 2)

Other Democrats who oppose abortion, such as Boston Mayor Ray Flynn, had time at the microphone and made pro-life statements, Clinton said. "But he had endorsed our ticket."

Clinton said he would like Democrats who disagree about abortion to feel they can work within the party to make abortions less necessary.

"I want pro-life Democrats in our party and I've relied extremely heavily on Mayor Flynn in this campaign for all kinds of advice on a number of issues," Clinton said.

"I don't want to run anybody out of the party that agrees with us on more issues than they disagree with us on," he said.

Catholics in particular should feel at home in the Democratic party, even if they disagree about abortion, believes Clinton.

"The Democratic Party's platforms and historic commitments are much more consistent with the Catholic Church's social mission than the Republican platform's," he said. "So I think we should talk about things on which we do agree."

He urged finding ways for people who disagree on abortion to work together to reduce their number. Adoption, in particular, should be more widely encouraged, he said.

Clinton said as president he would nominate Supreme Court justices who agree with him that the constitutional right to privacy guarantees freedom to have abortions.

"I wouldn't give them a laundry list of issues that they would have to agree with me on," Clinton said of judicial nominees. But "if I got a chance to make an appointment to the court, I'll appoint somebody who is pro-choice."

Clinton also disagrees with the Bush administration over priorities in education.

Although he attended a Catholic grade school for two years and thinks highly of Catholic schools, he believes the federal government should have no part in funding them, even under a voucher system that lets parents choose among private and public schools.

He supports Arkansas programs that allow state funds to be used for child care at church-run schools and at religious colleges and universities.

He said he found it rewarding to join in religious instruction as a second and third grader at St. John's Catholic School in Hot Springs, Ark.

"But, I think that part of the mission of the Catholic schools is to communicate the values of the Catholic Church to children and I don't think the Constitution of our country permits taxpayers to subsidize that," he said.

Children's interests also need to be better supervised by government entities that are charged with protecting them, Clinton said.

Aside from approving full funding for Head Start, a pre-school preparation program for poor children, Clinton said he wants to pay greater attention to the medical and foster care systems for children.

"The (foster care) systems are breaking down in most states in America as more and more kids grow up in difficult family circumstances and more and more families fall into poverty and tensions build up," he said.

Clinton also opposes Bush's policy to turn back Haitians fleeing their country before they reach the United States, vowing to change it if elected.

"I don't think we ought to be shipping those people back until we know we have done everything we can to restore democracy in Haiti, with (deposed President Father Jean-Bertrand) Aristide, or a coalition government or in some other fashion, a democratic government that observes human rights and freedoms." Clinton said.

He agrees with the use of capital punishment, but said he doesn't think there's much to be gained by extending capital punishment to more federal crimes.

Clinton supported a crime bill that never made it out of Congress this session that included imposing the death penalty for several additional federal crimes. He said he thought those provisions were secondary.

"I supported it largely because it contained more funds to put police officers on the street and because it contained the Brady Bill, which would have a waiting period before people could buy handguns so we could check their criminal and mental health history and age," he said.

Discussing his religious beliefs, Clinton said his years at Georgetown left their mark. Paired with his Southern Baptist beliefs, Clinton said, his years of studying under the Jesuits have shaped his sense of public duty.

While his religious heritage established his belief that the basis of religious freedom lies in church-state separation, Catholic influences have underscored his sense of obligation to others. He's learned "we are morally obliged to try to live out our religious convictions in the world," he said. Baptists believe that salvation is a matter of the personal relationship between an individual and God, Clinton noted.

Jesuits also taught him "a real respect for the obligation to develop one's mind," Clinton said.

"Religious convictions involve more than emotions, there is an intellectual vigor. If you have a mind, you have an obligation to develop it to learn to think ... and then to act on those things more powerfully because you know more."

A favorite scriptural passage is Gal 6:9, he said. "Let us not grow weary while doing good, for in due season we shall reap, but do not lose heart."

J.S Liturgists Meet In Miami, Study Revised Mass Prayers

MIAMI (CNS) — At a recent meetg in Miami nearly 300 U.S. liturgists idied progress on a revised English inslation of the Roman Missal.

"Fuller kind of prayers, with more ntinuous thought, fuller translations d more drawing out of the biblical usion" were some of the suggested visions, Franciscan Father Gilbert stdiek told the 1992 National Meeting Diocesan Liturgical Commissions.

Father Ostdiek, a professor of worip at the Catholic Theological Union Chicago, said people want the Mass ayers to have a "more poetic style" d be "less didactic."

In separate votes in a businessseson, delegates said they would like the S. bishops to:

— Set the age of discretion as the rmal time for baptized children to ceive confirmation.

— Ask the Vatican to study the ssibility of restoring "the ancient practice of celebrating confirmation and Communion at the time of baptism," even when the one being baptized is an infant or very young child.

The U.S. bishops are currently studying what the national norm for age of confirmation should be.

The general theme of the liturgists' meeting was "Discovering our Traditions," with the Roman Missal as a special focus.

The missal underwent major revisions after the Second Vatican Council by mandate of the council, a gathering of all the world's Catholic bishops.

It was translated into English by the International Commission on English in the Liturgy. The commission was established by bishops from English-speaking countries to help carry out the council's liturgical reforms by pooling scholarly and financial resources to provide common English translations around the world for the revised Latin liturgy texts.

The commission is currently nearing completion of a new, more refined translation of the Mass texts.

Sister Kathleen Hughes, a sister of the Society of the Sacred Heart and acting dean at the Catholic Theological Union in Chicago, told the liturgists that "each revision takes several years."

"There are hundreds of people who take part in the revision process, from the very first to the final draft," she said. The ultimate goal, she added, "is to help people pray better."

Sister Kathleen stressed than none of the revisions is final until approved by the 11 bishops who form the ICEL board. She described ICEL as an international group of bishops, liturgists, linguists and musicians that shepherds the revision process of the missal from first draft to final texts. After ICEL completes a translation, it is still up to each bishops' conference to approve it.

Before it can be used as a liturgical text in any country, the translation must be approved by two-thirds of that country's bishops and reviewed and confirmed by the Vatican.

The liturgists' meeting also featured forums on multicultural celebrations, environment, Latin American and liturgical art, and ritual expression. It included a report on the progress of a project to create a unified set of liturgical books for Spanish- speaking communities throughout the world.

Auxiliary Bishop Wilton D. Gregory of Chicago urged the delegates to help develop national strategies that will educate people better on the liturgy in preparation for the new revisions in the Mass.

"Liturgical catechesis is necessary, and catechesis on the Roman Missal is essential," said the bishop, who is chairman of the U.S. bishops' Committee on the Liturgy.

The whole reform of the missal

See **Liturgy**, Page 16

Medjugorje Lecture

By CINDY CAIN

Holy Family Church
Clemmons, N.C.
Friday, November 13
7 p.m.

ndy Cain is a locutionist from Bella
Vista, Ark. She is the director
of the Medjugorje Center,
Mir - A - Call.

For directions, call (919) 722-0644

Comunidad Hispana
Comuniquémonos

Puertaq de entrada al Centro Católico Hispana, situado en 2117 Shenandoah Avenue, Charlotte, NC 28205-6021. Las Calles de acceso son Independence Blvd. y The Plaza.

Oficinas del Centro Católico Hispano en Shenandoah Avenue.

Nuevo Local Para La Comunidad Hispana De Charlotte

El pasado lunes 7 de setiembre, Labor Day, día de fiesta nacional, cinco camionetas mudaron los muebles y cajas de la oficina del Centro Católico Hispano de Waverly Avenue a Shenandoah Avenue. Esto se llevó a cabo en unas pocas horas gracias a la generosidad de un grupo de voluntarios, hombres fuertes y dispuestos a cargar cosas pesadas, brindando sus camionetas, tiempo y trabajo. También las mujeres hispanas ayudaron a empaquetar antes de mudarnos y a sacar las cosas después dejarlo todo arreglado en la nueva casa.

Llevamos ya más de un mes disfrutando el uso del edificio que fue anteriormente escuela de la Asunción y de la casa parroquial, ahora destinada a sevir de oficinas para la Hermana Pilar y el Padre Roberto. Las personas que visitan el CCH inmediatamente comentan sobre la buena condición de esta casita, en contraste con la que dejamos. Esperamos no tener más goteras, suelos hundidos ni comején con el favor de Dios.

Al ir creciendo la población de hispanos en Charlotte y el número de sus actividades y programas, el Señor nos ha ido acompañando con su providencia amorosa. Es hora de dar gracias a Dios primeramente, así como a nuestro Obispo Juan y al Padre Francisco de la catedral de San Patricio.

El edificio de la escuela consta de un salón con capacidad para cuatrocientas personas. Allí el Padre Roberto celebra la Eucaristía los domingos a las 10:30 a.m. Comenzamos el 4 de octubre con unos 40 hispanos, quienes se duplicaron al otro domingo y llegaron a 100 al siguiente. También se inició la escuela de Educación Religiosa con seis grupos, distribuidos por las aulas a ambos lados del corredor principal. Los grupos del Cursillo de Cristianidad, la Renovación Carismática y los Jóvenes Católicos Unidos se reunen en la escuela por la noche durante la semana o en el día los fines de semana. En el sótano del edificio se encuentran la cocina y la cafetería, muy amplias y convenientes para nuestras actividades.

Como centro multicultural compartimos los nuevos locales con nuestro hermanos vietnamitas, polacos y cuantos grupos étnicos deseen utilizarlos, acomondando los horarios convenientemente. De lunes a viernes durante el día la diócesis alquila el edificio al sistema escolar público para un programa especial, beneficiándonos nosotros del aire acondicionado central y del uso de los muebles. Así se aprovechan los locales al máximo con un espíritu generoso y verdaderamente cristiano, que nos llama a compartir lo que tenemos con los demás.

Noticias Diocesanos

Sentido Pesame

Recientemente murió en Greensboro la madre de nuestrro querido Padre José Waters, quien dirige el ministerio pastoral con los hispanos en Taylorsville, Kannapolis, Dobson, Jefferson y Newton. Quienes deseen comunicarse con el Padre José por escrito, su dirección es: 655 W. Main Avenue, Taylorsville, NC 28681-2327 o por teléfono (704) 632-8009. Que el Señor tenga gozando de su gloria a Angela Waters!

Padre Juan McAndrew

El Padre Juan se encuentra enfermo en el hospital Mercy. Estaba hasta ahora celebrando la Misa en español en la Iglesia de Nuestra Señora de Lourdes en Monroe los segundos domingos del mes y siempr demostró mucho interés por los hispanos del lugar. Ofrezcamos nuestras oraciones por la salud del Padre Juan para que pronto pueda volver a Monroe.

Comite Coordinador Diocesano

Cada una de las 19 comunidades locales de la diócesis de Charlotte debe ir escogiendo dos delegados como representantes paraa la próxima reunión del CCD, que tendrá lugar el sábado 5 de diciembre en el centro Cristo Rey de Yadkinville, de 10:30 a.m. a 2 p.m.

Agradecimiento

EL CENTRO CATOLICO HISPANO AGRADECE A NUESTRO OBISPO JOHN F. DONOGHUE EL USO DE LOS NUEVOS LOCALES, AHORA EMPLIOS Y ADECUADOS A NUESTROS PROGRAMAS Y ACTIVIDADES. MUCHAS GRACIAS!

LA COMUNIDAD HISPANA DE CHARLOTTE PERMANECE AGRADECIDA AL PADRE FRANK O'ROURKE POR EL USO DE LA CASITA AZUL DE WAVERLY AVENUE, DONDE QUEDAN GUARDADOS TANTOS RECUERDOS FELICES. UN MILLION DE GRACIAS!

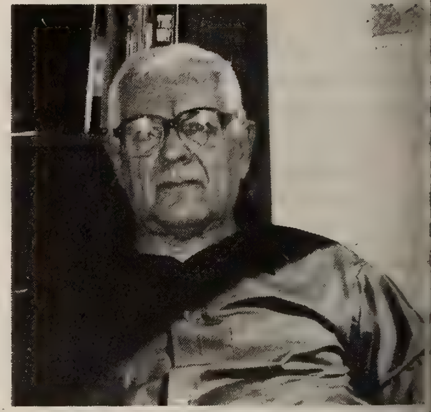
Padre Roberto, Nuestro Nuevo Capellán

Aquí sentado en su oficina vemos al Padre Roberto, nuevo Capellan del Centro Católico Hispano, quien llegó a Charlotte a principios del mes de setiembre, procedente de Puerto Rico, donde ha estado sirviendo por muchos años.

Nacido en Worcester, Massachusetts, fué ordenado sacerdote de la Congregación del Espíritu Santo en 1950.

Ya vamos conociendo al Padre Roberto poco a poco, escuchando su acento puertorriqueño en las homilías dominicales, en las que explica detenidamente el sentido profundo del mensaje de la Palabra de Dios, en forma dialogada a veces, para despertar la participación de la comunidad.

Al Padre Roberto le gusta cantar y enseñar las canciones a los presentes, de modo que ya se oye a la gente responder a sus iniciativas. Muchos están comprando los misalitos para llevarlos al hogar y allí en familia seguir saboreando la Palabra de Dios que se proclamó en la iglesia.



Para comunicarse con el Padr Roberto pueden llamarlo al teléfono d su oficina (704) 377-3338.

Encuentro Matrimonial

Es un fín de semana dirigido a revitalizar matrimonios cristianos, ayudendo a los esposos comunicarse mejor y amarse más en Cristo. Se dará en español en Atlanta, del 12 al 15 de noviembre. Para más información, llamen al Centro Católiuco Hispano, tel. (704) 335-1281 o directamente a Luis y Lourdes Muñoz en Atlanta, tel. (404) 294-6138.

Pedimos la colaboración de todos los hispanos de la diócesis que nos envien escritos y fotos para publicar en Comuniquémonos.

Noticias de Charlotte

Clases De Inglés En El CCH

Quienes estén interesados en recibi clases de inglés los lunes de 6:30 a 8:3 p.m. en la escuela del Centro Católic Hispano de Charlotte, llamen por favo al teléfono (704) 335-1281 par inscribirse.

Fiesta De Halloween Para Los Niño

Será el sábado 31 de octubre en l cafetería del CCH, comenzando a las p.m. Los niños vendrán disfrazados tendrán juegos y diversiones toda l tarde. Para coordinar la comida puede dirigirse a Patricia Rodríguez, tel. (704 588-2818.

Visita De La Imagen Misionera De La Virgen De Guadalupe

Vendrá a la catedral de San Patrici el domingo primero de noviembre par la Misa en español de las 7 p.m. Despué habrá rosario, consagración a María veneración de la Imagen hasta las 9:3 p.m.

Bishops Begin Campaign Against Domestic Violence

WASHINGTON (CNS) — A state- nt issued jointly by two U.S. bishops' nmittees declares that violence against men, in the home or outside the home, never be justified.

"Violence in any form — physical, ual, psychological or verbal — is sinful; ny times it is a crime as well," says the nt statement.

The statement, which offers practical ice to battered women and those who ter them, says abuse against women sts everywhere, including within par- es and dioceses. Women may need the urch's help to break out of domestic lence, it says.

The 16-page statement, titled "When I ll For Help: A Pastoral Response to mestic Violence Against Women," was itten by the U.S. bishops' Committee on omen in Society and in the Church and bishops' Committee on Marriage and nily Life.

Approved for publication by the bish- ' Administrative Committee in Septem- , the statement was made public in Octo- .

Copies have been sent to all U.S. bish- , who have been asked to distribute the ument widely, according to a spokes- man for the bishops' Office for Laity, omen, Family and Youth.

The statement, which the bishops say y hope will be an initial step in a continu- effort by the Church to combat domestic lence against women, opens with two matic scenarios:

— "She told the psychotherapist that was living in the dog house because her band locked her out when he was in a e.

— "He told the abuse counselor in up therapy that after the first couple of tings, he didn't have to beat her up again. he had to do was raise his fist."

The statement, citing statistics from the *rnal of the American Medical Associa- n*, says:

— An estimated 3 million to 4 million men in the United States are battered h year by their husbands or partners.

— Approximately 37 percent of ob- tric patients of every race, class and ucational background report being physi- ly abused while pregnant.

— More than 50 percent of women rdered in the United States are killed by ir partner or ex-partner.

Both battered women and male abusers "need Jesus' strength and healing," the statement says.

It says part of the reason for writing the document was an "awareness that times of economic distress, such as the present, when wage earners lose their jobs or are threatened with their loss, often are marked by an increase in domestic violence."

"When the woman is a mother and the violence takes place in front of her children, the stage is set for a cycle of violence that may be continued from generation to generation," it says.

It says a child raised in a home with physical abuse is "a thousand times more likely to use violence in his own family."

At the same time, it says, 25 percent of men who grow up in an abusive home choose not to use violence.

The statement defines abuse as "any kind of behavior that one person uses to control another through fear and intimidation," including emotional and psychological abuse, battering and sexual assault.

Abuse, it says, cuts across racial and economic backgrounds and occurs in families from every ethnic, economic, religious and educational background.

Because violence usually takes place in the privacy of people's homes, it is often "shrouded in silence," says the statement.

Traditionally the abuse of a wife by her husband has been considered "not only a family matter but virtually a husband's prerogative," it says. Even today some people "mistakenly argue that intervention by outside sources endangers the concept of the sanctity of the home," it continues.

Men who abuse women convince themselves that they have a right to do so, says the statement.

"They may believe that violence is a way to dissipate tension and to solve problems — a view that society often supports."

Abusive men, the statement says, tend to be extremely jealous, possessive and easily angered. They often believe women are inferior to men, it says.

Alcohol is often tied to domestic violence, the statement says. It lessens inhibitions and can heighten anger, impair judgment and increase the amount of force used, it says.

The statement acknowledges that it is difficult to explain why women sometimes stay with their abusers.

Psychiatrists report that abusive relationships usually start out "loving and rewarding to both parties," it notes. Later, when the first violent act occurs, "the woman is likely to be incredulous and willing to believe her spouse when he apologizes and promises that he will never repeat the abuse."

When it is repeated, many women accept blame for their abusers' actions, it says. "In time, as their self-esteem plummets, they feel trapped in the abusive relationship, especially if they have children and no other means of support."

The statement says part of the problem is that the women may be ashamed to admit the man they married and whom they love "is the one who is terrorizing them."

It advises abused women to:

— Talk about their situation in confidence to someone they trust.

— If they must stay in the situation temporarily, set up a "safety plan of action," such as hiding a car key outside the house and keeping a small amount of money accessible in a safe place.

— Investigate area resources available to battered women and their children, and contact the diocesan Catholic Charities or family life office.

It advises male abusers to:

— "Have the courage to look honestly at your actions.... Begin to believe that you can change your behavior if you choose to do so."

— Contact their parish and Catholic Charities or area shelters for the name of a program for abusers.

It advises pastors and pastoral staff to:

— Make sure parish homilies address domestic violence.

— In marriage preparation programs, check couples' methods of handling disagreements and their families' problem-solving patterns. Suggest postponing marriage if signs of abuse or potential abuse are identified.

— Have an action plan ready if an abused woman calls for help. Build a relationship with police and domestic violence agencies.

Bishop Says Nuclear Energy Use Should Not Endanger Humans

VATICAN CITY (CNS) — Peaceful uses for nuclear energy should be sought, but no project is morally justified if it endangers individuals or communities, said a Vatican representative.

"By sharing experience, expertise and information, nations engaged in the peaceful use of atomic energy can promote the safety of mankind," said Archbishop Donato Squicciarini, the Vatican's representative to international organizations based in Vienna, Austria.

The archbishop's statement to the Sept. 21-26 general conference of the International Atomic Energy Agency was published Oct. 21 in the English-language edition of *L'Osservatore Romano*, the Vatican newspaper.

Archbishop Squicciarini said the Vatican "recognizes with satisfaction" the agency's efforts to promote peaceful uses for nuclear technology. But at the same time, he said, the Vatican calls on the agency, scientists and nations with nuclear capabilities to cooperate in order to protect human beings and improve their lives.

"The highest standards of safety should always be observed in the interest of mankind," he said. "Safety and protection play an important role in keeping the world intact."

When making judgments and decisions about experiments and the uses or potential uses of nuclear energy, their effects on people must be given priority over other criteria for evaluation.

"Man is, under God, the measure and end of all the projects that we attempt in this world," the archbishop said. "In scientific and nuclear programs, for the benefit of society, the human person is the guiding criterion."

"No project, however technically perfect or industrially sound, is justifiable if it endangers the dignity and rights of persons involved."

The scientific and technical pursuits of the International Atomic Energy Agency and its member states "must always be matched by a sensitivity and dedication to the cause of man, who we proclaim is formed in the image of God, worthy of total dignity and respect," Archbishop Squicciarini said.

The common good of humanity, not just of people in a particular nation, must be taken into account when promoting new uses for nuclear energy, he said.

The archbishop added that he hoped scientists would work "to achieve feasible solutions" to "the serious problem" of global warming.

DESCUBRE
La Fe

9. ¿Porqué han sido los católicos obligados a través de los siglos a participar enla Aisa de domingos y días de fiesta?

La celebración de la Eucaristía es el centro de la vida de los católicos.Esta elebración es la cumbre y la fuente de la vida cristiana.Es la respuesta a Jesús que n laÚltima Cena dijo: "Hagan esto en commemoraciónmia."

La Misa es la reactualización del momento infinito de la misteriosa historia de la elación de Dios con el ser humano. Jesús se hace presente realmente. Su muerte y esurrección redentora se hacen presentes de una forma admirable. Nosotros somos arte de este gran drama religioso de alabanza a Dios,dándole gracias, pidiendo su erdÃn, presentando nuestras peticiones. Nuestras débiles voces humanas sa unen al oro celestial. Somos nutridos por la Palabra del Señor presente en la Proclamación e la Palabra. Somos nutridos y unidos al compartir el Cuerpo de Cristo que es manar erdaderoo. Damos testimonio, celebramos y cultivaamos nuestra unidad como risttianos. Este banquetenos prepara para enffrentar los desafíos espirituales de vivir omo Cristo durante la próxima semana.

Los católicos están obligados a participar en la Eucaristía los domingos y días iesta con el fin de que pueden ser fieles a la suprea llamada que recibieron para dar ulto al Señor y salvar sus propias almas.

Wisneski (From Page 6)

be wrong. Because artificial contraception is intrinsically evil, it may never be practiced for any reason, no matter how good and urgent. A good end never justifies the use of an evil means."

On June 5, 1987, in a talk to participants in a study conference on responsible procreation, our Holy Father cautioned:

"To speak of a 'conflict of values of goods' and of the consequent need to 'weigh' them, choosing one and rejecting the other, is not morally correct and generates only confusion in the consciences of spouses. Christ's grace gives married couples the real capacity to fulfill the entire 'truth' of their conjugal love...Those who place themselves in open conflict with the law of God authentically taught by the Church guide spouses along a false path. The Church's teaching on contraception does not belong to the category of matter open to free discussion among theologians. Teaching the contrary amounts to leading the moral consciences of spouses into error."

Next year will be the 25th anniversary of Pope Paul VI's prophetic encyclical. How can anyone who sees with the eyes of faith deny that every moral evil he envisioned if the world accepted the lie of artificial contraception has come true: blatant sexual immorality, broken marriages, abortion on demand, government-mandated sterilization.

Christ has given His Church the fullness of truth and the means (the sacraments) to live it. Do we not love our brothers and sisters enough to proclaim that truth to them?

Estelle Wisneski is a parishioner of St. Vincent de Paul in Charlotte and a member of Catholics United for the Faith.

Diocesan News Briefs

Responding To God's Call

MINT HILL — St. Luke Catholic Church is sponsoring "Responding to God's Call to Wholeness: A Spiritual Celebration of Self-esteem" on Saturday, Nov. 14 from 9 a.m. to 12:30 p.m.

The workshop is designed to give participants an opportunity to listen, discover and celebrate God's gifts. It will be presented by social worker Patty Butler, Trinitarian Sister Miriam Fiduccia, Donita Grisdale, Father Joe Mulligan and the Bethany Musicians.

Cost is $10. For information or reservations, please call Patty Butler at (704) 358-0070.

Tree Sale

CHARLOTTE — The Knights of Columbus Council #770 announces its third annual Christmas tree sale, benefitting the Charlotte Catholic High School Scholarship Fund.

The trees are selected and fresh cut by the council no more than a couple of days before they are to be picked up. The trees are priced at $4 per foot for white pine and $6 per foot for Fraser fir. Sizes range from 5' to 10'.

Wreaths are also available, 12" for $10 and 14" for $12. Garlands may be purchased at $1 per foot.

Orders must be received no later than Dec. 1 with pickup scheduled for Dec. 5 at the Knights of Columbus Hall, 220 E. Kingston Dr.

To order, send name, address, phone number, tree type and size, wreath size, and check payable to "K of C Scholarship Fund" to Vince Coscia, 3926 Somerdale Ln., Charlotte, N.C. 28205.

For more information, call (704) 536-4287 or (704) 563-2251.

Support Group

GREENSBORO — The Separated, Divorced and Remarried Catholic Support Group has a monthly meeting the first Friday of every month at the University Catholic Center, 1331 W. Friendly St., from 7:30 p.m. to 9:30 p.m. For more information, call Charlie Biscoe at (919) 282-2266.

Help Needed

CHARLOTTE — Crisis Assistance Ministry needs time, talent and treasures. There are no age or time limits. To help or obtain more information, call Larry Long at (704) 371-3029.

Upcoming Diocesan Events

Nov. 1 Ecumenical Worship
Service & Jubilee Year
Turkey Dinner
Our Lady of Lourdes
Following 5:00 pm
Ecumenical Service
Judy Kerns (704) 289-9234

Nov. 2 Caring Hearts Ministry
St. John Neumann, Charlotte
Cindy Cook (704) 535-4197

Nov. 2 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Nov. 7, 8 Stewardship
Awareness Sunday
Diocesan-wide, all Masses
Jim Kelley (704) 331-1709

Election Eve Prayer Service

GREENSBORO — Pax Christi Greensboro is sponsoring a prayer service at the Franciscan Center Monday, Nov. 2 at 7:30 p.m.

Harvest Dance

CHARLOTTE — The Star Club, St. Matthew's senior citizens group, is sponsoring a Harvest Dance in the parish hall Nov. 13. Music by Robert Parker and his trio will be provided from 8 p.m. to midnight.

Refreshments and set ups will be furnished. Door prizes included. Cost is $10 per person.

For tickets or more information, call (704) 542-2590, (704) 568-3238 or (704) 846-3205.

Men's Retreat

HICKORY — The third annual Men's Retreat sponsored by St. Gabriel's Men's Club of Charlotte is Nov. 7-8 at the Catholic Conference Center. For more information, call Sean DesNoyer at (704) 554-7859, or Bill Newnan at (704) 847-5723.

Golf Tournament

HIGH POINT — St. Paul's Golf Tournament is Saturday, Nov. 7, beginning at 12:40 p.m. at Blair Park Golf Course in High Point. Cost is $22 a person and includes cart and refreshments.

To register, send name, address, handicap or average score and a check payable to St. Paul's Golf Tournament to St. Paul the Apostle Church, Golf Tournament, 2715 Horsepen Creek Rd., Greensboro, N.C. 27410.

For more information, call Paul Evans at (919) 668-4352, or Larry Currie at (919) 855-5898.

All Saints Party

CHARLOTTE — The Knights of Columbus are hosting an All Saints Party Saturday, Oct. 31 from 6 p.m. to 9 p.m. at the K. of C. Hall, 220 E. Kingston Ave.

Come dressed as your favorite saint or biblical hero and be prepared to tell who you are.

Dinner will be provided. Bring a dessert for a cake walk and a canned good for the needy. There will be games, prizes and a magic show.

Cost is $2 per adult, $1 per child. Space is limited.

For more information or reservations, call Kathy Diener at (704) 553-8559 or Becky Kaemmer at (704) 843-5411.

Tennis Champs Honored...

General Tire Co. recently awarded two trophies and $1,000 to Charlotte Catholic H School's athletic program in recognition of the1991-92 state Dual Team Tennis Chan onships won by the boys and girls teams. Pictured (l-r) are Ken Hazen, boys coach; J Sadler, General Tire vice president of manufacturing; Mercy Sister Paulette Willia CCHS principal; and Mary Ann Dey, girls coach.

Widow, Widower Mass

CHARLOTTE — There will be a Widow and Widower Mass at St. Gabriel Church Sunday, Nov. 8 at 2:30 p.m. Families are invited and encouraged to come.

Call the church office if you plan to attend at (704) 364-5431. The Day Time Women's Club is hosting a reception following the Mass.

Craft Bazaar

LENOIR — St. Francis Parish is hosting a Christmas Craft Bazaar and Luncheon Saturday, Nov. 7 from 8 a.m. to 3 p.m. at the Lenoir Women's Clubhouse, 218 Pennton Ave.

Items for sale include braided rugs, jewelry and toll-painted wood crafts.

Lunch tickets are $3.50. The meal, which will be served from 11 a.m. to 3 p.m., consists of homemade beef vegetable soup, ham sandwiches, brownies and tea or coffee.

The bazaar will benefit the Knights of Columbus, the Catholic Daughters of the Americas and the parish faith community.

Polish School

CHARLOTTE — Classes in Polish language, history and culture for children are conducted Saturdays from 9 a.m. to noon at the old Our Lady of Assumption School at the corner of The Plaza and East Independence Boulevard.

The school offers Polish language for adults on Saturdays from 11 a.m. to noon.

For more information, call Ign Kuczminiski at (704) 364-2703, Wlodek Herman at (704) 824-8519.

The Catholic News & Herald *w comes parish news for the diocesan n briefs. Good photographs, prefera black and white, also are welco Please submit news releases and pho at least 10 days before date of publi tion.*

This newspaper printed on recycl newsprint and is rec clable.

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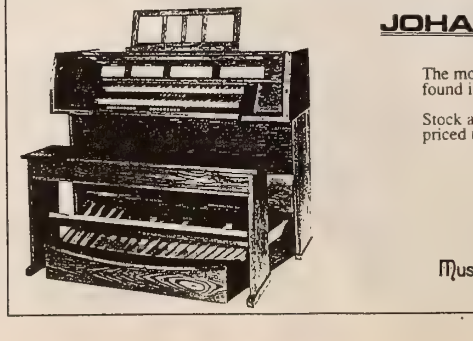

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World and National Briefs

ime Ripe For Global Activism y U.S. Catholics, Bishops Say

WASHINGTON (CNS) — Urging mericans to resist the temptation of olationism, a committee of U.S. bishps said this election and the coming onths present an opportunity for gloal involvement that comes along only nce every two or three generations. Choices made and policies set in the onths and years immediately ahead ay well determine whether or not the eople of the world can meet the challnges of the 21st century," said the Oct. 7 statement from the Committee on ternational Policy of the U.S. Catho Conference. "It is urgent that Amerin Catholics, as citizens of a powerful emocracy and members of a universal hurch, reject the temptation to isolaonism or indifference and take up the hallenge of pursuing peace and securg justice both in our nation and in a ew world," the bishops said in the atement "Lazarus at the Gate: Amerin Responsibilities in a Changing orld."

roup Calls For Renewed tellectual Commitment By Nuns

WASHINGTON (CNS) — By one gument, U.S. Catholic women relious make up one of the most highly edentialed and best educated groups people in this country or the world. ut the problem presented to particints at a brainstorming conference in ashington Oct. 15-17 was how to aintain and increase the intellectual mmitment of women's congregations the midst of major changes in relious life. Part of the research they scussed was a recent survey of 1,000 embers and leaders of Catholic omen's orders, in which 93 percent of sters surveyed held bachelor's degrees id 80 percent a master's degree or gher. Twenty-six percent held doctores — a figure that was disproportione because one segment of the survey as aimed specifically at that group.

uth African Church Groups ppose Amnesty Plan

CAPE TOWN, South Africa (CNS) - Church leaders in the Cape Town gion have joined major opposition to apparently doomed political amnesty easure proposed by South African President Frederik W. de Klerk. "We strongly urge the state president not to proceed with the proposed legislation," the Western Province Council of Churches said in an Oct. 18 statement. "The doers of evil cannot possibly forgive themselves." The Catholic Archdiocese of Cape Town is a member of the church council. De Klerk's plan would pardon apartheid crimes by officials, among others. The president said he wanted the law enacted to "level the playing field" so that an amnesty for African National Congress political prisoners would cover others jailed or subject to prosecution for politically motivated crimes.

Priest Says Organized Catholic Life Wiped Out In Banja Luka

ZAGREB, Croatia (CNS) — Organized Catholic life in Banja Luka, about 150 miles northwest of Sarajevo, Bosnia-Herzegovina, has been effectively wiped out by Serbian occupation forces, according to a local priest recently allowed to visit Croatia. The priest, who asked not to be named, confirmed that 40 percent of Catholic churches in and around Banja Luka had been totally destroyed, while virtually all the rest, including the city's St. Bonaventure Cathedral, had suffered heavy damage.

Vatican Official Warns Latin American Bishops Against Antagonisms

SANTO DOMINGO, Dominican Republic (CNS) — A Vatican official has urged Latin American bishops to avoid "useless antagonisms" following a debate about the prelates' housing during a major meeting. Bishop Cipriano Calderon Polo, vice president of the Pontifical Commission for Latin America, said staying in upscale hotels during the Fourth General Conference of the Latin American Episcopate "is a minimum sign of respect to the hospitality of the Church that shelters us, because according to our indigenous and Hispanic tradition, hospitality is sacred in our continent."

New President Named For Regis University In Denver

DENVER (CNS) — Jesuit Father Michael Sheeran, academic vice president at Regis University since 1982, will become the school's new president in January 1993. He will succeed Jesuit Father David Clark, school president since 1972. In January, Father Clark will leave for a yearlong sabbatical before returning to the school as chancellor. Father Sheeran joined Regis in 1975 as assistant professor of history and political science and director of student academic services. In 1977 he was named academic dean of the college and in 1982 he became the school's academic vice president.

Vatican Denies That Pope Will Retire At Age 75

VATICAN CITY (CNS) — The Vatican has denied that 72-year-old Pope John Paul II plans to retire in three years. The denial was issued after an Oct. 18 *London Sunday Times* article said there is "serious speculation" in some Catholic publications "that, for the first time in 700 years, a pope may retire from office." The article said the pope might be too ill to continue in office beyond the age of 75 because of his July surgery to remove an intestinal tumor. The retirement report is "foolish and without foundation," said Msgr. Piero Pennacchini, Vatican spokesman, Oct. 20.

Josephite Centennial 'A Day Of Great Joy,' Says Bishop

BALTIMORE (CNS) — The first day of a yearlong observance of the Josephite order's centennial "is a day of great joy and exultation," according to Auxiliary Bishop John H. Ricard of Baltimore, who was ordained a Josephite priest. The Josephites, founded to minister to African-American Catholics, kicked off its centennial year Oct. 17 with a Mass at St. Francis Xavier Church in Baltimore, the first home of African-American Catholics. Prayers and songs of thanksgiving were raised for the years of Josephite service, but the order's historian, Father Peter E. Hogan, noted in his homily, "Perfection has not been achieved.... Progress has been and is being made."

Sacramento's Bishop Quinn Plans Early Retirement

SACRAMENTO, Calif. (CNS) — Bishop Francis A. Quinn, who turned 71 in September, said he plans to retire as bishop of Sacramento sometime next year, once a successor is in place. Bishops ordinarily retire at the age of 75. He said his health is still good and he hopes to work for a while with Native Americans in the Southwest and perhaps spend some time overseas with Catholic Relief Services before returning to the Sacramento area to live. Earlier this year he marked the 500th anniversary of Columbus' arrival in the Americas with a pastoral letter pleading for reconciliation and mutual forgiveness between Native Americans and the newer arrivals.

Maritime Ministers Must Be Better Prepared, Archbishop Says

HOUSTON (CNS) — "We cannot be interested just in a person's soul. We must be concerned for his whole life," said Archbishop Giovanni Cheli, president of the Pontifical Council for the Pastoral Care of Migrants and Itinerants, at a congress for maritime ministry leaders. Delivering the keynote address Oct. 8 at the 19th Apostleship of the Sea world congress in Houston, Archbishop Cheli said the apostleship "can no longer be content with doing things for seafarers when they come into port." Rather, "these good actions must be supplemented by helping seafarers to see that they also are the Church," he said.

Polish Bishops Blast Media Attitude Toward Religion

WARSAW, Poland (CNS) — Poland's bishops have blasted the Polish media for what they say is a betrayal of Christian values. In statements at the opening of a national synod and at a regular bimonthly meeting immediately preceding the synod, they charged the secular media with attacks on religious education and insults to Pope John Paul II. In a statement after their meeting, the bishops said that press and broadcasting are being used for an "organized campaign" against religious teaching in schools. The statement also charged the media with indifference and disrespect toward most Polish parents.

Irish Bishop Who Fathered Child To Become Missionary

DUBLIN, Ireland (CNS) — Bishop Eamonn Casey, who resigned as head of the Diocese of Galway after admitting he was the father of an American teenager, is to work as a missionary in South America, the Irish newspaper the *Sunday Independent* said. It said Bishop Casey, who went to the United States in May after the revelations, will go to Ecuador after completing a Spanish language course. However, there was no confirmation by Church officials. Bishop Casey resigned after admitting he was the father of a 17-year-old son from a love affair with American divorcee Annie Murphy.

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Crusader Corner

By FRANK MERCOGLIANO

After a 13-2-2 regular season, one of the most successful in Belmont Abbey history, the 12th ranked Crusaders are poised to make their run at a berth in the national soccer tournament.

The road to the NAIA Nationals, which this year is being held at Incarnate Word, Texas, resumes tomorrow (Oct. 31) as the Crusaders travel to High Point University to take on the winner of the Barton-Pfeiffer quarterfinal game.

Earlier this year, the Crusaders defeated Pfeiffer College 7-0 at Misenheimer behind a hat trick from Willie Failes. The Crusaders also defeated Barton College 3-0 at Belmont. Barton is 8-5-2 on the year while Pfeiffer is 3-11-0. The semifinal matchup will be played Saturday, Oct. 31 at noon. The championship game will be played Sunday at a time to be determined.

Should either Belmont Abbey or High Point win the conference championship, then the Crusaders will advance to the NAIA District 26 Tournament. They would play at Presbyterian, which won the South Atlantic Conference regular season title and is currently 13-2-2.

The Belmont Abbey Lady Crusaders volleyball team entered the Salem College Tournament with two things in the back of their minds. One was the 2-15 record that they owned, but the other was the memory of a semifinal finish a year earlier in the same tournament.

The Lady Crusaders improved on the fourth-place finish of a year ago, finishing in second place in the tournament, losing to Hollins College in the final 8-15, 15-0, 15-13.

Belmont Abbey streaked though the opening day of the tournament, defeating Randolph-Macon and Bennett both in three straight games. On Saturday morning, Belmont Abbey advanced to the semifinals by whipping Meredith College, again in three straight games.

In the semifinals, which was a best two out of three affair, Belmont Abbey swept their fourth straight opponent, Sweet Briar College, putting them in the championship game. Belmont Abbey won the first game from Hollins College, only to drop the last two, including a 15-13 game three heartbreaker.

The exciting and successful week was capped when Belmont Abbey's Francine LeBlanc was named Carolinas Conference "Player of the Week." She had nine kills, 13 digs and 109 assists as a setter.

The Lady Crusaders face Pfeiffer College today at Misenheimer. Belmont Abbey finishes out the home schedule with a match on Monday, Nov. 2 against Queens College. The conference tournament takes place next weekend.

Belmont Abbey's Jenny Dowd won the Carolinas Conference Championship Cross Country race last Saturday to qualify for the NAIA National Championships as in individual runner. The championships will be held at the University of Wisconsin-Parkside Saturday, Nov. 25.

Dowd was named "Most Valuable Runner" for the Carolinas Conference. The Lady Crusaders finished third while the men's team did not place.

On The Stat Page

— Belmont Abbey's men's soccer team has continued to set records this season. They have set six already, and at least four more could fall before the end of the Carolinas Conference Tournament. They have already set records for goals in a game, with 12 vs. Limestone, and Jimmy Fisher has set records for assists in a game with five and assists in a season, with 17.

— Goalkeeper Vidar Pettersen is the leader in career shutouts with 28, and he is second in career goals against average with 0.97.

— Last year, the Belmont Abbey volleyball team was 7-18. After last week's impressive run in the Salem Tournament, they are now 6-16 (as of Monday) with at least six games to go. They have two games left this week, away at St. Andrews today, and away at Pfeiffer on Friday.

Frank Mercogliano is sports information director for Belmont Abbey College.

Liturgy (From Page 11)

called for by Vatican II "is still unknown to many of the Catholic people in our country, clergy and laity alike," he said.

At its business session, in addition to its position statements on the age of confirmation, the assembly approved a statement urging that the three sacraments of initiation — baptism, confirmation, and first Communion — should not be celebrated during the Lenten season.

Another statement called on the Federation of Diocesan Liturgical Commissions to collaborate with the bishops' Committee on Liturgy in producing informational materials such as teleconferences, videos and other media to promote instruction for the proposed revisions to the missal.

Also speaking to the conference was Benedictine Father Anscar J. Chupungco, a Filipino priest who is a renowned expert on incorporating local culture into the liturgy. He teaches at the Liturgical Institute in Rome.

Even today, he said, liturgy can become a tool for cultural oppression. The "biased assumption that some elements of culture are not good enough for the Gospel is not a good starting point for evangelization," said Father Chupungco. Even superstitious beliefs may not be incompatible with faith, provided they are cleansed," he said, quoting the Constitution of Divine Liturgy of the Second Vatican Council.

He said that efforts at inculturation "stand as symbols of dialogue and mutual respect" in a world and a church that he said prefer centralization and control.

The ideal for local liturgical texts is not merely good translations or even inculturation, but creativity, he said.

Cougars In Good Position For State Football Playoff Berth

CHARLOTTE — Charlotte Catholic High School can just about clinch a berth in the state football playoffs tonight (Oct. 30) when the Cougars entertain Monroe.

Catholic is in second place in the Rocky River 2A conference with a 5-1 league record, 6-2 overall. Monroe , 4-2 in the conference, is tied with West Stanly for third place.

Three Rocky River teams will advance to the state playoffs. If the Cougars beat Monroe tonight, they should finish no worse than third and probably will wind up in second place behind Forest Hills which remains unbeaten in the conference.

The Cougars strengthened their grip on second place last week with an easy 19-0 victory over last-place Albemarl Catholic got its offense going when was needed but the defense was the b story. The Cougars held the Bulldogs just two yards rushing and 47 yarrds total offense.

John Newlands led Catholic ground offense with 117 rushing yard including a 43-yard scoring jaunt in t third quarter. Chris Healy opened t Cougar scoring in the second quart with a 10-yard touchdown pass to Jam Joseph. Healy passed to Chuck Wittm for the two-point conversion and ran f a two-pointer after Newlands' touc down.

Bryan Carney finished Catholic scoring with a 33-yard field goal in t fourth quarter.

Both Diocesan High Schools Win Conference Soccer Titles

WINSTON-SALEM — Bishop McGuinness High School varsity soccer continued its winning ways by defeating rival Forsyth Country Day 2-0 to capture the regular season conference championship with a perfect 5-0 record. With the win, Bishop McGuinness guaranteed itself a spot in the state tournament as the PACIS conference champion.

The Villains followed up the big win with a 4-1 victory over Salisbury High School, who came into the game with a record of 15-1-1. Bishop McGuinness now stands at 17-3-1, ranked fourth in the state polls, and h not lost since its 3-2 overtime loss Charlotte Latin, who are currently rank second in that same poll. At this point the season, the 17-3-1 mark is the se ond best in Bishop McGuinness histor

The Villains finish their regular se son schedule against High Poi Wesleyan Academy, ranked fifth in t state, before beginning conference tou nament and state tournament compe tion.

CHARLOTTE — Charlotte Catholic's unbeaten and top-ranked soccer team won its fifth straight Rocky River 2A conference regular season championship with a 4-0 victory over Parkwood Monday night.

It was Catholic's second victory of the season over Parkwood which has lost only to the Cougars. It was the first time Parkwood had been shut out in three years.

Scott Huntley's two goals led the Cougars who ran their record to 21 and now advance to the state tourn ment which begins next week.

The Cougars warmed up for conference championship Oct. 24 w a 4-0 victory over 4A power Sou Mecklenburg on the losers' home fie All-time state scoring leader Mi Melvin led the Cougars with three goa

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Israeli Official Meets With Pope

VATICAN CITY (CNS) — After a 45-minute meeting with Pope John Paul II, Israeli Foreign Minister Shimon Peres predicted a strengthening of official Vatican-Israeli contacts and said he invited the pope to visit Israel.

A Vatican communique on the private meeting did not mention the invitation nor a strengthening of official contacts.

"When I gave him the invitation, he was almost moved to tears," Peres said after the Oct. 23 meeting.

The Israeli official said it was up to the Vatican to determine the timing of the visit.

Peres said the strengthened relations would consist of Israel and the Vatican exchanging personal representatives, and the decision could be made as early as November.

The Vatican communique said the pope expressed his "ardent wish" to make a pilgrimage to the Holy Land. At a photo-taking session after the private meeting, the pope told journalists, "It's possible," when asked if he would visit Jerusalem.

Farm (From Page 3)

Specifics the bishops called for cluded:

— Protection of "the right of wo ers to organize and bargain collectivel

— Guarantees of rights to "mi mum wage and unemployment worker's compensation."

— "Additional farm work hous ... that includes sufficient living spac kitchen, potable water, sanitary fac ties, electricity and a clean envir ment."

— "Access to health clinics nutritional programs" and "mechanis to identify and treat poisoning fr harmful pesticides."

— For farm workers' children, " cess to school and tutoring prograr and "vaccination to protect against fection and disease."

Lack of adequate wages, living c ditions, health care, education, or p tection against disease, injury and loss is a "long-standing problem" in agricultural sector, and there are simple solutions, the bishops said.

But "justice demands" concrete tion for change, they said.

"Tragically, these conditions h been an issue for far too long, with l response to its root cause," the bish said.

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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

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ome Schmugge and his son, Stephen, a seventh-grader at St. Gabriel School, express their votion to Our Lady of Guadalupe before a photographic replica of the miraculous image at St. briel Church. The replica was in the Diocese of Charlotte for six days.

Photo by CAROL HAZARD

issionary Image Is Centerpiece Of rotest At Charlotte Abortion Center

By CAROL HAZARD

Associate Editor

CHARLOTTE — Clutching rosary ads, about 150 Catholics prayed in front a Charlotte abortion center Saturday, Oct. for an end to what Bishop John F. onoghue called "the scourge of abortion." e bishop led the rosary.

The centerpiece for the peaceful protest s an image of Our Lady of Guadalupe, an act 4' by 6 ' photographic replica of a raculous image that is believed to have peared on an Indian's cloak in Mexico on c. 12, 1531.

The replica is a gift from the Catholic hops and people of Mexico to the Catho- of the United States. As it crisscrosses country, it is hoped the "missionary" age will help realize the prayer of Mexi- bishops that it would "be well received ll of the Americas and supported in her ssion to end abortion and convert mil- ns."

The replica came to the Diocese of arlotte from Phoenix, Ariz., for a period six days from Oct. 30 to Nov. 4. While re, it was transported to 12 parishes for eration. People touched, kneeled and yed before it, seeking the intercession of Blessed Mother.

The real image — on a coarse, cactus ak — is on display in the Basilica near xico City. As the story goes, Our Lady Guadalupe appeared to Juan Diego, a low caste Aztec, and told him to tell the bishop to build a temple on Tepeyac Hill. The bishop asked for a sign that the message was from the Blessed Mother.

Although frost had killed all the flowering plants, the apparition filled his cloak with fresh roses. As Juan Diego emptied his cloak or tilma before the bishop, her image as the pregnant Mother of God was impressed upon it.

Her message of faith, hope and consolation was said to convert millions of pagans to Christianity. It was also said to end the Aztec practice of human sacrifice of innocent children.

Abortion is human sacrifice of a similar nature, pro-lifers say. That is why the image of Our Lady of Guadalupe is being used during its U.S. sojourns to inspire prayer as a means to end abortion.

"Never was it known that anyone who fled to thy (the Blessed Mother) protection, implored thy help or sought thy intercession was left unaided," said Clara Skurla, quoting from the Prayer of Memorare, after the rosary was prayed at Colwick Towers, which houses the abortion center.

"I believe through prayer, we can get this abortion center closed," she said.

As a member of a prayer group that meets monthly for the purpose of ending abortion, she credits prayer for the closing earlier this year of another Charlotte abortion center.

Church, Government Leaders Shocked By Slaying Of Nuns

WASHINGTON (CNS) — Bishop James P. Keleher of Belleville, Ill., scheduled a memorial Mass as religious, civic and diplomatic leaders sent messages of sympathy over the killing of five American nuns in the Liberian war.

The slain nuns were from the order of the Adorers of the Blood of Christ based in Ruma, Ill., in the Belleville Diocese. In the early hours of Oct. 31 the congregation received word of the sisters' deaths from the Society of the Missionaries in Africa. The news was confirmed a few hours later by the U.S. State Department.

Cardinal Roger M. Mahony of Los Angeles, Bishop Daniel L. Ryan of Springfield, Ill., and Mayor Raymond Flynn of Boston were among those expressing condolences.

A cable message from William Twaddell, U.S. ambassador to Liberia, said the slain sisters had been "acting in the most noble tradition of their order and their faith. The safety and welfare of the wounded and the defenseless motivated them and were their only concerns in the midst of war."

He assured the congregation that every attempt to recover the bodies of the sisters would be made. But Sister Frances Schumer, spokeswoman for the order, told Catholic News Service Nov. 2 that information was still sketchy on the remains. "They have still not been able to locate them," she said.

Four Liberian novices living with the American sisters were also reported killed, but these women have not yet been identified, according to Sister Frances.

"There is some discrepancy," she said. "We don't know who's alive and who's dead."

The American sisters are identified as Sister Shirley Kolmer, 61, Sister Kathleen McGuire, 54, Sister Agnes Mueller, 62, Sister Mary Joel Kolmer, 58 and Sister Barbara Ann Muttra, 69.

The sisters had each been in Liberia for several years working as teachers and nurses in a high school in Monrovia. Sister Muttra had been there since the order began sending missionaries to the country in 1971.

During a press conference, Sister Mildred Gross, provincial of the Ruma province of the Adorers of the Blood of Christ, said the last contact they had with the slain nuns was on Oct. 2 when Sisters Shirley and Barrbaraa Ann made their usual monthly call home.

"They indicated that the situation in the country was tense but had no reason to fear for their safety," she said.

On Oct. 15, the sisters in Illinois sent a message via shortwave radio to the sisters in Liberia telling them they were thinking of them and supporting them with prayers.

Archbishop Michael Francis of Monrovia, who accused the Liberian rebels for the nuns' deaths, was planning to celebrate a memorial Mass on Nov. 2. In a letter to the congregation, he described the slain sisters as "a source of inspiration, dedication and commitment in whatever way they serve the Master. Like the Master they gave up their life for their fellow persons."

Bishop Ryan said the news of the sisters' deaths "causes great sorrow for me and, I am sure, for all people of good will."

He said the news was "all the more poignant" because it was announced on the eve of the Feast of All Saints, "when the Church celebrates the witness of the saints to the power of Jesus' transforming, life-giving death and resurrection."

Bishop Ryan is attempting to establish contact with Archbishop Michael Francis of Monrovia. On the day the deaths were announced he visited Mary Sabo, the sister of Sister Barbara Ann Muttra.

Cardinal Mahony said, "the entire world is in disbelief that any armed forces, regardless of motives or goals, would attack and murder five American sisters whose only concern had been reaching out in the name

See **Nuns,** Page 13

Bishop Donoghue Designates Nov. 8 As Stewardship Awareness Sunday

By CAROL HAZARD

Associate Editor

To encourage the sharing of gifts, Bishop John F. Donoghue has designated Nov. 8 as Stewardship Awareness Sunday.

In a letter to parishioners, Bishop Donoghue writes: "The goal of stewardship is to call people to a new way of life. Those who practice stewardship speak of the spiritual benefits that have resulted from their giving."

For those who have made a commitment to stewardship, he writes: " I ask only that you continue your good works and invite others to share in the rich blessings that come from giving back to God."

A commitment could involve giving three hours a week to the church or community. Or, it could be working with the homeless, the handicapped or volunteering for non-profit organizations.

"The focus is on the person — on the person's need to give — not the agency's need to receive," says Jim Kelley, director of development for the diocese.

For Gloria Duckworth of Holy Family Church in Clemmons, stewardship means heading the parish stewardship committee, participating on the liturgy planning commission, singing in the church choir and working for the United Way campaign.

Her involvement has been "a catalyst" to help her reflect on her gifts and thank God more consciously for them, she says.

See **Gifts,** Page 3

Coming

Associate Editor Joann Keane is one of a group of Christian journalists touring Israel as guests of El Al airline and the Israeli government.

Her stories and pictures will begin in the Nov. 13 isssue of *The Catholic News & Herald*. Watch for them.

21st CHD Collection To Raise Money To Combat Poverty

The Campaign for Human Development collection is Nov. 21-22, marking the 21st year of the collection by the Catholic Church of the United States.

In 1991, parishes in the Diocese of Charlotte raised more than $70,000. Seventy-five percent of the money was sent to the national CHD office and distributed in grants and economic development loans across the country.

Nationally, more than $7 million was allocated last year. The Piedmont Peace Project, based in Kannapolis, was awarded a $35,000 national grant for its work with the rural poor in an eight-county area.

The remaining CHD funds stay in the diocese to be distributed as local grants. An appointed CHD diocesan committee meets twice annually to review grant proposals. Its funding recommendations are sent to Bishop John F. Donoghue for final approval.

The 1992 collection resulted in $10,000 in local grants awarded to five projects in various areas of the diocese. To be eligible for CHD funding, projects must benefit the poor, be self-help projects directed by the low-income groups and be aimed at attacking the root causes of poverty.

One of the recipients of a local 1992 grant was Summit House in Greensboro, a residential alternative to incarceration for pregnant women or women with young children who have been convicted of a non-violent crime.

"The grant assisted us in developing a project which involved contacting concerned citizens in our area and requesting that they contact their state legislatures," said Karen Chapple, Summit House executive director.

"We asked that these citizens express their support for increased funding for Summit House as a more effective alternative to prison. We feel that this effort was a major factor in the $85,000 increase that we were allocated from the state for the next fiscal year."

Other recipients of 1992 local CHD grants were Texana Community Center, Murphy — $3,000; Hospitality House of Asheville — $2,500; Reach Inc., Murphy — $2,500, and Steps to Hope Inc., Columbus — $1,500.

Members of the diocesan CHD committee are Steve Callahan, Charlotte; Charity Sister Anne Joseph Edelen, Catholic Social Services, Greensboro; Mary Herr, Cherokee, Bridget Johnson, Greensboro, Father George Kloster, Gastonia, Father Jim Solari, Asheville, Tom Taaffe, Hayesville, and Kay Wiener, Hickory.

Applications for local 1993 CHD funding may be obtained from one of the committee members or by contacting Campaign for Human Development, Office of Faith Formation, The Catholic Center, 1524 E. Morehead St., Charlotte, N.C. 28204. Grant proposals will be considered for funding at the spring meeting in April.

Interfaith Conference To Focus On Ministries To The Aging

CHARLOTTE — Mark your 1993 calendars or log it somewhere you won't forget.

Singer/storyteller Ed Kilbourne will be the featured speaker at an Interfaith Conference on Aging Thursday, Jan. 28 from 9 a.m. to 4 p.m. at Providence Baptist Church, 4921 Randolph Rd.

The theme for the regional conference is "Crossroads: Expanding Options for Ministry with Older Adults." It is designed for people interested in establishing or expanding church ministries for older adults.

Nine workshops will be offered. They are "Sharing Faith Stories for Spiritual Growth," led by Dr. Richard Morgan; "Volunteer Caregiver Program" by Virginia Schiaffino; "Grey Hair and I Don't Care" by Carlita Hunter; "Diversity of Senior Adult Ministries" by Dr. Bill Sheeks; "Strengthening Intergenerational Ties" by Julian Cooper-Goldenburg; "Though I Walk in the Shadow" by Rev. Patsy Walters; "Issues for Aging" by Lottie Massey; "Spiritual, Social, Psychological Aspects of Aging" led by Dr. Dan Meyers and "Late Life Spirituality" by Father Joe Mulligan.

Information will be available about public and private services in communities as well as resource material to assist congregations.

The conference is open to all faiths. Registration fee is $12. For registration brochures or more information, call Rachel Greene at Catholic Social Services, (704) 331-1720.

Denver Only City On Schedule For Pope's August Visit To U.S.

WASHINGTON (CNS) — Officials of World Youth Day '93 said a Vatican official has ruled out adding cities to the pope's U.S. itinerary when he visits Denver next August.

But the Vatican official's comments came before Pope John Paul II, on his Oct. 9 flight to the Dominican Republic, left the door open for additional stops.

"Let's hope so," the pope told journalists aboard the papal plane when asked if other cities would be added.

A papal trip organizer told Catholic News Service in Rome Nov. 2 that Denver is the only city currently on the pope's schedule, but there is still time to add others if the U.S. bishops want an extended papal visit.

There has been speculation the pope would visit St. Paul-Minneapolis and Buffalo, N.Y., because they were finalists with Denver in the process to select a site for World Youth Day.

In an Oct. 30 announcement, the World Youth Day office in Washington said that a letter dated Sept. 30 from Archbishop Giovanni Battista Re, Vatican undersecretary of state, expressed regrets by the pope he would not be able to visit the other cities.

In Rome, a papal trip organizer told CNS that it was not up to the Vatican to decide the cities visited by the pope. Normally, it is the national bishops' conference that proposes the cities, he said.

"If the bishops insist and have good reasons," more cities can be added, he said.

The Charismatic Mass was over and they "counted it all joy." Shown dancing in the aisl
are Dolores Stevenson of St.Patrick Cathedral, Mercy Sister Emmanuel Blasi of Sacr
Heart Convent in Belmont and Barbara Gardner of St. Matthew Parish.

Photo by MARION CARDOZ

Mass Of Thanksgiving Marks 25th Charismatic Anniversary

By MARION CARDOZA

CHARLOTTE — A Mass of Thanksgiving at St. Patrick Cathedral Sunday, Nov. 1 commemorated the 25th anniversary of the Charismatic renewal in the Catholic Church.

Celebrant was Father Ray Berg, pastor of St. Thomas Aquinas Church. Concelebrant was retired Bishop Michael J. Begley, an early leader of the renewal in this area.

For the past 20 years, a charismatic/healing Mass has been held in Charlotte the first Sunday of each month. The renewal began in the Catholic Church in June 1967 when a group of students at Duquesne University experienced a "Pentecost" similar to the one read about in the Book of Acts.

"Jesus gives us color, music, and Himself," said Father Berg at the Mass of Thanksgiving, referring to the colorful banners representing charismatic prayer groups attending from throughout the diocese. The banners were presented in procession at the beginning of the Mass, with joyful singing in accompaniment.

"We're here today to celebrate His giving of Himself to us," said Father Berg, as he addressed the assembly of approximately 150 people.

In his remarks, Bishop Begley, said his interest in the movement began when he became involved with Cursillo, (a weekend retreat designed to lead one into a personal encounter with Jesus). "Then they told me I needed to be baptized with the Holy Spirit," he said with a chuckle. Feigning indignation, he retorted, "I was baptized. I was anointed at Confirmation, I was anointed when I became a deacon, I was anointed when I became a priest, and I was anointed when I became a bishop. But if it's needed I'll do it." When he did indeed receive the "Baptism of Fire," he said it was all happiness and joy.

A letter of congratulations from Bishop John F. Donoghue, was read by Father James Byer, parochial vicar of St. Ann Church:

"It is a privilege to express my gratitude and appreciation to each of you for your participation in the Renewal and for keeping it 'alive and well' in the Diocese of Charlotte. It is most important that it continue to grow and flourish, since, for many, it is a means of satisfying a spiritual hunger leading to a deeper awareness of God."

Msgr. Anthony Kovacic, pastor
Queen the Apostles in Belmont, sa
"You have to be aggressively conver
every day.. You have to become m
like Jesus by the power of the H
Spirit and His gifts."

Franciscan Father Edward Dillor
St. Anthony Church in Greenville, S.
said he has been involved with the
newal since 1971. Father Dillon trav
across the county as well as to ot
nations to teach and preach on the
newal. In the area to lead a renewa
Queen of the Apostles, he attended
service with Msgr.Kovacic.

Sister Emmanuel Blasi of Sac
Heart Convent in Belmont attends
monthly Mass regularly. Having
tered religious life in 1934, she said
received the baptism in the Holy Sp
40 years later in 1974.

"It meant everything to me,"
said, "It really opened up a whole
way of thinking, loving, and caring
personal relationship with Jesus,
Holy Spirit and Father God. Pri
need to reach out to the people in t
ministry of preaching and explain
it's not just for yesterday, it's for to
too. They shouldn't be afraid to sp
out. The Holy Spirit will lead them

Keith Kolodziej of Charlotte,
is studying for the diaconate and
member of the music ministry for
Mass, said before he received the
tism he knew all "about" Jesus, but
he "knows" Jesus.

Barbara Gardner, also of Charl
has coordinated the Mass with hus
Michael Gardner for the past eight ye
"For me, the Charismatic Mass is a
of expressing a love relationship
the Father," she said. "To do this in
freedom of the Spirit, in the framev
of the Mass, is beautiful."

Other priests in attendance incl
Father Francis O'Rourke, rector o
Patrick; Msgr. Joseph Kerin, past
St. Matthew; Carmelite Father P
Kolithanath, parochial vicar of
Vincent De Paul; and newly orda
Father Andrew Latsko, assigned t
Patrick.

Marion Cardoza is a parishion
Our Lady of Lourdes in Monroe.

This newspaper
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newsprint and is
cyclable.

her Ken Whittington of St. Charles Borromeo in Morganton presents a workshop on iturgy: Celebrating Faith" at a regional assembly in Hendersonville.

Photo by TIM REID

'arish Leaders Get Lesson In 'lanning At Pastoral Assembly

By TIM REID

HENDERSONVILLE — Parish ders from Murphy to Morganton ned out for the first of three Diocesan storal Assemblies Saturday, Oct. 31 mmaculata School in Hendersonville.

"Hopefully, we will further the reign God here in western North Carolina," nciscan Sister Jean Linder told those hered in the school gym. "You said wanted some help with your efforts, l we're here to help if we can."

About 75 participants were chal- ged to do the planning that is vital for cess during an enthusiastic opening sion in the school gym. It was fol- ved by a series of workshops on vari- areas of parish life, everything from rgy to family life and evangeliza- n.

Likening lay leaders to the mustard d that produces a giant plant or the ven that gives bread its mass, Sister n said that every parish community been called together for a purpose.

"Every parish is responsible to God achieving that purpose," and devel- ng a pastoral plan is a necessary first p, said Sister Jean, who is director of nning for the diocese.

"A parish that has no vision is floun- ing," she said. "Good parish plan- g sets a common direction. Unless know what your goals are, you 't know where you are going."

The first step in developing a plan is ave a vision, Sister Jean said. "The tor and the parish pastoral council ter that vision. It is their duty to see that the planning takes place."

The workshops were devoted to the how-to's of achieving spiritual vision. Participants broke into smaller groups to attend sessions on subjects that interested them most.

In the liturgy workshop, Father Ken Whittington of St. Charles Borromeo in Morganton said liturgical commissions are sometimes too caught up in nuts-and-bolts details of planning Masses without paying attention to the broader purpose.

Anyone serving on a liturgical commission should first of all love the liturgy and want to learn more about it, he said. Liturgical commission members who merely want to do scheduling and go home are missing the point, he said. They need to get a general view of liturgy instead of just making up schedules.

"It is necessary to get people who really love liturgy," he said. "And they need to build in their meeting time a component of self-education."

There are a variety of resources available to help foster education in the liturgy, he said. The general introduction to the Roman Missal is a good place to start. "In it, we find the vision of the Mass," he said.

Father Whittington also recommended the book, *Preparing for Liturgy* by Austin Fleming.

"You've got to commit yourself to be a community, especially in the liturgy," he said. "You have to work closely with the pastor. He needs you."

Saturday's conference was sponsored by the Diocesan Pastoral Council to help people who serve on various church groups. The workshops were led by priests, sisters and diocesan staff.

Similar conferences will be held Saturday, Nov. 7 at Bishop McGuinness High School in Winston-Salem and Saturday, Nov. 14 at Charlotte Catholic High School.

"Hopefully, it's a two-way communication," Sister Jean said. "It is a way for us to help the people who are doing so much in their churches, and it is a way for them to meet us and tell us what their needs are."

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Philadelphia High Schools May Close; Alumni Begin Fund Drive

PHILADELPHIA (CNS) — A consultant's recommendation to close six Catholic high schools and consolidate four others into two in the Philadelphia Archdiocese has prompted alumni groups to launch major fund-raising campaigns.

Since Cardinal Anthony J. Bevilacqua of Philadelphia first announced the proposals at an Oct. 9 press conference, several regional meetings have followed, bringing together parents, students, teachers, alumni, clergy and religious to discuss long- range plans for archdiocesan high schools. The sixth such meeting was scheduled for Nov. 11.

A board member of Bishop Conwell, a girls' school among those recommended for consolidation, said the school hopes to raise $100,000 this year, an amount greater than the current deficit.

"We hope to raise $125,000 in each of the next four years," Gail Fiabane told *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper.

The alumni group at St. John Neumann, a boys' school also targeted for consolidation, has raised more than $1.5 million in the past few years. "We will continue our support if we can keep our identity" as a single sex school, said alumni board member, Paul Miller.

During the meetings, representatives of the Coopers and Lybrand consulting firm, which conducted the study of archdiocesan secondary schools, cited declining enrollments and escalating debts as the primary reasons for their recommendation to close six high schools and restructure four into two.

In December 1991 the Board of Education had recommended to the cardinal there be a comprehensive evaluation of the 25 archdiocesan high schools.

"No decision about the future of any school has been made," said Cardinal Bevilacqua, who stressed that "the decision must involve the input of many more people." During a press conference, he also said he had never "felt more convinced about the tremendous academic and moral value of Catholic schools."

The archdiocesan high schools are financed through tuition and parish subsidies with the shortfall — which will be $10.4 million by June 1993 — financed by loans from parish assets. According to Cardinal Bevilacqua, "this debt must be repaid to the parishes."

The cardinal told a group of parents, students and alumni that "economics alone cannot be the sole basis for our decisions about the future of Catholic education. But in the real world, as all of you know, finances are a very critical factor."

Along with the proposed closings, the consultant firm also suggested strategies for revitalizing schools, including: open enrollment, which would give parents the option of choosing from a variety of Catholic schools; increased tuition assistance to give families in need access to Catholic education; and reinvestment in the curriculum to allow schools to expand their academic programs.

Faculty and alumni members of the schools proposed to change have been trying to convince the cardinal that they should remain open and unconsolidated.

During a regional meeting with Cardinal Bevilacqua, Father Michael Murray, an Oblate of St. Francis de Sales, and principal of Northeast Catholic High School, asked for a five-year moratorium to prove the school's viability as a Catholic, Christian and community resource.

Christian Brother John McDonnell, principal of West Catholic, which is recommended to close, told *The Catholic Standard and Times* he was in shock and disbelief at the news.

In the final decision, he said he hopes the archdiocese will "look beyond finances," noting that his school "serves the needs of the poor and minorities."

At an Oct. 28 regional meeting, Cardinal Bevilacqua said he was delighted to hear the input of parents, teachers and alumni. He also said he realized the discussion was painful for everyone involved.

"It is also very painful for me," he said. "I hoped that I would never be faced by the decisions that I now face and I am humbled in the face of this decision."

Gifts (From Page 1)

"I give them back to God with an attitude of thanksgiving ... Sometimes we rush through life with our work and our families, and it is easy to lose sight of the joy of life and the many gifts we are given."

The secular press would have people believe that their gifts and abilities are products of their own doing, says Kelley, who was in charge of the educational material for Awareness Sunday.

"Once you realize that all we have is a gift from God, you can't help but be grateful. Gratitude calls for action. It's a natural outgrowth. Stewardship is a spiritual way of life that flows from that awareness."

The process involves a conversion — a change of heart — and a way of life that is scripturally based, says Kelley.

"Stewardship is what the Gospels are all about," says Kelley. "It's mistaken to say that Christ didn't talk about possessions, money and time." More than half of the parables in the New Testament deal with these issues.

"Part of what we are called to do as Christians is to be disciples of Christ," says Kelley. "One way of doing that is to commit to a way of life that involves giving back to God what He has given us."

See related story on Page 13.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Stewardship

In the 14 months since we began publication, you've read a great deal about stewardship in the pages of this newspaper. Jim Kelley who, as director of development, heads the stewardship program for the diocese is a frequent contributor as are several others who have an interest in the program.

The reason for the amount of space devoted to the subject is simple. Stewardship is important. Two stories in this issue underscore that importance.

First, Bishop Donoghue has designated this Sunday, Nov. 8, as Stewardship Awareness Sunday. In a letter to the people of the diocese, he wrote, "The goal of stewardship is to call people to a new way of life. Those who practice stewardship speak of the spiritual benefits that have resulted from their giving."

As Catholics, we should realize that all that we have is a gift from God. And we have an obligation to retun that gift. We must share our time, talent and treasure with the Church and with others.

As Kelley puts it, "Once you realize that all we have is a gift from God, you can't help but be grateful. Gratitude calls for action."

The second story concerns a national development and stewardship conference for pastors in Sioux City, Iowa.

Bishop Lawrence Soens of Sioux City told the pastors that stewardship programs could be the answer to all the present and future financial needs of the Church. He said that Catholics must be educated to "share their faith through their gifts of time, talent aand treasure." He noted that the U.S. bishops will address the issue later this month when they vote on a proposed pastoral on stewardship.

Father Joseph Champlin of the National Catholic Stewardship Council said that Catholics give only 1.1 percent of their income to the Church. He said the goal should be the biblical concept of tithing 10 percent of gross income.

He added that if people even came close to that goal, "there would never be any schools or parishes closed and we would have no poor."

Those are words worth thinking about.

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Pro-Life Corner

Respect Life

The "Freedom of Choice Act" (FOCA) would forcibly impose a policy of abortion-on-demand on every community in all 50 states.

****

Write or call your legislators, urging pro-life policies.

The Respect Life Office	Diocese of Charlotte	(704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Anti-Semitism and every other form of racism are sins, Pope John Paul II said at a general audience on the 27th anniversary of the Second Vatican Council document dealing with relations with the Jews.

Ending his Oct. 28 Vatican audience, the pope said he wanted to express his "fraternal solidarity" with the Jewish people.

The pope explained that the day was the anniversary of the promulgation of the Vatican II declaration *Nostra Aetate* on the Church's relations with non-Christian religions, "and, in a special way, with the descendants of the 'stock of Abraham.'"

"I point out this anniversary deeply saddened by news of attacks and profanations which for some time have been insulting the memory of the victims of the Shoah in those very places which witnessed the suffering of millions of innocent people," the pope said.

In the 10 days before the pope spoke, a number of Jewish memorials and graveyards in Germany had been attacked. A cemetery at the Nazi death camp at Dachau was damaged and marked with swastikas 24, and earlier that week the Ravensbruck wome concentration camp was firebombed.

Pope John Paul quoted from the Vatican II do ment, saying the Church "deplores all hatreds, pe cutions, displays of anti-Semitism leveled at any t or from any source against the Jews."

"More in general," he said, "before recurring sodes of xenophobia, racial tensions, extreme fanatical nationalism, I feel obliged to reaffirm every form of racism is a sin against God and aga man, since every human person carries an imprin the divine image."

In his main audience talk, the pope continued teaching on the role of bishops in the hurch.

Speaking to Slovakian pilgrims, the pope "love your bishops, obey them, pray for them, beca through the bishops you are united with the Ro pontiff and live in the unity of the Church."

The pope also thanked Croatian visitors for help and hospitality they have offered to refugees exiles from other parts of Croatia and from Bos Herzegovina.

"The greater the needs of our brothers and sis in difficulty, the more magnanimous must be our and our love for them," he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Oct. 28.

Dear brothers and sisters,

Continuing our catechesis on the role of bishops as the successors of the apostles, we see that every bishop is entrusted with the pastoral care of a portion of the people of God. In each of these parts or particular churches, with all their rich diversity, the one Church of Christ is present and at work (cf. Christus Dominus, 11).

Within his particular church, it is the bishop's task to teach, sanctify and govern the faithful. In carrying out his apostolic mission, the bishop is called to bear witness to Christ before all the people in his diocese, including those who are not Christians, and in a special way before those who are poor and marginated.

The pastoral care of the faithful at times requires that bishops of large dioceses be assisted by auxil or coadjutor bishops, and that other bishops responsibility for special pastoral needs, such a spiritual care of members of the armed forces. T as always, close cooperation between bishops i tremely important in building up the one Bod Christ.

I am pleased to extend cordial greetings to Beatitude Maximos V Hakim, accompanied by m bers of the Melkite Greek Catholic Church, on occasion of the 25th anniversary of his patriar ministry. I also welcome the Union of Catholic M ers from the Archdiocese of Liverpool, the Fes Choir representing the Malcolm Sargent Cancer I for Children. On the group of English-speaking tors and pilgrims — from Great Britain, Ireland, I Korea, the Philippines, Thailand and the United S — I invoke Almighty God's abundant blessings.

VATICAN CITY (CNS) — Pope John Paul II prayed that the deaths of five U.S. nuns in Liberia would be a catalyst for peace in the war-battered West African nation.

After praying the Angelus Nov. 1, the pope told a crowd in St. Peter's Square that the sisters were "brutally murdered" outside Monrovia, the Liberian capital, "where they dedicated their lives to announcing the Gospel and serving their brothers and sisters."

Four Liberian novices living with the Americans were also reported killed. Archbishop Michael Francis of Monrovia said that the report is unconfirmed — although three novices are missing.

The archbishop blamed the deaths on rebel troops, but Charles Taylor, head of the rebel National Patriotic Front of Liberia, denied responsibility.

"Despite the great danger" brought by the civil war, "until the end the sisters remained alongside the population threatened by the violent battles underway in that city," Pope John Paul said.

"May the Lord welcome into his joy the dec religious and give consolation to their families their sisters," the pope prayed.

"We raise our prayers to God so that their sac may give rise to proposals and concrete initiativ dialogue and peace that could influence the fate o martyred country," he said.

Letters Policy: *We welcome letters on current i. Letters must be signed originals of 250 words or les must include the address and daytime telephone num the writer. Letters are subject to editing for brevity and taste and must not contain personal attacks o person. Opinions expressed in letters or in guest co do not necessarily reflect the views of this newspaper publisher.*

The Editor's Notebook

By BOB GATELY

I'm writing on the eve of Election Day so I have no idea who the winners will

But whoever wins, we have some unfinished business to take care of and there's no time like the present to start working on it.By the time you read this, you'll know who won — especially you'll know who is going to represent you in Congress and that's where much of the action is going to be.

There is still the matter of the Freedom of Choice Act (FOCA). Barring the unlikely prospect of a post-election special session of Congress, FOCA is dead for the rest of this year. But, you can bet it will be reintroduced sooon after the new Congress convenes in January.

If President Bush was re-elected Tuesday, he is certain eto the bill which would do away with the right of states to limit abortions. Bill iton has indicated he would sign such a bill.

With the many new faces expected in Congress, I'm not sure what the sentiment be on abortion.

But I am sure about one thing. It's not too early to begin writing senators and esentatives to urge votes against the bill when it comes up. Defeating the sure beats the risk of seeing it signed into law.

There's also the matter of school choice. Whoever was elected president is ain to push for such a bill but George Bush and Bill Clinton differ over the oach. President Bush favors providing funds to allow parents to send their dren to any school, public or private. Clinton would limit it to public schools.

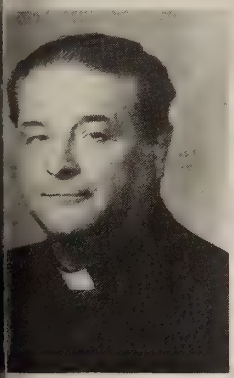
Whoever is president, both versions of the plan are expected to be introduced. is the time to start lobbying for the Bush version which would include Catholic ols.

ie Prayer Of St. Francis

By FATHER JOHN DIETZEN

Q. Some of my non-Catholic friends are questioning me about the Prayer t. Francis. They say it was not written by St. Francis but by Reinhold uhr sometime in the 1940s. If this is true, why does the Church attribute prayer to St. Francis? (Illinois)

A. We are speaking of the prayer which begins "Make me an instrument of your e."



I am grateful to some Franciscan historians, including one who wrote his doctoral thesis on the prayers of St. Francis, for the following information. Scholars have been unable to discover precisely where the prayer came from. They are certain that the prayer was not written by Francis himself.

The prayer so captures the spirit of Francis, however, that the Christian faithful found it natural to call it St. Francis' prayer.

As the priest who channeled this information to me notes, Catholics who are excessively "literal" in their understanding of the faith might be less disturbed to know that St. Paul did not write all of St. Paul's letters than to out that St. Francis did not write all these "Prayers of St. Francis."

A prayer card similar to those we often distribute at funerals or ordinations, with prayer on one side and a picture of St. Francis on the other, was widely ibuted during the 18th and 19th centuries in France and the rest of Europe.

This card may partially explain the attribution of the prayer to St. Francis.

As we all are aware, St. Francis commands considerable respect and honor ng many who are not Catholic or Christian. Reinhold Niebuhr was a noted estant theologian. He perhaps fostered devotion to St. Francis and encouraged of this prayer.

Whoever wrote it, however, it seems the Peace Prayer enjoyed wide popularity e Christian world long before he was born.

Q. One of our priests refers often to the Fathers of the Church, but he never ains who they are. One friend tells me they are the apostles. Another says are ancient saints. Which is true? (Louisiana)

A. Fathers of the Church is a title given to a number of theologians and writers e early centuries of the Church who witness in many ways to the Christian faith who helped establish our basic doctrinal and moral teachings.

Among the fathers a special place is held by what are called the apostolic fathers. e are the great writers of the first two Christian centuries, people like St. nent of Rome, St. Irenaeus, St. Ignatius of Antioch, the unknown author of the che and others.

The general title of Fathers of the Church is given to certain outstanding logians, bishops and writers up to approximately the year 800, such as St. ustine, St. Jerome and a number of great theologians of the Eastern churches, St. Basil the Great and St. John Chrysostom.

Perhaps the most important contribution of this long series of theologian saints ir individual and cumulative witness to the fundamental continuity of Christian ings from the time of the apostles.

They will always have a precious and crucial role to play in our understanding e Christian faith.

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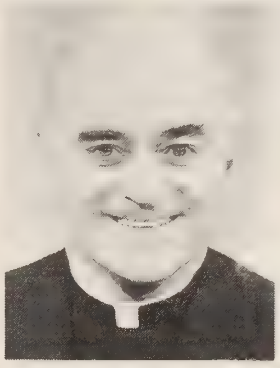
Light One Candle

By FATHER JOHN CATOIR

All the saints knew that failure isn't fatal because they were deeply aware of God's infinite mercy. With God, new beginnings are always possible. "To fail is not unworthy, since it implies that one had at least attempted something." (Georges Clemenceau, a French statesman). Failure is more a challenge than a sign of collapse. According to Henry Ford, "Failure is only an opportunity to begin again, only more intelligently."



One psychologist calls failure the first step in success, because it performs so many functions. Failure educates because we learn from it. Failure humbles us because it reminds us of our fallible human nature. Failure liberates us from fear because the worst has happened and we're still standing. Failure also motivates us to try again because no one wants to keep the memory of it alive; we always want a fresh start.

At the 1952 Helsinki Olympics, Britain's outstanding distance runner Roger Bannister was expected to secure a gold medal for his team and his country, but failed to do so. Bannister's Olympic failure, however, was the spur he needed to become the central figure in a successful and historic quest to run a mile in less than four minutes, a goal that up until then had always been considered unattainable. Running on a windy, rainy day some two years after the 1952 Olympics, he broke the four-minute barrier by six-tenths of a second and set off a wave of celebration that wasn't matched until the astronauts walked on the moon.

Recalling the achievement 30 years later, Bannister said that had he won an Olympic gold, he would have retired to pursue his medicinal studies. "My failure made me look for one more challenge," he said. The four-minute mile was that challenge.

Look at your failures for what they are, not the end of all your efforts, but an opportunity for new growth. "When God closes a door, He opens a window for those who have the wit to discover it." (Gerald Horton Bath)

May I suggest a prayer to help you leave behind all thoughts of past failures? It's from the writings of St. Anselm (1033-1109), a Benedictine monk who later became the Archbishop of Canterbury. He knew that by stressing our dependence on a loving God, we can minimize the fear of failure.

"Say with your whole heart: I seek Your face, Lord my God, teach my heart where and how to seek You and to find You ... Yet, if You are indeed everywhere, why do I not see You when You are present? You are said to dwell in infinite light and brilliance; but, where is that? Who will bring me into that light that I may see you there? Look upon us, Lord, and hear us and enlighten us. Show us Your very self! Take pity on our efforts and striving to reach You, for we have no life or strength apart from You. Let us find You in loving You, and love You in that very finding of You!"

(For a free copy of the Christopher News Note, "Failure Isn't Fatal," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

There is a young woman I have worked with, with lots of vision and many dreams, and an equal number of barriers toward their achievement.

Schooling was hard for her. She had been a foster child and was in many different homes in many different towns. As a teen, it was hard for her to "keep meeting new 'friends,'" when it would all be short lived, and it was embarrassing that she did not come from a "real" family. And so, in the tenth grade, she dropped out of school.

She is starting to date now on the serious side, but a dilemma recently surfaced. She feels she cannot enter into marriage and take on a new name until she claims her true name. She believes she knows who her faither is, and even called him once some years ago. She has her mother's surname, since the mother was unwed at the time of her birth. When she called her father, he hung up on her. Even so, she did not think she could take on a new name and identity, until she settled her current one.

At least, that was the way she was thinking. Recently, however, she really surprised me. She came for her bi-weekly session, and told me with some certitude that it had occurred to her that she was trying to solve the wrong problem.

Sure, it would be nice to have her father's name, but she feels pretty sure it would not take away the hurt. She is quite sure that what she really wants, which was one of her clearest childhood dreams, is a relationship with her father. Yet, after the phone call and inferences she has heard from family members, she is certain that is not his agenda. And so, she reported, "something inside is telling me to 'let go, to let go of one more dream,' and I will probably hurt less."

She said it is hard to do, but something deep inside is assuring her that she'll be OK and to get on with life and tend to things over which she can exercise some control. And so, she has decided not to go steady for awhile. She wants to get her GED and, in time, do things that will help her prepare for marriage and parenthood. Then, she can do for her kids what was never done for her, namely to give them a sense of pride in themselves.

I have seen this young woman several times since this insight and it is working for her. May it continue!

Nights At The Round Table

The Agenda Of The Parish Pastoral Council

By SISTER JEAN LINDER

When we think of the word "agenda" we generally think of either content or procedure. For this article I would like to consider both.

First, the content. What is the nature of the decisions that are deliberated by the parish pastoral council? In other words, what kinds of items belong on the agenda? The matters to be discerned should be issues that affect the whole parish and, usually, they should be future-oriented. The pastoral council's chief role is that of planning for the parish as a whole. The council is concerned about both long-range (strategic) and short-term (yearly) planning. It does not involve itself with the daily administrative affairs of the parish. That is the concern of the pastor and his staff.

The pastoral council also approves policy even though that policy may be formulated by a committee or a commission.

Secondly, the procedure. A well-planned agenda can make the difference between a purposeful and energizing meeting and one that drags into the evening and leaves people energy-spent but with little signs of accomplishment. Usually the executive committee, consisting of the president and the officers of the pastoral council, are the ones whose responsibility it is to put together the agenda. They meet enough in advance of the meeting to get the agenda items to the members in adequate time for them to read, reflect, and pray over the issues presented. Agenda items can come from the council members, commissions, committees, staff members, parish organizations, and any parishioner. There should be a simple procedure known to all for getting items on the agenda. Deadlines for submitting items should be known, also. Any background information needed by the member for considering the item must be submitted with it or the item is returned with a request for that information. After determining the agenda, the committee makes sure that those items that do not properly belong on the agenda are forwarded to the proper commission, committee, etc., or returned to the person making the proposal. Always a reason is given to that person as to why the item will not appear on the agenda and to whom it was forwarded for consideration. Significant council agenda items can be published in the bulletin in advance of the meeting so that ar parishioner interested in a particular issue may attend the meeting.

The individual councillor prepares for the meeting by reading the resour materials and background information on the proposed issues and by studying ar reflecting prayerfully on these issues. Sometimes the councillor confers with oth parish members when it is appropriate.

It is vitally important that the meeting begin and end ON TIME! Normally tl stated time for the meeting should be an hour and a half to two hours. Ideally tl minutes of the previous meeting are sent out with the agenda so that at the curre meeting only corrections or approval of them need be made. Also, brief typed repor of commissions should be sent with the agenda so that there is normally no need f further reporting from the commissions. Time limits for discussion of each agen item set by the executive committee prior to the meeting help to keep the meeti moving. The chairperson goes over the agenda for a moment at the beginning of tl meeting and asks for the approval of the group for any new item that may need be added.

As each item on the agenda is handled, the chairperson should allow questio for clarification before the issue is opened for consideration. Then it is tl responsibility of the chairperson to keep the council to the topic. Action is taken each item on the agenda, (even if that action is to delay action or to take no actio before the next item is considered.

Finances are not a part of the agenda although it is good to have an annual joi meeting with the Finance Council to discuss the budgeted priorities of the pasto council. Bishop Donoghue's Memo of Dec. 14, 1988, draws attention to the fact th the Parish Pastoral Council "must review all aspects of parish life includi finance." That review, however is not to be a part of every monthly meeting.

If the pastoral council has meetings that are purposeful and stimulating, and it moves toward decisions with reasonable speed, and if it does not waste the ti of its members, it may be surprising to find that many people may even leave t meeting energized!

Franciscan Sister Jean Linder is director of the Office of Planning of t Diocese of Charlotte and executive secretary of the Diocesan Pastoral Council

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How Does Canon Law Affect Us?

Sanctions In The Church

By FATHER FRANCIS T. CANCRO

The sixth book of the Code of Canon Law is titled "Sanctions in the Church." In Canon 1311, it explains, "The Church has the innate and proper right to coerce delinquent members of the Christian faithful by means of penal sanctions." Although some of these sanctions are meant as punishments which repair damage done to the Church by an offender (c. 1336), it is important to remember that the reason for sanctions in the Church is the recognition that from time to time, as the rhyme "Ring around the rosy, a pocket full of posies, ashes, ashes we all fall down" indicates, we all fall down. Some sanctions in the Church are medicinal, that is they offer a remedy and help us get back up again.

Sanctions do not exist to relate to the individual's relationship with the Lord in conscience but rather exist to deal with public acts of omissions known to the community of the faithful. Penalties in the Church can be either imposed on an individual or incurred automatically by the commission of an offense (c. 1314). This section of the code also makes clear who is subject to penal sanctions. Canon 1321 gives three elements necessary for an offense to be committed:

(1) The violation must be external; (2) It must be imputable to a particular person who commits an offense with deliberate intent to violate the law; (3) Or, it must be imputable because of culpable negligence on the part of the offender.

Imputability or accountability for certain actions or omissions is removed or diminished by a number of factors defined in the law. Those who lack the use of reason (c.1322) as well as those who have not completed their sixteenth year, who without any fault are unaware of violating a law or precept, who act out of physical force or in virtue of an unforeseen or unpreventable accident, who act out of grave fear, legitimate self-defense, are not accountable in penal matters (c. 1323). Diminished imputability recognizes that one has violated a law or precept but also recognizes that certain circumstances call for a tempered penalty or a lesser penalty to the offender; a person with imperfect use of reason, one who lacked reason due to drunkenness or a similar mental disturbance or in the serious heat of passion that is not voluntarily stirred up, or by a minor over 16.

Censures are penalties that deprive the offender of certain goods. These can be the sacraments or Church offices, until the censure is lifted. They can apply to clerics alone as does suspension (c. 1333) or to any of the faithful. This is the censure we are familiar with by name — excommunication. Excommunication excludes one from communion of the faithful and bars one from various aspects of the Church's public life. Some effects of excommunication are liturgical in character; prohibition of active ministerial participation in the Eucharist and reception of the sacraments. Some effects are non-liturgical; inability to hold ecclesiastical office, inability to post acts of governance. It may also impede the reception of certain ecclesiastics benefits; enjoying a previously acquired privilege, reception of an income or pension from any Church dignity.

Beginning with Canon 1364, this code lists the types of offenses for which excommunication is incurred. To read this list clears up a common misconception held by many Catholics. One is not excommunicated for being divorced. Nor is one excommunicated for remarriage outside the Church. In this case, Catholics in an irregular relationship with the Church have certain restrictions, but it is not a punishment and certainly not excommunication.

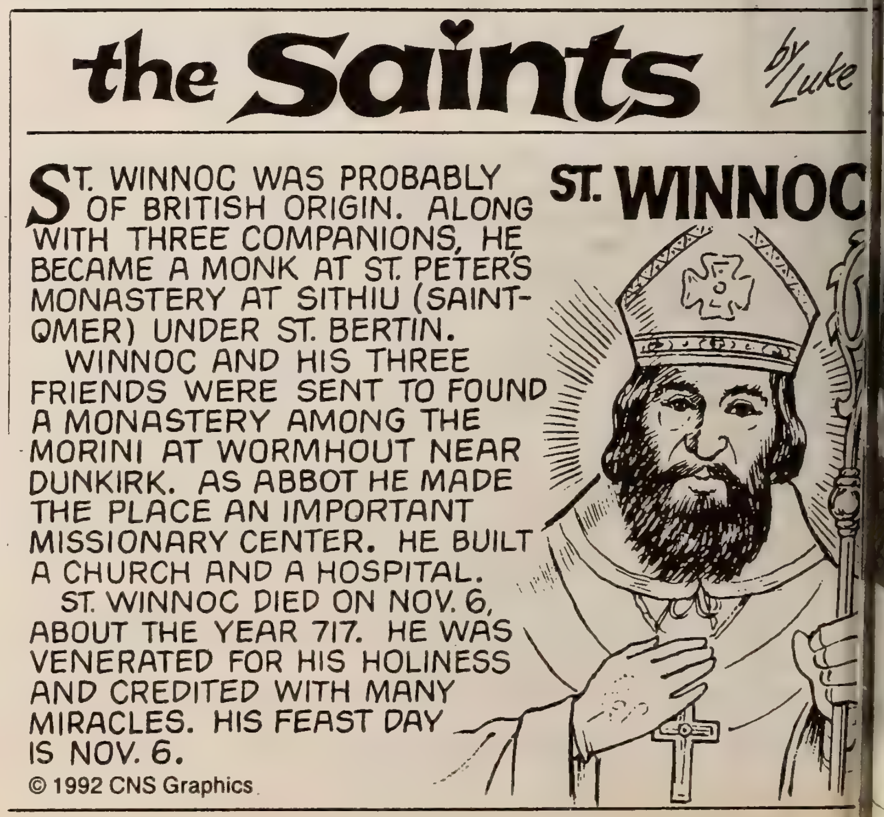
An automatic declared excommunication is remitted by any confessor in the internal sacramental forum (confession). An imposed or declared excommunicati can be lifted by the Apostolic See, by a bishop who imposed it or someone delegat by the bishop.

What separates expiatory penalties from censures is their marked emphasis remedying the damage done to societal values by the offender. They also exist deter other members of the community from similar behavior. Expiatory penalt may be inflicted for a lifetime, or for an indefinite period of time or for a particu period of time. These penalties include: (1) A prohibition concerning living i certain place or territory; (2) deprivation of power, office, function, right privilege; (3) A penal transfer to another office; (4) Dismissal from the clerical sta

Penal remedies deal with situations where an ordinary penalty is not warrant It is usually an admonition or rebuke after behavior that is offensive or scandalo Penance or some work of piety, prayer or charity can also be imposed to assist remedy of an offense. Penalties are declared only as a last resort and must be appl according to a procedure found in Canon 1342. Penalties cease when remitted by Apostolic See, the bishop who imposed them or the bishop of the place where offender lives. The bishop can also delegate to another authority to remit.

In the community of the Church, which is a community of sinners, it is import to take steps to insure that order can be maintained on the pilgrim journey to Kingdom. It is also important to recognize that when things occur that make it cl to others that we have fallen down there is a structure in the Church that helps us st back up.

Father Francis Cancro is a canon lawyer and priest of the Diocese of Charlo He is a member of the Society of St. Sulpice and currently serves as vice-recto the seminary at The Catholic University of America in Washington.


the Saints
by Luke
ST. WINNOC
ST. WINNOC WAS PROBABLY OF BRITISH ORIGIN. ALONG WITH THREE COMPANIONS, HE BECAME A MONK AT ST. PETER'S MONASTERY AT SITHIU (SAINT-OMER) UNDER ST. BERTIN.
WINNOC AND HIS THREE FRIENDS WERE SENT TO FOUND A MONASTERY AMONG THE MORINI AT WORMHOUT NEAR DUNKIRK. AS ABBOT HE MADE THE PLACE AN IMPORTANT MISSIONARY CENTER. HE BUILT A CHURCH AND A HOSPITAL.
ST. WINNOC DIED ON NOV. 6, ABOUT THE YEAR 717. HE WAS VENERATED FOR HIS HOLINESS AND CREDITED WITH MANY MIRACLES. HIS FEAST DAY IS NOV. 6.
© 1992 CNS Graphics

Video Reviews

NEW YORK (CNS) — The follow- are home videocassette reviews from U.S. Catholic Conference Office for n and Broadcasting. Each videocas- e is available on VHS format. Theat- l movies on video have a U.S. Catho- Conference classification and Mo- Picture Association of America rat-

ain Donors" (1992)

A trio of loonies (John Turturro, Nelson and Mel Smith) persuades h widow (Nancy Marchand) to spon- them in the formation of a ballet pany. Director Dennis Dugan's ky farce repeats all manner of comic ies from Marx Brothers comedies re it lurches out of control and runs of genuine laughs. Mild sexual in- ido. **The U.S. Catholic Confer- classification is A-II — adults adolescents. The MPAA rating is — parental guidance suggested.**

hway 61" (1992)

Drug-smuggling roadie (Valerie giar) cons a naive musician (Don ellar) into driving a corpse from rio to New Orleans, then meet en a devil-obsessed crackpot (Earl o) who steals the body. Director e McDonald's surreal vision of rica is an exasperating assortment st souls on the road to nowhere. sexual encounter, momentary nu- minimal violence and occasional n language. **The U.S. Catholic erence classification is A-III — s. The MPAA rating is R — icted.**

ry of Scotland" (1936)

iterate adaptation of Maxwell rson's play recounting the politi- trigues against Scotland's Catho- Queen Mary Stuart (Katharine urn), driving her protector Bothwell eric March) into exile and Mary to xecution block under England's Queen Elizabeth (Florence Eldridge). Director John Ford puts a fine cast through their dramatic set-pieces, with occasional flourishes of pageantry to supply the historical atmosphere. Stylized violence and complicated motivations make it unlikely fare for young children. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the MPAA.**

"Suspect" (1987)

Chilling suspense story of murder and corruption in the nation's capital stars Cher as a public defender who proves the innocence of her indigent client, with some assistance from a juror (Dennis Quaid) who has a romantic interest in her. Directed by Peter Yates, the movie is centered in the character played extremely well by Cher, who coveys the strength, intelligence, dedication and appeal of the role. Some graphic violence and a lot of moody tension and menace. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"Thunderheart" (1992)

Murder investigation on a South Dakota reservation in the late 1970s forces a yuppie FBI agent (Val Kilmer) to confront his Native American heritage when he is presented with conflicting evidence by his superior (Sam Shepherd) and a tribal police officer (Graham Greene). Director Michael Apted's intriguing look at Native American spirituality, reservation living conditions and governmental indifference gets trapped inside a stagnant mystery thriller. Recurring rough language, a few grisly shots of dead bodies and several shootouts. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"To Catch a Thief" (1955)

Fluffy romantic thriller set on the French Riviera where a string of jewel robberies have the local gendarmes chasing a onetime cat burglar (Cary Grant) who uses an heiress (Grace Kelly) to catch the real crook. Alfred Hitchcock directs the chic proceedings with his usual flair for the eccentric and offbeat, but there's more romance than suspense. Some stylized violence and veiled sexual references. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the MPAA.**

San Diego Charger place-kicker John Carney tells kids in a special education class how to be champions while teacher Diane Miyoshi (rear) passes on the message in sign language. (CNS photo by Larry Montali, *The Southern Cross*)

San Diego Chargers Kicker Helps Raise Funds For Ailing Children

SAN DIEGO (CNS) — Just before September, John Carney didn't know if he'd have a job.

After two seasons as place-kicker for the San Diego Chargers, the club brought in veteran Carlos Huerta for a shot at the position. But the 28-year-old Carney, a Catholic, relied on his foot and his faith and kept his spot on the roster.

"In professional sports you experience a lot of highs and lows so if you lean on your faith and trust in God, it can really help get you through tough times," Carney said.

Since his days at Cardinal Newman High School in West Palm Beach, Fla., and the University of Notre Dame, Carney told *The Southern Cross*, San Diego's diocesan newspaper, he has always drawn on his faith to keep him grounded in the uncertain world of sports.

He cautions young athletes to be consistent in their faith.

"It's easy to forget faith during the good times, but you'll need it during the tough times. When you lose a game it affects a lot of people but you have to realize it's not the end of the world," he said.

"That's when it's most important to have faith in your skills and abilities. But when everything's going well don't ever forget that God gave you those abilities."

Carney attends Mass at St. James Parish in Solana Beach, except on game days, when a pregame Mass for Catholic team members is celebrated.

He finds it somewhat ironic that kids consider athletes heroes. "Athletes really aren't heroes," he said. "We're not finding cures for cancer or AIDS or solving the world's problems," he added, but his career is a "great opportunity to do a lot of good."

This year, Carney began a program to help raise money for the San Diego-based Fresh Start Surgical Gifts, a non-profit organization providing reconstructive surgery for children with physical deformities.

Carney's program, Kick Start for Kids, allows fans to pledge $1 or more for every point he scores during the regular season. Last year he scored 88 but has set a goal of "well over" 100 for this season.

He found out about the program from its founder, fellow Notre Dame alumnus Dr. Dennis Nigro.

"I wanted to start a program to help local children and I felt this was right," Carney said. "Most of the kids need these surgeries to live normal lives but insurance won't cover the operations because they're considered cosmetic."

His involvement with the children is no surprise to his mother, Dorothy. "He's always been very concerned about children and animals and people in need," she said. While proud of his athletic achievements, she added, "I'm proudest of him as a person. He is a very, very good Christian."

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Stories of the Spirit of Offering

FAITH *alive!*

By Dolores E. Leckey
Catholic News Service

Packed away in my memory bank is a line from Annie Dillard's long-ago best seller, "Pilgrim at Tinker Creek." The line read more or less as follows:

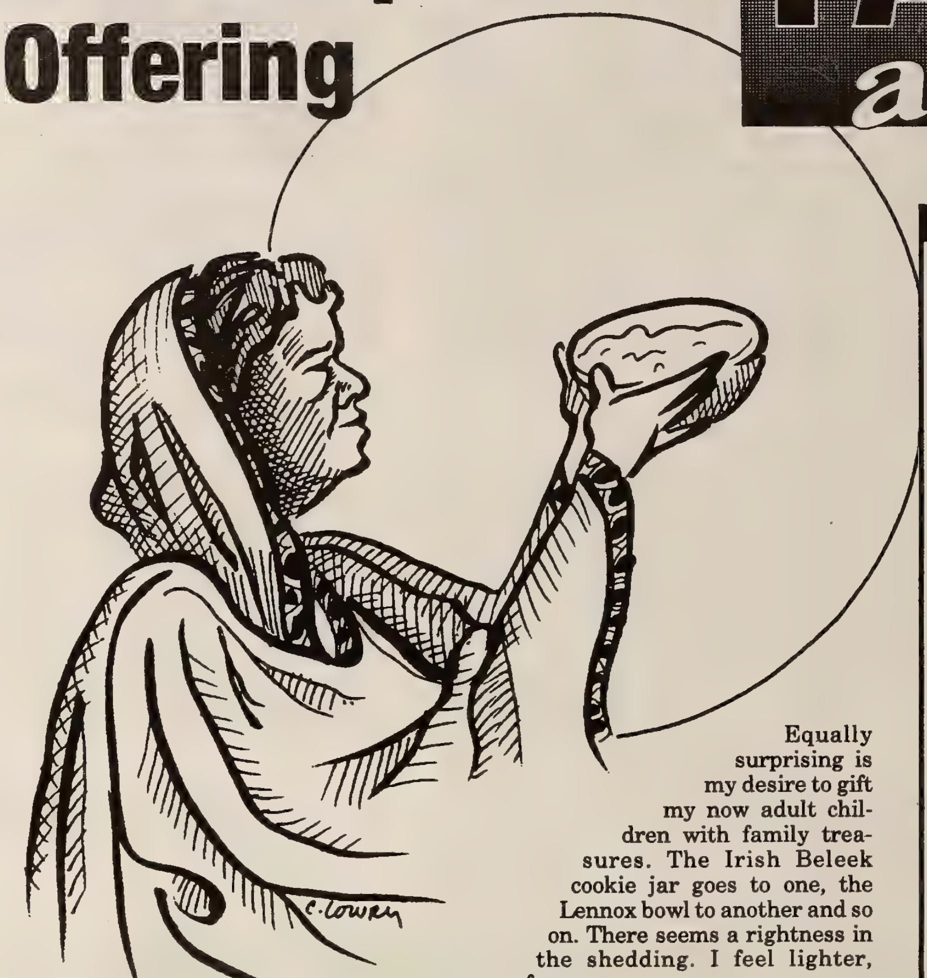
At the end of life not please, but thank you.

The line's context was a recognition that the world is God's: We are God's guests here. Just as a decent guest expresses a thank you instead of a greedy please after a dinner party, so Ms. Dillard was hoping to do at her days' end.

I like that stance of gratitude for all that is given. I like, too, its lightness. No grasping here.

One is reminded of the English spiritual writer, Evelyn Underhill, who counseled that in prayer there must be "no craving, clinging or grasping." Rather, she said, simply turn to God and let the Creator of the universe transform you.

The origins of tithing have roots in this stance of gratitude. From earliest times the religious impulse was to return to God a portion of the first yield of crops and livestock. In its origins, tithing had a quality of pure offering, a sign of trust in God's providence.



The need to express gratitude for life is one factor in our offerings to a God so many theologies describe as beyond needing anything. When I watched a friend line her dead husband's coffin with the finest linen she could find, I knew she was thanking God for her loving companion.

> **"Gratitude, freedom and our connectedness with others: All are gathered into the daily offering of our Eucharists, spilling out again into the streets of Delhi, the woods around Tinker Creek, our homes and offices and schools. Deo gratias."**

When African Christians bring birds, fruits and artworks to the altar, they do so in joyous dance and with enthusiastic drumbeat. Their thanksgiving overflows.

■■■

I suspect another factor underlies the act of offering: an impulse to freedom. When we let go of money or other possessions, it is a way of declaring that we are not bound or defined by things, even good things. I write about this now when I am tasting a fresh freedom.

We are about to move from a house that has been home to our family for more than a quarter century. I used to declare I would be buried in the back garden, so attached was I to this house. Now we leave, and I am at peace.

Equally surprising is my desire to gift my now adult children with family treasures. The Irish Beleek cookie jar goes to one, the Lennox bowl to another and so on. There seems a rightness in the shedding. I feel lighter, freer.

Tithing works this way, too. It creates a light touch in the money world, while building a strong base in the faith realm. One discovers there really is enough when one lets go.

But what if you have little to offer? Think, then: What parent doesn't rejoice over the painted rocks and abstract drawings their children create and offer to them?

Two true stories from Asia illustrate my meaning. Both were told to me by a Sri Lankan priest, now dead, shot while saying Mass in his troubled country.

One story is about a mother living on New Delhi's streets with her five children. The priest's religious community invited the family to sleep in their courtyard, hoping they might be safer from marauders.

The first morning of their tenancy, this priest brought food to the mother. He knew she was hungry, in worse physical shape than her children.

The woman took the food and bowed to the priest in a gesture of thanks. Then she distributed the food to her children. An old man happening by paused to gaze at the little circle. The mother went to him, offering him food before taking any herself.

The priest watched this drama reverently. For the first time, he told me, he truly knew the meaning of Eucharist.

In his other story, he and a Buddhist monk traveled together through Sri Lankan villages taking a census for the government in a period of relative calm.

People were amazed to see a Christian priest and a Buddhist priest traveling together like brothers. People saw in this a sign of God's presence.

Once the two stopped in the hut of a poor man who had little rice, bu sisted on sharing it with the iti ants. However, the man prepared bowls rather than three.

He took the fourth bowl down road a way and hung it on a tree bra It was, he said, for one who might by, one poorer even than he.

■■■

Jessica Powers, the Carmelite knew the power of offering, even i had nothing. "The gesture of a gi adequate," she wrote, adding:

No gift is proper to a Deity;
no fruit is worthy for such pow
bless.
If you have nothing, gather
your sigh,
and with your hands held
your heart held high,
lift up your emptiness.

Gratitude, freedom and our nectedness with others: All are ered into the daily offering of ou charists, spilling out again int streets of Delhi, the woods ar Tinker Creek, our homes and o and schools.

Deo gratias.

(Ms. Leckey is director of the bishops' secretariat for Family, L Women and Youth.)

FAITH IN ACTION

Money is obviously a possession of ours, but not the only one. Still, "one of the hardest things for people to yield is their money," say Josephite Father Robert De Grandis and Linda Schubert, authors of "Healing Through the Mass" (Resurrection Press, Ltd., Box 248, Williston Park, N.Y. 11596. 1992. Paperback, $7.95.). Yet, giving what we possess is an expression of our total dependence upon God and our love for and need of our brothers and sisters, they explain.

Reflection: Have I received any gifts from God that I can give back? Sometimes the opportunity to give comes in the form of an opportunity to share my own experience with someone currently experiencing difficulty. Perhaps my gift is to offer someone the awareness that he or she is not alone. Not so much that I offer advice, but that I offer the gift of my understanding. Perhaps this understanding is the "possession" I can offer.

FOOD FOR THOUGHT

My mother-in-law was wel known for her crocheting, especiall of afghans to keep family member warm in winter. So at the time of he funeral's Offertory Procession, family member carried one of he afghans to the foot of the altar.

Others in the family bore a fe of her "treasures" to the altar – like photographs of famil members that were always visib around her home.

No one was thinking Go needed any of my mother-in-law handiwork of the "things" sh possessed. It only seemed that a this was somehow part of her. helped her family symbolize th offering they now were making her life's pilgrimage to God.

It distorts the Mass, I think, look upon it only as a time to receiv — to ask something of God. Givin back to God is also essential, an that doesn't mean money only. A gift of self is in order.

That was the focus of th Offertory Procession at my mothe in-law's funeral. Her family ha received many gifts of God throug her. Now they gave of themselve by bringing the gifts and the grac of her life back to God.

David Gibso
Editor, Faith Aliv

BISHOP'S STEWARDSHIP REPORT

DIOCESE
OF CHARLOTTE
FISCAL YEAR
ENDING JUNE 30, 1992

Where your treasure is, there your heart is also.

MATTHEW 6:21

A DECADE OF EVANGELIZATION...

A 20 Year Tradition of Giving

30th "Encounter With Christ"
Catholic Campus Ministry
Diocese Of Charlotte

TO LIVE IN CHRIST JESUS

Dear Friends in Christ:

With great pride and joy, I present to you the Financial Report of the Diocese of Charlotte, which covers the fiscal year that ended June 30, 1992.

This report reflects your outstanding generosity. I witness that generosity in your response to the Diocesan Support Appeal — an annual effort which binds us all together in providing education, pastoral care and spiritual enrichment to so many here in our diocese. Your generosity is also evident as I look at the summary of all the parishes that make up this local Church. Without your presence and your financial support, the preaching of the Word of God and sharing of the Body of Christ, which are the heart of every parish's mission, would be impossible. Finally, your response to the needs of the Church universal, whether through the Propagation of the Faith, the Home Missions collection or a special appeal to help rebuild the Church in Eastern Europe, show how you mirror the charity of Christ Himself.

This report also is a reflection of our stewardship. Each year, every penny collected by the Diocesan Support Appeal goes to help those in need. All diocesan programs and departments are subject to strict scrutiny by a committee which carefully reviews budget and pastoral priorities. The Diocesan Finance Council which is composed of prominent members of the laity, oversees all major financia and budgetary decisions. Each year, the accounting firm of Bobby Martin, C.P.A. P.A., performs a financial audit of our diocesan operations.

Please read this report and let us give thanks to God for what we have accomplished together in service to the Lord and His people by the use of our time talent and treasure.

Sincerely yours in Christ,

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

RESOURCES HELD IN TRUST FOR THE PEOPLE OF GOD

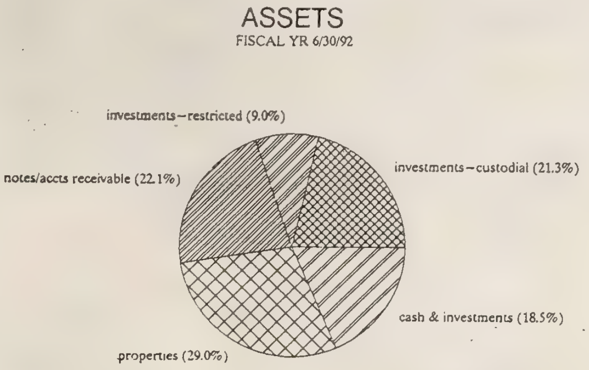
ASSETS - ALL FUNDS

cription of Assets All Funds
h and temporary investments: $3,861,013.00
pay liabilities of $20,819.00 for accounts payable, reserves held for property/casualty claims and self-insurance program.
estments - Custodial: $4,446,891.00
rishes, priest retirement, lay retirement.
estments - Restricted: $1,887,980.00
A, estates, other restricted accounts.
tes/accounts receivable - parish and other: $4,614,559.00
ocesan and Home Loans.
perties: $6,052,969.00

The diocese records in the Plant Fund all land, buildings and equipment at historical cost or fair value at date of gift. If additional property already in service is discovered or is determined to belong to the Central Administrative ice of the Catholic Diocese of Charlotte, which is recorded at historical cost, if available, or another reasonable basis.

The diocese has a policy of depreciating property and equipment ,resulting in the recognition of depreciation expense of $275,107 in 1992. Depreciation is computed on the historical cost of the property and equipment, ig the straight line method.

Cash and investments	$3,861,013.00
Investments - custodial	$4,446,891.00
Investments - restricted	$1,887,980.00
Notes/accounts receivable	$4,614,559.00
Properties	$6,052,969.00



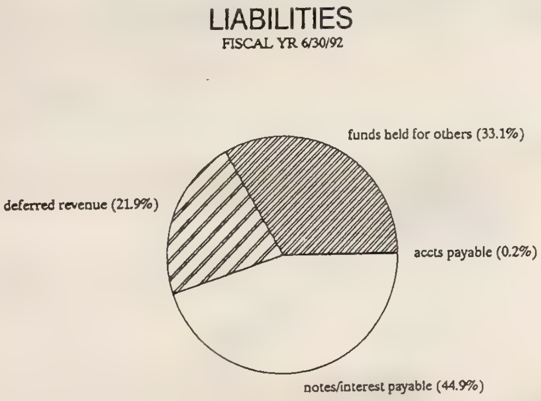
The financial report for the Central Administrative Office of the Diocese of Charlotte has been audited by Bobby Martin,CPA,PA. in accordance with generally accepted auditing standards as well as the norms of the National cesan Accounting and Financial Reporting Manual.

Those figures used in connection with schools, parishes and diocesan corporations come from their submitted financial reports to the Diocese of Charlotte. The complete audited financial report of the Central Administrative ice of the Diocese of Charlotte can be inspected in the Chancery Office during ordinary business hours.

LIABILITIES - ALL FUNDS

cription of Liabilities - All Funds
ounts payable: $20,819.00
epresents payments due and payable after July 1.
ds held for others: $4,446,891.00
epresents funds included for parishes, priest retirement and lay retirement.
erred revenue: $2,945,983.00
epresents legally restricted and designated funds on which principal and interest may be used for purposes specified
es/Accrued interest payable: $6,035,795.00
ans due on property purchased for future development.

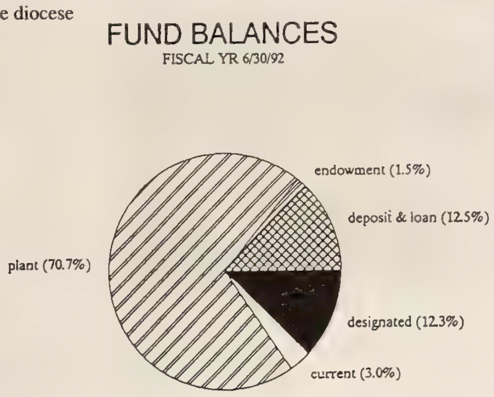
Accounts payable	$20,819.00
Funds held for others	$4,446,891.00
Deferred Revenue	$2,945,983.00
Notes/interest payable	$6,035,795.00



FUND BALANCES

osit and Loan Funds $1,072,383.00
incipally funds which have been designated as available to be loaned, usually at a nominal rate of interest, for the mutual benefit of parishes and other organizations. A
Home money loaned to needy parishes at no interest.
owment Funds - $127,966.00
nds wherein the donors have stipulated that the principal be invested and maintained intact in perpetuity, with only the income earned from the investments available for expenditure.
t Funds - $6,052,969.00
nds available for construction, rehabilitation and acquistion of physical properties for the diocese purposes; funds already expended for such properties; funds set aside for renewal and replacement thereof; and funds mulated for the retirement of indebtedness thereon. Depreciaton is provided on the straight line basis over the estimated useful lives of the respective assets.
rent Funds - $1,451,702.00
nds expendable for current operating purposes which are categorized as follows:
Unrestricted Funds - Funds available for and used both in the diocese's regular activities and available for specific current expenditures entirely at the discretion of the bishop.
Restricted Funds - Funds available to meet current expenditures but only in compliance with restrictions specified outside the diocese

Deposit & Loan Fund	$1,072,383.00
Endowment Fund	$127,966.00
Plant Fund	$6,052,969.00
Current Undesignated	$256,097.00
Designated Funds	$1,053.099.00



CENTRAL ADMIN OFFICE OF THE CATHOLIC DIOCESE OF CHARLOTTE
STATEMENT OF SUPPORT AND REVENUE,EXPENDITURES, TRANSFERS
AND CHANGES IN FUND BALANCES
YEAR ENDED JUNE 30, 1992

Expendable Funds

Current Funds

	Unrestricted	Restricted	D & L Funds	Total	Endowment Fund	Plant Fund	Tot All Funds '92
Total Support & Revnue	$1,743,440	3,986,948	171,381	5,901,769	15,720		5,917,489
Total Expenses	1,149,541	3,934,728		5,084,269		78,087	5,162,356
Excess (Deficit) of Support Revnue Over Expenditures	593,899	52,220	171,381	817,500	15,720	78,087	755,133
Transfers:							
Revenue from Endowment Funds Utilized	14,003	1,55 7		15,560	(15,560)		
Other Transfers:	227,771		(222,771)		(160)		(160)
Total Transfers	(204,418)	(5,220)	(355,697)	(612,335)	(15,720)	106,381	(521,674)
To restricted revnue	(291,629)	(53,777)	(127,927)	(473,332)		106,381	(473,332)
Fund balance beginning of yr	1,062,221		1,256,699	2,318,920	127,966	6,024,675	8,471,561
Other Changes:							
Transfer to Plant Fund	(154,563)			(154,563)		106,381	(48,182)
Fund balance end of year	$1,451,702		1,072,383	2,524,085	127,966	6,052,969	8,705,020

FUNDING

The Diocese of Charlotte funds its
programs and operations through:
Diocese Support Appeal
Diocesan Administration fund Offertory Collections
Grants
Bequests
Special Fund Raising Events

Fund raising of the Diocese of Charlotte follows the Code of Ethics of the National Catholic Development Conference.

As the second year of the Decade of Evangelization,came to a close,the diocese marked its 20th anniversary.The close of the fiscal year is always a time to reflect on the sacrifice and generosity of those who build our community of faith

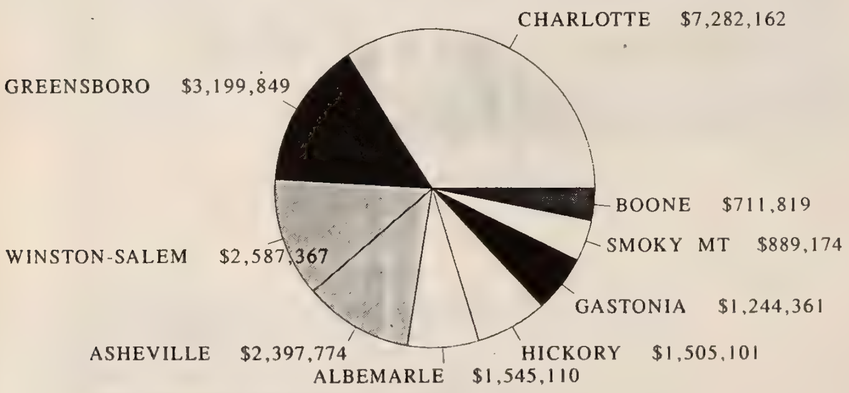
That spirit of generosity continued in the diocese's 20th year, as Catholics pledged a record $1.5 million to the Diocesan Support Appeal, enabling the diocese to continue its educational and charitable programs. Catholics living in the 46 counties of the Diocese of Charlotte provided their parishes and schools with $32.1 million in revenue, another all-time high.

In this twentieth year of the Diocese of Charlotte, The Catholic News & Herald, completed it first full year of publishing the weekly newspaper which is delivered to over 31,500 homes each week.. Through the generosity of the 66 parishes and 21 missions,the new spaper was provided with over $445,000.00 in circulation funds; personal subscriptions provided over $2,000 in funding and the paper received $23,575 in advertizing.

Over $67,000 in tuition grants were given to 100 students this year. Without that help, attending Catholic school would have been an impossible dream.

This year, the privilege of Catholic education was given to 4,035 students in 13 elementary schools and to 838 students in two secondary schools, thanks to the support and sacrifice of parents and their fellow parishioners. Parishes provided local Catholic schools with an average of 7 percent of their parish revenue, for a total of $1.5 million, and they spent nearly $550,000 on religious education programs that served an additional 12,500 pre-kindergarten through 12th grade students.

VICARIATES



revenues

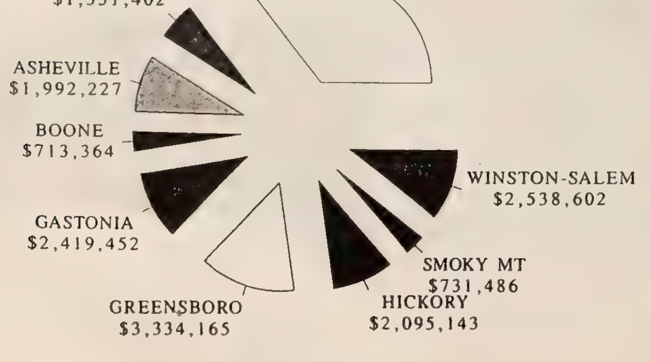
fiscal yr 6/30/92

CATHOLIC EDUCATION & YOUTH ACTIVITIES

The people of the Diocese of Charlotte spent on Catholic Education & Youth Activities
$11,438,375.00
Included in this cost are:
Religious Education
Catholic Schools Office
Parish Schools
High Schools
Youth Ministry
Campus Ministry
Young Adult Ministry

The investment in our youth is an important investment in our future. The Diocesan Catholic high schools have continued to shine as beacons of hope, sending 99 percent of last year's graduates on to post-secondary education.Students don't only learn in classrooms,they learn by serving at soup kitchens and nursing homes and by helping people with disabilities. The values-based education students gain in local Catholic schools and CCD classes will help them become the caring leaders of tomorrow and to face the challenges of a rapidly changing world. Last April, some 325 young people attended the Diocesan Youth Conference.

VICARIATES



EXPENDITURES

FISCAL YR 6/30/92

SOCIAL CONCERNS

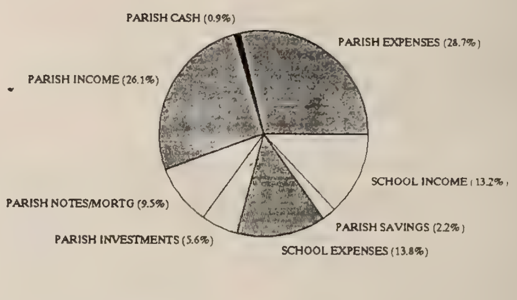
The people of the Diocese of Charlotte
spent on Social Concerns:
$1,210,000.00
This includes all programs for the less
fortunate of our diocese such as:
Housing and Social Needs for the
Elderly
Respect Life
Food for the Poor
Medical Care
Adoption
Bereavement Group
Drug Counseling
Natural Family Planning
Care for Immigrants
Problem Pregnancy
Other Social Services

To serve those in need, Catholic Social Services spent $1.5 million and the diocese's 87 parishes and missions spent another $720,500. The 8,660 people helped by Catholic Social Services this past year included the homeless, the hungry, immigrants, the elderly and women facing crisis pregnancies.

Continuing a 37-year tradition of service, Good Shepherd Home Health and Hospice Agency in Hayesville, provides high quality, cost effective home health care to residents of Clay and Cherokee Counties without regard to their ability to pay. In the past fiscal year, the agency's nurses, physical therapists and social workers made more than 18,000 home visits to help more than 460 patients. A Hospice program for the terminally ill in the mountain area has been established.. To meet the needs of the diocese's growing population for space for conferences and meetings, the Catholic Conference center was built on a 172 acre site south of Hickory. It was made possible through the generosity of more than 6,000 people of the diocese. Since it was opened, the Center has earned the reputation as one of the outstanding facilities of its kind in the Southeast. In the past year, more than 372 groups and nearly 11,000 people have attended conferences or meetings at the Center.

THE DIOCESE OF CHARLOTTE

PARISHES & SCHOOLS



FISCAL YEAR 6/30/92

PARISH EXPENSES	$23,436,429.20
PARISH CASH	$752,225.64
PARISH INCOME	$21,362,713.64
PARISH NOTES/MORTG	$7,773,930.40
PARISH INVESTMENTS	$4,576,644.37
SCHOOL EXPENSES	$11,284,418.86
PARISH SAVINGS	$1,767,621.55
SCHOOL INCOME	$10,755,763.91

SPECIAL MINISTRIES

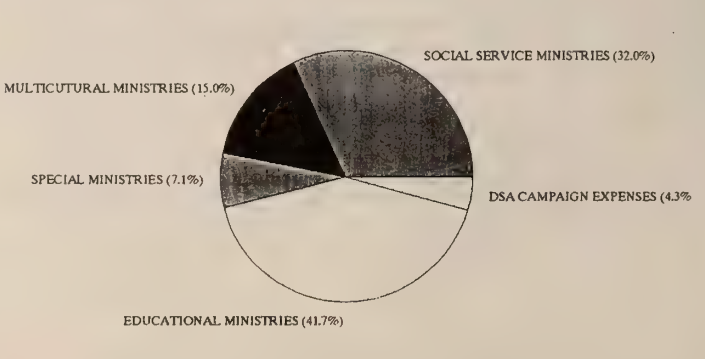
The people of the Diocese of Charlotte
spent on Special Ministries:
$342,000.00
This include such programs as:
Communications/Media
Parish Life & Worship
Permanent Diaconate
Diocesan Pastoral Council
Hispanic Evangelization
Vietnamese Apostolate
African-American Ministry

The most precious gift we can share is the gift of our faith. As Catholics, our lives center around the Eucharist, which we celebrate each week at 710 Masses throughout the diocese.Our parishes are our spiritual homes, giving us comfort at times of new life and at time of death. Local parishes last were the scene of 2,579 baptisms, 743 marriages and 498 funerals and 431 adults participated in RCIA programs.

This year, the diocese celebrates the second year of "The Decade of Evangelization," communicating the beautiful diversity that enlivens and empowers this faith community. Nowhere is this diversity more evident than in our parishes, which last year spent $23 million to build up the Kingdom of God in communities marked by busy city streets, sprawling suburbs and peaceful mountains and fields. This investment works two ways — helping people to find the peace of Christ in their own hearts and challenging them to magnify that peace outward, to be a source of hope.

Pioneers rooted our Catholic community in generosity and, in a similar spirit today, it continues to grow.

Diocesan Support Appeal



FISCAL YEAR 6/30/92

SOCIAL SERVICE MINISTRIES	$481,395.00
MULTICUTURAL MINISTRIES	$225,575.00
SPECIAL MINISTRIES	$106,475.00
EDUCATIONAL MINISTRIES	$627,600.00
DSA CAMPAIGN EXPENSES	$64,845.00

The offertory that isn't

By Father Lawrence E. Mick
Catholic News Service

When the new Order of the Mass as released in 1968, some observant eaders noticed that the section of the lass called the Offertory now was laeled The Preparation of the Gifts.

A Vatican spokesman said the hange was deliberate, since what is eally offered at Mass — the sacrifice - comes during the Eucharistic rayer and not during this preparaory section. This surprised many atholics who had thought of the Ofertory as the time not only when the read and wine and money were "ofered" to God, but when they should ffer themselves as well.

This liturgical change was intended safeguard a vital truth about the lass. The Letter to the Hebrews akes clear that there is only one sacifice — one real offering — in the New estament, the sacrifice of Christ.

There is nothg else we can ofr to God that is cceptable. And othing else is ecessary, since he sacrifice of hrist has reeemed the world.

But remember aat Christ's sacifice is fundaentally his comitment to do the ather's will in ll things, even if aat meant death self. In the Mass e can share in Christ's eternal sacricial act by taking on the attitude of hrist, by being willing to be the body Christ, to give our lives for others as e did, to do the Father's will no mater what the cost.

We signal our union with Christ at lass primarily by the Great Amen, hich affirms all that has been proaimed in the Eucharistic Prayer, inuding Christ's death and resurrecon. There is also our "Amen" at Comunion, when we accept our identity the body of Christ, recognizing that r bodies may be broken and our blood poured out if we truly follow his way.

But what about the Preparation of the Gifts? This is a time to prepare for the Eucharistic Prayer and Communion. As the bread and wine are prepared, we prepare ourselves to enter into the sacrificial meal, to unite ourselves to Christ's sacrifice.

The giving of money, brought forward with the bread and wine, should symbolize our willingness to give ourselves as Christ did.

The practice of taking up the collection can be traced back in history to the custom of bringing the first fruits of the harvest to God as a symbol that the whole harvest belonged to God and would be used according to God's will.

The point of the collection, then, is not how much I should give to God and how much I can keep for myself. God wants it all!

What we give in the collection is a symbol that we are willing to give our whole lives and all our possessions to God.

In a sense, we can't give God anything as a gift since it all belongs to God already! But what we put in the collection is an acknowledgement that all we have is God's gift to us; what we give is a symbol of our willingness to surrender all that we are and all that we have to the Lord.

> **"The point of the collection, then is not how much I should give to God and how much I can keep for myself.... What we give in the collection is a symbol that we are willing to give our whole lives and all our possessions to God."**

What we put in the collection, the Sacramentary says, is "to meet the needs of the church and of the poor." Thus we signal our commitment to carry on the work of Christ and to care for the needy in imitation of him.

That is a good way to prepare to enter into the Eucharistic Prayer and thus to share in Christ's sacrificial gift of himself to the Father.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

CNS photo by Sam Lucero

Offerings to God who isn't needy

By Father John J. Castelot
Catholic News Service

A problem in offering gifts to God is that fallible human beings may be tempted to look upon them as bribes -- arm-twisting to get what we want from God or to get God to overlook our faults.

In any event, what do you give to God, who has — in fact, who is — everything?

Human beings always have been aware that they owe their very being to God's loving generosity. They felt the need to express their gratitude by making some return to the God of all.

The people of Israel, acutely sensitive to God's overwhelming generosity, devised a whole system of rites in which they offered back to God some of the gifts showered on them.

For example, the Israelites dedicated their firstborn sons to God by sacrificing an animal whose life symbolized that of the child. They offered animals, produce, all sorts of tokens of life itself, God's most precious gift to them.

But from time to time the people lost sight of the significance of their offerings and looked upon them, consciously or unconsciously, as bribes of a sort, coverups for their wrongdoing. The gifts the people offered became substitutes for what God really wanted: themselves.

God complained of this through the psalmist: "Do I eat the flesh of strong bulls, or is the blood of goats my drink? Offer to God praise as your sacrifice.... Why do you recite my statutes, and profess my covenant with your mouth, though you hate discipline and cast my words behind you?...

"He that offers praise as a sacrifice glorifies me; and to him that goes the right way I will show the salvation of God" (Psalm 50:13-14,16-17,23).

Nonetheless, in their offerings, the people's basic instinct was to give themselves to God. Their offerings originated as part of a process of ongoing self-giving initiated by God.

"How shall I make a return to the Lord for all the good he has done for me?" the psalmist asked (Psalm 116:12), and his question is a recognition that the relationship of God and humanity is an ongoing event of mutual self-giving.

Revelation itself is an event of mutual self-giving. God's gifts reveal what kind of God this is. And people accept God's revelation by giving themselves in return.

That is why Jesus is the high point of revelation. He perfectly responds to God's self-giving by giving himself to the Father in a supreme act of love.

In Jesus, creation and revelation find their supreme expression, and we have the ideal model of our relationship with God, a relationship marked by giving and receiving, and giving in return.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

Is there a characteristic, a quality or a goal of your work that makes it an "offering" to God — that makes it Godlike?

"I'm a teacher. Everything about my work makes it Godlike. Since I was chosen to stand up in front of kids and because I come into contact with so many people each day, the phrase, 'What you do to the least of my brethren, you do to me,' really applies to me." — Suzanne Shadonix, Tucson, Ariz.

"Yes, in raising children I hopefully give back to God three souls. In counseling, which will be my future employment, I hope to be an instrument to give others insight as to God's will for them." — Diane Cenac, Kenner, La.

"Everything I do is an offering to God. I try to keep that in mind. Like God, my daily routine is caring for other people." — Kay Williquette, Redmond, Ore.

"As manager of the American Legion National Headquarters cafeteria, the busy part of my work is a joy, an 'offering' of thanks to my God. The difficult part — confrontations, power struggles and personality clashes — are 'stepping stones' toward heaven, an 'offering' in humility." — Phyllis Vodde, Indianapolis, Ind.

"The thing that makes my work an offering is using my gifts with people in the workplace, being a brother to my fellow employees. I try to behave in a way that is Christlike and I'm not afraid to let people know I'm active in my faith." — Jerry Kelly, Orlando, Fla.

An upcoming edition asks: Do you think God actually had acted in your life? How or when did this happen?
If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Papal Nuncio Gets Honorary Doctorate From St. John's University

NEW YORK (CNS) — Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, was awarded an honorary doctor of laws degree by St. John's University in New York. The degree was awarded Oct. 26 to the archbishop, a native of the Venice region of northern Italy, at a convocation held in connection with establishment of the Institute for Italian Heritage and Culture, an Italian cultural center at the university. Edward D. Re, a St. John's law professor who chairs the board of the institute, said the nuncio had not been scheduled to speak, but made informal remarks in response to the awarding of the degree.

Two Brazilian Bishops Injured In Hit-and-run Accident

SANTO DOMINGO, Dominican Republic (CNS) — Cardinal Paulo Evaristo Arns of Sao Paulo, Brazil, and Archbishop Geraldo Majella Agnelo, secretary of the Vatican Congregation for Divine Worship and the Sacraments, were injured in a hit-and-run accident the evening of Oct. 25. A day later the two Brazilians were "recuperating satisfactorily" in Santo Domingo's Abreu Clinic, said a statement by the press office of the Latin American Bishops' Council. Cardinal Arns, 71, suffered from shock. Archbishop Agnelo, 59, had a head laceration that required stitches.

NBC Apologizes To NCCB-USCC Head In Sinead O'Connor Flap

WASHINGTON (CNS) — NBC President and CEO Robert C. Wright apologized to the head of the U.S. bishops' conference for singer Sinead O'Connor's tearing up a photo of Pope John Paul II on live television. "We apologize to you, and we will do our best in the future to insure that such acts are dealt with in a more timely manner," Wright wrote Archbishop Daniel E. Pilarczyk of Cincinnati in an Oct. 15 letter. Archbishop Pilarczyk, in an Oct. 8 letter to Wright, called O'Connor's action "a blatant act of religious bigotry." The singer ripped up the pope's picture at the end of a song on the Oct. 3 edition of "Saturday Night Live," saying "Fight the real enemy."

Concentration Camp Survivor Attributes Long Life To Martyred Saint

BERKELEY TOWNSHIP, N.J. (CNS) — By all rights, Franciszek Gajowniczek should have been dead 51 years ago. Now 91, he attributes his long life and good health to St. Maximilian Kolbe, who volunteered in the Auschwitz concentration camp to die in the place of Gajowniczek, a husband and father. "I feel the extension of Maximilian Kolbe's life is within me," he said. Gajowniczek has traveled the world to give witness to Maximilian Kolbe's cause. He and his wife, Janina, were in New Jersey for the dedication of St. Maximilian Kolbe Church Oct. 10, the 10th anniversary of the Polish Franciscan friar's canonization.

U.S. Social Health Index Drops To Lowest Level In 21 Years

NEW YORK (CNS) — A Fordham University professor's social health index tracking 16 U.S. social problems has dipped to the lowest point in 21 years. The index has dropped with each succeeding presidential administration, noted Marc L. Miringoff in his report. "Preliminary data for 1991 suggest a continuation of this trend," he said. Miringoff, who focused this year on problems affecting children, said the index for children and youth hit "an all-time low" of 44 in 1990, the year covered by the index. The best year was 1976, when it reached 78 out of a possible 100. Six areas on the index reached their worst recorded level in 1990. Three other areas worsened, three improved and four stayed about the same.

New Council Of Women Superiors Holds First Meeting In Chicago

CHICAGO (CNS) — The Council of Major Superiors of Women Religious held its first national assembly in Chicago Oct. 23-25. Major superiors of 77 congregations attended the founding meeting. They elected the council's first 12-member board, which in turn elected Mother Vincent Marie Finnegan, superior general of the Carmelite Sisters of the Most Sacred Heart of Los Angeles, as chairwoman. Mother Vincent Marie was leader of the movement to form the council, which received Vatican approval in June.

Statue Of Blessed Kateri Tekakwitha To Be Dedicated At Shrine

WASHINGTON (CNS) — A statue of Blessed Kateri Tekakwitha will be dedicated at the Basilica of the National Shrine of the Immaculate Conception in Washington while the U.S. bishops are in town for their annual fall meeting Nov. 16-19. The statue's dedication, which comes during the quincentennial year, pays tribute to the native people in recognition of their gifts to the Americas. Kateri Tekakwitha, a member of the Mohawk tribe, was born in what is now Auriesville along the Hudson River in upstate new York. She was baptized a Catholic by a Jesuit missionary when she was 20 years old in 1676.

Richmond Bishop Says 'No' To Pastoral On Women

RICHMOND, Va. (CNS) — Bishop Walter F. Sullivan of Richmond said he will "cast a resounding 'no' vote" on the bishops' proposed national pastoral letter on women because the latest draft is too bad to fix. If the proposed document "is approved as written, the bishops will lose credibility," Bishop Sullivan wrote Oct. 25 in "Tidings," his biweekly column in the Richmond diocesan newspaper, *The Catholic Virginian*. "The longer I study the fourth draft the more dissatisfied I am with it," he said. "I do not believe that it can be redeemed by amending it, even extensively.... I ask myself: Why are we doing this? Why are we alienating bishops from one another, bishops from women and women from women?"

Ex-Polish Leader Credits Pope With Fall Of Marxism In Homeland

ROME (CNS) — Pope John Paul II's support for religious and political freedom was "decisive" in the collapse of communism in Poland, said Wojciech Jaruzelski, Poland's last communist leader. The Polish-born pope "is convinced that the reform processes that changed the East began in Poland," he said after an Oct. 26 papal meeting. Jaruzelski added that during the conversation with the pontiff Jaruzelski criticized Polish Catholic political groups that want him and other former communist leaders put on trial, and received the pope's "great understanding." The pope-Jaruzelski meeting was confirmed by a Vatican spokesman but not announced in the daily bulletin of papal events.

K OF C ®

Please pray for the following deceased priests
during the month of November:
Reverend John J. Hyland, 1975
Reverend John S. Regan, 1976
Monsignor John P. Manley, 1981
Reverend Richard C. Leonardi, 1986
Reverend Stephen A. Sullivan, 1989
Reverend George A. Woods, 1960
Reverend Thomas G. Roche, 1963
Reverend Albert J. Todd, 1989
Reverend Anthony Meyer, OSB, 1928
Reverend Bernard Haas, OSB, 1933
Reverend Albert Goetz, OSB, 1935
Reverend Thomas Oestreich, OSB, 1943
Reverend Lawrence McHale, OSB, 1957
Reverend Cornelius Diehl, OSB, 1957
Abbot Vincent Taylor, OSB, 1959
Reverend Wilfrid Foley, OSB, 1968

Scripture

Readings For The Week Of November 8 - November 14

Sunday: 2 Maccabees 7:1-2 9-14; 2 Thessalonians 2:16-3:5; Luke 20:27-38.

Monday: Isaiah 56:1, 6-7; 1 Peter 2:4-9; John 4:19-24.

Tuesday: Titus 2:1-8, 11-14; Luke 17:7-10

Wednesday: Titus 3:1-7 Luke 17:11-19.

Thursday: Philemon 7-20; Luke 17:20-25.

Friday: 2 John 4-9; Luke 17:26-37.

Saturday: 3 John 5-8; Luke 18:1-8.

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Latin American Bishops Call For 'New Evangelization' In Area

SANTO DOMINGO, Dominican Republic (CNS) — The Latin American bishops have called for a "new evangeization" of their continent that will enable laity to confront the region's urbanzation, poverty, materialism and "culure of death."

The new evangelization emerges in Latin America as a response to a "divorce between faith and life" that has produced injustice, social inequality and violence in their region, say the bishops.

Broaching a number of previously unaddressed topics, they call for new pastoral planning in coming years that will address the growing urbanization of the continent, deterioration of the environment, the need for ecumenical dialogue and equal dignity for women.

The bishops issue the call in a 79-page document written during the Oct. 2-28 Fourth General Conference of the Latin American Episcopate. The document was to be sent to Pope John Paul II or his final approval in accord with the ules of the general conference.

Support for the document, titled New Evangelization, Human Development, Christian Culture," was almost unanimous on the final vote, which came Oct. 28. Of 246 voting delegates, 201 ifted green cards in approval. Five yelow cards were raised to indicate abstenion. There were no votes of disapproval.

At least five drafts preceded the document that the bishops approved. Two days before the document was voted on, delegates appeared less than happy with the document, having introduced some 5,000 amendments," Bishop Jose vo Lorscheiter of Santa Maria, Brazil, old Catholic News Service.

The document reaffirms the bishops' preferential option for the poor, made at their previous general conferences in Medellin, Colombia, in 1968, and Puebla, Mexico, in 1979.

It opposes the current economic policy of "neoliberalism" — uncontrolled free-market economy — gaining popularity in many sectors of the region. Instead it calls for economic models that allow for "free initiatives," individual and group creativity, along with moderating" government controls.

It says governments paying off their xternal debt are obliged to compensate heir nation's poor for the resulting deline in standard of living.

"We wonder about the validity (of paying off the debt) when its payment seriously endangers the survival of people, when this same people was never consulted about the debt before it was incurred, and when the original money received may have been used for illicit ends," the bishops say.

They call the earth "a gift from God" and pledge to support "humane agrarian reform" that would result in a more just distribution and utilization of land.

The document emphasizes the growing role of laity, especially youth, in the Latin American church. It says "spaces" must be made to enable their roles to expand further.

It calls basic Christian communities, many times organized by laity, "the living cell of the parish."

These communities help with evangelization and might stave off fundamentalist sects, the document says.

It calls for ecumenical work and dialogue, but notes that proselytizing sects "can obstruct the healthy path of ecumenism."

With regard to women, the bishops pledge to "denounce valiantly the attacks" on women, especially indigenous women, peasants, African-Americans, migrants and laborers.

They say they will "develop the consciences of priests and lay leaders so that they accept and value women in Church and society, not only for their actions, but above all for who they are."

The bishops calls for "doing away with anachronistic interpretations of liturgy" that give little dignity to women, instead "announcing with strength" what the Gospel says about female contributions to the plan of salvation.

The document calls for "creating spaces" for women to discover their own values and share them with church and society.

Early on, the document says that mankind — created in God's image and given the responsibility for the Lord's creation — has "destroyed the harmony of nature."

The document cites as evidence in Latin America: war, terrorism, drugs, "institutionalized lies," the marginalizing of ethnic groups, attacks on the family unit, abortion, destruction of the atmosphere and "everything that characterizes a culture of death."

Next, it asks: "Who can free us of these forces of death? Only the grace of Christ," offered once again to Latin American men and women as a call to conversion of heart.

"A new evangelization that proclaims without equivocation the Gospel of justice is urgent" it says.

The document says it was 500 years ago that the Gospel was brought to Latin America, but notes that "seeds of the Word" were present already in the deeply religious pre-Columban indigenous cultures of the Americas.

The "encounter of Iberian Catholicism and the American cultures" produced a mixing of people that extended throughout the continent, it says.

While the "great evangelizers" defended the rights and dignity of the indigenous, the bishops write that the fact that abuses were committed against the Indians also needs recognition.

"Regrettably, this suffering has been prolonged, in some cases, up until the present," they said.

The document calls popular religiosity "not only religious expressions, but values, criteria, conduct and attitudes born of Catholic dogma and constituting the wisdom of our people reinforcing their culture."

Archbishop Accepts Cancer But Hopes For 'Divine Intervention'

ATLANTA (CNS) — Six months after learning he has inoperable cancer, Archbishop James P. Lyke of Atlanta says he continues to hope for "divine intervention," but that he is at peace with himself and with God.

The tumor in the lining of his lung "has not gone into remission," despite treatment first with Interferon and later with a mild form of chemotherapy, he said in an interview with the *Georgia Bulletin*, Atlanta archdiocesan newspaper.

Recent tests showed a small lesion in the brain, the archbishop said, and he had daily radiation treatment for it that concluded Oct. 15.

"I still have not given up on some form of divine intervention," he said during the interview at his home in October. "There have been times I've cried, wondered, asked questions. But at the end I said, 'Lord, whatever you want.'"

His oncologist, Dr. Carlos Franco, said that through medication he has been able to avert anemia and fever for the archbishop, and to keep him relatively comfortable and free of pain.

The most difficult part has been the limitation illness places on every aspect of his life, Archbishop Lyke said, "the utter limitation of not being able to do anything" because of physical weakness.

But his illness has helped him to see "much more clearly what is essential and what is not," he said. His former pace of constant meetings and projects seems less important.

"You get a sense that all that was not as important," he said. "In a certain way you get a sense that God alone is important."

The only active black archbishop in the United States, Archbishop Lyke has been in the forefront of civil rights throughout much of his priestly life, but always from the perspective of the Gospel.

He said the absence of discussion about race relations in the current presidential campaign — particularly so soon after the Rodney King verdict and the Los Angeles riots — suggests to him that "people of good will do not have the slightest idea what to do.... I think it shows how powerless people feel about it and how powerless the candidates feel about it."

Archbishop Lyke said neighborhood parochial schools, not only Catholic but also Protestant, are one viable answer to problems faced by black youth, if such schools could receive a share of public educational funding.

"I think the Catholic Church has one of the best solutions long term to the question of race and that is our parochial schools," he said. "If Protestant churches that are neighborhood-based could have their own schools, it would be a great asset."

Reflecting on the two years he has spent leading the Archdiocese of Atlanta, first as administrator and then as archbishop, Archbishop Lyke said it was difficult to succeed Archbishop Eugene A. Marino, who resigned after admitting to a long-term relationship with a woman.

"I think we did the very best we could in handling the very difficult situation I inherited," he said. "I certainly felt supported by the people.... I really have a sense that we together handled this difficulty. It wasn't just something I did."

He said the former Atlanta archbishop, who is at an undisclosed location, has telephoned him in recent months and is praying for him.

For the archdiocese's new leader now to be experiencing a life-threatening illness is "a great mystery," Archbishop Lyke said. "I can't figure that out.... It just seems that if any archdiocese should not go through what we're going through, it would be this one."

But, he said, this dramatic series of events "urges everybody, not just myself, to think about life itself."

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Medjugorje Lecture

By CINDY CAIN

Holy Family Church
Clemmons, N.C.
Friday, November 13
7 p.m.

Cindy Cain is a locutionist from Bella
Vista, Ark. She is the director
of the Medjugorje Center,
Mir - A - Call.

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Plan Pasttoral Diocesano

Pastoral de Conjunto

Entendemos por Pastoral de Conjunto la coordinación y unión de todos los sacerdotes, reliogiosas y laicos responsables que llevan el ministerio hispano, caminando juntos hacia la misma meta. Esto se consigue por medio de la comunicación y el trabajo en equipo, nunca aislados.

Resolución #1

Mantener un Comité Copordinador Diocesano compuesto de sacerdotes, religiosas y laicos. Este comité reunirá al pueblo hispano una vez al año en una asemblea general.

Pasos a Seguir:

1.A Objetivo de Comité Coordinator Diocesano:

- •Informar sobre cada una de las comunidades locales.
- •Recibir orientación de los niveles regional y nacional.
- •Implementar nuestro Plan Pastoral Diocesano.
- •Planear y promover actividades.
- •Estudiar asuntos de interés común.
- •Evaluar cuando convenga.

1.B Laicos:

•En cada comunidad local el grupo directivo elegirá dos representantes para el Comité Coordinador Diocesano, por un término de dos años con una posible reelección. Todo esto requiere la aprobación del sacerdote o religiosa encargados.

1.C Reuniones:

•Habrá un mímino de cuatro reuniones al año.

1.D Invitados:

•Personas interesadas pueden asistir a las reuniones, pero sin voz ni voto

1.E Suplentes:

•Si los representantes no pueden asistir a una reunión, deben enviar a un suplente.

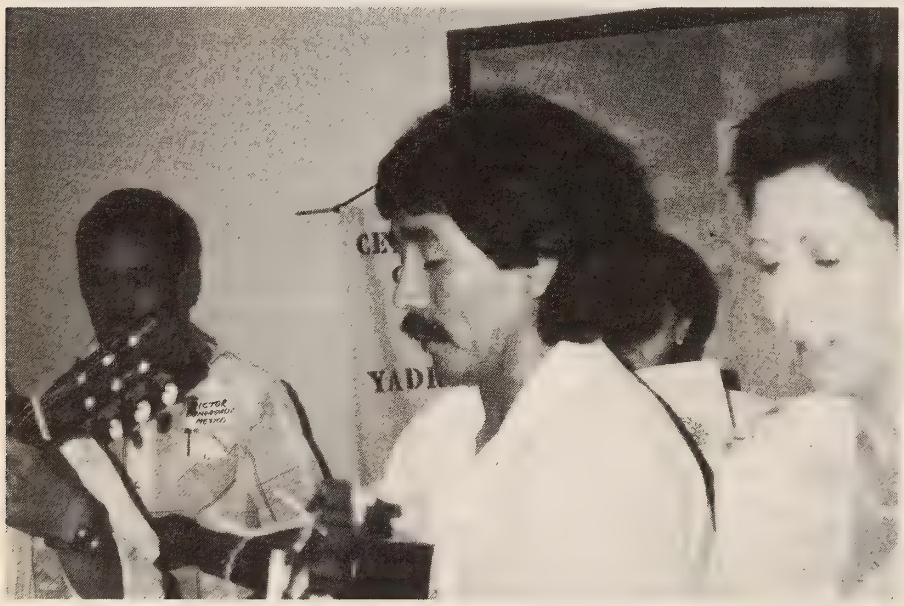
1.F Sacerdotes y Religiosas:

•Estos deben reunirse también, por su cuenta, unas dos veces al año.

1.G Asamblea General:

- •El fin de esta asamblea es actualizar las metas que nos proponemos
- •Esta asamblea se celebrará en distintas ciudades de la diócesis
- •Se pedirá ayuda a la oficina regional para facilitar el desenvolvimiento de la misma.

Queridos lectores: Esta fue una de las prioridades escogidas por los delegados de la Asamblea General, que tuvo lugar en Clemmons, N.C. el pasado mes de septiembre. Continuaremos dando a conocer a todos ustedes el contenido de nuestro Plan Pastoral Diocesano en los próximos números de Comuniquémonos.



José Luis Sánchez es el guitarrista fiel que anima las liturgias dominicales en Holy Cross, Kernersville. A la izquierda aparece Victor Sánchez y a la derecha Vicky Utsman, coordinador de la comunidad hispana. En esta ocasión el coro y los músicos de Kernersville dirigieron los cantos en la celebración eucarística de la Asamblea Diocesana.

Noticias Diocesanos

Movimiento de Cursillos de Cristiandad

Se está entregando en este momento a los Cursillistas de la diócesis de Charlotte la solicitud para formar parte de los equipos de Cursillos, que tendrán lugar en Agosto de 1993 en Belmont College para las mujeres y en Smithfield, NC, para los hombres. Esta solicitud se devuelve al Secretariado y éste escoge a un número determinado, de acuerdo a la cantidad de candidatos que participarán en el fin de semana. Al aceptar este compromiso con Cristo, los equipos deben asistir a todas las reuniones de preparación, a un retiro y a la Escuela Intensiva, además de la Escuela de Dirigentes que funciona cada Miércoles, de 7:00-9:00 p.m. en el Centro Católico Hispano de Charlotte. El coordinador del Secretariado es Rafael Silva y pueden comunicarse con él al teléfono (704) 568-3188.

Jóvenes Católicos Unidos

Se está tratando de llevar el programa de la Pascua Juvenil a los jóvenes de la iglesia de Nuestra Señora de las Américas en Biscoe, NC, donde el Padre Gerardo Clarke, OSFS acogió a los visitantes procedentes de Charlotte. Este es un proyecto apostólico misionero, inspirado por el Padre Mario Vizcaíno, Sch.P., para los Jóvenes Católicos Unidos, a los que dirige José Fernández. En un número próximo de Comuniquémonos daremos a conocer mejor a este grupo juvenil.

Jesús y Liliana Martínez

Liliana y Jesús Martínez

Nuestro ministro laico Rafael Torres-Mora entrevistó a esta joven y simpática pareja, que llevan apenas un año de casados y viven en "luna de miel" perenne. Liliana es de Colombia y su familia reside en Allentown, Pennsylvania. Jesús es de México y los suyos viven en McAllen, Texas.

Con gran deseo de centrar su matrimonio en Cristo ambos participaron en el Cursillo de Cristianidad el pasado mes de Abril y también asistieron al retiro de la Renovación Carismática, por la cual muestran preferencia, puesto que les hace posible entrar en una relación muy personal con Cristo, por medio de la oración espontánea compartida en comunidad. Con frecuencia vemos a Jesús y a Liliana orando con el grupo que se reune los Martes por la noche, a las 7:30 p.m. en el nuevo local de los hispanos de Charlotte.

Jesús trabaja como Ingeniero Químico en Hoescht-Celanese, mientras que Liliana estudia para ser Higienista. Ellos expresaron un deseo de profundizar más en el conocimiento de la Sagrada Escritura y les gustaría formar un grupo de matrimonios jóvenes como ellos para ánimarse a seguir algún programa escogido. Quienes estén interesados, por favor, llámenlos al teléfono (704) 391-9431.

Liliana Martínez enpaquetó muchas cajas, preparando para mudar las oficinas del Centr Católico Hispano de Waverly Avenue a Shenandoah Avenue.

Oportunidades de Trabajo

Buscan a alguien quen pueda vivir en la casa, cuidar a los niños y hacer algún trabajo doméstico. Pueden llamar a Clara Martínez, tel. (704) 338-5500 en Charlotte / Linda, tel. (704) 455-6319 en Concord / Sandy, tel. (704) 528-6039 en los alrededores de Lake Norman. Estas dos últimas necesitan a alguien que sepa un poco de inglés.

Berlitz necesita entrenar a nuevo profesores de Español, pagan $8 la hora Requieren personas bilingues y co educación de bachillerato. Quien est interesado comuníquese con Ursul Wallace, tel. (704) 554-8169.

Renta de un Cuarto en Pineville

Alquila un cuarto y baño para señor o señorita. Información con Wendy, tel (704) 542-1114.

Priests Told Stewardship Can Meet Church's Financial Needs

SIOUX CITY, Iowa (CNS) — Sioux City Bishop Lawrence D. Soens told a group of priests that stewardship programs could answer the present and future financial needs of the Church.

"We must educate our Catholic people to share their faith through their gifts of time, talent and treasure," he said during the Pastors National Development-Stewardship Congress Oct. 20-22.

The bishop referred to a proposed pastoral of the U.S. bishops called *Stewardship: A Disciple's Response*. The body of bishops is to discuss and vote on the pastoral during their annual fall meeting Nov. 16-19.

The proposed pastoral states that not all Catholics give in proportion to what they possess, which "hampers the Church's ability to carry out its mission."

The Sioux City bishop was among several speakers to address diocesan priests on the topic of sacrificial giving. Keynote speaker Father Joseph Champlin of the National Catholic Stewardship Council told priests that the potential for stewardship is there, but must be developed.

He defined sacrificial giving as an educational program and an on-going process. He said it is not based on the need for money but the need to give.

Citing the importance of "giving back to the Lord what He has given to us," he told the priests that donations should be a sacrifice. "Too often in making our church contributions, we give what happens to be handy or a leftover amount. With sacrificial giving, we instead place God first, ourselves next."

He said the biblical concept of tithing 10 percent of one's gross income is a barometer of how much one should give. "If people came even close to tithing, there would never be any schools or parishes closed and we would have no poor," he said.

Father Champlin pointed out that Catholics on the average make $1,000 a year more than Protestants, but only give 1.2 percent to the Church, while Protestants give 2.2 percent.

He also cited figures which show that people with incomes of less than $10,000 give 2 percent of their earnings to charity while individuals who earn more than $50,000 give about 1.5 percent.

Father John Flynn, director of education for the Archdiocese of Omaha, Neb., stressed "the need of the giver to give is greater than the need of the institution to receive." He told the priests that they shouldn't apologize for asking for money because they have given "so much more to their faith" by leaving their families and homes.

Robert Matt, an Iowa native who is a successful furniture retailer in Omaha, talked to the priests about stewardship from a business perspective. Matt told the priests that their parishioners "live in the world I come from." Several times he told the priests to do what successful business people do — delegate.

"Release that need to control everything. You can't manage without releasing that control. Use your lay people," said Matt, who at the end of October left for Poland to work with the Peace Corps helping local entrepreneurs set up small businesses.

DESCUBRE La Fe

50. ¿Porqué honran los católicos aq la Virgen María?

La Virgen María tuvo el honor único y extraordinario de ser la Madre de Dios, aunque siempre fué virgen. Nació libre del pecado original (Inmaculada Concepción). Su alma nunca se manchó por el pecado. Por su obediencia, ella se convirtió en parte del plan de Dios para nuestra salvación. En esto, María es el modelo cristiano. Ella centró toda su vida en Dios. En esto no dió un ejemplo sin par d4ee lo que significa la aceptación completa de la voluntad de Dios. Después de su muerte, la tradición de la Iglesia nos dice, el cuerpo de la Santísima Virgen se reunió con su alma y fué milagrosamente llevado al cielo, lo que llamamos la Asunción.

Las Sagradas Esccituras nos dicen que Jesucristo hizo su primer milagro a solicitud de María. En la cruz, Jesús nos la dió como nuestra madre. A través de su amor y su ternura, ella intercede por nosotros y nos conduce a su hijo, Jesús, igual que nos lo había traido.

Los católicos no adoran a la Virgen María. LLa adoración essólo paraa Dios Todopoderoso. Pero a trav s de los siglos, la Iglesia Católica ha honrado a la Vrgen María en forma muy especial. Ella es la primera entre los santos. LOa honramos y tratamos siempre de imitar su ejemplo. En nuestras oraciones le pedimos que interceda por nosotros antes su Divino Hijo. En la oración mariana especial de la Iglesia, el Ave María, saludamos a Nuesra Señora como "llena de gracia, bendita entre todas las mujeres."

Como madre nuestra y modelo para todo cristiano, la Santísima Virgen tiene un lugar único en la vida de cada católico.En la liturgia, celebramos fiestas especiales de la Virgen María. Estas fiestas nos ayudan a aceptar e imitar la muerte y resurrección de Jesús en nuestras vidas, así como lo hizo nuestra Santa Madre del Cielo.

El Rosario as una devoción tradicional en la que meditamos sobre la vida de Jesucristo. Reflexionamos sobre los grandes misterios de la redención de Jesús y le pedimos a María que nos acerque a su Hijo.

Hay varias novenas en honor a la Santísima Virgen. Una novena son nuevves dias de oración privada o pública. La tradición de las novenas viene de los nueves dias durante los que los apóstoles se prepararon para Pentecostés despu s de la Ascención del Señor.

Christophers Sponsor Poster Contest For High Schoolers

NEW YORK — "You Can Make a Difference" is the theme of the third annual poster contest for high school students sponsored by The Christophers.

"The Christophers believe that each person is important, that each person can change the world for the better," said Father John Catoir, director of The Christophers.

This contest is meant to encourage students to think about the ways one person can make a difference and to use their creativity in expressing their ideas, said Father Catoir,

Previous contests drew hundreds of posters from public, private and religious high schools throughout the country. Winning entries have included a wide variety of paintings, drawings and collages that interpreted the theme in unusual ways.

Posters must be 15" by 20" and include the statement "You can make a difference." They will be judged on effectiveness, originality and artistic merit. A total of $2,000 in prizes will be awarded, with a first prize of $1,000. Entries must be received by Jan. 29, 1993.

For complete contest rules, write to The Christophers, 12 East 48th St., New York, N.Y. 10017.

The Christophers, a nonprofit organization, was founded in 1945 to encourage individuals of every age and faith to use their unique abilities to bring about constructive change.

Prison Ministry To Get RadioTime

CHARLOTTE — Bill Matevie, coordinator of prison ministries for the diocese, recently taped three sessions for a Charlotte Christian radio station.

The sessions are scheduled for broadcast on WHVN, 1240 AM radio, at 6:50 a.m. on consecutive Saturdays beginning Nov. 14. Each session will be rebroadcast the following Sunday at 10:50 a.m.

The discussions are for a program called Neighborhood Watch Works. Matevie will discuss the ways in which a person is directed to do prison ministry work, the opportunities that are available for volunteer work in local prisons and jails and the Cursillo movement in prison.

Nuns (From Page 1)

of Christ to the least of our brothers and sisters."

In a letter to the Provincial Superior of the Adorers of the Blood of Christ, Cardinal Mahony said, "your province now takes its place in the ranks of those religious communities whose members have shed their blood in the mission of Jesus Christ and His Church."

He noted that the order has had a "long and illustrious history in the life of the church throughout the world." In particular, he praised the order for sending sisters to Liberia to minister to the poor and those without hope.

"Liberia has been ravaged with civil strife and war for several years now," Cardinal Mahony said. "And yet, your sisters stayed on even in the midst of these dangers. They faced danger constantly with the uncertain political future of the country, and even without the basic governmental protection, they remained at their posts with commitment and self-giving."

Mayor Flynn also expressed his concern saying, "As a Catholic, I am personally outraged as well as saddened by this brutal crime."

He said people of every race and religious belief are united with the members of the Adorers of the Blood of Christ in sorrow over the deaths of the five women "whose love of God and commitment to humanity overrode the personal dangers they faced in a violence-torn country."

In a statement he said the only fitting way to respond to the murders was to "hope and pray that some form of lasting order and justice is created in Liberia, and that the sisters' murderers are brought to justice."

Employment Opportunities

Principal Needed — St. Martin de Porres Elementary School (grades P-4 through 6); an African-American school and parish since 1935. Requirements: M.A. in Administration (or working toward degree); South Carolina certification; practicing Catholic. Call or send for application from Fr. Bruce Schultz, OP, Pastor, St. Martin de Porres Church, PO Box 4187, Columbia SC 29240; (803) 256-6068. Completed application due Nov. 23, 1992. Salary negotiable; starting date: Jan. 1, 1993.

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Holiday Fair

CHARLOTTE — The St. Vincent de Paul Women's Guild's annual Holiday Fair is Nov. 14 in the church social hall from 9:30 a.m. to 1 p.m. The event features crafts, Santa's bag, tasting tables and baked goods. A handcrafted dollhouse and a king size quilt will be given away. Profits will benefit the church building fund.

For more information, call Lucia Church at (704) 588-1858.

Taking Care Of Parent?

CHARLOTTE — St. Gabriel Parish has formed a support group to help people who are taking care of their parents. For more information, call B.J. Dengler at (704) 364-5431.

Donations Needed

CHARLOTTE — St. Peters Homes, an organization that helps homeless families find shelter, needs dressers, pots and pans, linens, blankets and small appliances in working condition. To donate, call Sarah Witbrodt at (704) 375-5121.

Calix Society

CHARLOTTE — The next meeting of the Calix Society is at St. Vincent de Paul Church Nov. 8 beginning with a 4 p.m. Mass followed by a covered dish turkey dinner and a discussion about gratitude. The Calix Society, which is made up of members of Alcoholics Anonymous and other 12-step programs, meets the second Sunday of every month.

For more information, call Brian at (704) 527-5076 or Doug at (704) 342-0615.

Assertiveness Training

CHARLOTTE — Trinitarian Sister Eileen McLoughlin of Catholic Social Services is teaching a course in assertiveness training at St. Peter Catholic Church Mondays beginning Nov. 16 from 7 p.m. to 9 p.m.

Secular Franciscans

WINSTON-SALEM — The Secular Franciscan Order will meet at Our Lady of Fatima Chapel Thursday, Nov. 12 from 7:30 p.m. to 9 p.m. Come meet members and find out about the order for laity.

Grief Counseling

WINSTON-SALEM — The Grief Counseling Center of Winston-Salem is offering workshops for children, teens and adults on "Coping with the Holidays after the Death of a Loved One."

The Children and Teens Program is Saturday, Nov. 14 from 9 a.m. to 11:30 a.m. Cost is $5 for art supplies. Adult Programs are Tuesday, Nov. 10 and Tuesday, Dec. 8, both at 7 p.m. There is no charge.

For more information or to register, call (919) 768-3972.

Christian Thanksgiving Dinner

MONROE — Our Lady of Lourdes is hosting a Jubilee Year and Ecumenical Service at the church Nov. 14 at 4 p.m., followed by a Thanksgiving dinner. Cost is $5 for adults and $3.50 for children under 12. Area ministers have been invited and parishioners are encouraged to bring their non-Catholic friends.

African-American Celebration

CHARLOTTE — Our Lady of Consolation is having a "Harambee," an African-American liturgical celebration, Nov. 29 at the 11 a.m. Mass. All who wish are encouraged to dress in African apparel.

Perpetual Hope Concert

CHARLOTTE — The Perpetual Hope Gospel Choir of Our Lady of Consolation Church will present its 12th annual concert at the church Nov. 22 at 5 p.m.

Responding To God's Call

MINT HILL — St. Luke Catholic Church is sponsoring "Responding to God's Call to Wholeness: A Spiritual Celebration of Self-esteem" on Saturday, Nov. 14 from 9 a.m. to 12:30 p.m.

The workshop is designed to give participants an opportunity to listen, discover and celebrate God's gifts. It will be presented by social worker Patty Butler, Trinitarian Sister Miriam Fiduccia, Donita Grisdale, Father Joe Mulligan and the Bethany Musicians.

Cost is $10. For more information or reservations, please call Patty Butler at (704) 358-0070.

Tree Sale

CHARLOTTE — The Knights of Columbus Council #770 announces its third annual Christmas tree sale, benefitting the Charlotte Catholic High School Scholarship Fund.

The trees are selected and fresh cut by the council no more than a couple of days before they are to be picked up. The trees are priced at $4 per foot for white pine and $6 per foot for Fraser fir. Sizes range from 5' to 10'.

Wreaths are also available, 12" for $10 and 14" for $12. Garlands may be purchased at $1 per foot.

Orders must be received no later than Dec. 1 with pickup scheduled for Dec. 5 at the Knights of Columbus Hall, 220 E. Kingston Dr.

To order, send name, address, phone number, tree type and size, wreath size, and check payable to "K of C Scholarship Fund" to Vince Coscia, 3926 Somerdale Ln., Charlotte, N.C. 28205.

For more information, call (704) 536-4287 or (704) 563-2251.

Support Group

GREENSBORO — The Separated, Divorced and Remarried Catholic Support Group has a monthly meeting the first Friday of every month at the University Catholic Center, 1331 W. Friendly Ave., from 7:30 p.m. to 9:30 p.m. For more information, call Charlie Biscoe at (919) 282-2266.

Harvest Dance

CHARLOTTE — The Star Club, St. Matthew's senior citizens group, is sponsoring a Harvest Dance in the parish hall Nov. 13. Music by Robert Parker and his trio will be provided from 8 p.m. to midnight.

Refreshments and set ups will be furnished. Door prizes included. Cost is $10 per person.

For tickets or more information, call (704) 542-2590, (704) 568-3238 or (704) 846-3205.

Widow, Widower Mass

CHARLOTTE — A Widow and Widower Mass at St. Gabriel Church is Sunday, Nov. 8 at 2:30 p.m. Families are invited and encouraged to come.

Call the church office if you plan to attend at (704) 364-5431. The Day Time Women's Club is hosting a reception following the Mass.

Craft Bazaar

LENOIR — St. Francis Parish is hosting a Christmas Craft Bazaar and Luncheon Saturday, Nov. 7 from 8 a.m. to 3 p.m. at the Lenoir Women's Clubhouse, 218 Pennton Ave.

Items for sale include braided rugs, jewelry and toll-painted wood crafts.

Lunch tickets are $3.50. The meal, which will be served from 11 a.m. to 3 p.m., consists of homemade beef vegetable soup, ham sandwiches, brownies and tea or coffee.

The bazaar will benefit the Knights of Columbus, the Catholic Daughters of the Americas and the parish faith community.

Polish School

CHARLOTTE — Classes of Polish language, history and culture for children are conducted Saturdays from 9 a.m. to noon at the old Our Lady of Assumption School at the corner of The Plaza and East Independence Boulevard.

The school offers Polish language for adults on Saturdays from 11 a.m. to noon.

For more information, call Ignacy Kuczminiski at (704) 364-2703, or Wlodek Herman at (704) 824-8519.

Job Search

GREENSBORO — Job Search Support Group continues to meet every Thursday from 9 a.m. to 10:15 a.m. at St. Joseph's House. The group has been meeting weekly for four months and has seen many unemployed people gain new ideas, job leads and meaningful employment.

For more information, call Kathleen Martinek at (919) 275-3605.

The Catholic News & Herald *welcomes parish news for the diocesan new briefs. Good photographs, preferably black and white, also are welcome. Please submit news releases and photos at least 10 days before date of publication.*

Upcoming Diocesan Events

Nov. 7 Diocesan Assemblies
Bishop McGuinness High School
9:15 am - 3 pm
Sr. Jean Linder
(704) 377-6871

Nov. 7 & 8 Stewardship Awareness Sunday
Diocesan Wide, All Masses
Jim Kelley (704) 331-1709

Nov. 10 Caring Hearts Ministry
St. John Neumann, Charlotte
Cindy Cook (704) 535-4197

Nov. 10 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

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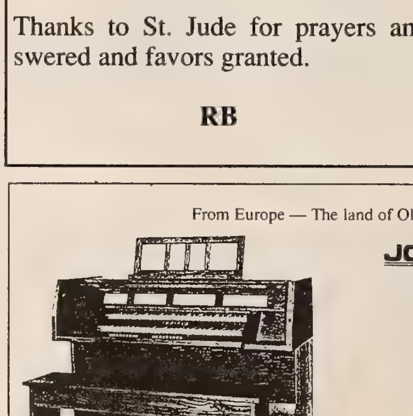

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World and National Briefs

Numbers Increase In Secular Institutes

WASHINGTON (CNS) — An increasing number of men and women are making permanent vows not as priests or sisters, but as lay vocations in secular institutes. "We are a phenomenon that's growing," said Susan St. Denis, president of the U.S. Conference of Secular Institutes, who noted that there are currently more than 160 such institutes worldwide and 27 in the United States. Those who join go through a formation period for an average of eight years and make permanent vows, but unlike the men and women in religious orders they continue to work their jobs and live in their own residences.

Catholic Groups Speak Out On Women's Pastoral

WASHINGTON (CNS) — As the U.S. Catholic bishops prepare to meet in Washington and vote on a proposed national pastoral letter on women, Catholic groups are engaged in a final effort to influence the nine-year project. Women for Faith and Family expressed support for the pastoral Oct. 24, but with reservations, while Catholics Speak Out and Priests for Equality urged the bishops to reject the document. Catholics Speak Out circulated a statement, which it planned to print as an ad in the *National Catholic Reporter* before the bishops meet in mid-November, calling on the bishops to vote the pastoral down and to "challenge the Vatican's resistance to implementing the Church's teaching on equality."

Wisconsin Bishops Offer Guidelines For Welcoming The Disabled

MADISON, Wis. (CNS) — Wisconsin's Catholic bishops are encouraging parishes and other Church organizations to make jobs, worship services and buildings more accessible to people with disabilities. A set of guidelines, released Oct. 27 by the Wisconsin Catholic Conference, includes suggestions about how Church institutions can accommodate the new Americans with Disabilities Act as well as Catholic interests in helping disabled people. "We want to do all that is possible in order that no person be denied the opportunity to worship, to minister, to receive or give religious education, to be employed in those diocesan and parish positions for which they qualify, or to participate in all aspects of parish and diocesan life," wrote the five Catholic ordinaries of Wisconsin.

Petition Seeks To Influence Bishops On Gay Rights

MOUNT RAINIER, Md. (CNS) — New Ways Ministry has begun a petition drive and ad campaign seeking to influence the U.S. bishops to support civil rights legislation for homosexuals. The petition is titled "A Time to Speak: Catholics for Gay and Lesbian Civil Rights." It is to be presented with signatures to the bishops when they meet in Washington Nov. 16-19 and to be printed as a paid advertisement Nov. 13 in the *National Catholic Reporter*. New Ways, an unofficial Catholic gay-lesbian ministry based in Mount Rainier, a suburb of Washington, said it began its campaign because of a recent Vatican memorandum to the U.S. bishops opposing gay rights legislation.

Catholic Laywomen Invited To Assess Bishops' Pastoral On Women

NEW YORK (CNS) — The head of the Catholic Daughters of the Americas has invited Catholic laywomen from more than 40 lay organizations to meet in Washington Nov. 7 to assess the fourth draft of the bishops' pastoral on women. Edna Jane Nolte, national regent of the Catholic Daughters, said in an announcement from her New York headquarters that the meeting was an "ideal opportunity for laywomen of all ages and backgrounds to make their own assessment of the document." Miss Nolte stressed that her organization, the largest national Catholic women's organization, has taken no official position on the pastoral.

Cuban, Haitian Refugee Program Is Disaster, Says Migration Official

WASHINGTON (CNS) — A U.S. government decision to discontinue a resettlement program for Cubans and Haitians is a "disaster in the making," according to a Catholic migration official. "It just doesn't make sense" and is "hurting people without realizing it" said Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' department of Migration and Refugee Services. The U.S. Justice Department announced Oct. 16 that its Community Relations Service, which provides the only resettlement program for Haitian and Cuban refugees, will discontinue its services by the end of this year, saying Congress did not allocate enough funds for the program.

Eucharistic Congress To Convene In Seville In 1993

SEVILLE, Spain (CNS) — An international group of pilgrims will converge on Seville next June as the 42nd International Eucharistic Congress convenes. Since 800 Europeans attended the first eucharistic congress in Lille, France, in 1881, the gatherings have been held regularly in various locations around the world. Several of the congresses have marked significant historic events, including the 1908 gathering in London, the first time a papal representative officially visited England since the Reformation, and the 1964 meeting in Bombay, India, the first congress held in a nation with such a small percentage of Catholics. That meeting attracted 20 cardinals, several hundred bishops and more than 30,000 participants.

Cooperation Key To Well-being Of Armenia, Church Heads Say

VATICAN CITY (CNS) — The well-being and the faith of Armenia's people depends on interfaith cooperation in the former Soviet republic, Vatican and Armenian Orthodox leaders said. The Pontifical Council for Promoting Christian Unity released a statement Oct. 28 on Catholic-Armenian Orthodox relations after a meeting with four Orthodox bishops. Catholic priests should be sent to minister to Catholics in Armenia, but the church should not view the country as mission territory, said the bishops from the Armenian Apostolic Church.

Questions Raised On Vatican Role At Latin American Meeting

SANTO DOMINGO, Dominican Republic (CNS) — Vatican involvement at the Latin American bishops' conference was seen as interference by some participants, but as normal by others, said the head of the U.S. bishops' conference. Whether the Vatican's role in Santo Domingo was "facilitation or interference, (a cause for) contentment or alarm, depends on who you talk to," said Cincinnati Archbishop Daniel E. Pilarczyk. In an Oct. 25 interview with Catholic News Service, Archbishop Pilarczyk said the level of Vatican involvement in the Oct. 12-28 Santo Domingo conference was greater than it ever was in any of the U.S. hierarchy's meetings. But, he also noted that — unlike U.S. bishops' meetings — it was an international church gathering and, "consequently, the Holy See had a role to play."

Brazilian Archdiocese Joins Fight Against Neo-Nazis

SAO PAULO, Brazil (CNS) — The Sao Paulo Archdiocese has backed a new effort to counteract growing neo-Nazi racism in the giant Brazilian city. The archdiocesan justice and peace commission said it was prepared to enlist in the campaign of the Democratic Movement Against Naziism and All Forms of Discrimination, formed in the wake of several attacks by white-power skinhead groups — some of which are allegedly connected with organizations in the United States. The commission, in a letter to a prominent rabbi involved in founding the movement, said it is "profoundly indignant about the recent violations of human rights in Sao Paulo and expresses its solidarity with all of the victims — Jews, blacks, northeasterners, poor and unemployed." Northeasterners are among the poorest Brazilians. They migrate to Sao Paulo and other cities in large numbers in search of a better life — usually ending up in crowded slums.

Bomb At Convent Was Fourth Violent Incident Against Churches

ZAMBOANGA CITY, Philippines (CNS) — A powerful bomb explosion that damaged a convent was the fourth violent act directed at Christian churches in Zamboanga this year. No one was injured, but the blast triggered a fire in the sacristy of the Missionary Dominican Sisters of the Rosary novitiate convent in Zamboanga City, 525 miles south of Manila.

DISCOVER the faith

50. Why do Catholics honor Mary?

Mary had the unique extraordinary honor of being the Mother of God even though she was ever a virgin. She was born free of original sin (Immaculate Conception). Her soul was never stained by sin. By her obedience she became part of God's plan for our salvation. In this, Mary is the model Christian. She totally centered her life on God. She gave us a splendid example of being open to God's will. After her death, the body of the Blessed Virgin, reunited with her soul, was miraculously taken up into heaven (the Assumption).

The Sacred Scriptures tell us Jesus performed His first miracle at Mary's request. On the cross, Jesus gave her to us as our mother. Through her love and tenderness, she intercedes for us and leads us to Jesus as she brought Him to us.

Catholics do not adore Mary — adoration is offered only to Almighty God. But throughout the centuries, the Catholic Church has honored Mary in a special way. She is the greatest of saints. We honor her, we strive to imitate her example. In our prayers, we ask her to intercede with her Divine Son for us. In the Church's special Marian prayer, the Hail Mary, we salute Our Lady as being full of grace, blessed among women.

As our mother and model of Christians, the Blessed Virgin has a unique place in the life of each Catholic.In the liturgy, we celebrate special feasts of Mary. These feasts help us to accept and imitate Jesus' death and resurrection in our lives as Mary did.

The rosary is a traditional devotion in which we meditate on Christ's life. We reflect on the great redeeming mysteries of Jesus and we ask Mary to bring us closer to her Son.

There are various novenas in honor of the Blessed Virgin. A novena is nine days of public or private prayer. This tradition comes from the nine days the apostles prepared for Pentecost following Jesus' Ascension.

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Crusader Corner

By FRANK MERCOGLIANO

Belmont Abbey's men's soccer team received its highest ranking ever when the NAIA National Soccer Poll announced that the team was ranked sixth in the country.

The ranking is also the highest ever for any Belmont Abbey team. The previous high was when the men's soccer team was ranked seventh during the 1989 campaign.

The squad, which took on Presbyterian on Wednesday, received 137 votes. West Virginia Wesleyan is still the #1 team in the nation for a third straight week. Wesleyan defeated Belmont Abbey 2-1 earlier this year. Belmont Abbey will probably have to face Wesleyan in order to make it to the NAIA National Championship Tournament on the campus of Incarnate Word College in San Antonia, Texas.

The Belmont Abbey Lady Crusaders volleyball team, which ended the regular season last night at High Point University, travels back to High Point for the start of the Carolinas Conference Volleyball Tournament on Friday and Saturday, Nov. 6-7.

The Lady Crusaders, who finished in last place in the conference, will be seeded seventh and play the #2 seed in the conference, Pfeiffer College. Pfeiffer swept the season series this year, winning both matches in three games. Belmont Abbey's only conference win was against Mt. Olive early in the year, at Mt. Olive in a near four-hour match.

The Lady Crusaders' only hope for district play would be to win the Carolinas Conference Tournament.

Belmont Abbey basketball started Sunday, Nov. 1 when the Lady Crusaders took the court at 1 p.m. for the first practice of the season. The men's team practiced at 3 p.m.

In the annual Carolinas Conference pre-season coaches poll, the Lady Crusaders were picked to finish second behind High Point University. Coach Elaine Kebbe's squad picked up two first place votes. The Lady Crusaders play Kennesaw State (Ga.) at the Holiday Inn Lady Bulldog Classic at Wingate on Nov. 20 at 2 p.m.

The men's squad coached by first-year man, Tim Jaeger, was picked seventh in the coaches poll. The Crusaders, who finished last season by winning 9 of 13 to wind up tied for third, will open the season against Shenandoah, W.Va., in the Shenandoah Tournament on Nov. 20.

Also in hoop news, Belmont Abbey will hold its first Basketball Media Day on Monday, Nov. 9. Local papers will be on hand to take player photos and an interview session with the respective head coaches and players will take place.

On The Stat Page

Belmont Abbey soccer has set a slew of records this season in 20 games. Here are the new Belmont Abbey marks that have been set this year:

—Most goals, game, team — 12 vs. Limestone.
—Largest margin of victory — 12 vs. Limstone (12-0).
—Most goals, season, team — 87.
—Most assists, season, team — 96.
—Most shutouts, season, team — 13.
—Most assists, game, individual — 5 by Jimmy Fisher.
—Mosts assists, season, individual — 20 by Jimmy Fisher.
—Most points, season, individual — 51 by Christian Knudsen.
—Most shutouts, season — 13 by Vidar Pettersen.
—Most shutouts, career — 31 by Vidar Pettersen.

Frank Mercogliano is sports information director for Belmont Abbey College.

CCHS Tennis Star Wins Fourth State Singles Championship

Charlotte Catholic tennis star Laura Cowman, losing only four games in two matches, wrapped up her fourth state 1A/2A singles championship Oct.31 in Raleigh.

In the semifinals, Cowman downed Tamara Collins of Fairmont, 6-0, 6-1.

In the championship match, she defeated Elizabeth Bell of Mount Airy, 6-2, 6-1.

Melvin

Catholic's all-time soccer star, Mike Melvin, was honored by *Sports Illustrated,* in its Nov. 2 issue which is now on the stands.

In its "Faces in the Crowd" section, the magazine took note of Melvin's all-time state high school soccer career scoring record.

Melvin ran the record to 137 points last month by scoring eight goals in a 10-1 victory over Monroe. He has added to the mark since that time and still has games to play in the state playoffs.

Cross Country

Catholic's girls' cross country team will be in action Saturday (Nov. 7) in the 1A/2A state championships in Charlotte.

The team finished sixth in the Oct. 31 western regionals at Freedom. The top six teams in the regionals advanced to the finals.

Third World Dinner Set At St. Luke

MINT HILL — The Second Annual Third World Dinner is Friday, Nov. 13 from 7 p.m. to 9 p.m. in the Pastoral Center at St. Luke Church.

The event, which is sponsored by the the Parish Outreach Committee and Pax Christi, is an evening of awareness. Participants will have an opportunity to learn about programs aimed at relieving poverty and hunger.

Cost is $1. Proceeds will benefit Food for the Poor in the Caribbean.

For information or reservations, call the church office at (704) 545-1224.

Charlotte Catholic senior Christie Weber shows off her school spirit as she roots for th Cougars to make the state football playoffs. Photo by JOANN KEANE

Cougars Battle For State Playoff Berth

CHARLOTTE — Charlotte Catholic High School winds up its regular football season tonight (Nov. 6) at home against Mount Pleasant and the Cougars need a victory to assure themselves a berth in the state 2A playoffs.

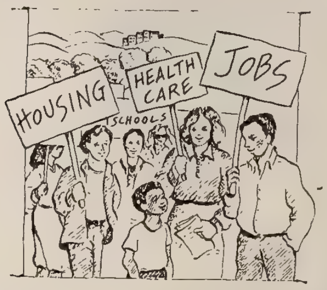
The Rocky River 2A conference gets three spots in the playoffs and Charlotte Catholic — after last week's 33-20 loss to Monroe — is in a three-way tie for second place with Monroe and West Stanly, all at 5-2 in the conerence. Forest Hills is alone top the standings with a 7-0 league record.

A victory over Mount Pleasant would assure the Cougars of no worse than a third-place finish and one of the playoff spots. "We have to win," says Cougar coach Jim Oddo. There is, however, a chance that even a loss could get Catholic into the playoffs, dependin on who wins tonight's Monroe-Wes Stanly game at West Stanly.

Monroe, led by the running of Chri Price and Clayton Eddie, built up a 19 0 halftime lead and held on to stall th Cougars' playoff drive. Price rushed fo 118 yards, mostly on an 80-yard touch downrun. Edddie contributed 111 yards incluing a 47-yard touchdown. He als passed 20 yards to Daryle Crowder for score.

John Newlands led Catholic on th ground with 103 yards, including a 13 yard touchdown. John Lambert wer two yards for another touchdown whil Chris Healy wrapped up the Couga scoring with a four-yard pass to Chuc Wittman.

THE CAMPAIGN FOR
HUMAN DEVELOPMENT
KEEPS ITS PROMISES.



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HOUSING, IMPROVE EDUCATION.

Your contributions to the 1991 CHD collection made these local grants possible:
•$2,500 Texana Community Center — Murphy, N.C. — For educational programs and materials.
•$2,500 Hospitality House — Asheville, N.C. — Serving HIV+ and persons with AIDS who are homeless.
•$2,500 Reach, Inc. — Murphy, N.C. —— For development of the Women's Resource Center serving victims of domestic violence in a three-county area.
•$1,500 Steps To Hope, Inc. — Columbus, N.C. — To fund a part-time court advocate coordinator to serve victims of domestic violence.
•$500 Summit House — Greensboro — For development of a speakers' bureau for this residential alternative to prison for mothers of young children and pregnant women.

In adddition, the National CHD Committee has approved a grant of:
•$35,000 Piedmont Peace Project — This organization deals with leadership development of low-income people of color and women in Cabarrus, Rowan, Moore, Union, Anson, Richmond, Scotland and Hoke Counties.

APPLICATIONS FOR LOCAL GRANTS FOR 1993 FUNDING ARE ENCOURAGED.
If you know of a program in your area which is working on projects involving low-income and marginalized people and which might be a potential recipient of CHD funding, contact:

Campaign For Human Development
Diocesan CHD Committee
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1524 East Morehead St.
Charlotte, NC 28207
(704) 331-1714

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ATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 11 • November 13, 1992

esert Dweller

long the roadside path to Jerusalem, a Bedouin grinds Turkish coffee. He prepares tea and coffee, aking a few shekels off the tourist trade. (See story, Page 2) Photo by JOANN KEANE

60 Montagnards Will Be Largest efugee Group Coming To Charlotte

By CAROL HAZARD
Associate Editor

CHARLOTTE — They fought along-de American Special Forces during the ietnam War. They were forced to flee their omeland into the jungles of Cambodia. nd now, after more than 10 years of living the jungle, 160 Montagnards will resettle Charlotte.

The refugee group is the largest to come Charlotte.

Expected to arrive Sunday, Nov. 15, e anti-communist resistance fighters who ught for freedom long after the Vietnam Var ended will be reunited with friends and mily. The first group of 201 Montagnards ronounced MON-ten-yards) came to North arolina in November 1986. Fifty were settled in Charlotte.

"The community in Charlotte has been aiting for six years (to be reunited)," said argaret Pierce, director of Catholic Social ervice's Refugee Office. "It's going to be great homecoming."

The CSS Refugee Office, under a con-act from the State Department, is in charge f resettling 150 of the 160 Montagnards in harlotte. The remaining 10 will be re-ettled by Church World Service. Another 50 Montagnards are coming to Raleigh and Greensboro through Lutheran Family Services.

"The reunion between the two groups promises to be a true testimony to the vision that wars can be ended, peace can be given a chance and the human spirit can be healed," Pierce wrote in a letter to "friends of refugees" asking for donations and volunteers to help with the undertaking.

Unlike the first group, which spent six months in the Philippines learning English and becoming acquainted with U.S. customs, the new arrivals will come directly to Charlotte. They were found two months ago in the Cambodian jungle, and political asylum was approved within a month after they requested reunification with their community in the United States.

"When the group arrives, very few will speak English," said K'Sang Bonyo, who came with the first group in 1986. "They totally don't know how life is in the United States."

When Americans look down on his people, as they sometimes do, "it really hurts," says K'Sang, who works part time

See **Montagnards,** Page 3

Piedmont Peace Project Receives $35,000 National CHD Award

By JOANN KEANE
Associate Editor

KANNAPOLIS — Linda Stout is the Norma Rae of rural Carolinians.

It is through her efforts that a once fledgling organization dedicated to peace and justice efforts by rural individuals has become synonymous with successfully taking on city hall.

Stout founded the Piedmont Peace Project six years ago as a multiracial, multiclass organization dedicated to using the power of the vote to change national budget priorities. The project has evolved, working to overcome community problems that plague low income individuals.

The PPP builds power for change through community organization and nonpartisan voter registration and electoral work. Its work includes listening to people's concerns and working in communities to make changes on issues like the need for adequate water and sewer services, affordable health care, housing, day care, and the survival of family farms.

Today, the non-profit PPP counts the Campaign for Human Development, poverty-fighting arm of the U.S. Catholic Church, as one of its supporters. The CHD recently awarded a national $35,000 grant to help fund the PPP's "Finding Our Voices" program.

From the money collected in all parishes the weekend before Thanksgiving, 25% is retain at the diocesan level. Typical grants within the diocese are in the $1,000 to $3,000 range. Larger grants are available on a national level. However, to receive national funding, a non-profit organization must meet certain criteria. Following criteria compliance, an initial evaluation is completed on the local level, and requires a bishop's support.

Bishop John F. Donoghue believes the PPP is "a fine example of the values that CHD seeks to witness." He became familiar with their work, and wholeheartedly endorsed their project. "Through the work of this project, the human dignity of the many poor people whom it has touched has been restored and increased."

Following the evaluation and endorsement, PPP faced their toughest challenge. Their grant request became one of 500 competing for national funding.

"The PPP is well known and has become a model nationally for the type of work they are doing," says CHD committee member Steve Callaghan, who also serves on the local evaluation commission.

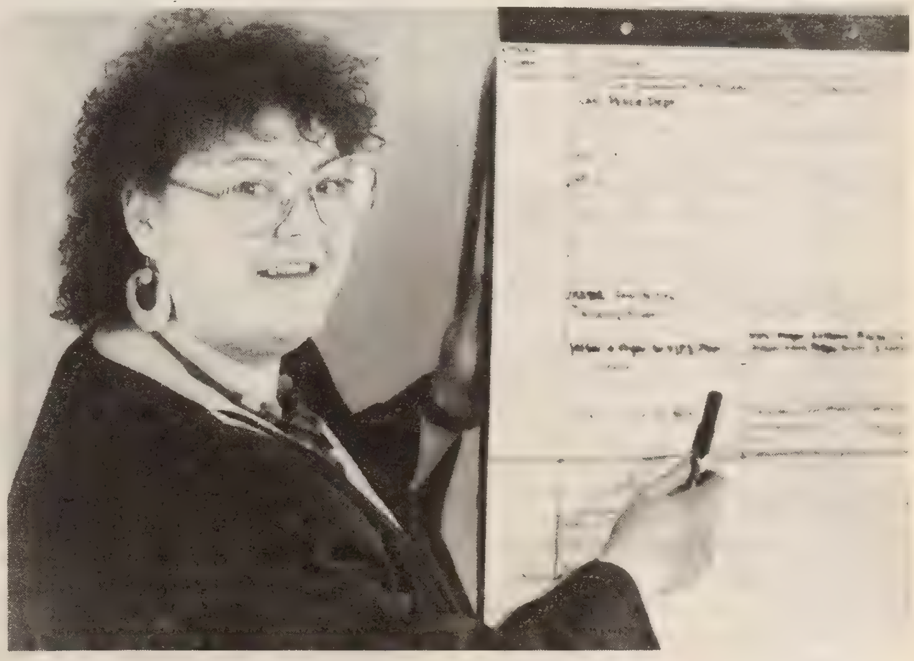
"Finding Our Voices provides training, organization, helps to identify and empower leaders in our community," says Stout. "Not traditional leaders, as people see, but leaders in our own community." Through oppression, low income individuals are often stifled by a bureaucratic system. Finding Our Voices hones the skills of individuals, helps develop intuitive leadership skills, and empowers people to become leading voices in their own communities.

"Our goal is to empower individuals to change national policies that affect local communities," says Stout. Whether it be laws, or how a corporation may leave a community high and dry, or the military budget, the PPP feels empowerment of the people to take charge of their community is the first step.

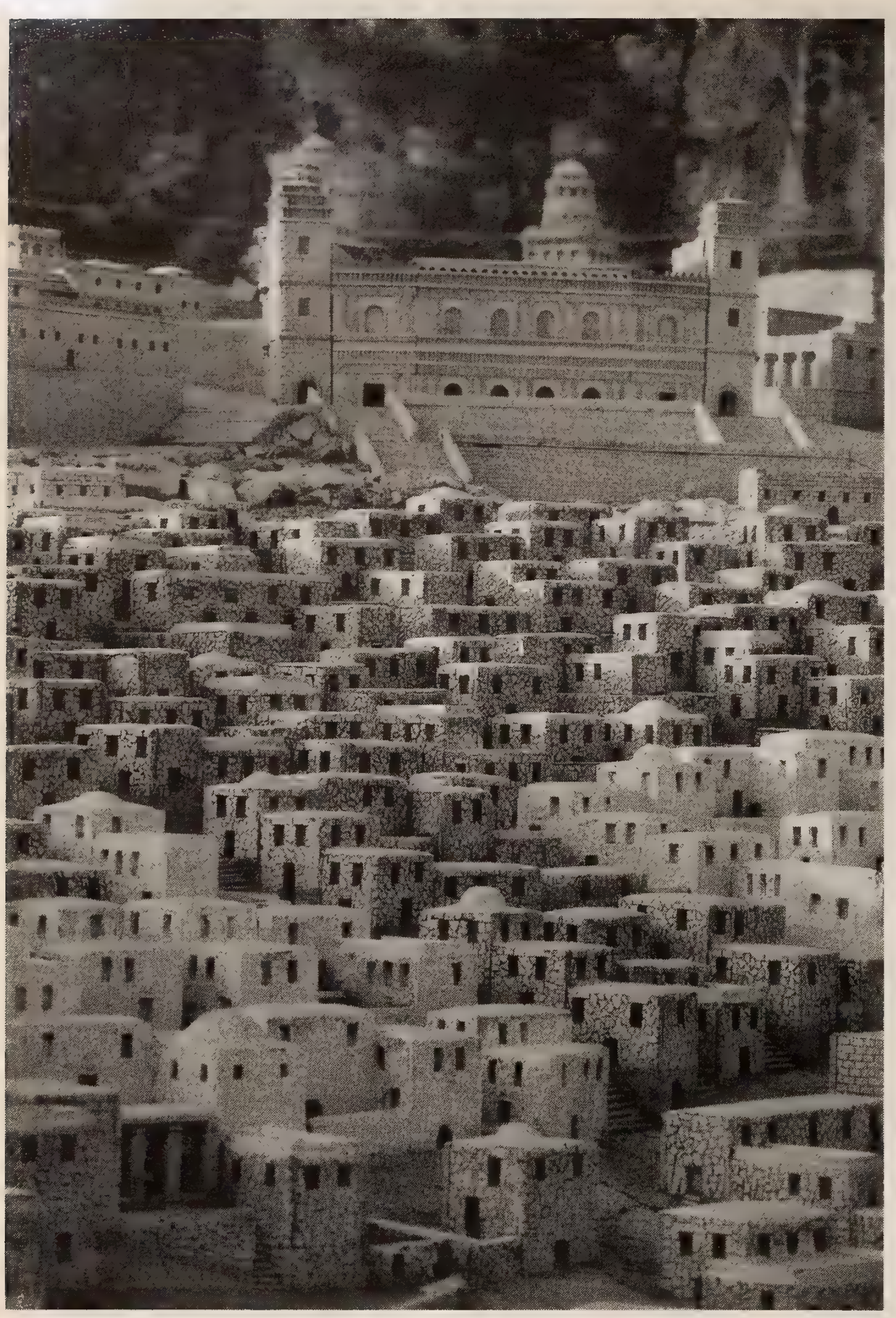
It's an ambitious project. PPP works in about 12 counties in the Central Piedmont region, with Kannapolis serving as the hub. The work focuses in small milltowns in particular, all located in rural areas.

Utilizing a full time staff of six, Stout fills the voids with volunteers and interns. The word on PPP has spread far and wide, and Stout includes a Harvard student among her volunteers.

"They're doing a very effective job of working with local communities on issues of economic justice that are important to those local communities," says Callaghan. "Their efforts are a model of CHD's philosophy which is to empower people to solve their own problems and to give a hand up instead of a handout."



"When you grow up poor, you feel you're not as good as other people," says activist Linda Stout, director of the Piedmont Peace Project (PPP), a North Carolina organization which encourages citizens to fight apathy and participate in the democratic process. (SCETV photo by Michelle Handler)



Above: The Model of Ancient Jerusalem. Located in the New City of Jerusalem, the model was constructed to depict Jerusalem as it was just after the year 66 A.D. Built on a scale of 1:50, it is built of the same materials used 2000 years ago. It took five or six years to build the model, and was pieced together according to archeological excavations. While the model is not 100% accurate, it is modified as evidence of changes are uncovered in the Old City. Construction began in 1962, when Jews did not have access to the Old City, and gave them the opportunity to view the City as it was during the time of the second temple.

Shalom, Y'all

By JOANN KEANE
Associate Editor

TEL AVIV — When the Israel Government's Office of Tourism extended an invitation for Christian journalists to visit their country, my colleague, Carol Hazard, and I quickly replied.

What the heck, we thought. What's the chance that two journalists from a Catholic publication in North Carolina would be chosen? We filled out the application, affixed the postage and with a silent prayer, mailed the forms off to the tourism office in Miami.

That was in May. On July 14, we received notification that our request had indeed been accepted. One hitch. Only one ticket was offered compliments of El Al Israel Airlines.

At the same time, the Christian Foundation for Children and Aging offered a similar opportunity for *The Catholic News & Herald* to visit Guatemala. Carol's interest in Central America was piqued, as was mine in the Holy Land. Fair enough.

Carol traveled with Catholic journalists to Guatemala in September.

On Oct. 28, I embarked upon the journey of a lifetime, spending eight glorious days tracing the footsteps of Jesus.

The tour was an ecumenical experience. Seven journalists of various faiths, coming together to savor the Israeli experience. Our group included a Southern Baptist minister from Louisiana — a journalist turned minister — who dabbles in television via the ACTS network. With him were two videographers from ACTS. There were two representatives from Christian radio stations, one from Louisiana, the other from WFGW/WMIT — the Billy Graham network — in Black Mountain near Asheville. Representing the print media were myself and a Methodist newspaper reporter from Baton Rouge.

Accompanying our multimec group was Peter Rubio, assistant dire tor for the Israel Government Tour Office. As liaison throughout our tr Rubio coordinated all arrangements.

Our group split into two grou Radio and newspaper traveled togeth and video went separately. (Video cre take longer to set up for filming.)

Travelling by vans, we were tra ported by Israeli drivers, and each gro had an Israeli guide. In eight days, completed a whirlwind tour that n mally would take two weeks.

However, our trip was not of average tourist fare. But, neither w our purpose. We set out on this journ to bring back the visual, verbal, a printed visions of a country ripe w religious history.

And yes, the tourism office has ulterior motive. It is its hope that reporting will boost travel into th country. Specifically through pilgri ages.

In retrospect, I share the hope t the plan succeeds.

Above: A simple wrought iron cross inspires pra at the Church of the Beatitudes. The view from summit overlooks the Sea of Galilee. This was setting for Jesus' Sermon on the Mount.

Pilgrimages:
Holding Hands With History

JERUSALEM -- A pilgrimage to the Holy Land has long been enshrined in the traditions of the world's major monotheistic religions. Jews come to visit the tombs of the patriarchs and sages and the Wall of their ancient Temple. Christians come to retrace the footsteps of Jesus. Moslems come to worship at their holy shrines.

Israel possesses a microcosm of history, of civilization and history.

From the city of Jerusalem, with the Church of the Holy Sepulchre, the Via Dolorosa, the Western Wall, and the Dome of the Rock on Temple Mount.

The Sea of Galilee, with places right our of the New Testament: Capernaum, Mount of Beatitudes, Tabgha, the baptismal site at the River Jordan.

Bethlehem, the birthplace of King David and Jesus; Nazareth, where Jesus spent his boyhood; Beersheba, where Abraham and Isaac pitched their tents; Sodom and Gemorrah, where Lot's wife was turned into a pillar of salt; Mt. Carmel where the prophet Elijah battled Ahab and Jezabel; The caves of Quamran, location of the discovery of the Dead Sea Scrolls; Jaffa where Jonah was beached after his encounter with the whale; the Roman port of Caesarea; and the mountain fortress of Masada.

Throughout the country, countless monasteries, mosques, churches, synagogues, crypts and temples dot the landscape.

Photos By

Joann Keane

A young Israeli shepherd tends his flock. The young boy moves his sheep across a rocky hillside along the road to Jerri

Oblates Live Their Motto For 100 Years Of Service In United States

By CAROL HAZARD
Associate Editor

HIGH POINT — The motto of the Oblates of St. Francis de Sales is simply "to live Jesus," Oblate Father Joseph Zuschmidt said at Immaculate Heart of Mary Church at a Nov. 8 Mass celebrating the religious order's 100 years of life and service in the United States.

The Centenary Mass is one of several being celebrated this fall to mark the occasion in dioceses throughout the eastern United States, where the French-based order serves in this country.

Their motto "to live Jesus" reflects the overall mission of the Church to be a sign of Jesus Christ, "a sign of the presence of the risen Lord among us," Father Zuschmidt said during the homily.

Humility is a hallmark of the little known order, he said. "It means being down to earth, being real and recognizing our need for the Lord."

Their spirituality is rooted in the dignity and worth of each person, he said. "We approach each person in a humble and gentle way ... We believe in gentleness, never force, and we have a strong respect for each individual we encounter."

The Oblates of St. Francis de Sales are "on fire with the love of Jesus Christ," said Father Zuschmidt. "We are on fire to share that love with you. We give ourselves to the Lord and also to you. We offer to you our way of life, vision and spirituality."

There are 10 Oblates in the Diocese of Charlotte serving at seven parishes, UNC-Greensboro and Maryfield Nursing Home in High Point. In the Raleigh Diocese, there are six in four parishes.

The Oblates have been in North Carolina for a quarter of a century, arriving in 1966 at the request of Bishop Vincent Waters of Raleigh and serving first at St. Barnabas Church in Arden.

Before coming to America in 1893, the Oblates ministered to the people of a region in France called the Champagne, about 60 miles southeast of Paris. Their humble beginnings in the rural area were focused on evangelization of the working class.

The first French priest to reach the shores of the United States was sent by the order's founder and first Superior General, Father Louis Brisson. Although the ministerial commitments of the Oblates were stretched to the limit, Father Brisson agreed to a request to send an Oblate chaplain for the Sisters of Divine Compassion's new orphanage in White Plains, N.Y.

The arrival of Father Joseph Marechaux was difficult as he struggled to learn English and deal with the young students in his care. But it was the stepping stone for an Oblate presence in the United States.

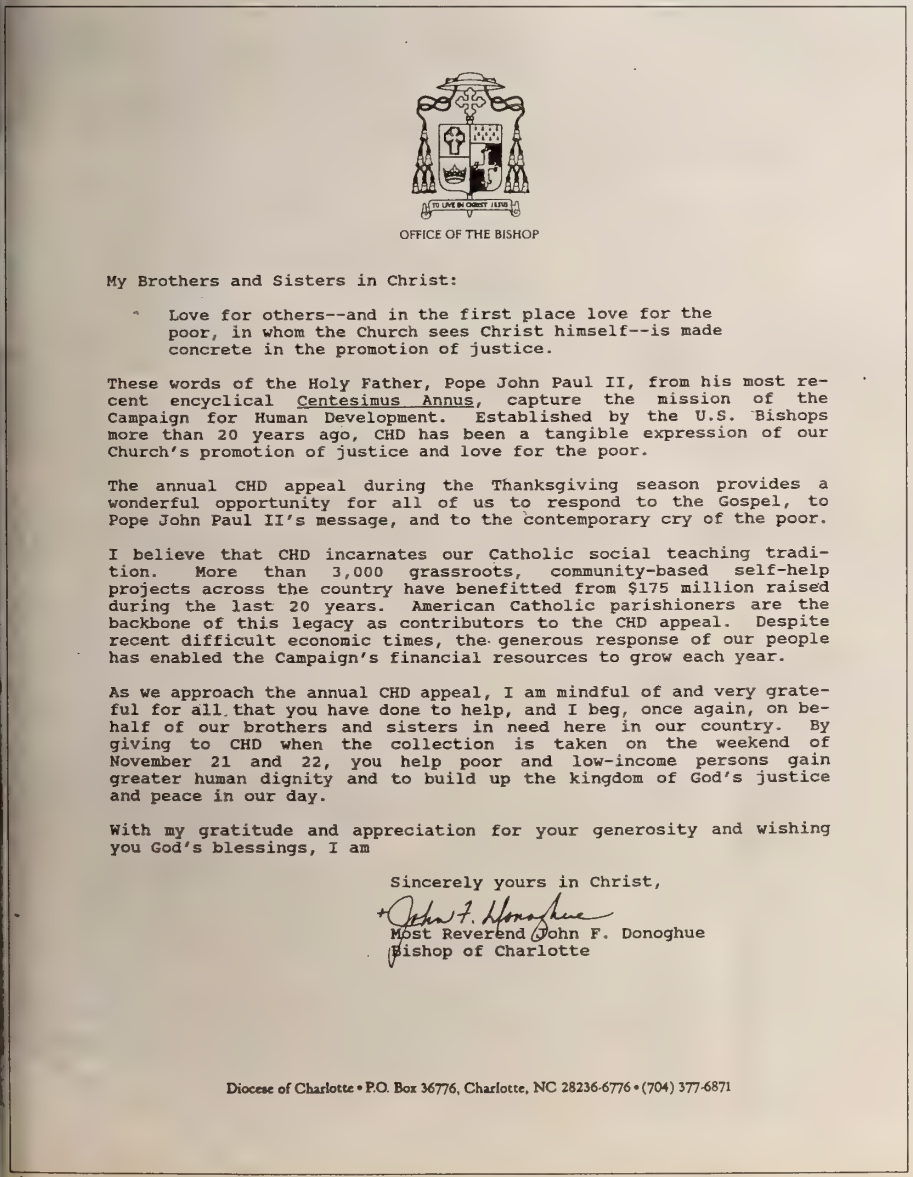
By 1962, there were 600 Oblates in the United States and another 1,200 worldwide. Today, there are 400 in the United States and 800 worldwide.

Like the story of other orders, their numbers are dwindling and their ages are rising. In 1962, the median age was 30. Today, it is 56.

Yet, the order is hopeful for the dawning of a new era. "It is said to be darkest just before dawn," says a commemorative booklet celebrating 100 years of continuous service in the United States.

The Oblates believe their special spirituality is needed, perhaps now more than ever.

"In good times or in no-so-good times," the booklet says, "we are committed to be men of conviction that the message (for which) we exist to spread is even more desperately needed in our world today. We are men of optimism, believing that if we are but faithful to the Lord and the corner of His vineyard entrusted to us, we will endure and we will prosper in accomplishing our goal; the furtherance of God's Kingdom on earth."



TO LIVE IN CHRIST JESUS

OFFICE OF THE BISHOP

My Brothers and Sisters in Christ:

> Love for others--and in the first place love for the poor, in whom the Church sees Christ himself--is made concrete in the promotion of justice.

These words of the Holy Father, Pope John Paul II, from his most recent encyclical Centesimus Annus, capture the mission of the Campaign for Human Development. Established by the U.S. Bishops more than 20 years ago, CHD has been a tangible expression of our Church's promotion of justice and love for the poor.

The annual CHD appeal during the Thanksgiving season provides a wonderful opportunity for all of us to respond to the Gospel, to Pope John Paul II's message, and to the contemporary cry of the poor.

I believe that CHD incarnates our Catholic social teaching tradition. More than 3,000 grassroots, community-based self-help projects across the country have benefitted from $175 million raised during the last 20 years. American Catholic parishioners are the backbone of this legacy as contributors to the CHD appeal. Despite recent difficult economic times, the generous response of our people has enabled the Campaign's financial resources to grow each year.

As we approach the annual CHD appeal, I am mindful of and very grateful for all that you have done to help, and I beg, once again, on behalf of our brothers and sisters in need here in our country. By giving to CHD when the collection is taken on the weekend of November 21 and 22, you help poor and low-income persons gain greater human dignity and to build up the kingdom of God's justice and peace in our day.

With my gratitude and appreciation for your generosity and wishing you God's blessings, I am

Sincerely yours in Christ,

+John F. Donoghue
Most Reverend John F. Donoghue
Bishop of Charlotte

Diocese of Charlotte • P.O. Box 36776, Charlotte, NC 28236-6776 • (704) 377-6871

Montagnards (From Page 1)

for CSS. "We are different from the Vietnamese. We are Montagnards who lived in the highlands in South Vietnam."

Montagnards do not expect handouts, said K'Sang. They are good, honest, hard workers, he said. "We don't want to stay home and get food stamps. But we do hope for understanding from Americans. We hope Americans will lead us like a father and mother who guides a child through the mud."

The Montagnards have lived a "very tough life" in the jungle, he said. "There is no food, no clothes, no communication, no nothing." Although they hunted wild boars and elephants for food, sometimes all they had to eat were poisonous potatoes, he said.

For K'Sang, one of the hardest lessons he learned after coming to the United States was to look at people while talking, since eye-to-eye contact in his culture is a sign of disrespect. Also, he said, Montagnards will not eat at a gathering, unless they are invited to do so.

"My suggestion is to be patient," K'Sang said. They will have much to learn and assimilate, not only in small matters but also in basic U.S. survival techniques such as how to go to the grocery store and buy food.

As the lead agency for resettlement efforts in Charlotte, CSS is arranging for housing, food, jobs, clothing, furnishings, schooling and English tutoring classes. CSS staff members and volunteers will work closely with the new arrivals easing them into a new way of life.

"It's a volunteer's dream," Pierce said. "Pick your favorite volunteer task and you are sure to be able to do it."

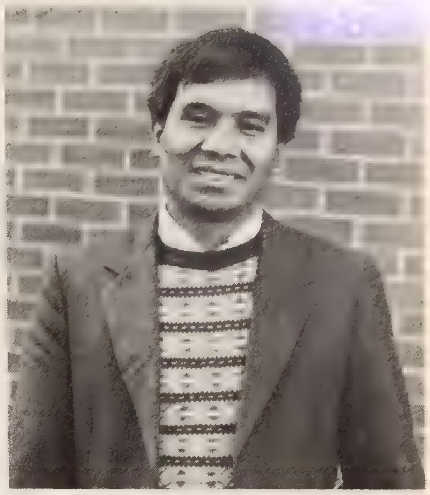
The newcomers will be resettled as a community, since it's important to have a support system, Pierce said. They will live in apartment complexes near the Refugee Office in Charlotte.

Jewish Family Services is donating furniture. Christian Missionary Alliance is setting up apartments, and as many as 25 Protestant churches are expected to help.

Despite the logistics of arranging for 150 people who know little if anything about life in the United States, Pierce said she isn't worried. "We'll welcome them with open arms."

The successful resettlement of the first group of Montagnards in North Carolina "is the whole reason the group is coming here," she said.

All of the adults from the original group are employed. All have driver's licences. And five are homeowners. "They are a well adjusted group," Pierce said.



K'Sang Bonyo, who came to Charlotte with the first group of Montagnards, will help with the resettlement of the new group.
Photo by CAROL HAZARD

The refugees will be placed in entry level positions in small manufacturing companies. Within six months, all the adults are expected to be employed.

The Montagnards (also known as Degas) fought alongside the Green Berets during the Vietnam War. As many as 100,000 are estimated to have sided with the United States.

After the collapse of South Vietnam and the withdrawal of U.S. troops in 1975, the Montagnards continued to fight for freedom. Thousands hid in the jungle from North Vietnamese troops and many escaped to Cambodia, trying to gain support for the guerilla war inside Vietnam.

The Montagnards thought the Khmer Rouge, overthrown by the Vietnamese, would be their allies. But the Khmer Rouge restricted their movement and oppressed them as well becaus they were not communist.

Starvation, sickness and combat took a toll. About 400,000 of a pre-war population of more than 1 million Montagnards have survived. An estimated 25,000 to 40,000 are in prison.

The Montagnard community coming to Charlotte became separated in the mid 1980s when part of the group went to Thailand seeking help from a free nation. When refused aid, the Montagnards on the Thai border applied for political asylum and were brought to North Carolina.

They tried to get word to the rest of their community to leave Cambodia. But they don't know if the message got through. That was the last they heard from each other — until now, that is.

People interested in volunteering to help with the Montagnard resettlementor in donating furniture, clothing, nonperishable food, money and other supplies can call Catholic Social Services at (704) 568-8806, weekdays 9 a.m. to 5 p.m.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Fighting Poverty

Since it was founded by the National Conference of Catholic Bishops in 1970 as the principal poverty fighting arm of the Church in the United States, the Campaign for Human Development has become the largest funding agency of its type in the nation.

Over the years, CHD has provided financial support to more than 3,000 community-based self-help projects. This year alone it has given $7 million in new grants to 205 projects aimed at helping poor and low-income people to help themselves break the cycle of poverty.

Among those new grants this year was $35,000 awarded to the Kannapolis-based Piedmont Peace project. It is the latest in a long line of projects in the Diocese of Charlotte which have received national grants in recent years. Several of them have received the maximum grant of $50,000 and some have been funded for the maximum three years.

Projects to be funded must meet strict criteria and go through a stringent review process before receiving funds. The process is outlined in a story about the Piedmont Peace Project on Page 1 of this issue.

The money to fund these projects comes from a national collection taken each year on the weekend before Thanksgiving. This year's collection will be taken Nov. 21-22.

This Sunday, Nov. 14 is appeal Sunday and CHD representatives will be speaking at Masses throughout the diocese. We hope you'll listen.

The national CHD office in Washington receives 75 percent of the money colllected to fund the national grants. The remaining 25 percent is retained in each diocese and is used to fund local projects. In the Diocese of Charlotte this year, such projects received $10,000 in grants from the Diocesan CHD Committee.

Traditionally, this diocese has been among the national leaders in per capita contributions to the CHD collection. We hope the tradition continues this year. With our economy in the condition it is in, the need is even greater than in many past years.

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Pro-Life Corner

Respect Life

Prayer Upon Rising:
Blessed are You, Lord God, for the dawning of this day. I praise You for the gift of life. As I rise from sleep, I pray especially for those who have been untimely deprived of life through the tragedy of abortion. Gather them to Yourself, Lord, in Your great mercy. Guide with Your wisdom all pregnant mothers who may contemplate this day the destruction of the children within them. Give them grace, courage and strength to live their days according to Your will. I ask this through Christ our Lord. Amen.

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II, dismayed at post-election bloodshed in Angola, urged the country's political factions to resist a return to "fratricidal" civil war.

The pope said his trip to the African nation last June found people hopeful for lasting peace — a hope that was strengthened in the first free elections in September. But since then, he said, new violence has produced a "tragic burden of dead, divisions and sufferings."

"I urge those responsible for these actions to put down their weapons and return to dialogue and a sense of reason. Once again I want to remind everyone that peace is possible; that peace is a right of peoples and a duty for their leaders," the pope said.

As many as 1,000 people were reported killed in and around the capital of Luanda in late October in clashes between government troops and UNITA rebels. A U.N.-sponsored truce put a temporary halt to the fighting, but many residents feared the resumption of all-out civil war.

A year-long peace agreement broke down following the elections, in which UNITA candidates led by Jonas Savimbi came in second to those of the governing Popular Movement for the Liberation of Angola. Although U.N. observers called the balloting fair, Savimbi said the vote was rigged and threatened to fight rather than accept the results.

Savimbi refused a meeting with President Eduardo dos Santos, the head of the MPLA, to discuss a possible second round of elections.

During his June 4-10 visit to predominantly Catholic Angola, the pope met with Savimbi and dos Santos in what was seen as an important image of reconciliation. At that time, Savimbi pledged to abide by the results of the elections, saying, "If we lose, we'll have to accept it."

In the 1980s, Savimbi and his UNITA rebels received covert U.S. aid in their struggle against the Marxist regime. The 16-year-long war left an estimated 300,000 people dead, 80,000 maimed, 50,00 children orphaned and more than a million displaced

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VATICAN CITY (CNS) — The responsibility bishops have to proclaim Church doctrine includes showing how Christian principles apply to social concerns, Pope John Paul II said.

"Concern for the human condition — today shaken and often afflicted economically, socially and politically" — must be part of the Church's effort to show people how the Gospel can influence their lives, the pope said at his Nov. 4 general audience.

The pope, continuing a series of talks about the role of bishops in the Church, said the bishops must teach "the true value of the human person" and show how political and social choices can reflect or deny that value.

The bishops must defend and promote the Church's teaching "in ways which make this message understandable to our age," he said.

"The historic-social dimension" is part of the same Gospel handed down by the Apostles and should not surprise anyone, although care must be exercised to ensure that its religious or moral basis is not minimized, the pope said.

The bishops' primary responsibility is to be authoritative teachers of the faith, he said.

"When a bishop teaches in communion with th bishop of Rome, his people are called 'to concur wit the judgment concerning faith and morals which h delivers in the name of Christ,'" the pope said, quotin the Vatican II document, *Lumen Gentium*.

Of course, the pope said, every bishop has his ow personality and that can be reflected in the way h teaches.

It is precisely because Church teaching is "th doctrine of the Lord entrusted to the church" that th local bishop must remain always in communion wit "the thoughts and heart of the visible head of th Church," the pope said.

By faithfully proclaiming and promoting the teaching of the Church in union with each other and with th pope, the bishops "maintain the integrity of the belie of God's people and preserve the Gospel in its fullnes for future generations."

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Nov. 4.

Dear brothers and sisters,

Continuing our catechesis on the essential elements of the ministry of bishops according to the Second Vatican Council, today we consider their primary responsibility as authoritative teachers of the faith. Like the Apostles, bishops are called to preach God's word. They must provide religious instruction for young people and adults, teach revealed truth in its entirety, and defend the Church's doctrine — all in ways which make this message understandable to our age and which shed the light of evangelical charity upon our fallen human condition.

When a bishop teaches in communion with the Bishop of Rome, his people are called "to concur with the judgment concerning faith and morals which he delivers in the name of Christ" (*Lumen Gentium*, 25). And when the Church's doctrine is universally and definitively taught by the bishops in union with th pope, their magisterium enjoys an infallible authority Here it is the Holy Spirit who guarantees the truth o what is taught. At the same time, the Spirit brings abou the Church's assent of faith, for he is the "soul" of th Church, and by his power we are drawn into communion in the truth.

It is by fulfilling their responsibility to safeguar the patrimony of revealed truth (cf. 1 Tim 6:20) tha bishops maintain the integrity of the belief of God' people and preserve the Gospel in its fullness for futur generations.

I extend a warm welcome to the Carmelite Siste for the Aged and Infirm celebrating their silver jubile and to the priests from the Diocese of Manchester, Ne Hampshire. I also greet the parish pilgrimage grou from Brighton, England, and from the dioceses Lexington, Erie and Galveston-Houston in the Unite States. Upon all the English-speaking pilgrims an visitors I cordially invoke the grace and peace of Chri our Savior.

The Editor's Notebook

By BOB GATELY

As you may have noticed, voters in Georgia on Nov. 3 approved the establishment of a state lottery.

The speculation is that it will increase the chances that North Carolina will have a lottery in the not-too-distant future. After all, Tar Heels in great numbers already are flocking to Virginia to purchase lottery tickets. There's no reason to expect that they won't be heading for Georgia for he same reason. It stands to reason that our legislators are going to start thinking about keeping that money at home.

I want to make it clear that what follows is strictly my personal opinion. I have no idea what, if any, position the diocese will take if the question of a lottery appears on the ballot sometime in the future. I only know that I don't like the idea.

Don't get me wrong. I'm not opposed to gambling — least for those who can afford it. I've certainly done my share. I'm not even pposed to lotteries, especially since I was somewhat ahead of the game in Illinois efore we moved back to Charlotte 10 years ago.

I do object to the way in which lotteries are presented to the voters in just about very state in which the idea went on the ballot.

The pitch is always the same — vote for the lottery and it will mean millions of xtra dollars for the schools. It supposedly means money above and beyond the gular legislative appropriation for the schools. That's money for new progrrams, gher teacher pay etc. At least that's the way the story goes. But that's not the way e actual practice goes.

Sure, it works that way at first. But members of legislatures are great at finding w ways to spend money. Sooner or later, some senator of representative realizes at the schools are getting more money from the lottery. And that's when the wmakers decide that, if the schools are getting all that money, they don't need as uch from the legislature. You guess what happens.

Like I say, I have no great objection to a lottery as such as long as the sponsors vel with the voters on the use of the money — not just how it's going to be used t for how long it will be used as advertised.

If they say it's going to mean more money for schools, don't bet on it. If you like e idea of a lottery, go ahead and vote for it if the question comes up. But don't vote r a lottery simply because you think it's going to mean more money for schools. ou'll wind up being disappointed.

he Virginity Of Mary

By FATHER JOHN DIETZEN

Q. I am writing in reference to your column about Mary being a virgin even ter being married to St. Joseph. I believe as you do that she conceived Jesus the Holy Spirit. But the Gospel of Matthew says he did not "know her until e had brought forth her son." (Matthew 1:25) Does that mean she had lations with Joseph after the birth of Jesus? (Pennsylvania)

A. The use of the word "until" in this way is an idiom not common in our language. It means Joseph "had no relations with her'' (the expression used in the New American Bible) up to the time she delivered her son.

In itself, it implies nothing one way or another about what happened later. Thus it says nothing that would affect our belief in the perpetual virginity of our Blessed Mother.

We have a somewhat similar idiom in the expression "first born son," about which I also receive questions occasionally.

The phrase is common throughout the Bible. In the Hebrew tradition, for example, every first born son belonged to God and needed to be redeemed, or "bought back," as Jesus was by his parents when he was presented the temple. (Exodus 34:20; Luke 2:24)

Calling a son first born infers nothing about whether or not others followed, just we might ask new parents if this is their first child.

Q. Pope Paul VI is frequently quoted in materials we receive through our rish from the bishops: "If you want peace, work for justice." That is a nderful thought, but we can't find the source. Where did it come from? alifornia)

A. The dependence of genuine peace on social and economic justice was the me of Pope Paul's address at Boys Town in Rome on New Year's Day, 1972. The ote is a paraphrase of several statements in that brief address.

Among them, "As sons of the new generation you grasp the intrinsic necessity combining these two things, justice and peace. They go together. Without true stice there can be no true peace."

The entire discourse is a powerful meditation on that truth.

These ideas were a constant theme of Pope Paul VI's pontificate. The idea that velopment is the new name for peace was found, for example, in his 1967 cyclical, *Populorum Progressio*, which addressed the development of peoples.

(A free brochure answering questions Catholics ask about cremation and other eral regulations and customs is available by sending a stamped self-addressed velope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, 61701. Questions for this column should be sent to Father Dietzen at the same dress.)

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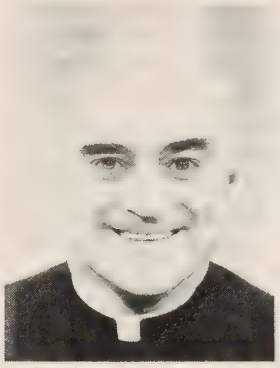
Light One Candle

By FATHER JOHN CATOIR

On Veteran's Day, Nov. 11, we honor our many veterans living and dead.

Some people are destroyed by war, some are transformed into living saints. I'm writing this column specifically for all the victims of past wars, especially those who are still being cared for in our Veterans' Hospitals. Only by God's grace are they able to accept their plight. Perhaps this story of one woman's extraordinary courage may be of some help.



During World War II, the Nazi death camps were filled with people who were violated and degraded in every way possible. Out of the ashes of that horrendous memory came the voice of a woman named Etty Hillesum. Here are a few excerpts taken from a book based on her diary entitled *An Interrupted Life* (Pantheon Press). She is writing from the concentration camp in Auschwitz. The time is August 1943.

"I so wish I could put it all into words. Those two months behind barbed wire have been the two richest, most intense months of my life, in which my highest values were so deeply confirmed.

"I am deeply grateful to you, oh God, for leaving me so free of bitterness and hate, with so much calm acceptance which is not the same as defeatism, and also with some understanding for our age, strange, though that may sound.

"They are merciless toward us, totally without pity. And we must be all the more merciful ourselves. That is why I prayed early this morning, 'Oh, God, times are too hard for frail people like me. I know that a new and kinder day will come. I would so much like to live on, if only to express all the love I carry within me. Somewhere in me I feel so light, without the least bitterness and so full of strength and love ... That is how I feel at all times and without ceasing; as if I were lying in your arms, oh God, so protected and sheltered and so steeped in eternity. As if every breath I take were filled with it and as if my smallest acts and words had a deeper source and a deeper meaning ...

"God is not accountable to us, but we are to Him ... I have already died a thousand deaths in a thousand concentration camps. I know about everything and I am no longer appalled by the latest reports. In one way or another, I know it all and yet I find life beautiful and meaningful. From minute to minute.

"Sometimes when I stand in some corner of the camp, my feet planted on Your earth, my eyes raised toward Your heaven, tears sometimes run down my face, tears of deep emotion and gratitude. At night, too, when I lie in bed I rest in You, oh God, tears of gratitude run down my face and that too is a prayer. I have been terribly tired for several days but that will pass." (She was executed early in November 1943)

Everything painful in this world will indeed pass away, but God's love endures forever. Some are graced sufficiently in this life to experience the ecstasy that comes from the knowledge of God's love. The rest of us can only long for this grace as we thank God for the mystics who light our way.

(For a free copy of the Christopher News Note, "God Delights In You," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

In two different settings recently, at a recognition dinner for prison volunteers and at a DPC Regional Assembly, I was moved by low key comments of Catholic men and women engaged in prison outreach.

Their giftedness in being able to get beyond the prisoner stereotype to the person within did not come automatically. It involved trial and error. But the common thread was there, as well as concern that even in the midst of our evangelization discussions, individuals who reach out can be looked over because we are so prone to stereotype the prisoner.

At one of our local women's prisons, the volunteer was waiting for her group to return from the "yard" and caught sight of the women amusing themselves and, even chuckling, as they played childhood games of "Red Rover" and "Hop Scotch."

Yet, she observed a certain stereotypical look that came over their faces as they quietly returned to the prison and took their places. She shared her observation with them and wondered what it was that caused them to leave their playful, friendly and perhaps even innocent selves, out in the yard. And now, once again, they had their guard up.

Apparently, the volunteer touched a nerve, and the conversation that followed involved two different situations among the women concerning the violation of trust. This conversation would have never happened, if the volunteer had proceeded with "business as usual." The result was a communication breakthrough and a better level of interaction with a volunteer with whom they trusted some of their concerns.

In another part of the diocese, at another prison, the outreach to a Catholic prisoner has resulted in a one-on-one relationship in which the volunteer has not been disappointed. Three of "his men" are now back in the free world, and all three have approached the twelve-month point of staying out of trouble. All have stayed in touch with the volunteer. He knows and they know that they are breaking the law of averages. This would have never happened had he not broken the stereotype.

Nights At The Round Table

The Parish Pastoral Council Vis-A-Vis The Finance Council

By SISTER JEAN LINDER

The revised Code of Canon Law states that every parish must have a finance council and, if the bishop "judges it opportune, a pastoral council is to be established in each parish." (Bishop John F. Donoghue has mandated every parish in the Diocese of Charlotte to have a parish pastoral council.) Before the new code was promulgated in 1983, there was just one "parish council" and, among other things, that council advised the pastor in regard to the finances of the parish.

The role of the finance council is, obviously, to advise the pastor in matters financial. However, the two councils do not work in isolation from each other nor should they be in competition with each other. The finance council, too, has for its mission the spreading of God's word. Both councils then must work together for the common good of the parish. How is this accomplished?

If the pastoral council has done its work of planning well, the commissions and all other groups that need to submit a budget will plan their programs and activities according to the goals set by the pastoral council. "The various commissions and other groups should submit their budgets to the Parish Pastoral Council for approval and recommendation and then to the Parish Finance Council for determination. The Parish Pastoral Council would not change any commission budget but would review and recommend. The Parish Finance Council would not be bound by the recommendation but would have to give it weight." (Memo from Bishop Donoghue to pastors, Dec. 14, 1988) This same memo from the bishop also states; "The two councils would meet together for their final recommendation to the pastor."

The two councils must work collaboratively, not competitively. Uppermost in their minds must be bringing the Good News alive in parishioners and sharing it with others. No one, including the pastor, and no group may use their positions of ministry for self-serving purposes.

Even though the Finance Council is working with the materialities of the parish, it, too, must take care not to lose its evangelization thrust. Time spent in reflection and prayer at the beginning of each meeting makes good sense in terms of good stewardship, responsible decisions and keeping its focus on the Lord.

For the purposes of good communication, it is desirable to have one of the members of the Finance Council on the Pastoral Council. The Finance Council then keeps well informed in regard to the direction of the parish as set by the Pastoral Council and is knowledgeable of the reasoning for the priorities set for the parish.

Franciscan Sister Jean Linder is director of the Office of Planning of the Diocese of Charlotte and executive secretary of the Diocesan Pastoral Council.

Stewardship Profile

By BEVERLY JANE McCABE

I started my association with St. Paul's six years ago when I was asked by my friend, Marie Scotto, if I would like to attend a Thursday morning Bible class. Over the following years and many, many hours of listening and sharing, I found out it was not what I wanted, but what God wanted of me. That was a very sobering thought. I truly believe God puts us where He wants us to be. It was then I realized what a nag God really is, and I understood a little more fully what God meant in Acts 9:5 when He says to Paul, "It's hard for thee to kick against the pricks." Through umpteen conversations with my friend, Betty Klinc, and thousands of questions, I started my journey.

Last September, I attended RCIA with my husband, Gerry, as my sponsor to become a member of the Catholic faith. I now had a home, a family, and a peace of mind that had eluded me for many years. I thought, "Great, I can sit back and relax." I had done what God wanted of me. Wrong. That was only the beginning.

Various things have been sitting along the path of my journey ever since. The latest was when Father O'Neill came up to me and said, "Your name came up the other day. Would you consider attending the stewardship meeting?" I thought, "God, what are you up to now?" Father O'Neill said all I would need to do was come and listen. I asked him, "What is it about?" He replied that it is a sharing of your time, talent and treasure. I admitted some confusion as to what that meant, but agreed to attend the meeting.

When I got home, I looked up those three words in the dictionary. Webster defines them this way:

Time — The measured or measurable period during which an action, process or condition exists or continues.

Talent — A person or group of persons of talent in a field or activity; a characteristic or aptitude.

Treasure — Something of great worth or value.

I thought, "How do I fit into all that?" After further consideration, it seemed to me to be saying that it was time for me to give back to God for all that He had given me. I thought, "What time? I don't have any. Talent? Depends. Treasure? Now that's even worse. We have a bank account that's dying from malnutrition."

I recalled seeing in the weekly bulletins and Paul's Purse the names of people involved in various activities related to St. Paul's as well as to the community they lived in. They were out at least three or more times a month. Why are they knocking themselves out? Because of the inward reward they reap from their need to give back to God what He has so generously given to them.

My obligation as a Christian Catholic does not begin and end with Mass. I needed to stop looking at what I thought I was and look at what I could become. God does not expect us to do what we can't. He expects us to do what we can. I think Gal. 6:9 says it for me. "And let us not be weary in well doing for in due season we

See **McCabe,** Paqge 13

How Does Canon Law Affect Us?

Processes

By SISTER JEANNE-MARGARET MCNALLY

The last book of the code provides the canons for solving disputes and questions. These are important procedural regulations which protect rights and affect justice.

Coriden summarized these 352 canons under four areas; avoiding trials, judicial trials, administrative recourse and removal of a pastor.

All the faithful, especially bishops are to do everything possible to avoid law suits and to settle disputes peacefully and as immediately as possible. Due process should be available in each diocese to determine equitable solutions, mediation, negotiation and arbitration (cc. 1446, 1713, 1733).

Judicial trials vindicate rights, declare juridic facts or impose penalties. The rules for trials (cc. 1400-1656) also apply to all special procedures, eg. matrimonial and penal processes. (The annulment process will be our next series due to a higher level of interest.) The Church claims jurisdiction over spiritual matters and violations of Church law (c. 1401). Everyone has access to a Church court (c. 1401).

This court before which cases are brought is the tribunal. The pope as supreme judge reserves certain cases to himself and anyone can bring their case to the Holy See. Usually cases are brought to the diocese of the persons involved, to the place of contract or the place where the offense has occurred.

Administrative recourse is an appeal to a hierarchal superior. Since administrative acts cannot be challenged in Church courts the alternative procedures are; (1 conciliation, (2) request for reconsideration and (3) recourse to a higher superior Contentious conflicts should be avoided and all efforts should be made before hierarchal recourse.

A petition for the reconsideration of administrative action must be made withi 10 days after the notice has been received. After that the bishop or superior has 3 days to respond. The effect of requesting reconsideration is that the action i suspended during recourse. If one feels injured by an administrative action, recours must be made within 15 days of notification. Recourse against a bishop may be sen to the appropriate Congregation in Rome. The one taking recourse always has th right to counsel (c. 1738).

Pastors are to have stability in office and should therefore be named for a tern (c. 552). The code provides a special administrative procedure for when it i necessary to remove a pastor who is unwilling to leave. The reason for removal mus be given.

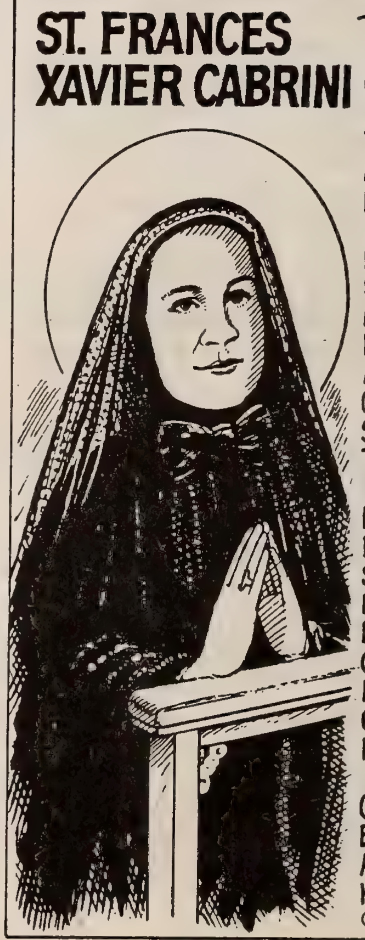
A pastor can be removed from a parish if his ministry is detrimental or ineffectiv for any reason, even if through no fault of his own, eg. physical or mental infirmity incompetence, neglect of parish duties, loss of his good reputation, etc. The pasto can appeal the decision to the Holy See and, the bishop cannot name another pasto while the appeal is pending but he can appoint an administrator. The bishop is t provide for the removed pastor by either giving him another assignment or suppo for his retirement.

The many canons in this book are technical, legal and involved. There ar guidelines for orderly handling of problematic or questionable areas. In all situation the rights of the person involved are given precedence. Importantly, all the norm address the principle that other methods of resolution of conflict and differenc should be used before going to court-church or civil court.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a judg in The Tribunal of the Diocese of Charlotte.

the Saints by Luke

ST. FRANCES XAVIER CABRINI



THE YOUNGEST OF 13 CHILDREN OF A FARMER, MOTHER CABRINI WAS BORN ON JULY 15, 1850, IN SANT'ANGELO LODIGIANO, ITALY. SHE WAS DESTINED TO BE A TEACHER BUT WHEN ORPHANED AT 18, SHE DECIDED TO FOLLOW A RELIGIOUS LIFE.

ST. FRANCES CABRINI WAS REFUSED BY TWO COMMUNITIES, BUT IN 1874 SHE WAS INVITED TO TAKE OVER A BADLY MANAGED ORPHANAGE. WITH SEVEN FOLLOWERS, SHE MOVED INTO AN ABANDONED FRANCISCAN FRIARY AT CODOGNO AND FOUNDED THE MISSIONARY SISTERS OF THE SACRED HEART, DEVOTED TO THE CHRISTIAN EDUCATION OF GIRLS.

DURING THE NEXT 27 YEARS, IN THE FACE OF GREAT OBSTACLES, SHE TRAVELED EXTENSIVELY AND THE CONGREGATION SPREAD THROUGHOUT THE UNITED STATES, ITALY, SOUTH AND CENTRAL AMERICA, AND ENGLAND. BY TIME OF HER DEATH IN CHICAGO ON DEC. 22, 1917, THERE WERE MORE THAN 50 HOSPITALS, SCHOOLS, ORPHANAGES, CONVENTS AND OTHER FOUNDATIONS IN EXISTENCE.

MOTHER CABRINI BECAME AN AMERICAN CITIZEN IN 1909. SHE WAS CANONIZED BY POPE PIUS XII IN 1946, THE FIRST AMERICAN CITIZEN TO BE SO HONORED. HER FEAST DAY IS NOV. 13.

© 1992 CNS Graphics

ercy Sister Mary Amata McGee taught President-elect Bill Clinton when he was a second ader at St. John's School in Little Rock, Ark., in 1953. The now-retired teacher says she els "pride and joy" at her role in his life. (CNS photo by Betsy McNeil, *Arkansas Catholic*)

lun Feels 'Pride and Joy' At Role n Life Of Future President

SPRINGFIELD, Mo. (CNS) — hen a reporter first told Mercy Sister ary Amata McGee that a former stu nt of hers had announced his candi cy for the U.S. presidency, she wasn't re it was true.

She said. "I was polite, but I told the porter that I wasn't denying it, but I d to tell the truth."

Her look back at school records nfirmed that Sister Mary Amata was esident-elect Clinton's second-grade acher at St. John's School in Hot rings, Ark., in 1953, the year he and mother moved to Hot Springs.

"I was so proud and so excited," she id in an interview with the *Arkansas tholic*, newspaper of the Little Rock ocese. "I have prayed for him ever ce."

In July, Sister Mary Amata wrote a ter to Clinton's mother, Virginia inton Kelley.

"It just amazes me to think that of all hundreds of children I have taught, e little boy whom I had the privilege teach is now a candidate for the sidency," she wrote. "Truly I cannot lp but feel a sense of pride and joy. d if so, how must you, his mother, l? Congratulations."

Looking back, the nun said she re mbers "the joy oozing out of me" as wrote the letter. "You just never ow what the future holds for the little ildren who sit before you," she said. 's unbelievable."

As a young boy, Clinton demon ated a love of learning and a desire to ceed, his mother said in a telephone erview with the *Arkansas Catholic*.

"I realized that Bill was very special I wanted him in a good school," s. Kelley said. "I was not familiar th Catholic schools except by reputation — everyone had told me what a fine school the nuns ran as far as discipline and teaching — so I decided I'd put Bill there right away."

That first semester, Clinton earned straight As with one exception — a C in deportment. "When I saw a C on his report card, I called Sister and said, 'Gosh, could I come and talk with you. You must need my help,"' Mrs. Kelley said. "I didn't know what in the world Bill was doing."

Sister Mary Amata explained to Mrs. Kelley that her son was so eager that sometimes he would leap to his feet and give the answer before she even got the question out. Because he was so young, she said, Bill didn't realize the effect his behavior had on his classmates.

A lowered grade instead of some sort of punishment would perhaps encourage Clinton to practice self-control yet not stifle his enthusiasm, she felt.

"In her wisdom, that's the way Sister McGee handled the situation," Mrs. Kelley said. "And she was so right. Bill learned to sit and wait until it was his turn to answer questions. I will never forget the nuns for as long as I live for giving him such a good start."

Sister Maqry Amata, who now lives in retirement in Springfield, was reunited with her former student, whom she had not seen for nearly 40 years, 10 days before the 1992 election.

Upon her arrival at a Springfield campaign rally, the nun and her companions were ushered to an area where Clinton would enter the auditorium.

"The campaign manager had about 15 of us lined up, and I was the first one," she said. "Someone was going to introduce me to the governor, but I told him, 'I don't think you're going to have to introduce me. He's going to know me right away."'

And he did. Emerging from his car, Clinton spotted Sister Mary Amata, walked directly to his former teacher and gave her a hug.

"He was so surprised to see me," Sister Mary Amata said. "His face lighted up like a torch and he was as happy as a lark. Needless to say, so was I."

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Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Aladdin" (Disney)

Vibrant animated Arabian Nights tale of a genie (voice of Robin Williams), a commoner in love with a princess and an evil vizier who connives to capture the genie and marry the princess. As produced and directed by John Musker and Ron Clements, the story is sweet, the animation delightful and Williams' wisecracks wedded to lightning-fast sight gags should hold adult interest. **The U.S. Catholic Conference classification is A-I — general patronage. The MPAA rating is G — general audiences.**

"Bram Stoker's Dracula" (Columbia)

Tawdry retelling of the vampire classic as a doomed love story begins in Transylvania, where Count Dracula (Gary Oldman) has his handmaidens seduce a young English solicitor's clerk (Keanu Reeves), then moves to London in order to ravage the clerk's bride (Winona Ryder) before a cunning professor (Anthony Hopkins) orchestrates the vampire's demise. Director Francis Ford Coppola's erotic version of the Gothic tale gets lost in garishly titillating images that fail to evoke the basic simplicity of the struggle between good and evil and undercut the stark horror of the story. Perverse, sexually suggestive scenes with recurring nudity and intermittent gory violence, including several decapitations. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

"The Efficiency Expert" (Miramax)

Gentle Australian comedy about the irresistible effect of the human factor on a rigidly methodical management consultant (Anthony Hopkins) who has been hired to modernize a hopelessly out-of-date family-run shoe factory. Director Mark Joffe's sentimental fantasy centers in its good-natured depiction of the foibles and eccentricities of the factory workers and the idea that there is more to a business than making money. Some violence to property and minor romantic complications. **The U.S. Catholic Conference classification is A-II -- adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Fathers and Sons" (Pacific)

Shallow drama of a widower (Jeff Goldblum) trying to help his teen-age son (Rory Cochrane) confront the perils of contemporary urban life — gangs, drugs, alcohol, sex, cults and street crazies. Written and directed by Paul Mones, the well-intended effort realistically portrays the youth's problems while mawkishly handling the father's inept attempts to communicate with his son until a contrived ending. Restrained depiction of moral problems requiring a mature perspective. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"Jennifer 8" (Paramount)

Obsessed with trying to protect his blind girlfriend (Uma Thurman) from a serial killer of blind women, a northern California cop (Andy Garcia) finds himself framed for the murder of his partner (Lance Henriksen). Writer-director Bruce Robinson's limp thriller finally falls apart in a ludicrous ending. Brief violence, some menace, a flash of nudity and much rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"Passenger 57" (Warner Bros.)

Standard action yarn pits a ruthless British terrorist (Bruce Payne) against an airline security expert (Wesley Snipes) on board a hijacked jetliner as the lives of 200 hostages hang in the balance. Director Kevin Hooks delivers a fast-moving, somewhat muddled plot in which violence is an inevitable but not unduly glamorized ingredient. Frequent violence and some rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"Waterland" (Fine Line)

A middle-aged history teacher (Jeremy Irons) recounts to his class his own troubled adolescent history and the resulting guilt that weighs so heavily on his rocky marriage to a woman (Sinead Cusack) who is suffering a nervous breakdown. Stephen Gyllenhaal directs a rambling, unwieldy story of dark sexual secrets, madness and murder whose tragic elements are dissipated by the jarring flashbacks. Much discussion of sexual matters, a discreet sexual encounter and some nudity. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

President-Elect To Receive 'Wish List' From Catholic Groups

WASHINGTON (CNS) — Newly elected President Bill Clinton will get "wish lists'' from Catholic groups before he moves into the White House in January.

The president-elect, at age 46 the youngest since John Kennedy, will hear from Catholics that they wish he would not allow abortion, that he would help Catholic schools, and that he would see to it that people who are sick get good care without paying so much.

When Clinton was running for office he had said that he would do several things to make it easier for women to have abortions if they wanted to. Catholic Church leaders said that abortion is wrong and should not be allowed at all because it means that babies are killed before they are born.

The new president did say that if a young person wants to have an abortion, her parents should be told.

But abortion was not seen as a big issue in the election. People said they were very worried about money and jobs. Clinton said he would get more people back to work, would take good care of children and would figure out a better way to pay doctors and hospitals when people become sick.

For Catholic schools, Clinton has said that he is in favor of giving tax breaks to people with low incomes and have the government help people who want to attend college, even Catholic colleges.

Clinton went to a Catholic university, Georgetown, in Washington, D.C., even though he is a Baptist.

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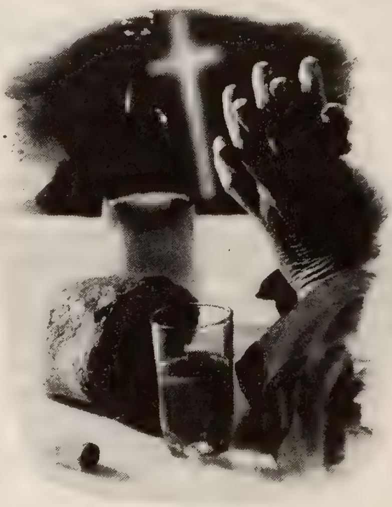
Blessings for absolutely everything!

By Father Eugene LaVerdiere, SSS
Catholic News Service

Blessings. I had no idea there were so many.

Recently, browsing in a seminary library, I came upon several books of blessings and began to page through them.

There are all kinds of blessings. I could not help but think of Tevye in "A Fiddler on the Roof." It is true, there is a blessing for everything!



CNS photo by C.A. Blahusch

Some blessings I was familiar with: blessings before and after meals, for religious articles, for a home. I was familiar with the blessings for an Advent wreath, a manger set and Christmas tree, the blessing of throats on the feast of St. Blaise, of ashes for Ash Wednesday and of palms for Palm Sunday.

And of course, there are the blessings for families, engaged couples, children and the sick.

But there were even more blessings I was not familiar with. There is a special blessing for a child not yet baptized, for parents after a miscarriage, for aged people confined to their homes and for someone afflicted by substance abuse.

> "There is more to a blessing than meets the eye. A blessing always views a person, object, structure or event through faith and refers to its purpose in creation and life."

Reading on, I found blessings for an office, a shop or factory, boats and fishing gear, highways, cars and airports, as well as for animals, fields, rocks, and seeds at planting time.

It is true. There is a blessing for absolutely everything. In the church's official ritual, all these blessings are presented as part of a short rite, providing them with a prayerful setting.

The blessings are wonderful, drawing attention to all kinds of things, events and situations that ordinarily are taken for granted, helping people see these things from a religious point of view.

Do you have a gymnasium that needs blessing? Here is the official blessing for it:

"Lord, we sing your praises without ceasing. You rule over all things with wonderful order, you temper the cares and burdens of our toil, and, by giving us rest and healthy recreation, you refresh our weary bodies and minds.

"We entreat your kindness, that this place and its facilities will contribute to leisure activities that renew the spirit and strengthen mind and body.

"Grant that all who meet here may find the enrichment of companionship and together offer you the praise that is your due. We ask this through Christ our Lord. Amen."

There is more to a blessing than meets the eye. A blessing always views a person, object, structure or event through faith and refers to its purpose in creation and life.

As in the case of the gymnasium, the blessing also includes a prayer that the person or thing will contribute to human well-being and the praise of God.

The blessing for an airplane includes each of these characteristics:

"Lord our God, you walk on the wings of the wind, and the heavens declare your glory. We bless you and proclaim your greatness in all your works.

"Grant, we pray, that this airplane will serve to spread your praises and contribute to the well-being of those who fly in it.

"Through your blessing may its pilots and crew operate it with prudence, so that its passengers may reach their destination happily and safely. We ask this through Christ our Lord. Amen."

When a blessing is invoked on someone or something, the person or object becomes a special sign of God's generosity. Holy water, for example, recalls how God has blessed us with the grace of baptismal life.

By dipping our fingers in holy water and tracing the sign of the cross on our person, we attest and affirm that we are baptized in the name of the Father, the Son and the Holy Spirit.

We also recommit ourselves to dying with Christ that we might truly live with him.

True, the blessed objects could be used out of superstition. When this happens, the blessing is expected to endow the object with special powers to fend off physical harm or ensure success in some endeavor.

Holy water, for example, might be sprinkled to keep lightning from striking. Some wear a medal to guarantee victory in a football game.

Uses like this forget about a blessing's prayer aspect, expecting instead that the blessed object will do magic!

■■■

It may be that I shall never be called upon to bless a gymnasium or an airplane. But given the conditions in which we live, there is one blessing I expect to use, the blessing for someone who is addicted. I think you'll agree that this blessing gives us a lot to think about:

"God of mercy, we bless you in the name of your son, Jesus Christ, who ministered to all who came to him. Give your strength to ___, your servant, bound by the chains of addiction.

"Enfold him/her in your love and restore him/her to the freedom of God' children.

"Lord, look with compassion on al those who have lost their health and freedom. Restore to them the assurance of your unfailing mercy and strengthen them in the work of recovery.

"To those who care for them, gran patient understanding and a love tha perseveres. We ask this through Chris our Lord. Amen."

(Father LaVerdiere is a Scriptur scholar and senior editor of Emmanu magazine.)

FAITH alive!

FAITH IN THE MARKETPLACE

In your own words, when you bless yourself, your child, your food, what does this action or gesture signify?

"I'm wishing something good. When I leave for work each day, I sign the cross over my family. I am asking the Lord to watch over them and protect them." — Robert Shelton, N. Little Rock, Ark.

"At the table it gives me the sense that we're coming together as one family united. It's no longer just the food we're eating that we bought with money. The blessing reminds me that the food was provided by God and gives much more than physical nutrition." — Kuiwon Song, San Jose, Calif.

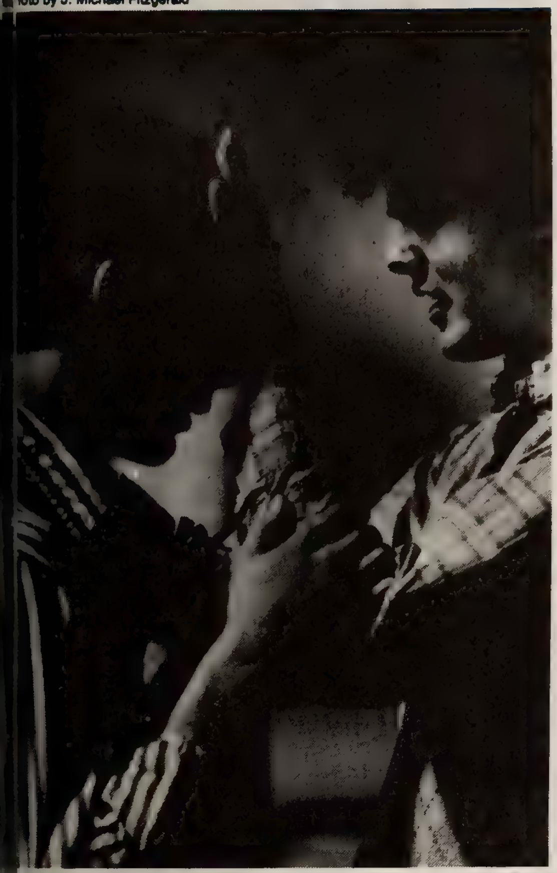
"Giving God the praise for that food or that child and for allowing me to do it." — Etta Gist, Rock Hill, S.C.

"It's like I'm talking to God ... like he's going to be with me right there. It's like inviting him in."— Marge English, Redmond, Ore.

"It is an action of thankfulness to God who provides whatever is being blessed. Plus it is asking God to continue to protect." — Vicki Clem, Indianapolis, Ind.

What does it mean to make amends to another person? How is this done? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

hoto by J. Michael Fitzgerald



Well-blessed families

By Neil A. Parent
Catholic News Service

was all wonderfully mysterious. I
ed intently at the religious medal
odparents had sent me for my sev-
birthday.

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rs straight and together over the
al in a broad sign of the cross.

ere. It was done! What seconds
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and holy.

hen I grew up, blessings had a spe-
aura, especially blessings given by
ts. I was never quite sure what
meant; all I knew is that they were
ections to God, to the holy.

ople, occasions and things — lots
ings — were blessed. Not a bad
I guess, when you think about
ecrating all creation to God.

■■■

essings still play a significant role
y life, but in a different way. Al-
gh I no longer attach almost magi-
ualities to them, I still consider
an important religious act.

I matured and studied, I began to
ze that a blessing is something
anybody and everybody can do
for that matter, should do. Simply
put, a blessing is a special request, a prayer, for God's favor upon someone.

After our children were born, we began to bless them each night after placing them in bed.

My own style is to sit on the side of the bed and place my hands, priest-like, on their heads. Then in a soft tone I ask God's favors upon them — for their safety, their health, their being good, loving children.

Interestingly, none of them has ever asked me not to bless her, even when I don't make it to her room until she is just asleep or deep into a good book.

Our children never have considered the blessing an interruption or intrusion.

A blessing given by a parent or spouse is wonderfully powerful. Maybe it doesn't convert ordinary metal into a holy sacramental, but it does work its own spiritual power.

The physical actions themselves seem to carry deep significance. Think of it.

The one being blessed is the exclusive focus of the one blessing. There is eye contact, the touch of flesh, the consoling words spoken on one's behalf.

There is the prayer that one be caressed and cared for by God. Who wouldn't like a blessing?

"Christians should be giving each other blessings a lot more often. They are a fitting expression of who we are as disciples of Jesus. And it would sure make for a better world if we did."

A Hispanic woman I know said it is her family's custom to bless family members whenever they leave on a trip. So meaningful has this ritual been, she explained, that her eldest son, who has drifted away from the church, continues to request a blessing when he departs after a visit.

Superstition? Not at all. What is at issue is the power of religious ritual, of a parent's love and concern, and of the request for God's protection and grace.

There are no set formulas, no rules about gestures, just the desire to link God and this person. That's it.

You say what comes to mind, use any symbol, expression or ritual you want.

Christians should be giving each other blessings a lot more often. They are a fitting expression of who we are as disciples of Jesus. And it would sure make for be a better world if we did.

(Mr. Parent is executive director of the National Conference of Diocesan Directors of Religious Education, Wash., D.C.)

FAITH alive!

The power of a blessing

By Father John J. Castelot
Catholic News Service

Here is a prayer, still used in the Jewish liturgy, that sums up and expresses what is meant by a blessing:

"The Lord bless you and keep you! The Lord let his face shine upon you, and be gracious to you! The Lord look upon you kindly and give you peace!" (Numbers 6:24-26).

A blessing is a prayer that God, source of all happiness, will bestow happiness on those who are blessed.

A blessing in the Bible is considered a communication of all that the notion of life contains: health, strength, success, peace of mind and peace with the world.

In a society of biblical times that was basically agricultural, the blessing's hoped-for effect was most frequently fertility and abundant life for all living things: humans, animals, crops.

At creation God blessed — communicated life to — birds, fish and humans. Connected with these blessings was the order to increase, multiply and be fruitful, to be instrumental in the ongoing communication of life from God to all living creatures.

A peculiarity of Semitic thinking saw a blessing as having an independent life of its own. Once uttered, the blessing could never be revoked, even if uttered by mistake, as when Jacob duped his dying father into giving him the blessing that belonged by right to Esau, the elder brother.

■■■

Strange as this may seem in our culture, it points up the importance and the power of a blessing.

It is really only God, life's source, who can bless. When people bless other people or objects, they pray that God will bestow favors on them.

But if God alone can bless creatures, what is the meaning of the many Old Testament prayers in which people bless God? The same word is used but the meaning is different. People cannot confer any favors on God but they can, and must, express thanks for the blessings God gives.

When they bless God, people acknowledge God's graciousness.

Blessings are comparatively rare in the New Testament, but one type of blessing is rather frequent, the blessing of food. The father of a family customarily said a blessing before meals. The underlying idea is the same: acknowledging God's gift of life, which is sustained by food.

The early Christians interpreted Jesus' feeding of the multitude as pointing toward the Eucharist, and in their accounts of this event Jesus is portrayed as blessing the food (Matthew 14:19; Mark 6:41; Luke 9:16). It is similar in the accounts of the institution of the Eucharist (Matthew 26:26; Mark 14:22).

When an object is blessed, it is set aside for use in God's service, dedicated to God in a special way. What is established is a new relationship with God.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

Is it up to us, mere mortals, to decide what purpose the world around us will have? Obviously, those who believe in God also believe that this world's realities derive purpose from their Creator.

Still, we know it is within our power to decide what we want our relationships with people to be like and how we want to utilize the objects that fill our world.

We can exploit people or foster their fulfillment; we can destroy our environment or act to preserve and restore it; we can work solely to accumulate possessions or work to make the world a better place.

I mention these points here because I think they offer a context for understanding what a blessing is.

A blessing tells us something about the person or thing that is blessed: This person is holy and precious; this thing is God's gift.

But when we bless someone or something, our action also makes a statement about us. Through this action we make plain how we intend to use an object, how we intend to regard this person.

A blessing makes a powerful statement about the meaning we intend to bring to the world around us.

David Gibson
Editor, Faith Alive!

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FAITH IN ACTION

"The ministry of blessing involves a particular exercise of the priesthood of Christ.... But laypersons, in virtue of the universal priesthood, may celebrate certain blessings in virtue of their office, for example, parents on behalf of their children," writes Vincentian Father Brian Magee, editor of *A Treasury of Prayers and Blessings* (Servant Publications, Dept. 209, Box 7455, Ann Arbor, Mich. 48107. 1989. Paperback, $7.99.). He introduces 106 prayers and blessings for daily use and every occasion in life — from birthday and housewarming blessings to those for one suffering from depression.

Reflection: To what do I give my blessing? In the days ahead, I will ponder the opportunities that are mine to openly recognize — to give my blessing to — realities in the world around me that are reflections and gifts of God.

People In The News

Bishop-designate Thomas J. Tobin, recently appointed auxiliary bishop of Pittsburgh. (CNS photo from *Pittsburgh Catholic.)*

Pittsburgh Priest Named Auxiliary Bishop

WASHINGTON (CNS) — Pope John Paul II has appointed Father Thomas J. Tobin, vicar general and general secretary of the Pittsburgh Diocese, as auxiliary bishop of Pittsburgh. The appointment was announced Nov. 3 in Washington by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States. Born April 1, 1948, in Pittsburgh, Bishop-designate Tobin attended Catholic schools and colleges in Pennsylvania. He studied theology at North American College and the Pontifical Liturgical Institute of St. Anselm, both in Rome. Ordained in 1973, he has served in a number of pastoral and administrative assignments in the diocese.

U.N. Envoy Reports Growing Balkan Disaster

WARSAW, Poland (CNS) — The United Nation's special human rights envoy to the Balkans has reported intensified rights violations, threats to the survival of the Muslim community and the potential for a massive public health disaster in the war-torn region that used to be Yugoslavia. He urged religious leaders to hold a day of prayer for peace and the return of good relations among the ethnic groups of what used to be Yugoslavia. Tadeusz Mazowiecki, a leading lay Catholic who headed Poland's first post- communist government, spent 10 days in the war-torn region.

Denver Archbishop Criticizes 'New Age' Philosophy

VATICAN CITY (CNS) — Denver Archbishop J. Francis Stafford sharply criticized "New Age" philosophy, saying it represents a dangerous modern form of idolatry and a "perversion" of the Christian faith. The New Age movement is "anti-Christian and anti-Catholic" and is rapidly making inroads into Western culture, Archbishop Stafford said in an article published Oct. 29 in the Vatican newspaper, *L'Osservatore Romano*. The Denver archdiocese will host Pope John Paul II and World Youth Day next August. In a recent message marking that event, the pope warned of popular movements that offer a "deceptive spirituality" to young people.

North Dakota Buses Ready For World Youth Day

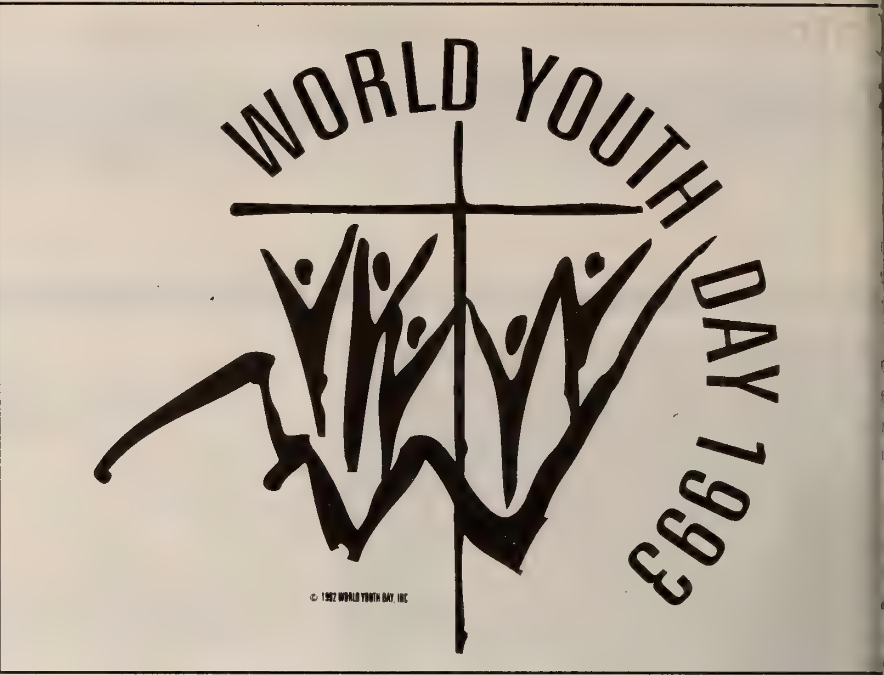
FARGO, N.D. (CNS) — Fourteen charter buses are ready to roll to Denver to take more than 700 young people from the Fargo Diocese for an international gathering of youth Aug. 11-15. Pope John Paul II will be in Denver and join the youths for World Youth Day '93. Michael Kirby, Fargo diocesan youth coordinator and contact person for the local World Youth Day office, said he will continue to add more buses "if the numbers call for it." Registration for the event will not begin until December or January, he added.

Priest Honored By Canon Law Society

CAMBRIDGE, Mass. (CNS) — Jesuit Father Ladislas Orsy, professor emeritus of canon law at The Catholic University of America in Washington, received the 1992 Role of Law Award for achievement in canon law from the Canon Law Society of America. Father Orsy has dedicated more than three decades of teaching, research and publishing in canon law. Upon accepting the award in Cambridge, during the society's annual meeting, Father Orsy said that law is "for the sake of a common value" for the community, and canon law is the "code of Christian values." He said canon lawyers must be "ministers of values," especially values which originated at the Second Vatican Council.

Diocesan Worker Arrested For Arson Reportedly Embezzled $850,000

WILMINGTON, Del. (CNS) — Authorities now believe an employee of the Diocese of Wilmington arrested in September and charged with theft, forgery and arson may have embezzled more than $850,000. When he was arrested authorities believed he embezzled at least $12,000. Now reports indicate that he may have stolen more than $850,000 over a 30-month period. On Sept. 3 a fire gutted the diocesan finance office. On Sept. 29 police and fire officials arrested John C. Weber, 45, accounting supervisor for the diocese.



The official logo for World Youth Day 1993 has been released. It will be used to promot the gathering in Denver next Aug. 11-15 of young people from around the world. (CN graphic © by World Youth Day Inc.)

Vatican II Enabled Church To Grow, Says Peruvian Cardinal

MILAN, Italy (CNS) — The changes brought by the Second Vatican Council have enabled the Church to grow and to take root in all the cultures of the world, said Peruvian Cardinal Juan Landazuri Ricketts. The cardinal was interviewed by the Italian Catholic newspaper *Avvenire* as part of the paper's commemoration of the 30th anniversary of the council's opening on Oct. 11, 1962. The 78-year-old retired archbishop of Lima, who was a member of the preparatory commission for the council, dismissed most criticisms of the council as being views of only a small number of Catholics.

World Youth Day Logo Unveiled

WASHINGTON (CNS) — A brightly colored drawing of the mountains, people and a simple cross has been chosen as the official logo for World Youth Day '93. The design was chosen because of its vibrancy and youthfulness said Paul Henderson, national director of programming for World Youth Day '93. The outline of people in the logo not only represents the young adults and youth who participate in World Youth Day celebrations, it also reflects the World Youth Day '93 theme, "I have come that they might have life and have it more abundantly" (Jn 10:10). The cross, in green, represents hope and the tree of life. The writing, placed off-center, represents that the world is not complete until all people are reconciled in God's love. The predominant colors, magenta and teal, were chosen for their vibrancy and Southwestern flavor, according to youth day officials.

USCC Foreign Policy Head Urge End To Attacks On Refugees

WASHINGTON (CNS) — Th chairman of the U.S. bishops' Interna tional Policy Committee has asked a sides in the Bosnian war to refrain fro attacking refugees fleeing the town o Jajce. Archbishop John R. Roach of S Paul-Minneapolis, committee chairma said the mostly Muslim refugees, wh suffered months of bombardment an siege in Jajce, were being fired upon a they fled to Travnik, about 20 miles t the southeast. "The seemingly endles tale of inhumanity toward one's broth ers and sisters, which today is bein played out on the roads out of Jajce cannot continue," Archbishop Road sai in a Nov. 3 appeal.

University Sued Over Nun's Faile Tenure Bid On Canon Law Facult

WASHINGTON (CNS) — Th Catholic University of America in Wash ington has vowed to fight a Dominica nun's claim that she was a victim o sexual discrimination when she wa denied tenure in the university's cano law department three years ago. Th U.S. Equal Employment Opportunit Commission filed suit in federal cou Oct. 30 accusing the university of se discrimination against Dominican Sis ter Elizabeth McDonough, who no works as a canon lawyer for the Arch diocese of Washington. "The EEO action represents second-guessing an the worst in government interference i an area where it has no expertise," sai a university statement.

Bishop Regrets Increase Of Abandoned Children Working In Peru

LIMA, Peru (CNS) — The head o the Peruvian bishops' Commission fo the Family said he regrets the grea increase of abandoned children workin in Peru. "Fifty percent of Peruvian chil dren were born out of a family struc ture," said Bishop Luis Bambare Gastelumendi of Chimbote, Peru. "Thi is why, since their birth, the children ar forsaken."

✠ Scripture

Readings For The Week Of November 15 - November 21

Sunday: Malachi 3:19-20; 2 Thessalonians 3:7-12; Luke 21:5-19.

Monday: Revelation 1:1-4, 2:1-5; Luke 18:35-43.

Tuesday: Revelation 3:1-6, 14-22; Luke 19:1-10

Wednesday: Revelation 4:1-11; Luke 19:11-28.

Thursday: Revelation 5:1-10; Luke 19:41-44.

Friday: Revelation 10:8-11; Luke 19:445-48.

Saturday: Revelation 11:4-12; Luke 20:27-40.

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atholic Leaders View Initiative esults With Mixed Feelings

WASHINGTON (CNS) — Catho- leaders hailed the defeat of lifornia's initiative on physician-as- ted suicide and the District of lumbia's death penalty referendum.

But there was little cause for cel- ation in Maryland and Arizona, where ters rejected limits on abortion, and in lorado, where a school choice pro- sal failed.

Among other referendum results ich pleased Catholic leaders were the eat of an Equal Rights Amendment Iowa, approval of a state holiday noring the Rev. Martin Luther King in Arizona, and the loss of an anti- mosexual measure in Oregon.

A Georgia referendum on institut- a state lottery, which the state's hops had opposed, was approved by vider than expectd margin.

The more than 232 ballot questions ided Nov. 3 in 42 states and the strict of Columbia also included wel- e reform and health care reform propo- ons in California, which were de- ted. The state's Catholic bishops had posed the welfare proposal, but stayed tral on the health care initiative, ich the state's Catholic Charities ncies had fought.

Cardinal Roger M. Mahony of Los geles praised the defeat of the physi- n-assisted suicide proposal, saying was pleased that voters "understood v detrimental such a measure would ve been for all of us." He called the e "a major victory for God's plan and ign for the human family."

Proposition 161, which would have de California the first state to permit tors to help patients kill themselves, s defeated by a 54 percent to 46 cent margin. A similar initiative in shington state last year went down the same margin.

California voters also rejected position 165, Gov. Pete Wilson's posed welfare reform which would ve cut benefits by 25 percent and en the governor great latitude in king further cuts.

"Poor women and children can now athe a little easier knowing that the t of us are not against them," Cardi- Mahony said. "We are here to help m get on their feet and to make their y in life through self-reliance, not ough penalty and punishment."

The health care reform plan ad- ced by the California Medical Association but opposed by Catholic Charities of California failed by a more than 2-to-1 margin. Critics had said the proposal would not help the unemployed or address issues of long-term care and cost containment.

The District of Columbia capital punishment vote — 67 percent against and 33 percent in favor — indicated support for Washington Cardinal James A. Hickey's statement that "the death penalty is not the answer" to the city's problems. But the vote was also seen as a protest against federal control of the District; the question had been ordered on the ballot by Congress.

By a 62 percent to 38 percent vote, Marylanders strongly affirmed their state's 1991 law on abortion, which had not been enforced because of the referendum effort. The law allows abortion without government restriction until the time in pregnancy when the fetus might be able to survive outside the womb.

In Arizona, the proposed Pre-Born Child Protection Amendment trailed 2-to-1. Backed by the state's Catholic bishops, it would have prohibited abortion except in cases of rape or incest or to save the woman's life.

The King holiday, also supported by Arizona's bishops, passed by a 3-to-2 margin. Arizona, which had twice defeated such proposals, thus became the 50th state to declare a holiday honoring the late civil rights leader.

Arizona voters also decided to change the state's method of capital punishment from the gas chamber to lethal injection. The state's bishops, who oppose use of the death penalty, took no stand on that referendum issue.

The school choice initiative defeated 2-to-1 in Colorado would have given parents of children ages 5-21 a voucher from the state worth half the cost of a public education per child. Those funds — which would have averaged $2,100 if the plan had been in effect this year — could have been used in any public, private or religious school or for home schooling.

The Colorado bishops, who had backed the school choice proposal, took a neutral stand on the state's anti-gay rights referendum, which passed on a close vote. The measure bars state and local governments from enacting statutes granting civil rights to homosexuals. Approval of the referendum repeals ordinances in Denver, Aspen and Boulder.

In Tampa, Fla., voters voted 60 percent to 40 percent to repeal a city ordinance prohibiting discrimination based on sexual orientation. St. Petersburg Bishop John C. Favalora, whose diocese includes Tampa, had urged repeal, saying the ordinance had serious implications "for family life and for society."

Oregon's two Catholic bishops had opposed their state's Measure 9, which would have forbidden affirmative action or quotas based on sexual orientation and banned government funds to promote or encourage homosexuality. The measure, which the bishops said had been incorrectly characterized as "a referendum on the morality of homosexuality," was defeated on a 44 percent to 56 percent vote.

Iowa voters turned down a state constitutional Equal Rights Amendment, with 48 percent in favor and 52 percent opposed. The Iowa Catholic Conference, a 28-member panel of bishops, priests, religious and laity, expressed support for equal rights for women in a pre-Election Day statement but said the language of the state's proposed ERA could be interpreted by the courts as a guarantee of a right to abortion.

In Georgia, the state's bishops had opposed establishing a state lottery to finance new education program such as college scholarships, kindergarten for 4-year-olds and new school construction. The lottery was approved by a 52 to 48 percent margin.

Kentucky voters approved the legalization of church-run bingo.

Annual Liturgy Day To Feature Composer Marty Haugen

MARTY HAUGEN

CHARLOTTE — Take note. The Fourth Annual Liturgy Day is Saturday, Feb. 6 at St. Patrick Cathedral. The presenter is Marty Haugen, a nationally recognized composer, author and concert artist.

Liturgy Day is open to all ministers involved in liturgy, including planners and presiders, musicians and song leaders, ushers and Eucharistic ministers. More than 200 people from the Carolinas, Virginia and Georgia are expected to attend.

"This yearly assembly has been an excellent vehicle in our diocese for nurturing parish liturgical ministers," said Father Frank O'Rourke, director of the Office of Worship. "We are putting the word out early so people won't miss the opportunity."

Haugen has recorded 16 collections of music and published more than 200 pieces of music. His most well-known works include "Mass of Creation," "Mass of Rememberance," "Gather Us In," "We Remember," "Eye Has Not Seen," "Shepherd Me, O God," and "We Walk By Faith."

"Marty Haugen is in great demand throughout the United States, and we are fortunate to have him join us for this year's Liturgy Day," said Father O'Rourke.

Haugen will present several general sessions for all liturgical ministers as well as skill sessions specifically for musicians. In addition to his presentations, other workshops will be offered and printed and recorded resources will be available.

The event is sponsored by the Charlotte Diocese Office of Worship, the Oratory in Rock Hill, S.C., and the Carolina Catholic Bookshoppe. It starts at 9 a.m.

Cost is $15. For registration forms or more information, contact the Office of Worship, 1621 Dilworth Rd. East, Charlotte, N.C. 28203, or call the office at (704) 334-1805.

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Business Office Assistant, Diocese of Charlotte — Immediate opening for full time (35 hours/week) position. Clerical and data processing skills needed. Accounting experience necessary. Applicants are encouraged to submit their resumes to Comptroller, PO Box 36776, Charlotte, NC 28236. No phone calls please. Deadline Nov. 30.

The Diocese of Charlotte is an equal employment opportunity employer.

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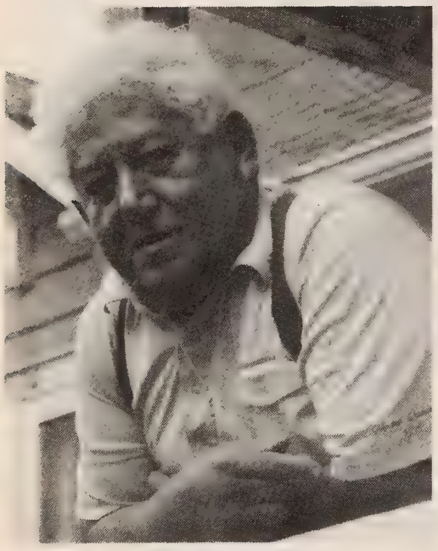
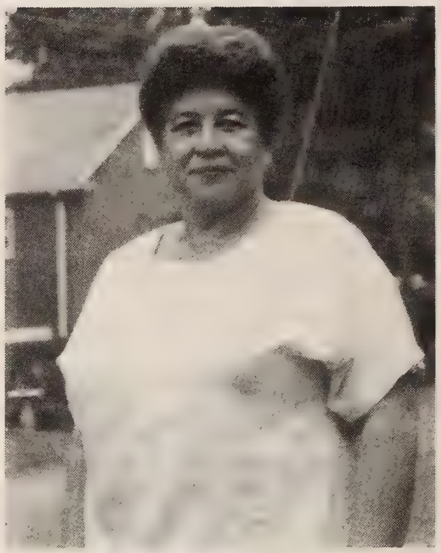


RAMON SUAREZ



GLORIA SUAREZ

Ramón y Gloria Suarez

"Ramón y Gloria tienen prueba absoluta de la bondad y el amor de Dios, por las múltiples bendiciones que han recibido. Nosotros los que conocemos a la familia Suárez sabemos que el Señor ha hecho maravillas en Ramón. El es un testimonio viviente del poder de Dios. El Señor ha protegido de igual modo a sus hijos" comenta Rafael Torres-Mora, quien los entrevistó.

Ramón y Gloria Suárez se casaron el 27 de Agosto de 1955 en Puerto Rico, se habían conocido en Nueva York, adonde regresaron después de la boda. Allí les nacieron tres hijos: Walter, Junior y Betsi y cuando vinieron a vivir a Charlotte diez años más tarde, siguieron agrandando la familia con la llegada de tres hijos más: Linda, Ivette y Bobby.

Se hicieron feligreses de la iglesia de San Pedro en 1962, participaron en el Cursillo de Cristiandad y hace veinte años se unieron a la Renovación Carismática.

Gloria es peluquera de hombres y de mujeres, estilista especializada en toda clase de cortes, permanentes y tintes. Ejerce su profesión en el Salón de Belleza situado en el número 2213 de la calle Park, sitio céntrico en el barrio de Dilworth. Hispanos y americanos llaman a Gloria al teléfono 704-333-2463 para hacer sus citas y ella siempre los atiende con una sonrisa bondadosa.

Ramón trabajó muchos años en textiles como jefe de departamento y hasta llegó a ser director. Más tarde fue colorista en Charlotte mientras gozó de buena salud, pero al enfermarse, tuvo que dejar de trabajar, enfrentándose desde este momento con un largo padecer, que sufrió con paciencia y fortaleza increíbles.

Ramón y Gloria siempre conservaron una paz inquebrantable, totalmente confiados en el amor de Dios. Mientras tanto, muchas plegarias se elevaban a Dios por la salud de este buen amigo, muy simpático y sencillo, que se gana la amistad fácilmente. La enfermedad de los riñones empeoraba progresivamente hasta que hace tres meses se le ofreció el trasplante en el hospital Carolina Medical Center y desde el mes de agosto va mejorando cada día con nueva vida.

Ahora nos toca alabar y dar gracias a Dios por esta curación. El ejemplo de Ramón y Gloria y la perseverancia en la oración del grupo carismático hispano "Buen Pastor" nos anima a todos a creer en el poder de la oración comunitaria.

Una Misión En Preparación Para El Adviento

ROCK HILL, SC — El grupo latino del Sagrado Corazón conjuntamente con El Oratorio de San Felipe Neri invitan a los hispanos de Carolina del Norte a participar en una Misión, que nos dispondrá mejor a celebrar las fiestas de Navidad. Se trata de tres noches seguidas, dirigidas por un sacerdote de México. La entrada es gratis y para más información, favor de comunicarse con: Filo de Jesús 803-328-5782 o con Josefina Ramón 803-548-6786.

FECHA: 17-18-19 de noviembre, 1992

HORA: 7:30 p.m.

LUGAR: The Oratory, 434 Charlotte Avenue Rock Hill, Carolina del Sur

I-77 S tome la salida 82 B, doble a la derecha y siga por la calle Charry hasta hacer una izquierda en la avenida Charlotte BP gasolinera. The Oratory esta a mano izquierda.

PREDICADOR: Padre Rodrigo Lira.

Seminaristas Mexicanos

BOYNTON BEACH, FLORIDA — La diócesis de Charlotte ha recibido a dos jóvenes mexicanos, quienes pidieron al Director de Vocaciones entrar en el Seminario. Se trata de Arturo de Aguilar y Martín Mata, ambos tuvieron una preparación apostólica durante el verano y a principios de septiembre 1992 ya fueron aceptados a ingresar en el Seminario de San Vicente de Paul en Boynton Beach, Florida. Ellos han escrito una tarjeta a la Hermana Pilar Dalmau, diciendo que se encuentran muy felices estudiando mucho. Pidamos por Arturo y Martín para que Dios los bendiga y haga seguir su vocación al sacerdocio.

Perú, ¿Qué Se Has Hecho de Tu Hermana?

Hay acontecimientos que nos hacen pulsar más nuestra conciencia y reconocer en lo íntimo de ella la parte de culpa que nos corresponde ante la situación de violencia de nuestra patria. Son ya doce años! y todavía no logramos la unión necesaria. ¿Qué nos pasa?

El caso límite es el martirio, no sólo de sacerdotes o religiosas, sino de una gran luchadores por la PAZ: MARIA ELENA MOYANO DELGADO. La conocí en los años que viví en Villa El Salvador, desde 1976 al 88. La admiraba como adolescente, joven y luego mujer madura. Me impresionó siempre la coherencia entre lo que decía y lo que vivía...

Entrenaba sus luchas de joven líder en las reuniones a que nos convocaba el alcalde. Eran a veces confrontaciones fuertes, pero en las que todos aprendimos a sentir mas nuestra la opción preferencial por el pobre, mensaje de Jesucristo, "Buena Nueva".

He oido que quieren llamar a María Elena "Madre Coraje" y he protestado. A María Elena no la podemos comparar con un personaje de novela. ¡No! a ella la debemos comparar con la "Mujer Fuerte" que nos describe la biblia... Es una madre peruana que se entregó a su pueblo, en busca de "Paz con justicia social", en cuyas raíces, para lograrla, está Dios escondido, actuante en medio de nosotros, abriendo camino, venciendo nuestros temores, recreando cada día nuestra esperanza porque la victoria final es segura.

Escrito en "El Comercio" en el Perú por la Hermana María Mujica, Esclava del Sagrado Corazón, a los pocos días del asesinato

"PUEBLO DE DIOS"

Miradla bien y recordadla...tenía treinta y dos años y dos hijos. Fue u de esas criaturas que nació como nace trigo: alta, morena, dispuesta al sacrific y a convertirse en pan que pudier comer todos... Puede ser que muchos, verla morir a manos del Sende Luminoso, juzgaran a María Elena co una víctima mas del terrorismo, pe María Elena Moyano fue víctima de propia vocación de mujer adherida Cristo como se adhiere a la piel la ven de una herida... "A veces tengo mied pero siempre he estado dispuesta entregar mi vida" decía María Ele escasamente un mes antes de morir.

Eduardo Gil del Muro, direct del programa de T.V.E., Pueblo de Dio Perú

MARIA ELENA MOYANO

Primera Misa En Español

GREENSBORO, NC — El Padre Mark Lamprich, MIC, comenzará a celebrar la Misa en español los sábados a las 7:30 p.m. en Our Lady of Grace, situada en 2201 W Market St., Greensboro, NC 27403. La nueva comunid hispana se reunirá invitados por Hermana Nancy Stewart, Hija de Caridad, quien ha estado evangelizan recientemente por los barrios de es ciudad, desde que regresó de Méxic donde permaneció por unos nueve mes dedicada a estudiar la lengua y cultu del país. Damos la bienvenida a es nueva comunidad que se está forman y les deseamos que encuentren la acogi calurosa que todos los hispanos que n encontramos en los Estados Unid necesitamos.

Buscan Trabajo

CHARLOTTE, NC—Lucila Rivera se ofrece para limpiar casas y pueden comunicarse con ella al teléfono (704) 537-5508.

Alexandra Loor también busca cuidado de niños. Para quien esté interesada llamarla al telefono (704) 527-7710.

Noticias Internacionales

CIUDAD DEL VATICANO (CNS) — El Vatican anunció el pasado mes de septiembre el establecimiento de relaciones diplomáticas plenas con México, señalando el final de más de un siglo de tensiones entre la Iglesia y el estado en la nación abrumadoramente católica.

Tanto para México como para la Santa Sede comienza una nueva etapa bajo la señal del respeto y la confianza mutuas. Las últimas relacion diplomáticas formales fueron rotas ha 125 años, en contraste con las estadístic del Vaticano, en las que figuran que 91.7% de los 86 millones de habitant de México son católicos. El país cuen con 10,400 sacerdotes.

ed Heart Parish in Salisbury recently honored (l-r) retiring secretaries Arva Thomas and es Tompkins and Mercy Sister Mary John Madden, principal of Sacred Heart School long years of service to the Church.

alisbury Parish Honors 'Three Noble omen' For Long Service To Church

By NICKELL CERALDI

SALISBURY—Sacred Heart Church ored, in the words of pastor Father mas Clements, "three noble women" Sunday, Oct. 11. More than 300 parishrs as well as priests from Charlotte and mont, children, relatives and the real president of the Sisters of Mercy in mont attended a reception and dinner in r honor.

The purpose of the gathering was to w gratitude and appreciation for the e women. They have given a total of 90 s of service to the Catholic Church, 43 ese years to Sacred Heart.

Arva Thomas is retiring after 10 years cretary and Agnes Tompkins is retiring r 20 years. Sister Mary John Madden, cipal of Sacred Heart School, was honl for her 60 years of service as a Sister of cy.

Sister Mary John, who is not retiring, served as principal of Sacred Heart ool for a total of 13 years during two gnments.

Tompkins was Sacred Heart's first salaried secretary. She started work as a volunteer in February 1972. Within six months, she began receiving a salary because parishioners and Father Clements, then on his first assignment at Sacred Heart, though she should be paid for all the hours she worked.

Thomas also began as a volunteer. In November 1982, when Sacred Heart was celebrating its centennial, she and her husband, Bob, volunteered to take care of some of the extra work involved in the event. The parish was beginning to grow so much that it was difficult for only one secretary to keep up. Msgr. Richard Allen brought her in as an office staff member.

"It is the church office staff that often is the first to hear about the joys of the parishioners as well as their trials and sadness," said Msgr. Allen, in an after dinner address. "That first voice they hear from the church office matters a lot to these people. Agnes Tompkins and Arva Thomas always seemed to know and understand this."

See **Women**, Page 16

LA CAMPAÑA PARA EL DESARROLLO HUMANO CUMPLE CON SUS PROMESAS.

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No es sólo palabreo político. La Campaña para el Desarrollo Humano de los obispos católicos de los Estados Unidos, crea esperanza y cambios sociales duraderos a través de sus programas de educación/acción en organización comunal, desarrollo económico, y en iniciativas para la educación y vivienda.

Por espacio de 20 años, CHD ha brindado la oportunidad de salir de la pobreza a mucha gente al proveer préstamos y donaciones y al reunir grupos diversos de personas e ideas creativas. CHD le da **poder** y **participación**.

Las personas de escasos recursos ahora tienen la oportunidad de capacitarse para sus trabajos y de ser propietarios de sus viviendas. Asimismo, tienen voz en lo que concierne a sus vecindarios y escuelas. *Podemos hacer* algo respecto a la pobreza en América.

Por favor, apoye a la Campaña para el Desarrollo Humano en su parroquia y en su comunidad.

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Vatican Official Says Catechism Valuable Tool For Ecumenism

VATICAN CITY (CNS) — By clearly presenting Catholic teaching the new universal catechism can be a valuable ecumenical tool, an official of the Vatican's doctrinal congregation said.

The catechism, scheduled to be published Dec. 9, also can be an instrument for explaining the Catholic faith to non-Christians, said Msgr. Raffaello Martinelli, an official at the Vatican Congregation for the Doctrine of the Faith.

Msgr. Martinelli, who was involved in preparing the catechism, spoke about the document in a late October article for *L'Osservatore Romano*, the Vatican newspaper.

The catechism can help the Catholic Church and the Christian churches it is in dialogue with identify areas of agreement and areas where discussion is still necessary.

"By restating Catholic doctrine in a clear and certain manner, it certainly is able to render a precious service to that movement which has as its aim full communion (and) perfect unity among Christians founded and centered on the unique truth which is Christ," Msgr. Martinelli said.

With non-believers, he said, the catechism may be a useful tool for presenting the fundamentals of the Christian faith and principle aspects of "the belief, the celebration, the action and the prayer of the Catholic Church."

The Church's desire to establish a dialogue with the world in its search for truth also will be served by the catechism, he said.

Many people, he said, have asked: why publish one compendium of Church teaching when the faith is expressed in such a variety of ways through local churches and cultures. The answer, he said, is that the publication of national or diocesan catechisms based on the new universal catechism will reflect the reality of a Church which is universal and local at the same time.

The universal catechism gathers together the basic teachings of the Church but also recognizes "the interrelation, the osmosis between the universal Church and the particular churches."

The foundation provided by the universal catechism can encourage the richness of diversity while also avoiding the possibility of a local church promoting teachings which are not acceptable, Msgr. Martinelli said.

The catechism gives the Church a way to show the world its unity while still "safeguarding its legitimate diversity and plurality."

The catechism "has chosen the way of a serene, meditated, positive, nonpolemical re-proposition of the Christian truth in its integrity, completeness, harmony and — why not? — in its beauty."

McCabe (From Page 6)

shall reap if we faint not." I looked this up in my Hebrew/Greek Dictionary. I needed to know how Paul was using those words to the Galatians. It came out this way, " Don't be weak or fail in your honest and fair labor to give, for in our own time we shall reap if we persist," Now that's great stuff.

Time and Talent. A period during which a group of people or one person is engaged in an activity or action that benefits many. Treasure. Something of great worth or value. We the people of this Church are in great value in our giving the very best of our time and talent to each other and in our very best gifts of giving to St. Paul's which in turn reaches out to the community we live in.

Can you not tarry one hour? Jesus did for us. He gave the very best of all that He had for us. Can we not do the same?

Beverly Jane McCabe is a member of St. Paul the Apostle in Greensboro.

DESCUBRE La Fe

50. ¿Qué es la evangelización?

La evangelización significa para la Iglesia llevar la Buena Nueva de nuestra fe a todos los ambientes de la humanidad, y con su influjo, transformar desde dentro y renovar a la misma humanidad. La verdad es que no hay humanidad nuevo sin hay, en primer lugar, seres nuevos, con le novedad del bautismo y de la vida según el Evangelio. La finalidad de la evangelización es, por consiguiente, este cambio interior, y, si hubiera que resumirlo en una frase, lomejor sería decir que la Iglesia evangeliza cuando, por la sola fuerza divina del Mensaje que proclama, trata de convertir al mismo tiempo la conmciencia personal y colectiva de loos creyentes, la actividad en la que ellos están comprometidos, su vida y ambiente concretos. (*La Evangelización en el Mundo Contemporáneo,* 18, Papa Pauo VI)

El evagelizar es la misión esencial de la Iglesia, la misión esencial de cada miembro de la Iglesia.

La evangelización es la misión que nunca termina. Este misión intenta transformarnos a nosotros mismos, nuestras familias, nuestras parrroquias, nuestros vecinos, el mundo en que vivimos.

Es el Espíritu Santo quien hoy, igual que en el comienzo de la Iglesia, actúa en cada evanglizador. Presservemos, pues, nuestro fervor de espíritu.Preservemos el delicioso y reconfortante gozo de evangelizar.

Diocesan News Briefs

St. Mary's Food Bank

GREENSBORO — St. Mary Parish needs volunteers to distribute food to the needy at the church Tuesdays and Thursdays from 1 p.m. to 3:30 p.m. A small amount of time would mean a lot to those in need.

To volunteer, call (919) 274-5396.

Big Brothers/Big Sisters And Best Friends, Too

GREENSBORO — Big Brothers/Big Sisters and Best Friends, Too need volunteers. Both programs have kids waiting for match ups.

Big Brothers/Big Sisters serves young people ages 6-15, who need extra guidance and attention from adults on a one-to-one basis. Best Friends, Too arranges special friendships for youths ages 7-17 who have been involved with the juvenile justice system.

There is a six hour training program for prospective volunteers. Contact with the kids averages two to four hours per week. Volunteers are asked for a one-year commitment of time.

For more information about training sessions, call Larry Shue at (919) 292-8164 or Youth Focus Inc. at (919) 333-6852.

Hospice Help

WINSTON-SALEM — Learn how to help people with limited life expectancies and their families to live their lives as fully as possible. Call the Hospice office for training registration at (919) 768-3972.

How To Communicate

CHARLOTTE — St. Gabriel Church is sponsoring a mini-workshop on "How To Communicate With Those You Love" in the church fellowship hall on Friday, Nov. 20 from 7:30 p.m. to 9:30 p.m.

Cost is $5. For information and registration, call the church office at (704) 364-5431.

Holiday Extravaganza

CHARLOTTE — The Men's Club of St. Ann Parish is presenting its second annual Holiday Extravaganza on Saturday, Nov. 21. The event, at the Sharon View Club, will feature a holiday music concert performed by the Queen Charlotte Chorus.

A reception begins at 6:30 p.m. and a sit-down dinner will precede the concert. The evening will conclude with a live auction of fine art, jewelry, sports items and other gifts.

Tickets are $19. Proceeds will benefit the St. Ann's Men's Club's adopted charities — Holy Angels in Belmont and North Carolina Harvest — and the completion of the parish activity center.

For more information, call (704) 845-6501.

Upcoming Diocesan Events

Nov. 16 - 20 Book Fair
Our Lady of Grace, Greensboro
8:30 am - 3:00 pm
Roberta Hutchcraft
(919) 275-1522

Nov. 17 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Nov. 20 - 22 Journey Retreat
St. Barnabas, Arden
Cathie Stout (704) 684-6098

Correction:
Caring Hearts Ministry
Meets the 1st Wednesday
of every month at
St. John Neumann, Charlotte
Cindy Cook, (704) 535-4197

Women's Retreats

VALE — The Maryvale Sisters are offering three retreats for women. The retreats are "My Soul Magnifies the Lord" from Jan. 29-31, "Creating a New Heart," a contemplative silent retreat from March 19-21 and "Pray As You Can" from June 4-6.

For information or registration, call the sisters at (704) 276-2626.

Perpetual Adoration

CHARLOTTE — Perpetual Eucharistic Adoration will begin in the Blessed Sacrament Chapel at St. Gabriel later this month. All Catholics of the 11 parishes of Charlotte are invited to participate.

The adoration offers discipline in prayer lives, time for meditation and reflection, an opportunity for spiritual growth and an external expression of love for the Lord.

To sign up for one quiet hour a week or one hour a month in the presence of the Blessed Sacrament, call Kathleen Potter at (704) 366-5127 or Dana Bean at (704) 553-0037.

St. Gabriel's Senior Club

CHARLOTTE — The next meeting of St. Gabriel's OWLS (Older, Wiser & Livelier Seniors) is Wednesay, Nov. 18 from 11 a.m. to 1 p.m. The meeting will be in the regular meeting room and will be preceded by a Mass for the deceased members of the club. Coffee and cake will be served following the meeting.

The OWLS is open to all Catholics over age 55. For more information, call Lucille Bellou at (704) 366-7508.

Catholics United For The Faith

CHARLOTTE — The monthly meeting of Catholics United for the Faith is Friday, Nov. 20 at the Catholic Center, 1524 E. Morehead St. The meeting will start with the rosary at 7:30 p.m., followed by study of Pope Paul's encyclical on priestly celibracy.

For more information, call (704) 364-9568.

Open House

ASHEVILLE — The Asheville Catholic Community School will have an open house on Thursday, Nov. 19 from 9 a.m. to 11 a.m. All in the community are welcome to come and learn more about the school. The school is accepting applications for next year.

Book Fair

WAYNESVILLE — St. John's Holiday Book Fair is Saturday, Nov. 21 at the church from noon to 7 p.m. Catholic books, general adult and children's books, crafts and religious articles will be for sale. Profits will be used to purchase books for parish libraries.

For more information, call Jeff Minick at (704) 456-7521.

Holiday Fair

CHARLOTTE — The St. Vincent de Paul Women's Guild's annual Holiday Fair is Nov. 14 in the church social hall from 9:30 a.m. to 1 p.m. The event features crafts, Santa's bag, tasting tables and baked goods. A handcrafted dollhouse and a king size quilt will be given away. Profits will benefit the church building fund.

For more information, call Lucia Church at (704) 588-1858.

Assertiveness Training

CHARLOTTE — Trinitarian Sister Eileen McLoughlin of Catholic Social Services is teaching a course in assertiveness training at St. Peter Church on Mondays beginning Nov. 16 from 7 p.m. to 9 p.m.

Earth Stewardship Day

HOT SPRINGS — The Jesuit House of Prayer will sponsor "Celebrating Our Stewardship of the Earth," a day of prayerful reflection, sharing and thanksgiving for the gift of our earth Saturday, Nov. 21, from 10 a..m. to 3:30 p.m. Jesuit Father William Lynch will lead the group.

For information or to register contact the Jesuit House of Prayer, PO Box 7, Hot Springs, N.C., 28743 or call (704) 622-7366.

Christian Thanksgiving Dinner

MONROE — Our Lady of Lourdes is hosting a Jubilee Year and Ecumenical Service at the church Nov. 14 at 4 p.m., followed by a Thanksgiving dinner. Cost is $5 for adults and $3.50 for children under 12. Area ministers have been invited and parishioners are encouraged to bring their non-Catholic friends.

African-American Celebration

CHARLOTTE — Our Lady of Consolation is having a "Harambee," an African-American liturgical celebration, Nov. 29 at the 11 a.m. Mass. All who wish are encouraged to dress in African apparel.

Perpetual Hope Concert

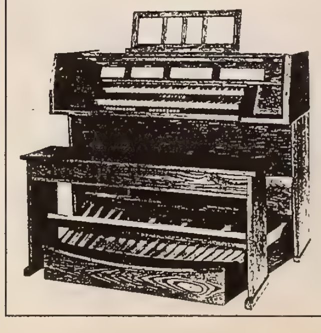
CHARLOTTE — The Perpetual Hope Gospel Choir of Our Lady of Consolation Church will present its 12th annual concert at the church Nov. 22 at 5 p.m.

Responding To God's Call

MINT HILL — St. Luke Church is sponsoring "Responding to God's Call to Wholeness: A Spiritual Celebration of Self-esteem" on Saturday, Nov. 14 from 9 a.m.-12:30 p.m.

The workshop is designed to give participants an opportunity to listen, discover and celebrate God's gifts. It will be presented by social worker Patty Butler, Trinitarian Sister Miriam Fiduccia, Donita Grisdale, Father Joe Mulligan and the Bethany Musicians.

Cost is $10. For more information or reservations, call Patty Butler at (704) 358-0070.



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Tree Sale

CHARLOTTE — The Knigh Columbus Council #770 announce third annual Christmas tree s benefitting the Charlotte Catholic School Scholarship Fund.

The trees are selected and fres by the council no more than a coup days before they are to be picked up. trees are priced at $4 per foot for pine and $6 per foot for Fraser fir. range from 5' to 10'.

Wreaths are also available, 12 $10 and 14" for $12. Garlands ma purchased at $1 per foot.

Orders must be received no than Dec. 1 with pickup schedule Dec. 5 at the Knights of Columbus 220 E. Kingston Dr.

To order, send name, address, p number, tree type and size, wreath and check payable to "K of C Sch ship Fund" to Vince Coscia, Somerdale Ln., Charlotte, N.C. 28

For more information, call (536-4287 or (704) 563-2251.

Support Group

GREENSBORO — The Separ Divorced and Remarried Catholic port Group has a monthly meetin first Friday of every month at the versity Catholic Center, 1331 Friendly Ave., from 7:30 p.m. to p.m. For more information, call Ch Biscoe at (919) 282-2266.

The Catholic News & Herald *comes parish news for the diocesan briefs. Good photographs, prefe black and white, also are welc Please submit news releases and p at least 10 days before date of pub tion.*

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World and National Briefs

nterest Groups Already orming Agendas For Clinton

WASHINGTON (CNS) — Even efore he steps into the White House, resident-elect Bill Clinton will be back the middle of intense campaigning, is time on the receiving end. Clinton d his vice presidential running mate, l Gore, defeated incumbent President ush by a margin of 43 to 38 percent of e popular vote. Independent Ross Perot as third with 19 percent. Among those ocking on the transition office door ill be pro-life activists, who hope to oderate Clinton's support for legaled abortion. Others waiting to lay out eir wish-lists include representatives f Catholic schools, lobbyists for health d welfare programs, and advocates r Haitian refugees. Clinton's agenda r the White House includes everying from health insurance reform to a peal of a Bush administration order to op Haitian refugees from entering U.S. rritory.

ederal Appeals Court Blocks bortion Counseling Rule

WASHINGTON (CNS) — A fedal appeals court on Election Day ocked enforcement of federal Title X les regulating abortion counseling, ling the government did not give citins enough of a chance to comment on anges made in the regulation. A threedge panel of the U.S. Court of Apals blocked a change allowing docrs to make abortion referrals at about 000 Title X-funded family planning inics but prohibiting nurses and counlors from making the same referrals. egulations to prohibit Title X clinics om promoting or advocating abortion ere first proposed in 1987 during the eagan administration but were never forced because of court challenges. In ay 1991, the U.S. Supreme Court in Rust vs. Sullivan ruled the regulations were constitutional.

Archbishop Weakland Sees Vatican Hurting Bishops' Conference

MILWAUKEE (CNS) — The Vatican, by the way it has been involved in the proposed women's pastoral, has hurt the pastoral and endangered the future of the National Conference of Catholic Bishops, Archbishop Rembert G. Weakland of Milwaukee said Oct. 22. In his regular column in his archdiocesan newspaper, the *Catholic Herald*, Archbishop Weakland said: "As events are unfolding, it would seem that the bishops will never be able to publish again documents such as the peace and economic pastorals. "At present the Roman congregations critique the drafts during the process and do not wait till the bishops have finished their work. A new dynamic thus ensues."

Three Bishops Sign Statement Criticizing Vatican Stand On Gays

WASHINGTON (CNS) — Three U.S. Catholic bishops were among more than 1,500 signers of an advertisement decrying a recent Vatican memorandum asking U.S. bishops to oppose gay rights legislation. The statement, scheduled to be published as a paid ad in the Nov. 13 edition of the *National Catholic Reporter*, pledges support for the civil rights of homosexual persons "in the areas of employment, housing and public accommodations." It urges "our bishops and all Catholics to support local, state and federal legislation to protect the civil rights of our lesbian sisters and gay brothers." The three bishops who signed the ad were Bishop Walter F. Sullivan of Richmond, Va.; Auxiliary Bishop Thomas J. Gumbleton of Detroit; and retired Bishop Charles A. Buswell of Pueblo, Colo.

Annulment Cases Bring New Insights For Marriage Prep, Say Priests

BROOKLYN, N.Y. (CNS) — Experience with marriage annulment cases has brought new insights for strengthening pre-Cana and other marriage preparation programs, according to officials of the Diocese of Brooklyn. Msgr. William A. Varvaro, head of the diocesan tribunal, said in an interview that the annulment cases had shown that marriage preparation must deal not only with formal, objective requirements but include subjective factors such as a couple's level of personal maturity and manner of relating to each other. In the past, he said, priests tended to rely exclusively on talking to couples about the Church's theology of marriage and giving them other objective information.

New York Commission Orders Parade Sponsors To Include Gay Group

NEW YORK (CNS) — The New York City Human Rights Commission ruled Oct. 27 that sponsors of the city's St. Patrick's Day Parade must allow participation of a homosexual group. It ordered that sponsors admit the Irish Lesbian and Gay Organization to the next parade without delaying until it reaches the top of a waiting list. Though a waiting list does exist, the commission said, other groups have been accepted without being placed on it. A panel of three commission members reversed the decision of the commission's chief administrative law judge, Rosemarie Maldonado, who ruled last March that discrimination was allowed under the First Amendment right of freedom of religion and expression. The decision against the Ancient Order of Hibernians, traditional sponsors of the parade, left open the possibility that New York might not have a St. Patrick's Day Parade in 1993.

Kidnapped U.S. Missionary Seeks Pope's Help

ZAMBOANGA, Philippines (CNS) — An American missionary held by Moslem gunmen in the Philippines has apparently asked Pope John Paul II to help pay a $200,000 ransom, saying his kidnappers are threatening to kill him. "Father, I am asking you to help me," said a Nov. 1 note attributed to Franciscan Brother Augustine Fraszczak. "If you don't get the money, they say they will kill me slowly. Thank you in advance," said the note, a copy of which was obtained Nov. 4 by Reuters, the British news agency. Brother Fraszczak, from Chicago, was kidnapped two weeks earlier by five bandits in the southern province of Basilan. He is believed to have made the same plea in a separate note to a Father Jeremy, said to be a missionary friend in Manila.

Archibishop Says Religious Leaders To Escort Convoys Into City

MILAN, Italy (CNS) — The religious leaders of Sarajevo are planning to personally escort relief convoys into the besieged Bosnian capital, said Catholic Archbishop Vinko Puljic of Sarajevo. Religious leaders hope their presence on the "front line" of the convoys will allow safe passage of needed food, medicines and clothing, he said. In an interview in the Nov. 3 Milan-based Italian Catholic newspaper, *Avvenire*, Archbishop Puljic said dramatic measures are needed to supply the war-torn city. He criticized the U.N. conditions for providing military escorts to protect the convoys.

Former Solidarity Leader Says Poland Could Become Church State

WARSAW, Poland (CNS) — A former Solidarity union leader has accused the Polish Church of threatening to excommunicate its critics and turn the country into a church state. The politician's remarks, prominently reported by other Polish media, mark the latest stage in a growing confrontation over Poland's future constitutional and moral order, which has pitted some who supported the Church under communist rule against the Catholic hierarchy's position. Wladyslaw Frasyniuk, a key opposition activist under communist rule who now serves as deputy leader of the Democratic Union, one of the governing coalition parties, said the time had come for parties like his own to "clarify their positions and stop meandering" around Church-related issues.

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DISCOVER the faith

51. What is evangelization?

Evangelization means bringing the Good News of our faith into all the strata of humanity, and through its influence transforming humanity from within and making it new. But there is no new humanity if there are not, first of all, new persons renewed by baptism and by lives lived according to the Gospel. The purpose of evangelization is, therefore, interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeeks to convert solely through the divine power of the message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs. (*On Evangelization in the Modern World,* Pope Paul VI, par. 18)

An essential mission of the Church, an essential mission of each member of the Church, is to evangelize.

Evangelization is a never ending mission. It is intended ever more to transform ourselves, our families, our parishes, our neighbor, the worlds in which we live.

It is the Holy Spirit who today, just as at the beginning of the Church, acts in every evangelizer. Let us, therefore, preserve our fervor of spirit. Let us preserve the delightful and comforting joy of evangelizing.

Crusader Corner

By FRANK MERCOGLIANO

Belmont Abbey's 6th ranked men's soccer team took one more giant leap toward a berth in the NAIA National Tournament with a 4-1 victory over High Point that gave the Crusaders the NAIA District 26 Championship.

Just a week earlier, the Crusaders beat the very same High Point Panthers for the Carolinas Conference Championship.

The district championship is the first since 1989, when Robbie Church led the Crusaders to the NAIAA National Tournament in Las Cruces, N.M.

The Crusaders must now travel to the NAIA Area VIII Championships, which is being held this year at the home of the District 28 champion, West Virginia Wesleyan. Wesleyan defeated Belmont Abbey earlier this year 2-1. The Crusaders first opponent will be Houghton College of New York, who are 13-5 and the champions of District 18. That game will be Friday, Nov. 13 at noon. The championship game will be Saturday at a time to be announced.

If by chance, the Crusaders do not win the area title, they could still be in line for an at-large bid to the national tournament. Only one at-large bid is given, and in two of the last three years a team from Area VIII has won the at-large bid, including Catawba last year.

Sherry Stephens' first year as volleyball coach of the Lady Crusaders ended last week in a three-game sweep at the hands of a three-game sweep to Pfeiffer in the opening round of the Carolinas Conference Tournament.

Belmont Abbey, which lost two starters from last year's 7-18 squad including All-Conference performer Patty McNally, ended up at 6-22. The biggest highlight of the season was a second place showing at the Salem College Invitational Tournament in which the Lady Crusaders were just two points away from being crowned champions.

Lisa Brucker from Boca Raton, Fla., was the only senior on the nine-member squad.

Belmont Abbey's athletic teams have reaped a host of honors for their fall sports.

In soccer, five players were named to the All-Carolinas Conference team; Oivind Ellingsen of Ulset, Norway, Willie Files of Belmont, Jimmy Fisher of Toms River, N.J., Christian Knudsen of Mjoelkeraeen, Norway, and Vidar Pettersen of Ulset, Norway. In addition, Files was named the Carolinas Conference "Player of the Year" and Knudsen was named Carolinas Conference "Freshmen of the Year." All five players are eligible for district recognition, which will be announced this week.

Also, Belmont Abbey's men's and women's cross country teams took in awards this year. Jenny Dowd of Brandon, Fla., won four races this year, including the Belmont Abbey Invitational. She also won the Carolinas Conference Championship meet to qualify as an individual runner in the NAIA National Championships in Kenoshas, Wis. Dowd was named Carolinas Conference "Runner of the Year" as well as All-Conference and All-District. Her teammate, Gretchen Auer of Shreveport, La., was also named All-Conference. For the men's team, Kevin Patton of Seminole, Fla., won his first career race in 1992, and he culminated his year by winning All-Conference honors.

On the Stat Page

By scoring two goals in the district championship game, freshman Christian Knudsen has tied the all-time mark for goals in a season with 22. It was originally set by Steve Pangalos in 1990.

Belmont Abbey's defense has allowed just 11 goals in 22 games, the lowest total since 1989 when the team gave up only 16 goals in 19 games.

Belmont Abbey's two ties this year equal as many as they have had in the last seven years, in a total of 169 games.

Frank Mercogliano is the sports information director for Belmont Abbey College.

Celebrant Singers Music Group To Perform At St. Thomas

CHARLOTTE — Jon Stemkoskis' Celebrant Singers, a Christian music ministry headquartered in Visalia, Calif., will present a concert of contemporary Christian music at St. Thomas Aquinas Church, 1400 Suther Rd. (across from UNC- Charlotte), on Saturday, Nov. 21 at 8 p.m.

The two-hour service will be a blend of music, praise and worship. Featuring 10 singers and a 12-piece orchestra, the music of the Celebrant Singers includes contemporary Gospel songs, smooth choral arrangements, liturgical music, praise songs and worship choruses.

Group members will share a word of personal testimony, and a short documentary film of the music ministry's overseas ministries will be presented.

The musicians, who come from various parts of the United States and Canada, are chosen from hundreds of nationwide auditions. They are not salaried but rather are responsible for raising approximately one-third of their travel expenses. The remainder of the cost is raised by offerings, record sales and partners of the ministry.

Traveling from 100-500 miles daily, the group is doing a tour throughout North America. They are presenting nightly services in churches, auditoriums, colleges, service clubs, military bases, hosptials, prisons and outdoor arenas. Nearly a quarter of a million people are expected to hear their message.

The performance at St. Thomas Aquinas is open to the public.

Unbeaten Cougars Advance In State 1A/2A Soccer Playoffs

Charlotte Catholic's unbeaten soccer team advanced to the second round of the 1A/2A state championship playoffs last week with an easy 9-0 victory over Avry County.

The Cougars, 24-0, were to meet old Rocky River 2A conference foe Parkwood in the second round Wednesday night at Catholic. The Cougars beat Parkwood for the conference championship earlier.

Kevin Kolb, Matthew Polking, Mik Melvin, Scott Huntley and Van Tayl all scored in the victory over Aver County while goalkeepers Brenda O'Donnell and Brian Harrington share the shutout.

Catholic's Jeff Brockman set a ne state record for assists with 39 this se son. The old mark of 35 was set by Tha Vo of Hickory in 1986.

Charlotte Catholic Begins Grid Playoffs At West Montgomery

Charlotte Catholic opens its bid for the state 2A football championship on the road tonight (Nov. 13) at West Montgomery.

The Cougars gained a spot in the playoffs with a 30-6 victory over Mt. Pleasant. The victory gave Charlotte Catholic a tie with Monroe for second place in the Rocky River 2A conference and one of the three conference berths in the playoffs. Catholic finished 6-2 in the conference and 7-3 overall. West Montgomery is 8-2 overall.

It was the Cougars' running game that produced the victory over Mt. Pleasant as quarterback Chris Healy failed t complete a pass in six attempts — th first time that happened this season. Bu Catholic racked up 353 yards on th ground, 250 of them by John Newland. His 60-yard punt return set up the fir Catholic touchdown which came on three-yard run by John Lambert.

Lambert rushed for a total of 2 yards and accounted for two more touc downs — another three-yarder and on on a two-yard run. Newlands went tw yards for the final Cougar touchdow and Bryan Carney contributed a 20-yar field goal.

K Of C Councils Join Forces To Conduct Tootsie Roll Drives

DENVER — The Knights of Columbus Denver Council #10389 and Lincolnton Council #8664 are having their annual Tootsie Roll Campaign on Nov. 13-14 and 16-21 for Lincolnton and Boger City. The Denver and Cornelius area campaign will be Nov. 20-21, 23-25 and 27-28.

This is the third year the counci have worked together to support men tally retarded children. Last year, the raised $14,956 to help the children. Th cost of the candy is the only expense.

Eighty-five percent of the mone collected is used locally. The remainin 15 percent is pooled for state-wic projects such as the Special Olympic Community Special Sunday School Holy Cross Lutheran Church, Lincol Comprehensive Day Center and the Li coln Adult Developmental Activiti Program and the S. Ray Lowder Scho In-School Scouting Pack #86 for phys cally and mentally handicapped chi dren.

The Knights of Columbus is international Catholic men's fratern organization.

For more information, call Ma Agosta at (704) 483-9343, days, or (70 483-3771, nights, or Tony Fea at (70 732-2597.

Father McCarthy Returns To Charlotte

CHARLOTTE — Father Joseph L. McCarthy, retired priest of the Diocese of Charlotte, has recently returned from living and serving in the Archdiocese of New York.

Father McCarthy was in New York for three years, serving as assistant pastor of Visitation Church in the Bronx.

Father McCarthy became a priest shortly before his 62nd birthday after a career as a social worker in New York. He was ordained by the late Bishop Vincent S. Waters of the Diocese of Raleigh on May 15, 1969 at Our Lady of Grace Church in Greensboro.

His first assignment was with the Missionary Fathers Apostolate at St. Anne Church in Edenton. In June 1970, he became an assistant at St. Ann Church in Charlotte. In April of that year, he was named administrator of St. Francis of Assisi in Lenoir. Three months later, he become pastor of Immaculate Conception in Forest City.

In July 1976, he became pastor of St. Charles Borromeo in Morganton and served there until July 1979, when he became pastor of Holy Infant Parish in Reidsville.

Father McCarthy returned to Our Lady of Grace in Greensboro in November 1982, and served as a parochial vicar until July 1, 1987, when he became chaplain to the Maryvale Sisters at their motherhouse in Vale.

He retired in the spring of 1988.

Women (From Page 13)

Tompkins said the hardest part her job was "making a judgment on ho much to help those who came seeki help. On the one hand, you didn't wa to turn away those in genuine need, b on the other, our resources were limit and we did not want to be 'taken.' O rule of thumb was, if in doubt, le toward Christian love and trust."

Thomas said the easiest part of h job was dealing with parishioners on t phone because the parishioners were cooperative and understanding.

In retirement, Thomas plans to pl golf, attend exercise class, do cerami study Shakespeare and helping with t Church Participation for Nursing Hom program. Tompkins is doing ceram and volunteering at Rowan Memor Hospital. Both look forward to trav ing.

CATHOLIC

NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 12 • November 20, 1992

hattered Peace...

ew overlooking the Muslim Quarter in the Old City of Jerusalem where a grenade killed one stinian and injured 12 on Nov. 16. In the foreground is the Dome of the Rock, one of the most tacular examples of Muslim architecture. Photo by JOANN KEANE

atholic Schools 'Great Success,' ducators Told At Conference

By CAROL HAZARD
Associate Editor

GREENSBORO — "Catholic educa- are at the moment of the greatest suc- story in the history of this country," e Dame Sister Claire Fitzgerald said at Catholic Schools Conference, the first wide assembly of teachers from the rlotte and Raleigh dioceses.

"Catholic educators, hold your hats!" Boston College professor, national award ner and 1992 Catholic Schools Service rd recipient told more than 700 teach- n the opening speech at the Nov. 12-13 erence.

Catholics represent the largest religious in the United States (Protestants have split into two groups), the most highly cated group in the country and the lthiest per capita, she said. "We should ble to make an impact on the moral fiber is nation."

All the reports from the Education artment in Washington show that Catho- chools are surpassing public schools, said. And Catholic school graduates are g the majority of middle management tions in U.S. companies.

While that's great news, even more ortant are the tasks that lie ahead for olic educators as the Church enters the Christian millennium, Sister Claire

"We are on the threshold of something d new ... We're at the dawning of the rch in the 21st century." And the sage of Christ — which has been around 3,000 years — has never been more ntly needed, Sister Claire said.

"This generation of Catholics (school- children) is gambling with the credibil- of the message itself." And that is, ed, very tough stuff, she said.

Every generation has a place in history unfortunately, this one "got caught the whole ball of wax," said Sister re. "We live in a culture of materialism, consumerism, racism, sexism — all the 'isms' — as well as broken families and single parents."

As teachers walk into a classroom, they enter a microcosm of the economic, social, political and ecological state of the country as it is today.

The kindest, most learned and pedagogically correct teachers won't make good educators, unless they understand the times in which they live, Sister Claire said.

"We have got to confront the reality of our time. We are always summoned by the events of our time to perform the tasks God has called us to do."

The tasks for teachers in this special time in history are numerous, she said. And they won't be easy.

—First, teachers must educate "in such a way that children will play an active role in shaping the world and the Church into the 21st century ... into a different world and Church we cannot even dream about."

See **Schools**, Page 2

Universal Catechism Drafters Hope For New Unity Among Catholics

VATICAN CITY (CNS) — Drafters of the universal catechism are hoping publication of the document will stimulate a new unity among Catholics and spark non-Catholics to think about Church teachings.

These were among the Vatican's reasons for allowing the French version to be published well before translations into other languages were ready. Initial plans called for simultaneous publication in several languages Dec. 9.

French was ready first because it was the original language of the document approved by Pope John Paul II June 25. It avoided a lengthy translation process.

But the decision to publish the French text Nov. 16 left the vast majority of the world's bishops — for whom the catechism was primarily designed — out in the cold. They were without a copy on publication day to help them field questions about the first universal catechism on Catholic teachings in more than 400 years.

The U.S. bishops were among several hierarchies asking the Vatican to hold off publication until translations were available in several languages.

Another major reason for allowing French publication is the drawn out process for translating the voluminous catechism and getting Vatican approval for the different-language texts. These made publication in major languages such as English and German impossible as Dec. 9 approached.

The French catechism is 581 pages, not counting footnotes.

At the time the French text was made public, Vatican officials said the English text was still being studied by the Vatican Congregation for the Doctrine of the Faith, which must approve all translations.

The Vatican also wanted to avoid further partial leaks prior to publication such as those surfacing in Italy and focusing on sexual matters.

Publication means "a chance to reach a new unity in the faith," said Cardinal Joseph Ratzinger, head of the 12-member papally appointed commission preparing the catechism. Cardinal Ratzinger is also head of the doctrinal congregation.

"We wanted to present a unified and organic vision of the faith," he said.

The cardinal gave a series of interviews to coincide with the publication of the French edition in France, Belgium and Switzerland.

The aim of the catechism is to summarize Catholic faith and make it understandable to modern times, he said. Although it is primarily for bishops to help them write local catechisms, the drafters also wanted it to be easily readable so that it could interest lay people and non-Catholics, he said.

The last universal catechism was written in 1566 to help combat the Protestant Reformation. The idea to write a new universal catechism sprang from the 1985 extraordinary Synod of Bishops that met to assess the impact of the teachings of the Second Vatican Council. A primary purpose was to incorporate Vatican II teachings.

The 1566 catechism "created a language of the faith for a determined period," said Cardinal Ratzinger.

Situations have changed and today the Church lives "in a world made uniform by technology" and in which different cultures can easily come into contact with each other, he said. This "makes necessary a reformulation of the organic summary of the faith," he added.

But this does not mean that the new catechism is changing Church teachings, he said. "A catechism never tries to be original," he said.

"Presenting new ideas is the privilege of theologians," said Cardinal Ratzinger.

Strengthening Catholic unity is important today when a crisis of faith seems to be spreading over many traditionally Catholic countries, he said. Problems such as the vocations crisis cannot be solved by "pragmatic measures" such as allowing married priests but by overcoming this crisis of faith, he said.

The catechism repeats Church condemnations of abortion, euthanasia, artificial birth control, homosexual acts, pornography and adultery. It reiterates Church teachings on original sin, the existence of heaven and hell, and the last judgment.

Innovations occur in applying teachings to new situations such as genetic engineering and new forms of medical experimentation, such as the producing of human embryos for experimentation.

It also outlines Church teachings on issues that have developed a new impetus because of Vatican II, such as Christian unity and interreligious dialogue.

Also incorporated in the catechism are modern church social teachings that touch on contemporary issues such as immigration and refugee problems, genocidal war policies and unemployment.

"The social dimension of sin is very important," but the catechism also stresses "personal responsibilities" for sins, said Bishop David Konstant of Leeds, England, one of the main writers of the catechism.

On controversial sexual matters such as birth control, the aim was to explain Church teachings "with clarity and char-

See **Catechism,** Page 3

Post-election statement by Cardinal John J. O'Connor, chairman of the Committee or Pro-Life Activities of the National Conerence of Catholic Bishops.

Now is the time for the pro-life movement to make our voices heard more forcefully than ever. We call upon President-elect Clinton and Vice President Gore to exercise the same compassion toward the unborn that they pleaded for during the campaign on behalf of the unemployed and other disenfranchised.

This can be a critical point in our nation's history. The pro-life movement must demand of all elected officials and those who will campaign for office in the future that they recognize the grave moral obligation to do everything within their power both to stop the slaughter of the innocents, and to stop mouthing platitudes asserting that anyone can morally exercise the "choice" to kill an unborn baby.

We call for unity throughout the pro-life movement and for the unceasing prayer and penance in conjunction with our pro-life efforts to restore sanity to this land and to rid ourselves of the frightening contempt for the human person that masquerades as "choice" or "privacy," or any other political slogan.

Israel Series

Associate Editor Joann Keane's series on her recent trip to Israel will resume next week.

Schools (From Page 1)

— They must serve as evangelizers. “The message of our founder, Jesus Christ, has something to say to this world and someone has to keep articulating the message ... We (educators) belong to the mission of the Church, which is the kingdom of God.”

— The greatest task of the Church — hence, teachers — as it faces the new millennium is the conversion of the baptized, not the conversion of pagans, but baptized people who never converted to Jesus Christ. “We have to bring about a conversion and commitment of our young people to Jesus Christ.”

— Teachers must deal with the credibility of the message of Jesus Christ in a world more concerned with materialism than spirituality.

— Teachers must strive to put the mystery back into the faith. “The sin of the Catholic Church has been to take the message of our founder and strip it of its wonder and mystery ... We are stewards of the mystery of God.”

“School is the place where Catholic educators play host or hostess to subjects and the faith,” said Sister Claire. “There is no such thing as a secular subject.” Studying literature such as Nathaniel Hawthorne or William Faulkner, for example, should and can be presented through the lens of Catholicism and Christianity.

“The mind is an instrument that God has placed in every human being,” said Sister Claire. “Any time anyone takes that instrument and hones and enlightens it is doing a sacred thing.”

Notre Dame Sister Claire Fitzgerald addresses the first statewide assembly of Catholic school teachers in Greensboro.
Photo by CAROL HAZARD

Sister Claire, who received a standing ovation for her dynamic presentation, set the tone for a celebration of educators and the jobs they perform in promoting the faith.

It was a time away from the hassle of the classroom to attend workshops, make contacts and build friendships among teachers from the two dioceses.

In the words of Sister Claire; “It is good to gather and celebrate ourselves. When we gather, it gives us a clearer definition of who we are and it adds polish to the dull finish of our lives.”

Some of the volunteers at the Habitat for Humanity General Store in Monroe are (l-r) Rev.Marvin Tyson, Newton Wesley, Judy Jewell, Dorothy White, Dolores Wesley and Patricia Rhyne.
Photo by MARION CARDOZA

New General Store In Monroe Benefits Habitat For Humanity

By MARION CARDOZA

MONROE — Newton Wesley and his Dolores believe that all reusable household items deserve a second chance.

With that mission in mind, the Habitat for Humanity General Store has opened its doors for business.

Located in a small shopping center at 1401 East Roosevelt Blvd., on Highway 74, the store resells donated items of used furniture, appliances, toys, bedding and other household items, donating proceeds to Habitat For Humanity. The funds assist in the building of more homes for families who otherwise couldn’t afford one.

The concept of a general store isn’t a new one. Several other Habitat for Humanity affiliates have successfully opened stores of this type. For individuals in need of low cost items, the stores are a blessing. “I met a woman a few days ago who was in need of an electric stove, but didn’t have the money to buy one,” said Dolores. “I remembered that one had been donated to the store. It was still there, and the woman’s problem was solved in a way she could afford.”

The Wesleys, members of Our Lady of Lourdes are actively involved in the general store venture. While the couple has been working with the organization for some time, Newton notes the tie in with “the spirit of stewardship,” and its theme of sharing of time talent and treasure.

Transplanted Northerners, the Wesleys moved to Monroe five years ago, after Newton took an early retirement from the Gilford (New England) Railroad. “We were interested in settling in the Carolinas after visiting friends who had relocated here.” Following their resettlement, the Wesley’s jumped right in to church activities, and offered to serve the wider community as well.

Newton Wesley also serves on the Union County Habitat for Humanity selection committee.

See **Habitat,** Page 3

Archbishop Daaniel E. Pilarczyk (l) of Cincinnati and Cardinal Roger M. Mahony o Angeles discuss the agenda at the fall meeting of the U.S. bishops in Washington. (CNS by Al Stephenson)

Bishops Told Church Facing Enormous Challenges In World

WASHINGTON (CNS) — The president of the National Conference of Catholic Bishops opened the U.S. bishops’ general meeting with a reminder that the Church the world over struggles to come to grips with enormous challenges.

Archbishop Daniel E. Pilarczyk of Cincinnati made the comment in his Nov. 16 presidential address the first day of a four-day meeting at which the body of bishops were to discuss, amend and vote on the fourth draft of a controversial pastoral letter on women’s concerns.

Archbishop Pilarczyk, also head of the U.S. Catholic Conference, tried to put the work facing the bishops at their Washington meeting into perspective for them by describing tasks facing the Church in other parts of the globe.

“The Church in other parts of the world has challenges and problems, even as we do, although the challenges and problems may be different,” he said.

Detailing his work-related trips over the last six months to Poland, Ireland and the Dominican Republic, Archbishop Pilarczyk said the travels had brought him to a “deepened awareness” that a great constant exists in Church life.

The constant, he said, is “the Lord’s promise of hope: ‘See, I am coming soon.’”

“That constant moves the Church in Poland and Ireland and Latin America even as it moves the church in the United States,” even as it moved the early church, said Archbishop Pilarczyk.

He said in Poland the Church, “which offered heroic resistance to an oppressive government for more than 40 years,” no longer faces an absolutist regime. Instead, its major challenge is preaching “the good news of Christ” in an atmosphere of increasing consumerism and growing Western secularism.

The Cincinnati archbishop said that after World War II, the Church in Poland was a magnet that drew together those who opposed the communist regime.

“Non-believers, non-practicing Church members, the average man and woman in the street — all kinds of people looked to the Church for leadership and hope in facing down the Marxist monolith and were willing to support the Church’s endeavors in the struggle for human dignity,” he said.

But now, everything’s changed. Poles who once supported the Church are beginning to look on it is as the “last bastion of authoritarianism,” he said.

Worsening the situation, he said, is a “corporate culture shock” that comes with a radical change in a social system.

Under communism, at least theoretically, “everybody was assured a everybody was assured a place to everybody was assured some lev care,” he said.

The result was “a common lev misery rather than the workers’ par that was promised,” an atmosphe dependence and a stifling of pers initiative, he said.

In post-communist Poland, A bishop Pilarczyk said, people ha look out for themselves and a new s of personal responsibility has to b veloped.

The Polish Church faces “an mense challenge of new evangelizat he said.

In Northern Ireland, the archbi found an “impossibly complicated litical, social, economic and reli situation. Despite real progress, he many Catholics and Protestants cannot find work or dare not acc because of their religious affiliati

He said the British army, “ came to Northern Ireland for the pr tion of the oppressed, seems to become an oppressor in its own r

With terrorists “on both sides political spectrum,” he said, the Ch continues to minister to its people context “in which something as s as a funeral can become a political s ment and an occasion for violence

Reflecting on an almost three- sojourn to the Dominican Republ October for the Latin American ops’ fourth general conference, A bishop Pilarczyk said the challeng the Church in Latin America are va ranging from “near anarchy in Hai the “deliberate secularization of so in Uruguay.”

He reported to his fellow bis that he had publicly welcomed on behalf Pope John Paul II’s suggesti the Latin American conference meeting of bishops from througho Americas. The pope said the go such a meeting could be to stud creased pastoral collaboration and tions of justice.

Archbishop Pilarczyk said i course of the conference in the Do can capital of Santo Domingo, “ were the tensions and concerns sometimes surface here in our ow semblies: concerns about the natur length and tone of any document was to be published, concerns abo process, concerns about how and the members were to be involv what was going on.”

At times, he said, the me seemed to shift “between the acti the Holy Spirit and total chaos.”

Through it all, he said, he r nized “zeal and determination” o part of a group of dedicated bisho

)iocesan permanent deacons and their families gather with Bishop Donoghue for a special lass at Queen of the Apostles in Belmont. Photo by PAM NEWTON

?ermanent Deacons Renew ?romises Of Service To Church

By PAM NEWTON

BELMONT — Permanent deacons athered at Queen of Apostles Church lov. 14 to renew their promises of ervice in word, sacrament and charity. 'amily and friends were invited.

Bishop John F. Donoghue said the ay was set aside "to reflect on the pecial calling to serve the Church ... in ministry rooted in the life and example f Jesus."

The special Mass was the first reewal of promises since the first deaons of the Diocese of Charlotte were rdained in May 1983. Back then, there ere 19 deacons. Now, there are 45 deacons with 11 enrolled in a three-year diaconate formation program.

Msgr. Anthony Kovacic is diocesan director of the permanent deaconate. Msgr. Thomas Burke is spiritual director for the deacons. Both have worked with the program since 1983.

"The deacons' commitment to serving the Lord is filled with dedication," said Msgr. Kovacic. "Their service is important to the diocese."

Bishop Donoghue spoke about the generosity of the deacons and invoked in their honor the names of three saints recognized by the Church for their grace and sanctity. The saints — Stephen, Lawrence and Ephram — were given gifts of proclaiming God's word, love for the sacramental life of the Church and charity to those who are destitute and in need, he said.

Bishop Donoghue encouraged the deacons to continue to serve the Church, and be inspired by the example of these saints "to preach the entire word of God handed on to you by the Magisterium of the Church." He encouraged them to recognize that human dignity is not a lofty concept and to respond by making the Gospel active.

A special Mass honoring deacons for their commitment is expected to become an annual event.

Pam Newton is director of communications for the Sisters of Mercy of North Carolina.

:atechism (From Page 1)

y," he said in an interview in the Nov. 6 International Herald Tribune.

Regarding non-Catholics, "we do ot expect everybody to agree with evrything that is in this book," said Bishop :onstant. "If it encourages politicians r employers to reflect about questions uch as unemployment, then it already as achieved something useful," he said.

A possible problem, according to :ardinal Ratzinger, is that Church soial teachings may be more readily acepted by the general public than teachgs on personal and sexual morality. "I ink this is normal," he said.

Bishop Donoghue Dedicates New Kannapolis Activity Center

By CARL ROSS

KANNAPOLIS — The community of St. Joseph Mission was rewarded for its hard work, prayers and perseverence when its new activity center was dedicated by Bishop John F. Donoghue on Sunday, Nov. 8.

Groundbreaking for the 4,014-square-foot building was June 28 after four years of saving and an intensive fund-raising drive launched in September 1991.

In his remarks during a 10 a.m. Mass, Redemptorist Father Eugene Daigle talked about the importance of the faith community's ability to pray, work and play together.

"When you see a group of people coming together to do those things, you're not just looking at an organization or a membership club, you're looking at a living, faith-filled community," said Father Daigle, pastor of St. Joseph. "That is what we are called to be."

However, at some time, the community need to look outside itself, he said. "If a community focuses only on itself, it becomes a very selfish group caring less about the world around them."

St. Joseph's responded to the needs of others when the 134-family mission donated $704 to Hurricane Andrew victims who had been adopted by a parish in Merraro, La., he said. It was the same parish, which is also called St. Joseph, that had donated $100 to the Kannapolis building fund.

Bishop Donoghue said the new building was a visible sign of a growing faith community. "It's very discouraging, reading about closing of parishes and consolidating schools (in other dioceses). Yet, here in the south, particularly here in North Carolina, I see so much vitality among our Catholic peoples. I see buildings going up to the honor and glory of God. This new building is an example of how you build community."

Bishop John F. Donoghue cuts the ribbon to open the new activity center at St. Joseph Mission in Kannapolis.

(Photo by Carl Ross)

The $266,000 activity center was built by the John S. Clark company of Winston-Salem. It will be used for social and business activities as well as for classrooms.

(Carl Ross is a parishioner of St. James in Concord, the parent parish of St. Joseph Mission.)

Habitat (From Page 2)

From a board of directors, Habitat committees are formed to carry out various stages of work for individual Habitat projects. Each member is required to work 150 hours each year. Some work on the actual construction of the homes, others give time in auxiliary areas of the projects. The general store falls into the latter category.

Through Habitat's selection committee, families are filtered through the process. "We're looking for hard-working people," said Wesley. "Those approved, receive a new, all brick, four bedroom, two bath home with central heat and air-conditioning at a cost of approximately $30,000. A $500 down payment with no closing costs completes the sale. Habitat for Humanity gives the family a 20-year interest-free loan, with payments running about $200 a month, including taxes and insurance. Mortgage payments are placed in an account to be used for building more homes. The recipient family also agrees to give 500 hours of volunteer work towards the building of a home for another needy family.

"Of the thousands of homes that have been built across the country through this outreach, we've only had one foreclosure," said Wesley.

Marion Cardoza is a member of Our Lady of Lourdes Parish in Monroe.

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Bishop John F. Donoghue

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For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Church Unity

There is no question that the decision of the Anglican Church to ordain women as priests was a setback to hopes for Catholic-Anglican unity.While leaders of both churches have vowed to continue the talks aimed at eventually uniting them, it is clear that the Nov. 11 Anglican vote to ordain women means there will be no unity at any time in the near future.

Cardinal George Basil Hume of Westminster called the action a "real and important obstacle" to unity. He said it means that any visible unity of the churches "clearly now is not something which is going to be in the near future."

In urging a favorable vote on the ordination of women, the archbishop of Canterbury acknowledged that it could be an ecumenical problem given the opposition of both the Catholic and Orthodox churches to women priests. But, he said, that "cannot be an obstacle to the Church of England determining its own mind."

One Anglican leader says that it might have been an obstacle if delegates to the Anglican synod had felt there was any prospect of unity in the near future. However, he said, Vatican comments last December on the question of ordaining women made it clear that "any organic union is a long, long way off."

There are many points of agreement between the Catholic and Anglican churches. Cardinal Hume says there is a "real but partial communion in virtue of our baptism, in virtue of much that we believe in common."

But there are also many differences.Among them is the whole question of Anglican ordination — not just the ordination of women. As an Anglican leader notes the Catholic Church does not recognize the validity of any Anglican orders.

It is problems such as that which participants in the Catholic-Anglican dialogue must address. It will be a long and difficult road. We hope that true unity will be waiting at the end of that road. Our Anglican brothers and sisters have been away too long.

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Pro-Life Corner

Respect Life

"To fail on this question of abortion will be the failure of the greatest moral test of the century. This could be the last chance for Christians to stop our society from becoming totally secular and humanistic. If Christians do not take this opportunity to lead, I doubt we will get another."

Francis Schaeffer

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Honest and open dialogue between believers of different religions is important for eliminating intolerance, Pope John Paul II said.

"It should be evident to all that interreligious dialogue has taken on a new and immediate urgency in the present historical circumstances," the pope told members of the Pontifical Council for Interreligious Dialogue.

The pope did not mention specific problem areas.

The Council for Interreligious Dialogue coordinates official Catholic relations with Muslims, Buddhists, Hindus and other non-Christian and non-Jewish religions.

At the beginning of his speech, the pope expressed his concern and asked for prayers for Bishop Franjo Komarica of Banja Luka, Bosnia-Herzegovina, a member of the council who could not attend the meeting because of fighting in his homeland.

The pope told the council, "we can only be deeply disturbed and saddened by the appearance or resurgence of prejudices and aggressive attitudes which are sometimes preached in the name of God but which have no basis in belief in the almighty and mercifu
Creator."

Interreligious dialogue is not only motivated b
the practical considerations of fostering peace an
good will between people, he said.

At its deepest level, it is "a dialogue of salvatio
because it seeks to discover, clarify and understan
better the signs of the age-long dialogue which Go
maintains with mankind," he said.

Christians approach their dialogue with other reli
gions with a desire to make Christ better known, whil
"in the Gospel spirit of understanding and peace,
respecting the other's beliefs.

The Church's mission to preach salvation in Jesu
and its mission to enter into a dialogue with all peopl
of good will are legitimate and necessary, the pop
said.

VATICAN CITY (CNS) — Pope John Paul II said a bishop's top priority is to make regular Mass available to as many of his faithful as possible.

That means wisely distributing priests in regions short of pastors, the pope said at a general audience Nov. 11. Of all the episcopal demands, this one is the most important, he said.

"It is well-known that there are difficulties in satisfying this need in many areas, both in new and ancient Christian churches, because of the lack of priests and for other reasons," he said.

But that should make bishops "even more attentive to the problem of vocations and the wise distribution of available clergy," he said.

"It is necessary to make sure that the greate
number of faithful may partake in the body and bloo
of Christ in the eucharistic celebration, which culmi
nates in communion," he said.

The pope's remarks were part of a series of talks o
the ministry of bishops. He noted that bishops ar
expected to be personal models of Christianity t
people in their dioceses.

"They are called to show others a way of livin
based on the power of divine grace. They are to b
examples of selflessness, concern for the poor an
complete dedication to the good of souls and of th
whole Church," he said.

VATICAN CITY (CNS) — Pope John Paul II, appealing on behalf of the world's hungry, called for new and decisive efforts by richer nations to share their resources.

In a talk to a group of 10 diplomats at the Vatican Nov. 14, the pope said he was concerned at the "painful situation of hunger and malnutrition which, particularly in Africa, affects millions of people, depriving them of the most basic dignity and subjecting them to undeserved misery."

He said it was urgent that nations pool their resources and their technological know-how in a network of help that reaches between continents.

"Our society, rich in new technology, has the means to end these scourges," he said.

In remarks the same day to the new ambassador o
Belize, Robert Leslie, the pope warned against
"purely economic or materialistic understanding o
development" that fails to consider people's spiritua
needs and aspirations.

He credited Belize, a small Central America
country, with striving for a "human model of develop
ment."

In a talk to the new ambassador of Madagasca
Samuel Lahady, the pope said he hoped the people o
that island nation would not be "haunted by the struggl
for daily survival" like so many in the world.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Nov. 11.

Dear brothers and sisters,

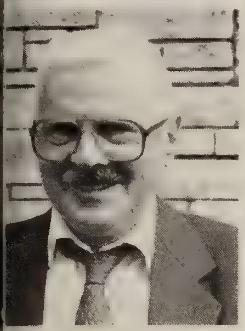
Continuing our catechesis on the ministry of bishops, we now consider their function of sanctifying God's people through the celebration of the sacraments. The Second Vatican Council refers to bishops as "stewards of the grace of the supreme priesthood" (*Lumen Gentium,"* 25). Their sacramental ministry is centered on the Eucharist, the source of the Church's communion in Christ. Bishops must provide, as circumstances permit, for the offering of the Eucharist in the various communities of their dioceses. Thi
"apostolate of the Eucharist" in turn requires them t
promote priestly vocations and the effective distribu
tion of their clergy. The responsibility of bishops fo
the sacramental life of their dioceses means that the
must provide for the frequent and proper celebration o
all the sacraments. They themselves confer holy order
and, in the Latin church, they are the ordinary minister
of confirmation.

I am happy to greet the English-speaking pilgrim
and visitors present at today's audience, especially th
pilgrimage groups from England, Scotland, the Philip
pines, Korea and the United States. Upon all of you
invoke the grace and peace of our Lord Jesus Christ.

The Editor's Notebook

By BOB GATELY

For the past several weeks, we have been carrying a series of columns by nciscan Sister Jean Linder regarding the role of parish pastoral councils, ggested ways of filling that role and their relationship with other parish bodies.



As director of planning for the diocese and executive secretary of the Diocesan Pastoral Council, Sister Jean has been intimately involved in the implementation of the recommendations of the 1986-87 Diocesan Synod, especially as they related to the various councils.

She played a major role in the reorganization of the DPC and has conducted workshops throughout the diocese on the work of parish councils and commissions. I've worked with her on some projects and, believe me, she knows whereof she speaks.

I've heard some very favorable comments on the series and I feel sure they have been an invaluable resource for one now serving or thinking about serving on a parish council or commission.

This week's issue also brings to a close the 52-week series, "Discover the th." This series — published in both English and Spanish — was developed by Archdiocese of Miami in connection with this year's observance of the 500th iversary of evangelization in the Americas. I think it was particularly appropriate view of Bishop Donoghue's proclamation of the 1990s as the "Decade of angelization" in the diocese.

Mery Sister Jeanne-Margaret McNally's series of solumns on canon law will tinue and we will be adding more features in the coming weeks. You'll be ring more about these as the planning progresses. Naturally many of the other tures to which you have become accustomed will also continue.

If memory serves me correctly, this is the first issue of *The Catholic News & rald* since we began publication that has not contained at least one color picture. , we haven't decided to give up our use of color.

We had a color photograph for use on Page 1. But, when the Vatican announed roval of the new universal catechism we needed room for that major story. As sult, the story which was to have been accompanied by the color picture was led out of this issue. The story — and the picture — will be in next week's paper.

Next week's issue also will have reports on the annual fall meeting of the U.S. hops in Washington.Most of the major actions on such matters as thee proposed men's pastoral and on changes in some Mass prayers will not come until afer we e gone to press. The lead time required for publishing a weekly newspaper sn't give us the luxury of waiting until the last minute for a breaking story.

ommunion More Than Once A Day

By FATHER JOHN DIETZEN

Q. Some time ago it was announced that one could receive Communion a ond time in one day if it were during a funeral Mass, wedding or other such emony. I believe permission is now granted to receive Communion at all Masses one might attend, as long as each is a complete Mass. Somehow, to attend Mass without receiving Communion is to me like attending a banquet and not taking part in the feast. Am I correct? (New York)

A. Some years ago, after Vatican Council II, the centuries-old rule of Communion only once a day was considerably relaxed.

Later, the new Code of Canon Law (1983) specified no list of particular occasions when one might receive more than once. It simply said that anyone who has received the Eucharist may receive it again on the same day only during the eucharistic celebration (Canon 917).

A year later the Vatican Commission for Interpreon of Canon Law ruled that, even at Mass, Communion should not be received re than twice a day. That is the regulation or policy in effect today.

As I have explained before, the Church has two serious concerns in this matter out how often to receive the Eucharist.

First and most important, as you indicate, reception of Holy Communion should an automatic part of every Mass we attend, unless of course one is impeded by erious sin.

This is, I believe, well understood by all Catholics today.

Receiving the Eucharist is not an optional accessory to the celebration of the charist.

Among other effects, our sharing in the body and blood of the Lord seals the on of our lives with his death and resurrection, which we proclaim and confirm the Eucharistic Prayer. Liturgically, it is all part of one action.

On the other hand, the Church knows from a lot of unfortunate experience that ne people tend to abuse even the most sacred things and use them, at least to some gree, superstitiously. Thus, the principle "If one is good, six is better" is on asion applied even to Mass and Communion.

I once knew a woman who sincerely and piously claimed she attended 12 sses every Sunday. She arrived by the Offertory and left immediately after the est's Communion, one Mass after another, beginning at 5:30 a.m.

Obviously, whatever her devotion or personal holiness, there was something iously wrong with her grasp of what the Mass is all about.

To prevent people from "collecting" Communions in this fashion is at least one jor reason for the Church's policy today.

It trusts that our deeper understanding of the Eucharist will guide us away from this sort of abuse and still encourage us to receive Communion whenever we attend Mass, even when it is twice in the same day.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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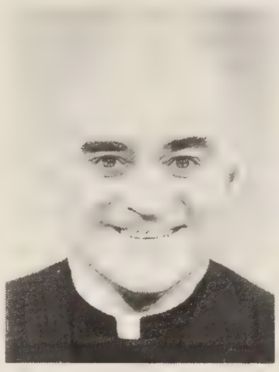
Light One Candle

By FATHER JOHN CATOIR

In the cartoon "Peanuts," Charlie Brown tells us that love is a warm puppy. At times, it can be just that, but there are also those times when love brings the cross, times when we discover that Dostoyevski was right; "love is a harsh and dreadful thing." Wherever you find love, eventually you find the cross, which is surely not a warm puppy.



Young people prior to marriage tend to look forward to marriage as a kind of fun-filled honeymoon. The emancipation from parental domination, and the freedom to be an adult create a romantic fantasy that rarely stands up to the test of time.

But the older and wiser partners see marriage more as an alliance and a commitment on the part of two incompatible people who in spite of differences, temptations and disappointments, stay together by sheer will power. The constant effort of love involves commitment and serious responsibility.

The young of heart are inexperienced in the art of loving. Last June's newlyweds are beginners in the arduous task of becoming true lovers. Those with an immature, simplistic view of life and love, see their happiness in terms of romantic emotions.

The truth is that pure love is in the will. Willing to be present to those whom you love is the first sign of mature love. Inspiring confidence, conveying the feeling that your love can be trusted; this is the great challenge of love. It takes time and effort to be present to your spouse, your children, your parents and your friends. At times, love — this kind of self-giving — can be a crucifixion. There's nothing romantic about it.

Those who love well know their commitment cannot be allowed to erode because of their own inconstant moods. The will to bear discomfort is a learned skill which does not come easy.

The most important thing you'll ever learn, and the most important thing you can ever teach children is that the art of loving well is in reality the art of dying to self.

Jesus said, "Unless a seed falls to the ground and dies, it cannot bear fruit." (John 12:24 rsv) In an age of quick relief and instant gratification, such skills are not easily learned by 30-year-old teenagers. Bearing discomfort gladly for the sake of one's beloved requires maturity and strength. There is a time for being young and a time for growing up.

Love is patient. Love helps you to be cheerful when you want to complain. Love is staying on when you want to leave. Love is offering to help when you want to stay glued to the TV set. Love is calmly accepting criticism when you know you deserve it. Love is being real enough to accept the truth about yourself. Love is kind.

Jesus said: "Greater love has no man than this, that a man lay down his life for his friends." (John 15:13 rsv)

(For a free copy of the Christopher News Note, "Teach Them How To Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

Through the DPC Regional Assemblies, one of the truths that came through in the community life sessions was how good it felt to be in outreach when it had the ingredients of a real need; observable, manageable and personal.

So often in our parishes we are asked to assist so indirectly in outreach programs that we never get to know the recipient. Admittedly, in situations such as "giving trees" at holiday time, there can be validity to confidentiality issues. But within our parish, or nearby parishes, there also can be ways and means to cut through this.

Most parishes would have someone in their congregation who is a teacher, and most teachers personally know someone in need. Many parishes would have someone on the staff of a local Department of Social Services and right from his or her caseload could personally identify specific needs, so that the giving could be more personal. Some parishes will have a probation officer among them, and others will have individuals in prison outreach.

For the last few years, our agency has worked at Christmastime with several deacons and ministers to prisoners and did a mailing, by name and address of gifts to prisoners' children in the name of their prison parent. Several lives were touched by such an effort, including the volunteers, the givers, the prisoners and the children.

When outreach lacks a personal involvement, or is done in an impersonal way, it becomes an activity and drain. When outreach is done in a personalized way, it enriches both the giver and the receiver.

How Does Canon Law Affect Us?

What Is Right?

By SISTER JEANNE-MARGARET MCNALLY

Now that we have completed the consideration of the Books of Canon Law, this article will consider the answer to the question: "What is the right thing to do in a particular situation?" One of our earlier articles gave the rules for the interpretation of the law. This will incorporate these rules but apply them as guidelines to the three entities identified by Coridin, a well known canon lawyer, ie. in the real world, the laws apply to the rules, the community and the people.

The following was taken primarily from the listing given by Coridin. Rules: (1) Canon 1752: ... the salvation of souls is the supreme law. Canon law is to serve the Church, the people on their journey to God. (2) Faith, hope and love come before the law. We are not saved by the law, but by faith. Order and discipline found in the law are subordinate to the supreme values of faith and love. (3) The council (Vatican Council II) governs the code. The code brings the vision and teachings of the council into practical application. (4) Find the rule. Do not be satisfied with paraphrasing or someone telling you what canon law says but look up the canonical text and examine it. Never apply a canonical rule unless you are certain of the meaning of the official text. (5) Learn the meaning of the words. Ecclesiastical laws are understood according to the proper meaning of their words, text and context (c. 17). What do words mean? (6) Purpose is the soul of the law. A rule is a means to an end. What was the purpose of this law and what occasioned it? (7) Interpret strict laws strictly. Laws which establish penalties, restrict rights or contain exceptions must be interpreted strictly (c. 18). Two ancient rules (1298) apply: "Adverse laws are to be restricted, favorable ones amplified," and "penalties are to be interpreted benignly." (8) Rules tend to remain the same. Canon law values stability and continuity. Late laws are related to earlier ones and harmonized with them where possible (c. 21). (9) Lawmakers also interpret the law. Official interpretations become part of the law itself.

The Community: (1) Communities apply laws differently. The Church's disciplinary laws are understood and applied quite differently in diverse situation (2) The community knows best. Custom is the best interpreter of the law. (c. 27). Th means that the practice of the community clarifies and confirms the meaning of t law. The way the people follow the law is the best measure of the law's intent. Th is based on a supposition that the community understands the real purpose of the la (3) The community's reception of the law is decisive. By receiving it and obeyin the community affirms the truth and validity of the law and its suitability to ther When the community fails to observe the law, it often means the rule is impractic unsuited for them or not right for them. The law is then ineffective. This is a lo standing canonical tradition.

The person: (1) Know yourself. Rules are applied by persons who differ. Kno your own situation before applying a law. (2) Exercise discretion. The purpose laws is to help the faithful in their spiritual lives and this must be inspired by person responsibility and conscience. One must know how to distinguish and know t effects of choice. (3) Be prudent. Prudence enables us to select and to carry out decision using the most suitable means. Every prudent act involves options, maki a choice and making a decision. (4) Observe economy. This means administering t Church in imitation of God's stewardship of human salvation. It is not an exceptio to the law but a decision on issues based on the context of salvation. (5) Rememb epiky. This is application of the law from a stance of justice and charity in a particul case. (6) Do equity. Equity takes the form of mercy and pastoral care applied specific cases. It is justice tempered with mercy.

The articles that will follow are those we consider of special interest — situatio with canonical implications or guided by canon law.

I invite the reader to submit to me topics of canon law they would like to re about. Again, I remind you that this will not become a question and answer colum because every situation and case is unique and canon law does not lend itself generalizations. Just to give you an idea, some of the areas that have already be raised are canon law and ecumenism, general absolution, church property, t annulment process, the reception of Eucharist for those in irregular marriages a internal forum.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and is judge of The Tribunal of the Diocese of Charlotte.

Nights At The Round Table

The Parish Commissions

By SISTER JEAN LINDER

The Synod of the Diocese of Charlotte of 1986-87 requested that the diocesan and parish commissions then existing be consolidated "to enable the limited paid and volunteer resources in the diocese to be better focused and more efficient." As a result, the following commissions were recommended for every parish:

— Liturgy
— Community Life
— Family Life
— Education
— Administration (including Communications)
— Evangelization/Ecumenism

We recognize that many very small parishes must combine some of these commissions and that is fine. The main thing is that the concerns of these aspects of parish life be addressed and not ignored or forgotten.

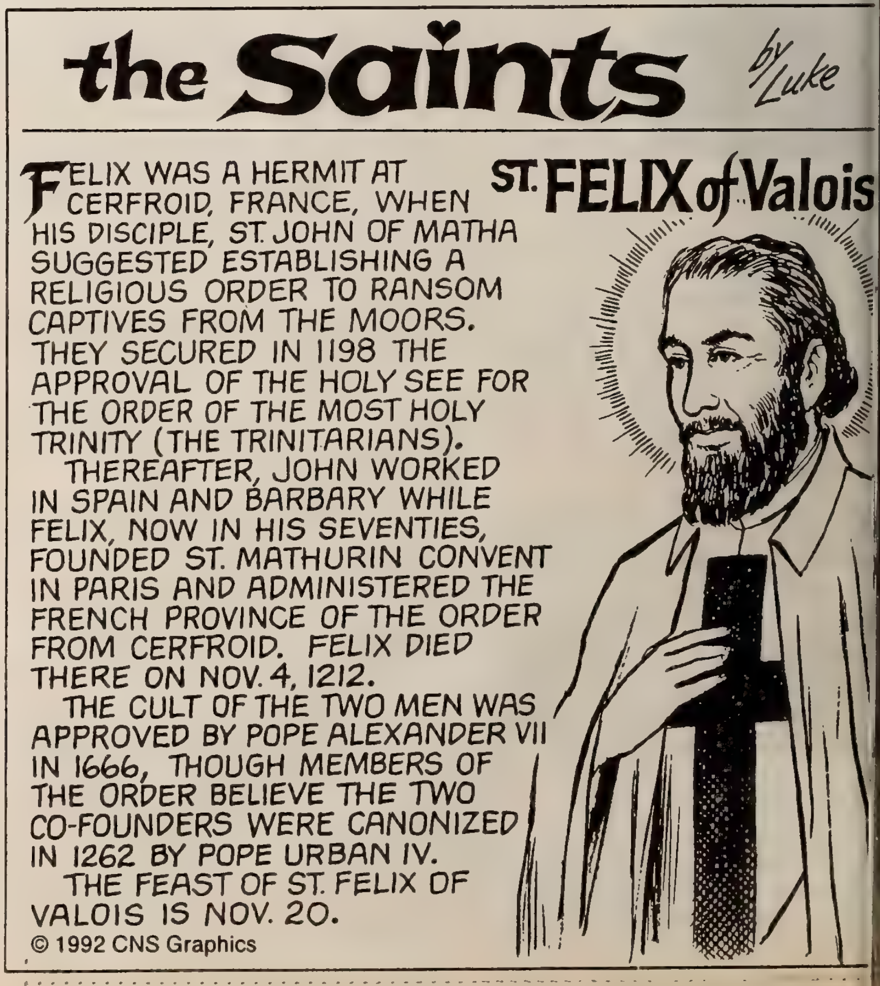
In previous articles, we have explained the working relationship between the commissions and the parish pastoral council, in particular in the planning process. If the planning is well done, the commissions know what their work is and the time frame in which to do it. We have given to every pastor, pastoral council chairperson and to many other council and commission members who have made the pastoral council workshops the lists of duties of each of the various commissions and the kinds of concerns that particular commission addresses. These were formulated by the Diocesan Committee on Councils.

We still, however, get the plea, "But just what are we to be doing?" The commissions, in fact, are the *doers*, so the question is a valid one. Maybe what they are asking is not so much *what* they should be doing, but *how* they can do it. The Diocesan Pastoral Council members have tried to prick up their ears and put out feelers for the needs of the various parish councils and commissions. As a result, they sponsored the three regional assembles the last few Saturdays, in Hendersonville, Winston-Salem and Charlotte. The diocesan staff cooperated in the DPC effort and provided workshops to respond to the question of what commissions should be doing. There were at least two workshops addressing areas of concern of each of the commissions in addition to pastoral and finance council concerns. A total of more than 200 people representing more than 50 parishes took advantage of these days. The Diocesan Pastoral Council will be evaluating these efforts at their next meeting, which will be in Hickory on Dec. 12. We urge you to contact your DPC representatives (listed in this issue), whenever you have needs that you think should be brought to the attention of the bishop or a diocesan office.

Each commission needs to have its own plan for carrying out the goals established by the pastoral council. It would be ideal for each commission to have its own mission statement that flows from the parish mission statement and is centered on that commission's work. It needs to formulate its own job description and have it approved by the pastoral council. Each commission should have qualifications listed for the kinds of people who would make good members of that commission and that kind or person should be enlisted when new membership is in order. People need to know when they are asked to be a member just how much tim commitment is involved. Every commission needs a time limit for membership. N one likes the idea of serving forever. There must be orientation for new member Each commission should choose a chairperson who has initiative and enthusias can work with others and facilitate a meeting.

Most of all, the commissions, too, need to be discerning, prayerful bodi promoting the mission of Jesus in all their activities and programs. Always planning and in evaluating, the question needs to be asked of all the members, "Ho is this promoting the mission of Jesus and helping to bring about the reign of Go in this parish?'

This is the last in a series of 12 articles on the parish finance and pastor councils and commissions by Franciscan Sister Jean Linder, director of the Offi of Planning of the Diocese of Charlotte and executive secretary of the Diocesa Pastoral Council.



FELIX WAS A HERMIT AT CERFROID, FRANCE, WHEN HIS DISCIPLE, ST. JOHN OF MATHA SUGGESTED ESTABLISHING A RELIGIOUS ORDER TO RANSOM CAPTIVES FROM THE MOORS. THEY SECURED IN 1198 THE APPROVAL OF THE HOLY SEE FOR THE ORDER OF THE MOST HOLY TRINITY (THE TRINITARIANS).

THEREAFTER, JOHN WORKED IN SPAIN AND BARBARY WHILE FELIX, NOW IN HIS SEVENTIES, FOUNDED ST. MATHURIN CONVENT IN PARIS AND ADMINISTERED THE FRENCH PROVINCE OF THE ORDER FROM CERFROID. FELIX DIED THERE ON NOV. 4, 1212.

THE CULT OF THE TWO MEN WAS APPROVED BY POPE ALEXANDER VII IN 1666, THOUGH MEMBERS OF THE ORDER BELIEVE THE TWO CO-FOUNDERS WERE CANONIZED IN 1262 BY POPE URBAN IV.

THE FEAST OF ST. FELIX OF VALOIS IS NOV. 20.

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hink You May Have Drug Or lcohol Problem? Try This Test

y CHRISTOPHER CARSTENS

What's a drug problem? Drugs and hol can be dangerous, even life atening. Everybody knows that.

Lots of teens have problems with gs and alcohol. Everybody knows too.

But when teens come in for counng, they may admit to getting high and then, but still have a hard time ng that the drugs they use "for fun" starting to change the way they live.

I developed this test to help teens if drugs and alcohol are causing blems in their lives. Only you can e the test, because only you know real answers.

To find out if you have a drug or hol problem, read each question, mentally put the answer "yes" by y item that is true for you.

Be truthful. There's nothing to gain kidding yourself. The instructions coring the test are at the end.

ily and Social Problems

1. Has a member of your family expressed concern about your alcoor drug use?

2. Do all or almost all of your friends drugs or alcohol?

3. Does your drinking or drug use to family fights or arguments?

4. Have you had problems with the nts of your friends because of drug lcohol use?

5. Have you ever been arrested or ped by the police because of drinkor drug use?

6. Have you ever engaged in illegal ity because of drug or alcohol use, as using a false ID, theft to pure drugs or alcohol, or selling drugs lcohol?

lical Problems

7. Have you ever noticed changes in mood or behavior due to drugs or hol, such as periods of anger or ess which lasted after the high had n off?

8. Have you ever been unable to remember things you did while you were under the influence of drugs or alcohol?

9. Have you ever used drugs or alcohol in the morning to help you "get going"?

10. Have you ever had hallucinations due to drugs or alcohol (not counting when you were on hallucinogens like LSD, PCP or mushrooms)?

11. Have you ever had "the shakes" because you needed a drink or drugs?

School Problems

12. Have you ever used alcohol or drugs while cutting class or being truant from school?

13. Have you ever gone to school high?

14. Have you ever missed school because you were using alcohol or drugs or were hung over?

15. Have you ever used alcohol or drugs in the school building?

16. Have you ever been sent to the principal's office due to drug or alcohol related behavior?

17. Have you ever seen a school counselor because of alcohol or drugs?

Scoring Instructions.

Scoring this test is simple. If drugs or alcohol cause problems in your life, then you have a drug or alcohol problem.

If you responded "yes" to even one of the items on this test, then drugs or alcohol have begun causing problems in your life.

Drugs and alcohol usually produce family and social problems first, while medical and school problems come later in the cycle of abuse.

If you answered "yes" to even one problem in each of the three groups, then it is almost certain that drugs and alcohol are causing major disruptions in your life. You have moved beyond experimental drug use into a dangerous pattern of drug abuse.

If this test has shown that you have a problem with drugs or alcohol, it's time get clean and sober.

If the test shows that you have moved into serious drug abuse, it's time to get help.

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Participants in the wolf trial staged by third grade students at St. Michael's School were (front l-r) Gino Gaffney as the wolf, Emile Scarborough (holding the straw house) as the prosecuting attorney and Adam Elkins (holding the stick house) as the defense attorney; (rear l-r) Mercy Sister Margaret Mary Wharton the teacher, Mercy Sister Jeanne-Margaret McNally as the judge and Gastonia police officer Bob Holland, a consultant in the case.

Wolf Accused Of Killing Pigs Finally Has Day In Court

GASTONIA — The wolf — of three little pigs fame — never had a chance to tell his story, says Mercy Sister Margaret Mary Wharton, third gragde teacher at St. Michael School in Gastonia.

So, following the U.S. trial court system, the 8- and 9-year-old students recognized the wolf's rights, and went to trial. The trial may have exceeded the statute of limitations, but it provided the perfect opportunity to inject a little civil and constitional law into the classroom.

Presiding judge Mercy Sister Jeanne-Margaret McNally from the Diocesan Tribunal, donning judicial robes, declared order in the court as defense and prosecuting attorneys took turns battling over the guilt or innocence of the lowly wolf.

Expert witnesses were called to give testimony. Did the wolf blow these houses — of straw and stick — down and kill the two pigs? Did anyone actually see this happen?

Wolf vehemently proclaimed his innocence with the help of his admirable defence attorney. But the prosecuting attorney, with some expert assistance of a policeman and woman from the Gastonia Police Department presented a telling argument.

Many witnesses for both sides gave compelling testimony. The bailiff maintained order while the court reporter diligently took notes.

Friends and students maintained their dignity as they waited with baited breath for the jury of peers — cats, dogs, owls and other birds — to reach their verdict.

Since the case was not appealed, wolf had to be sentenced by the presiding judge.

The verdict? Guilty of killing the two "precious pigs."

The sentence? Wash one third grade chalkboard.

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FAITH alive!

Take another look at your imagination's POWER

By Father Robert L. Kinast
Catholic News Service

The story of a truck driver whose leg was crushed in an accident is told in Larry Dossey's recent book, "Meaning and Medicine." An artery bypass operation was unsuccessful. It looked as if the leg would have to be amputated.

One of the nurses was measuring the blood pressure in the truck driver's good leg and let him listen to it. She asked him for an image of what he heard.

"That's easy," he said. "It's a long hollow pipe with blood flowing all the way to the toes."

The nurse asked him to picture the blood in his damaged leg the same way. In 15 minutes the blood was flowing normally and the amputation was called off.

Was the flow of blood a delayed reaction to the artery bypass operation or the result of the truck driver's imagination? "I don't know for sure," the nurse answered. "Sometimes it takes both approaches."

Too often the use of imagination is neglected altogether. Why? For one reason, imagination is easily confused with daydreaming or make-believe. It is neither.

"Daydreaming is a lapse of conscious attention to what is going on.... Imagination is both a power and a skill... which ultimately comes from and shares in the creativity of God."

—Daydreaming is a lapse of conscious attention to what is going on.

—Imagination is concentration on what is happening.

By listening intently to the blood flowing in his good leg, the truck driver imagined what the blood flow would be like in his damaged leg.

Make-believe is a mental world that is unconnected to the real world. Imagination, on the other hand, is deeply rooted in reality. Imagination orients a person to function in the real world.

The truck driver didn't pretend his leg was well. He imagined how the blood could flow through his damaged leg to make it well.

Imagination is both a power and a skill. It is the power all people have to make sense of what happens in their lives. Psychotherapists and counselors find the imagination of their clients a great aid, one that can help them deal with the problems they face.

Psychotherapists Gene Combs and Jill Freedman describe their use of imagination in the book, "Story, Symbol and Ceremony."

Two of their clients, Peter and Laura, were having trouble in their marriage. The therapists suggested that each of them identify something to represent the problem he or she perceived in the other person.

Peter chose a rock to represent Laura's inflexibility. Laura chose a picture of a closed, locked door to represent the way Peter closed off portions of his life from her.

The therapists asked Laura and Peter to carry the object they had chosen around for two weeks and during that time to imagine how it might also represent valuable things about the other person.

Peter said the rock came to stand for Laura's stability and organization. Laura said she rediscovered Peter's independence and self-reliance. These were qualities which originally attracted them to each other.

After a few more visits, they ended therapy, their marriage as strong as ever.

Laura and Peter had the power of their imagination within them. They just needed help in using it. This points to the skill aspect of imagination.

Imagination begins with a real situation, often one of distress. Using the imagination, a person breaks the situation into parts. This makes it seem less overwhelming and gives the person a sense of hope.

Finally, a person reassembles the parts but in a new way. The reassembly is the creative aspect of imagination. It produces a new picture of how th can be. If the picture the imagina produces is attractive enough, it ge ates a desire to make it real.

Along with this desire comes power to bring it about. In this imagination helps create the future

When Hurricane Andrew hit so ern Florida in August, it caused w spread destruction and general heaval in people's lives. Some vict were paralyzed by the event; ot responded imaginatively.

One retired person commented: don't get much change of seaso Florida. When I lived up north, season meant a new beginning. In spring we put in the garden, in the we raked leaves, in the winter we firewood and sometimes shoveled s

"This hurricane was one mas change of season for us, but it's al new beginning."

This person's imagination tre the hurricane as part of nature, the change of seasons, rather th personal attack. Doing so shifted focus from a sense of loss to new a ity, making use of experiences from past in order to face the task at ha

This kind of imagination is n psychological trick or a way of avoi reality. It is a creative power w ultimately comes from and share the creativity of God.

In this way imagination serv spiritual function. It helps people more than they ordinarily see. It h them glimpse what God might when looking at our lives.

An imagination in harmony God fosters hope, links people with another and gives new meaning to

Best of all, it resides within person, just waiting to be used.

(Father Kinast is the director o Center for Theological Reflection, deira Beach, Fla.)

FAITH IN ACTION

Elizabeth-Anne Vanek, author of *Image Guidance, A Tool for Spiritual Direction* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 1992. Paperback, $9.95.), states that our imagination is one of the greatest of human gifts. The powerful images it can project evoke strong emotions and connect us to one another. With imagination, she explains, we can recover our past and project our future. Imagination is a major resource on the spiritual journey.

Reflection: How often do I actually use my imagination to make projections of positive outcomes in difficult situations, rather than going over again and again in my mind recollections of the thing that has gone wrong?

FOOD FOR THOUGHT

What is imagination's true power?

Is it the power to conjure up illusions that mislead?

Is imagination meant to frighten with its power to forecast shabby outcomes of all-too-human efforts?

Or is it imagination's power to offer a glimpse of how well things could go and to rechannel energies in that direction?

We get little if any chance to change other people. But we can change ourselves, our actions and reactions. It helps, however, if we can imagine ourselves acting and reacting differently in the future than in the past.

Are your efforts to communicate with people close to you often unsuccessful?

Try to imagine yourself communicating better. Picture yourself listening attentively, reacting less quickly and more calmly, expressing care and respect for the person even if you disagree on some point.

When the next opportunity to communicate well presents itself, you may find yourself doing much better.

Can you imagine yourself peacefully resolving a conflict at work? Can you imagine yourself really happy to get up in the morning? Can you imagine yourself having an active spirituality?

God's gift of the imagination is not meant to deceive. Its power is to awaken us!

David Gibson, Editor, FaithAlive!

FAITH alive!

Imagination warms the soul

By Jane Wolford Hughes
Catholic News Service

CNS photo by Mimi Forsyth

My daughter Therese says one of her vorite images of God is found in the tory about the person who, in a dream, oked back over a lifetime of walking ith the Lord.

The person and God were walking on long beach, and there were two sets of otprints in the sand most of the time. ut at times there was only one set, henever the person felt sad or experinced difficulty.

Seeing only one set of footprints, the erson thought the Lord had departed hen difficulty began. Instead, the Lord arified, it was then that he carried the erson.

Therese, a nurse, said that image susins her, especially when she is on the 12-our night shift in the intensive-care unit.

"Sometimes I grow weary, and I whiser, 'Help me Lord.' Then I feel lighter. ou don't have to be dead like Lazarus have new life breathed into you."

"Sometimes," Therese continued, "paents will express fear that God has rgotten them or that their illness is od's punishment. Then I tell them the otprints story."

Through that story Therese taps into her patient's imaginations — challenges them to envision God a new way.

I recalled the words of Sulpician Father Philip S. Keane who said, "I believe that it may well be more possible to stimulate adult growth through fresh images than through new logical patterns."

Therese reflected: "When you are scared and miserable, logic is little comfort. Imagination warms the soul. It is a gift from God."

That makes me think of a time the mother of one of my summer Bible school students asked me to help her become as excited about faith as her son had become about Jesus' parables.

In our conversation I quickly discovered she wasn't excited about anything, herself included. She was still looking for her identity in a man, but her man had left her. Hopelessness had taken over.

The next time I saw her I said: "In seeking creative insights to difficult problems, we need to dialogue with ourselves — state our ideas and listen to them. We evaluate by imaging alternative actions, looking at the positive and negative. If we run into a dead end, we begin dialoguing over a new idea. A little later we seek the ideas of others.

"Right now, I would like you to read this book, 'Fried Green Tomatoes at the Whistle Stop Cafe,' and have a conversation with two central characters, Evelyn Couch and Mrs. Threadgoode. Then let's talk about your image of yourself.

"While you are reading, link the story of God in the Scriptures to the story of your own experience, blending childhood memory, family stories, reflection and the inspiration you get from the book. Using your imagination can teach you how to find meaning and burst through the bounds of old preconceptions.

"Strong imagination imagines the truth, it does not wander about wildly," I said.

Three weeks later a different woman stood at my door: stylish outfit, new hairstyle, smiling.

Her words tumbled out. "I read the book many times. Mrs. Threadgoode kept reassuring me that I am an important somebody. And for the first time I really began to talk to God, not just recite prayers.

"I had allowed myself to be submerged," she said. "My image of myself was a rug that everyone walked all over but didn't care about."

She thanked me and said, "I have a long way to go to change my self-image, but I'll make it. And incidently, faith is more exciting now that I dialogue with God!"

(Ms. Hughes is a freelance writer in Farmington Hills, Mich.)

FAITH IN THE MARKETPLACE

What are two steps a person might take to reawaken hope at a time when circumstances create a mood of hopelessness?

"I ... become as quiet and relaxed as possible; then I ask myself: 'What does my mood, or feelings of despair or depression look like?' And I wait for images to form in my mind.... Then in the distance I see ... the risen Lord coming toward me.... I tell him all my fears and hurts and he listens with loving compassion. We walk together and I am healed and comforted. Afterward, I write of the experience in my journal. Second, I take my Bible and read in one of the New Testament books." — Joan E. Liebler, Moab, Utah

"No. 1 is to pray, that's for sure. The second thing is to find a hopeless situation and get involved to help make it better. Do little things to help — even just listening." — Pam Lucey, McLean, Va.

"I had a situation a few years ago. I was battling with my husband about changing jobs. We were arguing all the time. For me it was realizing that trying to do it on my own wasn't working, and just turning it over to God. Then the situation turned around and worked out." — Shari Somers, Heywood, Ill.

"One important step is talking to a compassionate spiritual director. He/she can help us face reality yet also challenge us to move ahead, to explore different possibilities and avenues.... The other important thing is to receive the Eucharist as much as possible." — Jean Smolich, Penn Run, Pa.

"Setting up the Christmas manger (even in August!) and awaiting a sunrise. Gazing on the birth of 'the babe' or the birth of a new day can't help but make one realize there is hope and a reason to go on." — JoAnn Bailey, Milford, Iowa

"The first step is to have a time of silence, as much as you can get, just you and the Lord. Reflect on your strengths and not the problem. Don't give it any energy, just optimism." — John Gist, Rock Hill, S.C.

An upcoming edition asks: Do you have a saint who appeals to you in a particular way? Who is it? And why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Thought informs, imagination transforms

By Father John J. Castelot
Catholic News Service

It looked like the end of the road to God's people in exile in Babylon, hundreds of miles from their ravaged homeland.

Why not just give up, settle down in Babylon and make the best of a bad situation? The prevailing mood was total discouragement. "Our bones are dried up, our hope is lost, we are cut off" (Ezekiel 37:11).

But they did not give up. They did not abandon hope and eventually returned home to pick up the pieces and go on.

What explains this astounding victory of the human spirit? Imagination, especially that of a remarkable man named Ezekiel.

Ezechiel had the formidable task of rallying his dispirited fellow exiles and instilling hope.

But he was in the same boat they were. He had no more ostensible reason to hope than any of the rest of them. But he had faith, an unshakable conviction that the God who rescued their ancestors from bondage in Egypt centuries ago would liberate them.

Where there is faith there is hope. Ezechiel had both, plus the precious gift of a powerful imagination. He dared to imagine a total reversal of the people's wretchedness, and God fired his imagination in a series of profound religious experiences.

One remarkable experience was Ezechiel's vision of the dry bones. He saw a vast valley littered with human bones, dry and lifeless, scattered helter-skelter.

Could these lifeless bones live again? As Ezechiel watched, they came together and stood upright, first as an army of skeletons and ultimately as a mighty throng of animated human beings.

Inspired by this imaginative vision, Ezechiel was enabled to inspire his people, to encourage them to imagine the unimaginable.

And it worked!

The dream became a glorious reality when, in 538, the newly victorious Cyrus of Persia allowed the Jews to go home.

Biblical scholar Walter Brueggeman, in "The Prophetic Imagination," describes prophets as people who dare to imagine a situation better than the present one. They move others to share this vision and eventually to bring about needed change.

Jesus, the prophet of the end-time, had a compelling vision of what he called the reign of God. This reign was not a political structure but a dynamic force: the transforming, saving power of God's love.

God's reign so transcended the ordinary that it defied strict definition. It could be expressed only in images, and Jesus used many imaginative figures to express it. "The reign of God is like..."

The images of this reign took root in the hearts of Jesus' followers and inspired them to imagine, to yearn for and to experience the reign of God's saving love.

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(Father Castelot is a Scripture scholar, author and lecturer.)

People In The News

Honors Go To Jesuit Missionary In Philippines, Still Active At 86

NEW YORK (CNS) — Jesuit Father Arthur F. Shea, who remains in active service as a missionary in the Philippines at the age of 86, was honored Nov. 6 at the 50th annual Jesuit Mission Dinner in New York. Father Shea, a native of Syracuse, N.Y., entered the Society of Jesus in 1929 and was sent to the Philippines in 1940. He was one of those whose plight under Japanese occupation in the Second World War stimulated Jesuits and friends in New York to hold the first dinner in December 1943. Since 1987, Father Shea has been assigned to the Jesuit Retreat House in Cebu City, on the island of Cebu, where he gives retreats based on Ignatian spiritual exercises to seminarians.

Illinois Machinist Named Executive Director Of Cursillo Movement

DALLAS (CNS) — The U.S. Cursillo movement has named an Illinois machinist active in the movement for 14 years as its new executive director. Tom Sarg, 40, will replace Gerald Hughes, who is retiring after 20 years at the helm of the Dallas-based national Cursillo secretariat. Sarg will begin his new post at the end of the year. Sarg said that "Cursillo's primary goal is to evangelize environments" through its weekend short courses, weekly sharing and daily living.

Lakota Sioux Catechist Receives Lumen Christi Award

BOSTON (CNS) — Harry Blue Thunder, a Native American who aided Jesuit missionaries in teaching the Catholic faith, accepted the Lumen Christi Award on Oct. 31 for his missionary work. Each year the Catholic Church Extension Society, a Chicago-based organization, honors a Catholic who has spread the light of Christ through service to the Church. Cardinal Joseph L. Bernardin of Chicago presented the award to the 86-year-old Lakota catechist during a Mass at St. John's Seminary in Brighton, Mass.

Nepalese Villagers Report Seeing Vision Of Crucified Man

KATMANDU, Nepal (CNS) — More than 200 people, most of them Hindus, say they saw the image of a man on a cross in the sky over a hill in midwestern Nepal. According to witnesses the apparition near Palpa village began around 5:30 p.m. and continued for about an hour. At first witnesses saw a bright light in the sky, which then became a figure of a crucified man, said UCA News, an Asian church news agency based in Thailand. Nearly all those who saw the vision, which reportedly occurred on Sept. 11, were Hindus. Many, however, identified the figure as that of Jesus Christ. A Protestant minister in Katmandu described the Hindu and Christian communities of Palpa as close-knit.

New Burlington Bishop Pledges To 'Affirm and Reaffirm' Life

WINOOSKI PARK, Vt. (CNS) — The new head of the Burlington Diocese pledged to "affirm and reaffirm" the church's teaching on the sanctity of human life. Bishop Kenneth A. Angell, former auxiliary in the Providence, R.I., Diocese, was installed Nov. 9 as the eighth bishop of Burlington before 1,500 well-wishers at St. Michael's College Chapel in Winooski Park. He asked Vermont Catholics to "never cease to proclaim the dignity of all human life and the truth that life begins at the moment of conception."

Archbishop Askes Clinton To Look At School Choice Issue Again

LOUISVILLE, Ky. (CNS) — Archbishop Thomas C. Kelly of Louisville has called on President-elect Bill Clinton to reconsider his opposition to publicly supported educational choice programs that include Catholic and other nonpublic schools. "Allowing parents to choose the best possible school for their children will not weaken public education," Archbishop Kelly said Nov. 9 at an annual archdiocesan salute to Catholic alumni. Instead, he said, it "will establish an appropriate, competitive environment in which all of us — public, private and Catholic schools — will be challenged to work harder and to make sure that we truly serve the overall educational needs of our nation's greatest resource, our children."

Pro-life Official Criticizes Guidelines For Assisted Suicide

WASHINGTON (CNS) — An official of the U.S. bishops' Secretariat for Pro-Life Activities has criticized two articles in "The New England Journal of Medicine" for proposing criteria under which physician-assisted suicide should be permitted. The articles were published Nov. 5, two days after a proposal to legalize physician-assisted suicide was defeated in California by a 54 percent to 46 percent margin. "Naive is the kindest word I have'' for the articles, said Richard M. Doerflinger, associate director for policy development in the pro-life secretariat. "They ignore fundamental facts about human nature and our own embattled health care system.''

Terry Anderson Urges Vietnam Veterans To Put Aside Divisions

WASHINGTON (CNS) — It is time to put aside the divisions from the Vietnam War, Terry Anderson said during a Nov. 11 service to mark the 10th anniversary of the Vietnam Veterans Memorial in Washington. Anderson, held hostage for nearly seven years when he was Middle East correspondent for the Associated Press, spoke to the rain-drenched crowd from his experience in the Vietnam War as a U.S. Marine. "Is everybody cold and wet? Does this bring back memories?" he asked his audience, estimated by the National Park Service at about 30,000. Anderson, who has often talked about how his Catholic faith helped him through his nearly seven years in captivity in Lebanon, told his listeners they needed to experience forgiveness.

Memorial Mass...

Large portraits of the U.S. nuns murdered in Liberia last month stand at the front of St. Peter Cathedral in Belleville, Ill., during a Nov. 8 memorial Mass. The slain misssionaries were members of the Adorers of the Blood of Christ based in the Dicese of Belleville. (CNS photo by Rafe Middeke, *The Messenger*)

Scripture

Readings For The Week Of November 22 - November 28

Sunday: 2 Samuel 5:1-3; Colossians 1:12-20; Luke 23:35-43.

Monday: Revelation 14:1-3, 4-5; Luke 21:1-4.

Tuesday: Revelation 14:14-19; Luke 21:5-11

Wednesday: Revelation 15:1-4; Luke 21:12-19.

Thursday: Revelation 18:1-2 21-23, 19:1-3, 9; Luke 21:20-28.

Friday: Revelation 20:1-4, 11-21:2; Luke 21:29-33.

Saturday: Revelation 22:1-7; Luke 21:34--36.

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Dialogue To Continue Despite Anglican Vote On Women Priests

VATICAN CITY (CNS) — Catho c and Anglican leaders vowed to con nue talks aimed at uniting their urches, although they said the Church England's decision to ordain women iests rules out unity any time soon.

Cardinal George Basil Hume of estminster told Vatican Radio Nov. that the Catholic-Anglican dialogue ill continue based on "a real but partial mmunion in virtue of our baptism, in rtue of much that we believe in comon (and) our allegiance to Jesus Christ true God and true Man."

The churches will continue to work gether despite the "real and important stacle to visible and organic unity" at comes with the ordination of women, said.

The Nov. 11 Church of England te to ordain women to the priesthood onstitutes a new and grave obstacle to e whole process of reconciliation with e Catholic Church," said Vatican okesman Joaquin Navarro-Valls.

The vote ensures that the visible ity of the churches "clearly now is not mething which is going to be in the ar future," said Cardinal Hume.

The decision to ordain women "sets e seal" on the Catholic Church's difficulty in recognizing Anglican ordina ns, said Msgr. Kevin McDonald, an ficial at the Pontifical Council for omoting Christian Unity.

The recognition of each other's or nations would include an affirmation at priesthood in both churches results m a sacrament and that the presiding a sacramentally ordained priest is quired for the valid celebration of the charist.

Because of the connection between dination and how the church is structured and between ordination and the lidity of other sacraments, mutual rec nition of ordinations is "a vital part of e process" of uniting the two churches, sgr. McDonald said.

Although other Anglican churches ve ordained women for years, the urch of England's decision has a rticular impact because it is the mother urch of the Anglican Communion, sgr. McDonald told Catholic News rvice Nov. 12.

Now, instead of women's ordina n being the decision of some prov ces of the Anglican Communion, he id, "it's the practice of the church led by the archbishop of Canterbury with whom the others are in communion. It identifies the Anglican Church with this issue."

Archbishop George Carey of Canterbury, head of the worldwide Anglican Communion, acknowledged the ecumenical concerns when he urged the synod of the Church of England to vote in favor of women's ordination.

Knowing that the Roman Catholic and Orthodox churches oppose women's ordination, "however, cannot be an obstacle to the Church of England determining its own mind," he told the synod in London Nov. 11.

"I believe that constructive, loving relationships with our sister churches can and will continue whatever the outcome of our vote today."

Anglican Father Douglas Brown, director of the Anglican Center in Rome, said the Church of England might have postponed its vote if unity with the Catholic Church had seemed likely soon.

The Vatican's December response to an Anglican-Catholic dialogue report "made us realize that any organic union is a long, long way off and, so, people were not inclined to wait" on the women's ordination issue.

"If union were closer," he said, the argument that ordaining women could be an obstacle "would have held more weight."

Even before Anglicans started ordaining women, the Catholic Church did not recognize the validity of Anglican orders, Father Brown said.

"Most would hope that gender is not the essential issue" to be resolved concerning the recognition of Anglican priests.

But the Vatican's view is and has been that the ordination of women constitutes a serious break with tradition.

As Navarro-Valls said Nov. 11, "the Catholic Church, for well-founded theological reasons, does not feel it has the right to authorize such ordinations."

The Vatican's position is that the Catholic Church cannot ordain women because of Christ's example of choosing only men as Apostles, because it is the unbroken tradition of the Church and because in celebrating the Eucharist, the priest acts in the person of Christ, who was a man.

Archbishop Carey told the synod that a "yes" vote on the ordination of women "alters not a word in the creeds, the Scriptures or the faith of our church."

The first Anglican-Roman Catholic International Commission, which discussed ordination and other issues between 1970 and 1981, said that its doctrinal agreements on the origin and nature of ordained ministry were not affected by the ordination of women.

But the Vatican, responding to the ARCIC I report last December, disagreed.

"You cannot separate the two issues — the doctrine of ordination from who is ordained," Msgr. McDonald said.

Cardinal Hume said that listening to the debate of the Church of England synod, he felt the delegates were "struggling as hard as they could to discern what was the will of God."

But the cardinal said he cannot accept that a local church synod has the authority to decide such an issue, which "touches at the very nature of the church: What is the priesthood, what is ordination, what is the Eucharist."

Archbishop Carey had told the synod: "We are not departing from a traditional concept of ministry. We are talking about an extension of the same ministry to include women."

The archbishop said that discernment of God's will on the issue could not come through votes alone, but that "the manifestation of gifts" must be examined as well.

"We have seen the marks of the Spirit increasingly manifest in the ministry of women as well as that of men," he said. "We must draw on all our available talents if we are to be a credible church engaged in mission to an increasingly confused and lost world.

"We are in danger of not being heard if women are exercising leadership in every area of our society's life save the ordained priesthood," the archbishop said.

Diocesan Pastoral Council, 1992-93

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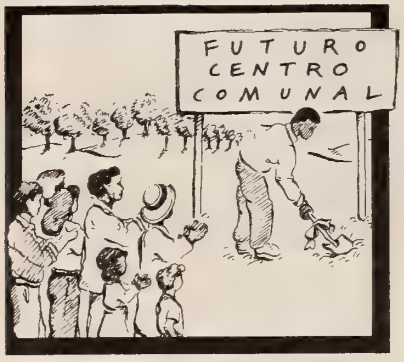

Hoy más que nunca, la Iglesia es consciente de que su mensaje social se hará creíble por el testimonio de las obras, *antes que por su coherencia y lógica interna.*

— Papa Juan Pablo II
Centesimus Annus

La Justicia y la Paz de Dios implora dar frutos en las labores humanas de justicia y paz....

— Papa Juan Pablo II

Campaña Para El Desarrollo Humano

Nuestra Fe: Nuestra fe cristiana siempre nos ha llamado a acudir el pobre con amor y compasión y a instituir la justicia dentro de nuestras comunidades. Desde la visión de los profetas en el Antiguo Testamento hasta la vida y ejemplo de Jesús en el Nuevo Testamento, la palabra de Dios es "Buena Nueva" para el pobre. Los católicos podemos mantener la rica tradición de las enseñanzas sociales que enfatizan la solidaridad con el pobre y que nos hacen dar prioridad a las necesidades de aquellos que son más vulnerables.

Los obispos de los Estados Unidos han identificado seis temas principales en las enseñanzas sociales:

1. Vida y Dignidad de la Persona Humana
2. Deberes y Responsabilidades de la Persona Humana
3. Llamado a la Familia, Comunidad y Participación
4. Dignidad en el Trabajo y el Derecho de los Trabajadores
5. Opción Preferencial por el Pobre
6. Solidaridad con el Oprimido

Nuestro Desafío: A fin de ser fieles al llamado del Evangelio de ayudar al pobre, debemos entender las realidades de la pobreza. Por ejemplo, las familias con niños componen la población desamparada de mayor crecimiento. Mucha gente pobre tiene trabajo, pero no puede afrontar los gastos de vivienda. Enfrentados con una creciente pobreza en nuestra sociedad, tal vez nos sentimos desanimados, pues cuanto más damos a obras de caridad, mayor es la necesidad. A fin de enfocar en las raíces del problema, los obispos de los Estados Unidos crearon la Campaña para el Desarrollo Humano, una campaña de acción y educación que rompe los ciclos de pobreza. Otorga donaciones y préstamos a comunidades pobres que quieren salir de la pobreza a través de:

- organización comunal
- desarrollo económico
- iniciativas educacionales y de vivienda

Nuestra Colaboración: Contribuyamos generosamente a la Campaña para el Desarrollo Humano en la colecta que tendrá lugar en todas las Misas el 21 y 22 de noviembre. Estudiemos y reflexionemos sobre la realidad de la pobreza en el mundo actual. Oremos por el trabajo de esta campaña para que su ayuda sea eficaz. Participemos en algún proyecto comunitario.

Nuestros Exitos: Sintamos nuestros los efectos de la Campaña para el Desarrollo Humano. En Ohio, la Organización de Desarrollo Empresal de Mujeres ayuda a mujeres de escasos recursos a romper el ciclo de pobreza al iniciar sus propias cooperativas de negocios. Se ha establecido una red de apoyo entre las mujeres de bajos recursos que desean alcanzar la auto-suficiencia. En Boston, los Padres Unidos para el Cuidado de Niños ha reunido a más de 400 personas de bajos recursos a fin de incrementar el servicio de cuidado de niños y ponerlo al alcance de todos en el estado de Massachusetts. En Monrovia, Calif., grupos comunitarios formaron una organización de base dedicada a mejorar los colegios de los niños pobres.

Manuel Sánchez, de México, participa los domingos en la celebración eucarística a las 10:30 a.m. en el Centro Católico Hispano de Charlotte, situado en Independence Blvd. y The Plaza. Manuel trabaja en construcción toda la semana, pero dedica la mañana de domingo a acercarse más a Dios, darle gracias y cantarle con la comunidad reunida en e nombre de Jesús.

Noticias Breves

Licencia Para Manejar En Carolina Del Norte

Nuestro ministro laico, Rafael Torres-Mora, ha traducido las preguntas y respuestas para el examen escrito que hay que pasar al sacar la licencia para conducir un automóvil en Carolina del Norte. Quien esté interesado puede llamar al 704-335-1281 y le facilitaremos una copia.

Cuota Anual

Este periódico necesita su contribución anual de $15. Esta debe enviarse a la parroquia a la cual usted está inscrito o si no, al Centro Católico Hispano, 2117 Shenandoah Avenue, Charlotte, NC 28205.

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Nuestra Señora de la Providencia, Patron de Puerto Rico, cuya fiesta se celebra el 1 de noviembre. El pueblo puertorriqueñ siempre ha visto en María su esperanza invocándola confía en su materna protección.

Calendario Litúrgico

La Iglesia tiene su Calendario Litúrgico para celebrar los principales misterios de nuestra fe: Navidad, Pascua y Pentecostés. Estas fiestas van precedidas por un tiempo especial de preparación. El Adviento prepara la Navidad; la cuaresma dispone para la Pascua y el novenario antecede Pentecostés.

Estamos ahora en noviembre disponiéndonos hacia el Adviento y por eso la liturgia dominical nos ofrece temas muy importantes para nuestra vida espiritual, relacionados con el final del Año Lotúrgico. ¿Qué sucederá después de nuestra vida terrena? Jesús con su palabra y con el hecho de su resurrección, confirma la verdad de nuestra futura resurrección y promete a los que crean en él, resucitarlos en el último día. Nosotros creemos en la Biblia, en las enseñanzas de Jesús y de la Iglesia y así lo proclamamos cada vez que decimos el Credo: "Creo en la resurrección de los muertos y en la vida del mundo futuro." Leer Juan 5,21 / I Corintios capítulo 15 entero.

Otro tema relacionado con el anterior es cómo asegurar la vida eterna y Jesús nos responde: "Todos los que miran al Hijo de Dios y creen en él, tendrán vida eterna; y yo los resucitaré en el día último" Juan 6,40. La vida de Cristo fue entregada a cumplir la voluntad de quien lo había enviado. Qué forma de vivir y de morir la del Maestro! Y nosotros, ¿Cómo permanecemos unidos a Jesús? y ¿Cómo cumplimos la voluntad de Dios?

El nuevo año litúrgico comenzará el domingo primero de Adviento, 29 de noviembre, precedido de la fiesta de Cristo Rey, noviembre 22. El prefacio o himno de alabanza de la Misa de Cristo Rey, nos dice que el reino de Cristo es: un reino eterno y universal, reino de la verdad y de la vida, reino de santidad, de la gracia y del perdón, reino de la justicia y de la paz. Nuestro Rey pasó por el mundo haciendo el bien a todos y murió por todos para que tuviéramos vida eterna. Otra pregunta: ¿Cómo estamos relacionados con este Rey? Renovemos nuestro compromiso de fidelidad y digamos de corazón: "Venga a nosotros tu reino" y comprometámonos seriamente a luchar por implantar este reino en cada uno, en el hogar, en el trabajo, en la sociedad.

CAMPAÑA PARA EL DESARROLLO HUMANO
CREANDO COMUNIDADES DE ESPERANZA

El amor por los demás se hace real promoviend la justicia.

— Papa Juan Pablo II

Jewish Leaders Invite Pope To Opening Of Washington Museum

VATICAN CITY (CNS) — Jewish ders invited Pope John Paul II to help ugurate the Holocaust Memorial useum in Washington next year.

"Certainly the whole Jewish world d I'm sure most of the rest of the rld would be very pleased if he could his way through to doing that," said gar M. Bronfman, president of the orld Jewish Congress.

Bronfman and Rabbi Israel Singer, orld Jewish Congress general secre- y, met with the pope for about 30 nutes at the Vatican Nov. 12 to dis- s a wide range of Jewish concerns. ning them was Cardinal Edward I. ssidy, who heads the Vatican Com- ssion for Religious Relations with Jews.

The pope expressed his apprecia- n at the invitation to Washington but de no commitment, Bronfman told orters afterward. The memorial mu- m is expected to be officially opened April.

The museum, within sight of the shington Monument, will memori- ze the extermination of 6 million Jews Nazi Germany.

Critics of the privately funded mu- m have argued that a building mark- an essentially non-American event no place in the U.S. capital.

Supporters say the five-story build- — which will house a permanent ibition on the history of the Holo- st and archives for research — will ure that the Nazi attempt to extermi- e the Jews will not be forgotten.

The opening of the museum will ncide with the 50th anniversary of Warsaw ghetto uprising, in which Jews of the Polish capital held out inst the Nazis for three weeks before neighborhood was razed.

The Holocaust was the killing of ne 6 million Jews during World War n the Nazi attempt to exterminate the e.

The pope began the private Vatican eting with remarks condemning anti- nitism, Bronfman said. He said Jew- leaders, who are worried about an urge in anti-Semitic episodes in Eu- e, are appreciative of the pope's ng stand on the issue.

During their encounter, Bronfman ed the pope to sign a one-page "Declaration of Tolerance" denouncing anti-Semitism and racism as destructive forces in society. The statement, written by Nobel Peace Prize-winner Elie Wiesel, has been signed by 65 heads of state, including President Bush.

Bronfman said the pope, after looking at the statement, went to retrieve a pen from his desk but was told by an aide that he could sign it at a later time.

Among other topics discussed were:

— Evacuation of a Carmelite convent adjacent to the former Nazi death camp of Auschwitz in Poland. After Jews protested the convent as an intrusion at the site, the Polish Church built an international prayer and dialogue center nearby and the nuns were expected to move there sometime this year. Bronfman said the pope indicated that "the move is coming slowly, but it's coming."

— The possibility of a papal trip to Jerusalem. The pope has said he would like to make the trip, and Israeli Foreign Minister Shimon Peres invited the pontiff during a recent audience at the Vatican. The pope did not indicate when he might be able to pay a visit, however, Bronfman said.

— The status of an expected Vatican statement on the Holocaust and anti-Semitism. Bronfman said the Jewish leaders expressed the hope that "it would be forthcoming with all deliberate speed."

Bronfman said the pope indicated that relations were improving between the Vatican and Israel. In July, both sides set up a joint commission to discuss mutual problems that stand in the way of full diplomatic relations.

Vatican spokesman Joaquin Navarro-Valls said the joint commission planned to meet in Jerusalem Nov. 19. The Vatican delegation will be led by Msgr. Claudio Celli, a top official in the Secretariat of State.

Bronfman was in Rome for a regular meeting of the steering committee of the International Catholic-Jewish Liaison Committee, of which he is co-chairman.

He said Catholic-Jewish dialogue was continuing in a generally good atmosphere, making cooperation easier at local levels. In particular he cited efforts to remove all traces of anti-Semitism from school textbooks.

Seminarian Ordained As Deacon...

Joseph Valentine (kneeling), a seminarian for the Diocese of Charlotte was ordained as a transitional deacon Nov.7 at St. Meinrad Archabbey, St. Meinrad, Ind. Archbishop Daniel Buechlein of Indianapolis ordained the new deacon who will be ordained to the priesthood June 5, 1993, at St. Patrick Cathedral in Charlottte. Deacon Valentine, 36, is the son of Mr. and Mrs. Ellicott Valentine of Pfafftown and is a member of St. Leo Parish in Winston-Salem.

Maryfield Nursing Home Marks 45 Years of Service To Area

HIGH POINT — Maryfield Nursing Home, one of High Point's oldest institutions, celebrated 45 years of service on Friday, Nov. 13.

Maryfield was started by five members of the Poor Servants of the Mother of God. Their arrival on Nov. 16, 1947 was especially noteworthy because their original mission was to establish a hospital in High Point. Add to this the fact that in 1947, the Catholic population of the state of North Carolina was only half of 1 percent, and it is not surprising that the presence of five habit-wearing sisters created a stir.

Funding for the new hospital was not available, however. So, plans were revised for a convalescent center. The first 22 residents were admitted to and cared for in what is now the sisters' convent.

Located at the corner of Greensboro and Penny roads, the convent was built by the High Point firm of R.K. Stewart and Son in 1926 as a private residence. It was later used as a night club before the sisters purchased both it and the surrounding land in 1953.

From these humble beginnings, the need for long-term care quickly outgrew the available facilities. To meet the demands, Maryfield Inc., a non-profit corporation, was established in 1950. More land was purchased and expansion was started.

In 1963, a 60-bed nursing home was built with the help of private funding and the Medical Care Commission of North Carolina. An dvisory council was established as well as a volunteer organization.

In 1973, a 55-bed wing was added with the support of the Duke Endowment, Spencer-Love Foundation and Bryan Family Foundation. In 1979, a retirement community of 16 cottages was opened. Today, Maryfield Acres has 26 homes with 30 residents.

In 1981, volunteers raised funds to enlarge the recreational area and the chapel. In September 1989, groundbreaking ceremonies launched a two-year building program for a new residence wing.

In August 1991, the new Herman and Louise Smith Residence Wing was opened. The Smith gift was the largest single contribution to the building fund. The late Herman Smith was a member of the board of directors and served, along with his wife, as honorary chair family of the building campaign.

The newest addition will be a $500,000 renovated kitchen, which is expected to be completed by Thanksgiving.

Although new sisters have come throughout the years to serve the people of Maryfield, their mission to serve the sick and suffering has never faltered. Neither has their faith and courage in the face of obstacles.

Poor Servant Sister Lucy Hennessy, Maryfield's fourth administrator, said, "Our management team is highly motivated. They set the course for quality patient care."

Their level of care received excellent marks in a recent assessment by the Peer Review Survey, a professional committee that conducts reviews of long-term care facilities every two years. "Your facility is top notch," said the team leader. "Your residents are happy and you are offering quality care. Maryfield is far above other facilities we have reviewed this year. It's a pleasure to visit a place like this."

Today, Maryfield has a capacity of 115 skilled and intermediate care beds, 60 acres of land and a plant investment of about $8 million.

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DESCUBRE La Fe

52. Al concluir esta serie sobre el descubrimiento de nuestra fe, ¿Cómo podemos resumir el tema de nuestras *Palabras para el Camino*?

Dios nos ama. A través de Su Hijo Jesucristo y el Espíritu Santo, somos llamados a ser Su pueblo, viviendo una vida buena, alegre y en paz en la tierra y siendo gloriosamente felices con Él y todos los santos,por siempre, en el cielo. La Iglesia Católica fundadaa por Jsucristo y animada por el Espíritu Santo, nos guía y nutre en forma segura en nuestro peregrinaje. Parte esencial de nuestras vidas como católicos es el ser instrumentos de Jesús renovándonos y reformádonos a nosotros mismos, al mundo y a las personas con quienes vivimos.

Hoy com nunca antes, la Iglesia tiene la oportuniudad de llevar el Evangelio por el ejemplo y la palabra, a todos los pueblos y naciones. "Una nueva era misionera está amaneciendo y se volverrá un radiante día con una cosecha abundante, si todos cristianos respond4emos con generosidad y santidad a las llamadas y los retos de nuestros tiempos." (*Remptoris Misio*, 92)

Thanks To St. Jude and the Blessed Mother

Thanks to St. Jude and the Blessed Mother for prayers answered and favors granted.

MGP, CLS, AV

Diocesan News Briefs

Children's Dinner Theatre

CONCORD — St. James Faith Formation students in grades pre-K-6 are presenting "Children's Dinner Theatre" on Sunday, Nov. 22. The show starts at 12:30 p.m. The dinner, cooked by the St. James Family Life Commission and served by the St. James Youth Ministry students, is spaghetti with meat sause, bread, salad, dessert and drink. Cost is $5 for adults, $3 for students. Proceeds will benefit the St. James building campaign.

Single Adult Christmas Party/Dance

ASHEVILLE — A Catholic adult singles Christmas Party/Dance is being organized by the Divorced, Widowed and Separated group in the Asheville Vicariate. If you are interested in participating or organizing the event, call Joe Bolick at (704) 684-8022, or Connie Mitchell at (704) 254-2209.

Ecumenical Celebration

GREENSBORO — The 10th Annual Ecumenical Celebration of Thanksgiving at the Carolina Theatre is Sunday, Nov. 22 at 4 p.m. There is no admission charge. For more information, call the Piedmont Interfaith Council at (919) 274-6051.

Christmas Sale

LEXINGTON — Our Lady's Guild of Our Lady of the Rosary Church is sponsoring a Christmas tree, wreath and roping pre-sale. Orders are being taken until Nov. 23 for live and cut trees ranging from 5' to 10' for $15 to $55 in various species, Fraser fir wreaths ranging from 16" to 30" from $10 to $18, and White pine and Fraser fir roping ranging from 25 feet to 25 yards for $15 to $20.

All items are of premium, consistent quality and are unconditionally guaranteed. They will be delivered to the parish on Dec. 5 and will be available for pick up from noon to 6 p.m.

For more information, call (704) 246-2463 or (704) 243-7078.

Christmas Luncheon

CHARLOTTE — All Catholics 50 and over are invited to a Christmas luncheon at the Knights of Columbus Hall on Dec. 9 at 11:30 a.m. Cost is $3. Bring a $5 gift for children at A Child's Place, a school for homeless children in grades K-6.

For reservations and information, call Rachel Greene at (704) 331-1720.

Celebrating Stewardship

HOT SPRINGS — The Jesuit House of Prayer is offering "Celebrating Our Stewardship of the Earth," a day of prayerful reflection, sharing and thanksgiving for the gift of our earth on Saturday, Nov. 21 from 10 a.m. to 3:30 p.m.

For information and registration, call the Jesuit House of Prayer at (704) 622-7366.

Big Brothers/Big Sisters And Best Friends, Too

GREENSBORO — Big Brothers/Big Sisters and Best Friends, Too needs volunteers. Both programs have kids waiting for match ups.

Big Brothers/Big Sisters serves young people ages 6-15, who need extra guidance and attention from adults on a one-to-one basis. Best Friends, Too arranges special friendships for youths ages 7-17 who have been involved with the juvenile justice system.

There is a six hour training program for prospective volunteers. Contact with the kids averages two to four hours per week. Volunteers are asked for a one-year commitment of time.

For more information about training sessions, call Larry Shue at (919) 292-8164 or Youth Focus Inc. at (919) 333-6852.

Holiday Extravaganza

CHARLOTTE — The Men's Club of St. Ann Parish is presenting its second annual Holiday Extravaganza on Saturday, Nov. 21. The event, at the Sharon View Club, will feature a holiday music concert performed by the Queen Charlotte Chorus.

A reception begins at 6:30 p.m. and a sit-down dinner will precede the concert. The evening will conclude with a live auction of fine art, jewelry, sports items and other gifts.

Tickets are $19. Proceeds will benefit the St. Ann's Men's Club's adopted charities — Holy Angels in Belmont and North Carolina Harvest — and the completion of the parish activity center.

For more information, call (704) 845-6501.

Women's Retreats

VALE — The Maryvale Sisters are offering three retreats for women. The retreats are "My Soul Magnifies the Lord" from Jan. 29-31, "Creating a New Heart," a contemplative silent retreat from March 19-21 and "Pray As You Can" from June 4-6.

For information or registration, call the sisters at (704) 276-2626.

Perpetual Adoration

CHARLOTTE — Perpetual Eucharistic Adoration will begin in the Blessed Sacrament Chapel at St. Gabriel in the near future. All Catholics of the 11 parishes of Charlotte are invited to participate.

The adoration offers discipline in prayer lives, time for meditation and reflection, an opportunity for spiritual growth and an external expression of love for the Lord.

To sign up for one quiet hour a week or one hour a month in the presence of the Blessed Sacrament, call Kathleen Potter at (704) 366-5127 or Dana Bean at (704) 553-0037.

Book Fair

WAYNESVILLE — St. John's Holiday Book Fair is Saturday, Nov. 21 at the church from noon to 7 p.m. Catholic books, general adult and children's books, crafts and religious articles will be for sale. Profits will be used to purchase books for parish libraries.

For more information, call Jeff Minick at (704) 456-7521.

Grief Counseling

WINSTON-SALEM — The Grief Counseling Center of Winston-Salem is offering a workshop on "Coping with the Holidays after the Death of a Loved One."

The program is Tuesday, Dec. 8 at 7 p.m. There is no charge.

For more information or to register, call (919) 768-3972.

African-American Celebration

CHARLOTTE — Our Lady of Consolation is having a "Harambee," an African-American liturgical celebration, Nov. 29 at the 11 a.m. Mass. All who wish are encouraged to dress in Afri apparel.

Perpetual Hope Concert

CHARLOTTE — The Perpet Hope Gospel Choir of Our Lady Consolation Church will present its 1 annual concert at the church Nov. 2 5 p.m.

Tree Sale

CHARLOTTE — The Knights Columbus Council #770 announces third annual Christmas tree s benefitting the Charlotte Catholic H School Scholarship Fund.

The trees are selected and fresh by the council no more than a coupl days before they are to be picked up. trees are priced at $4 per foot for w pine and $6 per foot for Fraser fir. Si range from 5' to 10'.

Wreaths are also available, 12" $10 and 14" for $12. Garlands may purchased at $1 per foot.

Orders must be received no l than Dec. 1 with pickup scheduled Dec. 5 at the Knights of Columbus H 220 E. Kingston Dr.

To order, send name, address, ph number, tree type and size, wreath s and check payable to "K of C Scho ship Fund" to Vince Coscia, 3 Somerdale Ln., Charlotte, N.C. 282

For more information, call (7 536-4287 or (704) 563-2251.

The Catholic News & Herald w *comes parish news for the diocesan n briefs. Good photographs, prefera black and white, also are welco Please submit news releases and ph at least 10 days before date of publi tion.*

Upcoming Diocesan Events

Nov. 21 First Penance
Our Lady of Grace,
Greensboro, 10:00 am
Jim McCullough (919) 275-1522

Nov. 22 Sr. Class Family Mass
St. Vincent de Paul,
Charlotte, 5:00 pm
Fr. Dennis Kuhn (704) 523-5671

Nov. 23-24 Sr. Class Retreat
Camp Thunderbird
2 days, overnight
Fr. Dennis Kuhn (704) 523-5671

Nov. 24 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Nov. 25 Thanksgiving Day
Check local parish schedules
For Special Masses

Nov. 29 Family Life Advent Program
St. Aloysious, Hickory
Parish Office (704) 327-2341

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World and National Briefs

Catholics Pick The Winner For Fifth Straight Campaign

WASHINGTON (CNS) — Catholics voted for Bill Clinton in larger numbers Nov. 3 than they did for President Bush or Ross Perot, according to Election Day exit polling conducted at 300 polling places nationwide. Catholic voters, who made up 27 percent of the electorate, have gone with the winner in each presidential election since at least 1976, when the first comprehensive exit polling was conducted. In 1992, 44 percent of Catholics voted for the president-elect, while 36 percent voted for Bush and 20 percent for Perot.

U.S. Haitian Policy Hit At State Department Refugee Day Program

WASHINGTON (CNS) — A church migration official, in a speech at the U.S. State Department during a refugee day program, urged the Bush administration to reconsider its Haitian refugee policy. Dawn T. Calabia, director of refugee policy for the U.S. bishops' Office of Migration and Refugee Services, said the church is proud to work with the federal government "to protect the lives and well-being of those at risk." But she said the administration had "miserably failed in its response" to Haitians fleeing their nation. Calabia made the comments during a program celebrating the Third Annual Refugee Day at the State Department's Dean Acheson Auditorium. Outside, demonstrators protested U.S. policy toward Haitian boat people.

Study Shows U.S. Nuns Serving Those Most In Need

WASHINGTON (CNS) — A newly published national study of more than 72,000 U.S. women religious indicates that they are moving more and more to serving those most in need, such as the poor, elderly, terminally ill, homeless, and minorities of all kinds. There are still more American nuns in elementary and secondary education than in any other field, but parish ministries now form their second-largest — and fastest growing — field of work. Doing what their order was founded to do and serving the poor ranked far above all other concerns when the leaders were asked to list priorities influencing the choice of ministries that the members of their orders should engage in.

Archbishop Apologizes For 'Wrong Call' In Priest Sex Abuse Case

SHEBOYGAN, Wis. (CNS) — Archbishop Rembert G. Weakland of Milwaukee apologized to hundreds of Catholics Nov. 2 for making the "wrong call" on a priest who has admitted he sexually abused a teen-age boy 23 years ago. Speaking to more than 450 participants at a historic town meeting at Holy Name School in Sheboygan, the archbishop said he knew about a sexual misconduct complaint against Father William Effinger 13 years ago, but was reassured by a psychologist that the priest could handle parish work. "You have every right to be angry because of a wrong call," he told parishioners from Holy Name Church, where Father Effinger was pastor for 13 years. "But don't forget the good things he did."

Five St. John's Benedictines Face Sex Abuse Claims

COLLEGEVILLE, Minn. (CNS) — A new lawsuit against St. John's Abbey in late October raised to five the number of Benedictine monks at the abbey accused of sexual abuse of minors. The order and the St. Cloud Diocese were named as co-defendants in a lawsuit against Father Fran Hoefgen, who allegedly sexually abused a 16-year-old boy about 10 years ago when he was associate pastor of St. Boniface Parish in Cold Spring. The parish is in the St. Cloud Diocese but has traditionally been staffed by Benedictine priests from the abbey. A statement read at all Masses Oct. 31 and Nov. 1 at the parish said that "the abbey, the diocese and all of us view sexual abuse and exploitation as unquestionably deplorable."

Chinese Urged To Wipe Out Underground Religious Movements

HONG KONG (CNS) — Chinese officials and Communist Party members have been urged to act harshly to wipe out underground religious movements, reported UCA News, an Asian church news agency based in Thailand. In a report from Hong Kong, UCA News said it had obtained documents from a provincial Religious Affairs Bureau that condemn the underground Catholic Church for organizing illegal activities, setting up convents and children's choirs, slandering "patriotic" clergy and rejecting the rule of the government on religious affairs. To fight the underground church, officials are told to establish special committees and maintain a long-term aggressive attitude.

Latvia Recognizes Legality Of Religious Weddings

VATICAN CITY (CNS) — Religious weddings are now legally recognized in Latvia, a former Soviet republic, reported Vatican Radio. Vatican Radio said a parliamentary commission updating the 1937 civil code discovered that the code put properly registered church weddings on a par with civil ceremonies. Church weddings took on legal recognition Nov. 9, said Vatican Radio. The 1937 code pre-dates Latvia's takeover by the Soviet Union. Latvia was absorbed by the Soviet Union in 1940 and regained independence in 1991.

Cardinal, Bishop Condemn Anti-Semitic Acts In Italy, Germany

ROME (CNS) — Cardinal Camillo Ruini of Rome and Bishop Karl Lehmann, head of the German bishops' conference, have condemned recent anti-Semitic acts in their countries. The Vatican newspaper also condemned the acts as well as an attack by Jewish youths on a group of Italian neo-Nazis. The statements and newspaper articles came near the Nov. 9 anniversary of "Kristallnacht," (Night of the Shattered Glass), a 1938 Nazi-inspired pogrom against German Jews. Thousands of people marched through the streets of Rome and other Italian cities Nov. 9 to protest what is perceived as a general increase in anti-Semitism along with recent incidents of vandalism of Jewish graves and the painting of the Star of David on Jewish-owned businesses.

Vatican Official Urges Protection For Aid Workers In Bosnia

VATICAN CITY (CNS) — A Vatican official has again suggested that the international community offer military protection to relief operations in war-shattered Bosnia-Herzegovina. Msgr. Alain Lebeaupin, speaking to the Conference on Security and Cooperation in Europe Nov. 5, encouraged the organization to take a stronger political stand in the conflict. The text of his remarks was made available at the Vatican. "Isn't this where the political decision should be made that humanitarian convoys will arrive because the governments of participating states are ready to support this action?" Msgr. Lebeaupin said.

Newspaper Hopes Clinton Will Care For Unborn, Elderly, Neglected

VATICAN CITY (CNS) — The Vatican newspaper said it hoped President-elect Bill Clinton's term would be marked by concern for the unborn, the elderly and society's neglected. In a clear reference to abortion, the newspaper, *L'Osservatore Romano*, said the U.S. emphasis on freedom should never be used to legitimize practices that harm the weakest, including unborn babies. The comment came in a front-page editorial Nov. 8. The newspaper offered its best wishes to Clinton, but said those wishes were "deeply rooted in moral concern."

Columbian Bishops Urge Crackdown On Guerrillas

BOGOTA, Colombia (CNS) — Colombia's bishops ended their mediating role in the country's guerrilla war and said the government should crack down on the country's Marxist guerrillas instead of negotiating with them. The Colombian bishops' conference president, Archbishop Pedro Rubiano Saenz of Cali, told a press conference Nov. 6 that the government must not dialogue with the guerrillas, who are waging one of their bloodiest offensives in years. "We can't leave peace to the whim of subversion," he said, adding that God had created Colombia for all Colombians, not for a Marxist minority.

Humans Top Dogs In Hierarchy Of Life, Jesuit Magazine Says

ROME (CNS) — A leading Jesuit magazine said human beings are superior to other creatures — provoking the ire of Italy's animal rights movement. The magazine, *La Civilta Cattolica (Catholic Civilization)*, said Christian teaching clearly places humans above animals because of their capacity to love and go beyond self-interest. It warned against a modern tendency to "exalt" animal rights at the cost of human dignity, especially in areas of ecology and bioethics. The editorial appeared in the Nov. 7 issue of the magazine, a respected journal that often reflects Vatican thinking.

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DISCOVER the faith

52. As we conclude this series on rediscovering our faith, how can we summarize the theme of the "Words for the Way?"

God loves us. Through His Son Jesus and by the Holy Spirit, we are called to be His people, living good, joyful and peaceful lives on earth and being gloriously happy with Him and all the saints forever in heaven. The Catholic Church, founded by Jesus and moved by the Holy Spirit, guides and nourishes us securely on our pilgrimage. An essential part of our lives as Catholics is to be the instruments of Jesus in changing ourselves, the world and the people with whom we live.

Today, as never before, the Church has the opportunity of bringing the Gospel, by witness and word, to all people and nations. "A new missionary age is dawning which will become a radiant day bearing an abundant harvest, if all Christians respond with generosity and holiness to the calls and challenges of our time." (*Redemptoris Missio*, No. 92)

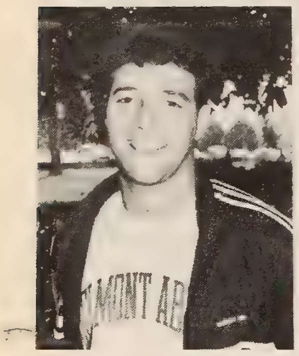
Crusader Corner

By FRANK MERCOGLIANO

BELMONT — Belmont Abbey fell twice this past weekend, once to West Virginia Wesleyan on the field, and once on the telephone off the field. As a result, its dream soccer season is over.

Last weekend, Belmont Abbey traveled to West Virginia Wesleyan for the Area VIII Tournament, with the winner advancing to the NAIA National Championships in San Antonio.

The Crusaders took a major step toward that goal with a 4-0 victory over Houghton College (N.Y.) in the semi-finals. Christian Knudsen had two goals, giving him a school record of 24 for the season. That put the Abbey in the area finals against the number one team in the nation, West Virginia Wesleyan.



Earlier in the year, Belmont Abbey dropped a 2-1 decision after leading 1-0 to Wesleyan on its homecoming. The Crusaders again struck first, with Willie Files scoring just five minutes into the game.

Wesleyan countered with a pair of goals four minutes apart and led at half-time 2-1.West Virginia struck twice in the opening part of the second half to take a commanding 4-1 lead. The Crusaders shaved the lead to 4-3 behind goals by Freddy Pou and Sean McAtee, but it was not enough.

Belmont Abbey, ranked sixth in the NAIA poll, was still in line for a vote into the national tournament as an at-large team. One of the two at-large bids was taken when the host school, Incarnate Word, Texas, lost in the Area IV Finals. That left one at-large berth to be decided between Belmont Abbey and Belhaven (Miss.). Belhaven, which ranked third with an 18-2 record, received the bid.

The decision also marked the end of stellar careers for Willie Files, Vidar Pettersen and Ronny Larsen. Files finished the season with 20 goals, while Pettersen set a school record with 15 shutouts for the season and 33 for his career.

Belmont Abbey led the All-District soccer team as freshman Christian Knudsen was named "Player of the Year" and head coach Kenny Lolla was named "Coach of the Year."

Knudsen was joined on the All-District team by teammates Files and Oivind Ellingsen. Files was earlier named Carolinas Conference "Player of the Year" and Knudsen was named Carolinas Conference "Freshmen of the Year."

Jenny Dowd of Brandon, Fla., will travel to Kenosha, Wis., for the NAIA National Cross Country Championships at the University of Wisconsin-Parkside.

Dowd, a sophomore, qualified by placing second in the NAIA District 26 meet. She also won the Carolinas Conference meet, was named All-Conference and All-District and Carolinas Conference "Most Valuable Runner."

Dowd will be running as an individual.

With the end of fall sports, basketball comes truckin' around the corner as Belmont Abbey cage squads take to the court tonight (Nov. 20) in season opening contests.

Belmont Abbey's Lady Crusaders start the season at the tough Holiday Inn Lady Bulldog Classic. They will take on Kennesaw State College (Ga.) at 2 p.m. at Wingate's Cuddy Arena. Kennesaw State was a Sweet Sixteen NAIA finalist a year ago.

Belmont Abbey's men's team has a longer trip in store as it heads to Shenandoah College in Virginia for the Shenandoah Classic. The Crusaders will look to get new coach Tim Jaeger his first career win at 8 p.m. against host Shenandoah.

Both teams open their home schedules after the Thanksgiving break. The women play Queens on Saturday, Nov. 28 and the men open at home against Averett on Monday, Nov. 30.

Frank Mercogliano is director of sports information for Belmont Abbey College.

Blood Pressure Checks Offered

CHARLOTTE — During this holiday season, check on your health and help out a needy family. Both the Mercy Hospital South and Mercy Hospital emergency departments and the Mercy Medical Group facilities are offering a free blood pressure screening for anyone who donates a canned good for holiday meals.

The Mercy Medical team will provide the screenings and accept food donations this Friday through Nov. 24, except Sunday, from 8 a.m. to 6 p.m. No appointment is necessary. Screenings will be offered again Dec. 11 to Dec. 23 at the same times.

Food is being donated to Stough Memorial Baptist Church in Pineville, the Metrolina AIDS Project in Charlotte, the House of Mercy in Belmont and Crisis Assistance Ministry of Gastonia.

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Cougars Face Swansboro For State 1A/2A Soccer Championshi

Charlotte Catholic's unbeaten and top-ranked soccer team takes on old foe Swansboro at the Onslow County school Saturday (Nov. 21) night for the state 1A/2A high school championship.

It will be the third state championship meeting between the schools with each winning one title in the two previous matches.

Catholic's Cougars (25-0) advanced to the finals with a relatively easy 4-1 victory over defending state champion Mooresville Nov. 14. The victory also avenged Catholic's loss to the Blue Devils in the state quarterfinals last year.

Mike Melvin and Joe Sherwood got the Cougars off to a fast start with a pair of goals within a one-minute period in the first half. Sherwood scored at 6:25 with assists from Scott Huntley and Melvin. Melvin, the state's all-time scoring leader, followed at 7:14 with an assist from Sherwood. Jeff Brookman and Kevin Kolb added second-half goa for the Cougars.

Catholic got a scare in th quarterfinals against Rocky River 2/ conference rival Parkwood. Parkwoo which lost the conference champio ship to Catholic, led 3-1 with four mi utes left but a pair of goals by Sherwoo sent the game into overtime. Neith team scored in the overtime and Cath lic finally won it 4-3 in a shootout.

Expecting a large number of Co gar fans to atttend the game, team su porters have booked a block of rooms the Islander Motel at Emerald Isle, abo five minutes from the Swansboro fiel Rooms are available at $30 double. F reservations, call the motel at (919) 35 3464. The rooms are reserved in th name of Charlote Catholic High Scho For directions to the game or other i formation, call the Charlotte Cathol hot line at (704) 845-6548.

It's Catholic, Forest Hills Again

Charlotte Catholic's hopes for a state 2/A football championship rest on another showdown tonight with old Rocky River 2A conference rival Forest Hills.

In an Oct. 16 meeting at Forest Hills, the Yellow Jackets beat Catholic 28-8 en route to the Rocky River championship. Catholic finished in a second-place tie with Monroe. Tonight's game also is at Forest Hills.

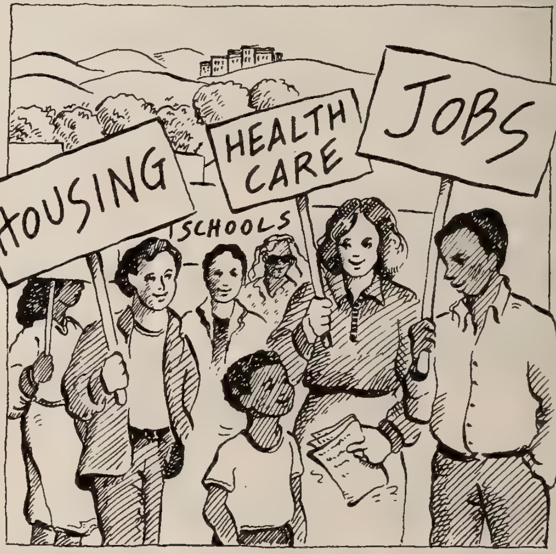
A gamble on a two-point conversion in overtime gave Catholic a 29-28 victory over West Montgomery Nov. 13 in the first round of the playoffs. Forest Hills advanced with a 21-6 victory over Chase.

Trailing 28-21 in the overtime, Catholic pulled within one on a one-yard touchdown run by John Newlands. Cougar coach Jim Oddo, feeling h players were tired, decided to gamble o the two-point conversion on a run b Chris Healy. A successful extra poi kick for the tie would have forced a other overtime.

The teams had swapped lea thoughout the game and West Mon gomery tied it at 21-21 with two mi utes left. Catholic's Bryan Carne missed a field goal with four secon left to send the game into overtime.

West Montgomery took a 28- lead early in the overtime on Euge LeGrand's second touchdow Newlands had a pair of touchdowns f Catholic, inluding a 56-yard run. Jam Joseph and Healy also scored for t Cougars.

THE CAMPAIGN FOR HUMAN DEVELOPMENT KEEPS ITS PROMISES.



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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 13 • November 27, 1992

ood Shepherd Home Health & Hospice Agency staff nurse Sheilah Miller listens to Pearl Tuohy ring a recent home visit to check on Tuohy's health. Photo by JOANN KEANE

gency Brings Health Care Home To esidents Of Mountain Counties

By JOANN KEANE
Associate Editor

HAYESVILLE —Pearl Tuohy knew mething was wrong.

"I couldn't move, I couldn't get up, and e whole room turned upside down." Luck-, she could reach her telephone. Her call r help was answered by Good Shepherd ome Health & Hospice Agency. Sisters Charity Sister Loretto John Meehan re- onded. "I don't know how she got in the or, but she did," says Tuohy. Sister John lled an ambulance. The hospital diag- sed vertigo.

For many elderly and poor, health care not an issue. Often, it's simply not sought less a life-threatening situation forces em into the strange, sterile, surroundings the county hospital. And from these familiar confines, they may withdraw d die, lost and alone.

Residents of rural Clay and Cherokee ounties see Good Shepherd as a godsend.

Good Shepherd is not some 1990s sponse to a growing health care trend. The me health agency has been at the fore- nt of home health for 35 years. The ocesan agency provides quality health re to sick individuals while fostering in- grity.

Their mission is simple. Good Shep- rd believes that every individual is made in the image and likeness of God. Staff members share that vision, and strive to reach the best possible state of physical, mental and spiritual health of their patients.

Clay and Cherokee Counties are no different from any others throughout America, says Tom Taaffe, executive director of Good Shepherd. Across the nation, the population of elderly grows larger each year. By the year 2000, it is estimated that 32.5 million will fall into the aged category. The cost of hospitalization and basic care continues to skyrocket, and the Medicare program encourages hospitals to discharge patients sooner.

"Responding to these health care trends points to the home health solution," says Taaffe. "Public opinion polls show people would rather be taken care of in their homes, and surveys suggest they respond better to treatment there as well."

Change is in sight. High tech equipment formerly available in full service hospitals is now available for home use.

"Home health care provides a more comprehensive and personalized service," says Taaffe. "it's simply more economical and often achieves results sooner."

"Not too many years ago, you would not have a family member giving intravenous medication," says registered nurse

See **Health**, Page 6

Rejection Of Women's Pastoral Wins Approval For Different Reasons

By CAROL HAZARD
Associate Editor

You may have read about it in the secular press. The U.S. bishops' rejection of a long-awaited pastoral on women's concerns at their fall meeting in Washington was hailed as a "stunning victory for women's rights."

Stunning? Yes, because it was the first time in the 25-year history of the conference that a pastoral letter was defeated. A victory? Yes, because many women said the final draft was a reiteration of hard-line Vatican teachings on the role of women.

But "a stunning victory for women's rights?" By rejecting the 98-page letter, the bishops have opened the way for more discussion on women's concerns. However, the concerns still need to be addressed.

Compromising on the controversial pastoral, the National Conference of Catholic Bishops voted to send the document to its Executive Committee for further action. It will be sent as a report of the ad hoc committee that wrote the document.

Almost 10 years in the making, the proposed pastoral letter touched on a variety of issues, from inequality in the workforce to no-fault divorce. Even so, much of the attention focused on the document's support of the Church's ban on ordaining women.

Pope John Paul II has said the matter of women's ordination should not even be discussed. So, it is unclear how much of a bearing the issue will have on future discussions.

Bishop John F. Donoghue voted no on the letter, even though he is opposed to women's ordination. He said the letter did not say enough about sexism in general and it did not reflect the progress bishops have made in reaching out to women.

"There was much in the pastoral letter that I agreed with," specifically the Church prohibition on the ordination of women and its condemnation of homosexuality and artificial contraception, said Bishop Donoghue. "I accept the teachings of the Church on these matters unequivocally."

The problem with the pastoral is that it was "not a good otherwise," he said. "We have to be very sensitive to the needs of women. They are equal in every respect to men. But that does not mean they should be ordained ... That issue is a closed issue. The Holy Father has said it is a closed issue."

Vivian Reichart, chairperson of the diocesan Women's Task Force, said she was "thrilled" by the no vote. "It means the bishops are listening to us. They know they can't just sweep us under the carpet."

Reichart said passage of the letter would have alienated women. "We want to be heard, and if we can't be heard, we will find someone who will listen whether it is in the Catholic Church or not," she said.

On the issue of women's ordination, Reichart said she hopes discussion will continue, "whether the pope says we can or can't."

The proposed pastoral called for advancing equal rights and dignity for women in society and the role of women within the Church, provided it adhered to limits set by official Church policy.

"The document was fruitless," said Joan Bone, a Women's Task Force member and a committee member of St. Peter Church in Charlotte. Both the task force and committee sent letters to Bishop Donoghue urging rejection of the pastoral document.

Bone said the problem with the document was that bishops were "listening to Rome, but Rome doesn't live here."

Consequently, the document was "watered down and got worse with each new draft," said Bone. "Each draft got more strident as far as women's roles. It didn't speak to things that are really important. "

Until women speak out on issues that concern them, the issues will never be addressed, she said. "It's our place to speak out about equality. If women are equal, we are equal. Equal does not mean lesser."

See **Women**, Page 3

Thanksgiving Festival...

Kindergarten students Michael Brannon and Manisha Yadav don Pilgrim and Indian costumes and exchange friendship necklaces in preparation for a Thanksgiving Festival at All Saints Catholic School. Photo by CAROL HAZARD

Life On The Kibbutz

Above: A young mother tends the flower garden on the kibbutz at Ein Gedi while her young son watches from the confines of a portable crib. On the kibbutz, individuals choose the jobs they like. "There's no difference in your position," says Amichai Elbar. "Everybody has the same duties, the same rights. There's nothing to be ashamed of in working, except stealing."

Below: One way to make a living is to offer camel rides to passing tourists. For a little pocket change, many tourist climb aboard the humped mammal, often posing for snapshots perched on the back of the ship of the desert.

By JOANN KEANE
Associate Editor

EIN GEDI, Israel — When former Soviet President Mikhail Gorbachev toured the kibbutz at Ein Gedi, he was told, "this is a socialist society that works."

The difference is, kibbutzniks chose the lifestyle. Israel is a parliamentary democracy, yet more than 120,000 individuals prefer the collective life on the kibbutz. There are about 250 kibbutz communities within Israel.

Ein Gedi is the oldest and largest kibbutz. 270 members, 310 children, and a small group of "volunteers" live in this desert oasis. The community is carved out of the hillside on the edge of the Judean Desert, overlooking the Dead Sea.

"I think Ein Gedi is one of the nicest kibbutzim in Israel, if not the nicest," says Amichai Elbar, who handles public relations for the guest house of Ein Gedi.

Elbar has lived 20 of his 40-plus years on the kibbutz. He has raised his children there, and loves the lifestyle. "Being a kibbutznik is like being in the religious life. Muslim, Jewish, Christian, it doesn't matter," says Elbar. "You accept the rules, you believe in the rules, live according to the rules, and you want to work."

"You come voluntarily because you like this kind of life," he says. "Nobody forced you to come here."

"Our life is based on trust and respecting each other," says Elbar.

Thirty-three years ago, En Gedi did not exist. Only the neighboring historical and archeological sites, natural thermo-mineral springs, served as l
borders on the edge of the mineral-ri
salty waters of the Dead Sea.

Ein Gedi was established on the
of biblical Ein Gedi, where K
Solomon composed the Song of Sor
King Herod and Roman Empe
Vespasian were among those who t
therapeutic refuge in the Dead Sea
ters.

The Judean Desert of Ein Gedi t
ers above the Dead Sea — the lov
spot on earth, 1,300 feet below sea le

The air is pure, dry and oxygen r
The people of Ein Gedi have tr
formed a desert wasteland into an oa
The valley is rich and fertile, giving
to lush plantations of dates, man
and pimentos. Natural spring w
irrigates the vegetation.

Seventy percent of the kibbutz
come comes from the tourist busin
Ein Gedi operates a 120-room g
house, spa center, resort hotel, holi
village, touring center, and confere
center.

Remaining income comes from
plantations, a turkey farm and a p
laboratory.

"To create something in the mi
of the desert, you need soul, you r
strong will," says Elbar. "I think
people here are talking and singin
the plants; that's why it is so beauti

An electronic fence surrounds
border of the kibbutz. "It is not ag
terrorists, it protects residents ag
leopards," says Elbar. The mour
leopards are notorious for seeking s
pets, dogs in particular. The electr
fence serves as a safeguard against
fierce stalking neighbor.

Elbar compares life on the kib
to the immortal words of Joh
Kennedy, "Ask not what your cou
can do for you ..."

"If you are living according to
slogan, this is the best life in the wo
says Elbar.

Photos by

Joann Keane

Above: The Judean Desert region shows the barren landscape that is typical of the
Sea region. From the top of Masada, a spectacular view unfolds as mile after mile of
take on a sand-tone beauty. This stands in contrast to the kibbutz created at Ein Gedi,
is very much an oasis.

Bishops' Meeting At A Glance

WASHINGTON (CNS) — During their Nov. 16-19 meeting in Washington, he bishops:

— Defeated their controversial pastoral letter on women's concerns, but ordered it published as a committee report and asked the Executive Committee to ake further action on its recommendations.

— Passed a resolution on clergy sex abuse reiterating the need to take quick action on accusations of abuse and to be a "healing" presence in the wake of such allegations.

— Endorsed a pastoral letter on stewardship which described following Jesus as "the work of a lifetime."

— Overwhelmingly passed a national plan for evangelization in the United States, but turned down a move to fund a conference staff position to promote evangelization.

— Authorized a new Mass for human life, accepted a revised translation of he Lectionary, and established a policy for adding saints to the new calendar of celebrations.

— Elected Archbishop William H. Keeler of Baltimore as president and Bishop Anthony M. Pilla of Cleveland as vice president for the next three years. Archbishop Daniel W. Kucera of Dubuque, Iowa, was elected to fill the last year of Bishop Pilla's unexpired term as treasurer.

— Chose several new committee chairmen and members, as well as four delegates and two alternates to the 1994 world Synod of Bishops.

— Extended for one more year the special national collection to help churches n Eastern Europe.

— Voted on future priorities and plans and OK'd a 1993 budget of nearly $41.4 million for the National Conference of Catholic Bishops and its public policy arm, the U.S. Catholic Conference.

— Overwhelmingly approved a new national plan for seminary formation.

— Heard reports on plans for World Youth Day next year, the universal catechism, Catholic Relief Service activities worldwide and other topics of mutual interest.

Women (From Page 1)

Bone said she supports women's rdination. "There is no reason a woman nnot be a doctor or a rocket scientist or priest," she said.

Franciscan Sister Jean Linder, dictor of the diocesan Office of Planng and executive secretary of the Dicesan Pastoral Council, said she was elieved" that the proposed pastoral as rejected.

She was not worried about how the shops vote might have been perceived or was she concerned that approval ight have "cost the Church another generation of very fine women," as some said it would. Rather, she was relieved because the pastoral did not go far enough.

"The bishops attempted to listen to the women and that was good," said Sister Jean. "The Spirit speaks through God's people, especially through those who are hurting. But the bishops limited what they were willing to hear and that was bad; nothing 'beyond the limits set by official Church policy.' The Spirit is not limited, even by Church policy. Are the bishops afraid that the Spirit is leading them in a direction they would rather not go?"

Sister Jean said she had hoped for "more spiritual and religious reasons rather than political ones from our spiritual leaders" for their decision against the pastoral.

"One of the fruits of the Spirit is peace, and this document — even with the best of episcopal intentions — has produced only divisiveness and discontent. But even in this, the Spirit is speaking. Perhaps we are missing the message."

Approval required a two-thirds majority of the 285 active bishops in the United States, or 190 votes. The vote was 137-110 in favor of the pastoral. The other 38 bishops did not attend the meeting.

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Bishop John F. Donoghue

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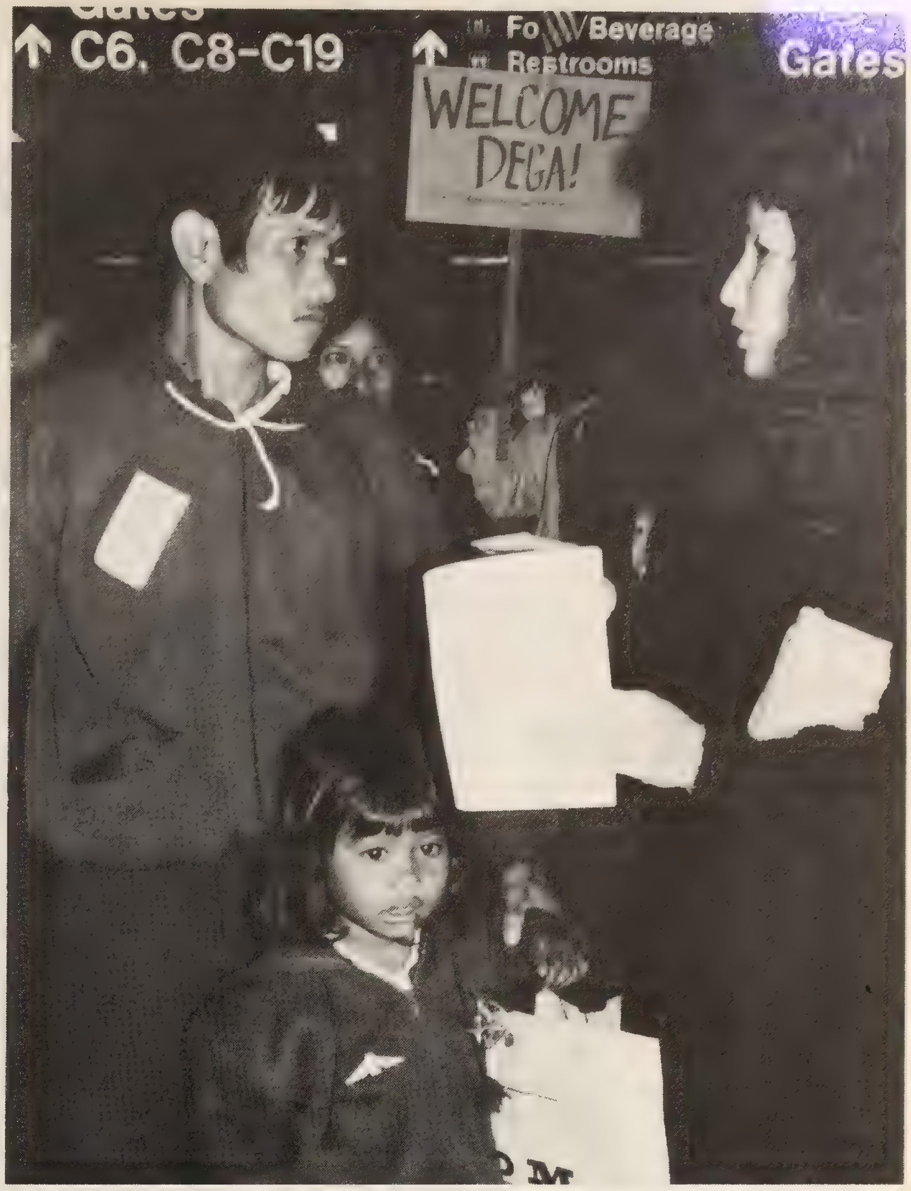

Phuong Wright (r), a case worker for the Refugee Office, greets Montagnard Y Theo and his 6-year-old daughter, Hsia at Charlotte/Douglas International Airport. The Montagnards are also known as Degas, as depicted in the welcome sign. Photo by CAROL HAZARD

First Of New Montagnards Begin Reaching New Charlotte Homes

By CAROL HAZARD
Associate Editor

CHARLOTTE — Nine weary members of a splintered Vietnamese community stepped off a plane in Charlotte last Friday evening into the welcome arms of friends and relatives they hadn't seen for six or more years.

Home at last, they came to be reunited with their community and make a new life on foreign terrain.

The welcoming event capped three days of traveling, two months of being shuffled about in protective custody of the United Nations and more than 10 years of living in exile in the jungles of Cambodia.

The four adults and five children ranging in age from 1 to 6 were greeted by kinfolk who came to Charlotte in the first wave of Montagnard refugees in 1986, social workers and Green Berets who fought alongside their people during the Vietnam War.

They are part of a group of 396 Montagnards who were found in the Cambodian jungles in August by American peacekeeping forces and are being resettled in North Carolina; 160 in Charlotte and the rest in Raleigh and Greensboro.

"They are dazed, but happy," said Margaret Pierce, director of the Refugee Office for Catholic Social Services. CSS is the lead agency for the Montagnard resettlement in Charlotte.

"They have their friends and family, warm clothes, food and a place to live; that's a pretty good start," said Pierce. "It may be a while before they feel comfortable living here, but you can tell they feel safe. There's a real sense of relief."

The sense of security comes 17 years after the Vietnam War ended. Persecuted because of their anti-communist stance and their association with Americans, thousands of Montagnards fled into the jungles of their homeland in the mountains of South Vietnam and later crossed the border into Cambodia, where they continued to fight for freedom.

"All I want to do is go to work and take care of my family," 29-year-old Y Theo, father of three, said at the airport through interpreter Phuong Wright, a CSS Refugee Office case worker.

The newcomers, none of whom spoke English, moved into partially furnished apartments off Central Avenue. Members of the resettled community stayed with them during their first night in Charlotte, showing them how to use the stove, bathroom and other conveniences.

Another 56 Montagnards arrived this past week.

CSS is making all the arrangements to handle the resettlement. To volunteer or donate furniture, call the Refugee Office at (704) 568-8806, weekdays 9 a.m. to 5 p.m.

Permanent Diaconate Reported Growing

WASHINGTON (CNS) — There are more than 10,600 permanent deacons working in 143 U.S. dioceses, Archbishop Patrick F. Flores of San Antonio told the U.S. bishops at their fall meeting in Washington Nov. 19.

The permanent diaconate, which was revived in the church less than 25 years ago, "has grown and continues to grow in a marvelous way," Archbishop Flores said. He said the permanent diaconate program in the United States has helped bishops in Mexico, Guatemala, El S vador and Nicaragua begin to o permanent deacons.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

The Women's Pastoral

We know that it must have been a bitter blow for the drafters of the proposed pastoral letter on the concerns of women to see almost 10 years of hard work go down the drain last week when the National Conference of Catholic Bishops rejected it at the fall meeting in Washington.

But, under the circumstances, we believe that the bishops made a wise choice — in fact, what was probably the only possible choice.

For varying reasons, the final draft of the proposed pastoral pleased almost nobody. Some opposed it on the grounds that it did not go far enough. Others felt it went too far. And there were those who felt it went too far on some issues and not far enough on others.

Sending the draft to the NCCB Executive Committee for further study and recommendations means that at least some of the major issues will remain alive and that debate on them will continue. Many who opposed the final draft feared that approval by the bishops would mean an end to debate on what they regarded as unresolved issues.

We believe, however, that those who support the ordination of women as priests are in for a disappointment if they think that issue is going to be resolved in their favor.

We see no possibility of the Vatican changing its policy on that subject and we doubt that the U.S. bishops would fly in the face of that policy and recommend that women be ordained.That, we think, is a dead issue — at least for the foreseeable future.

Congratulations Champs

Our congratulations to coach Don Downs and his unbeaten Charlotte Catholic High School soccer team which capped a perfect season last weekend by winning its third 1A/2A state championship. Congratulations also to all-time state scoring leader Mike Melvin who scored the winning goal in the title game and to goalie Brendan O'Donnell, the game's most valuable player.

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Pro-Life Corner

Respect Life

"Truly you have formed my inmost being; you knit me in my mother's womb. I give you *thanks* that I am fearfully, wonderfully made." Psalm 139:14

Happy Thanksgiving

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Bishops have real authority over their local churches, but for the sake of the unity of the universal Church that authority is exercised in communion with the pope, Pope John Paul II said.

At his Nov. 18 weekly general audience, the pope spoke about the authority and responsibility each bishop has and how that fits in with the overall structure of the Church.

The Second Vatican Council, he said, made it clear that every bishop exercises a real authority in his own diocese or local church, an authority which "is not threatened by that of the Roman pontiff."

But, the pope said, Vatican II strongly underlined the fact that for the sake of the unity and catholicity of the Church, the bishops' authority is exercised with the pope and under the pope.

Pope John Paul said that sometimes people "tend to ignore" the ties with the Church of Rome when discussing the local church.

"The ministry of the successor of Peter belongs to the essence of every particular church" as part of identity, "and not as something imposed from outsi perhaps for historical, sociological or practical r sons."

Being united with the pope, the successor of Pet "is not a question of adapting to the conditions of times, but of fidelity to the will of Christ for church."

The special role Jesus gave to Peter and the p macy attributed to him and his successors implies link to the universal Church and its center in the Rom Church as a constitutive element of the particu church and condition of its being church."

"This is the fundamental basis of a good theolo of the local church," the pope told those attending audience.

In guiding and caring for the local churches, bi ops are called to imitate Christ, "giving their li every day for the good of their flock," the pope sa

They are to strive "for perfect charity in th relations with all the faithful, particularly their brot priests, a charity which extends also to separa Christians and the non-baptized."

Being a bishop "is a difficult mission and a di cult life," the pope said, asking everyone to pray their local bishop.

VATICAN CITY (CNS) — Pope John Paul II strongly defended priestly celibacy and said the Church cannot adjust its rules to match the "different set of values" in today's society.

The pope, addressing a group of German bishops Nov. 14, said celibacy signifies the "unconditional acceptance" of priestly ministry and is a gift to the whole Church.

He said "the fact that a society is no longer marked by Christian values" has brought confusion to marriage and priestly celibacy, but this "should in no way discourage us from fulfilling our task." The "crisis of the couple and of the celibate" reflects a general lessening of the faith, seen especially in moral disorientation among young people, he said.

But "even if in civil life there is a growing relativism of values, this does not mean (priests) lose their significance," he said.

The pope said celibacy can only be understood in terms of the priestly counsels of poverty, chastity obedience. The 1990 Synod of Bishops on the pri hood made clear that the Church intends to maint the law of priestly celibacy, he said.

He recommended that the bishops carefully sel priesthood candidates and make sure they receive s theological and spiritual preparation for celibacy.

On the subject of marriage, the pope said cou in Germany were hindered by the prevailing empha on consumerism and materialism, rather than the s giving required in marriage.

He also urged the Church to help unmarried cou living together. "They need the Church's help love," he said.

For divorced and remarried Catholics in Germa the pope recommended a similar approach. "They baptized Christians. It is our duty to give them pastoral care, within the range of Church teaching canon law," he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Nov. 18.

Dear brothers and sisters,

Continuing our catechesis on the ministry of bishops, we now consider their pastoral authority. According to the Second Vatican Council, bishops govern their churches "as vicars and legates of Christ" (*Lumen Gentium,* 27). They do this by counsel, persuasion and example, but also "by authority and sacred power, which they make use of only to build up their flock in truth and holiness" (ibid.). Like all ministry in the Church, the ministry of bishops is ultimately a form of service to God's people, following the example of Christ, the Good Shepherd.

The authority and power which a bishop exercises in governing his diocese remains always subject to the supreme authority of the pope and must be exercised in communion with him and with the whole College of Bishops. In accordance with Christ's will, communion with the universal Church and with the successor of Peter is an essential element of each local church *Lumen Gentium,* 27).

The pastoral responsibility of bishops requ them to imitate Christ the Good Shepherd by striv for perfect charity in their relations with all the faith particularly their brother priests, a charity which tends also to separated Christians and the nonbapti

I wish to greet those taking part in the spe course organized by the NATO Defense Colleg pray that your efforts to promote international pe and security will contribute to greater understanc and cooperation between the world's peoples. greetings also go to the Japanese pilgrims from Diocese of Kyoto accompanied by their bisho welcome the Divine Word Missionaries attendir program of spiritual renewal in Rome and the pilg group from the Franciscan University in Steubenv Ohio. Upon all the English-speaking visitors, inc ing the pilgrims from Canada, the Philippines and United States of America, I cordially invoke the g and peace of Christ our savior.

The Editor's Notebook

By BOB GATELY

Saturday, Nov. 28, 1942. Fifty years ago this Saturday. It doesn't seem that long the calendar doesn't lie.

I remember my mother waking my brother and me for Mass the next morning and telling us, "The Cocoanut Grove burned last night. They think the BC football team may have been there."

The Boston College team — unbeaten and considered a shoo-in for a trip to the Sugar Bowl and another national championship — did indeed have a party scheduled at the Grove that night following what was to have been a regular season-ending victory over Jesuit arch-rival Holy Cross. The only problem was the victory never came to pass. Holy Cross trounced the Eagles 55-12 in the biggest upset of the season. Needless to say, the victory party was cancelled.

But if the Eagle players and coaches were not present he popular Boston nightclub that night, hundreds of other people were. The eral estimate is that more than 700 people were crowded into the club which had gal capacity of 460. Some say the figure may have been closer to 1,000.

However many were actually in the Cocoanut Grove that night, almost 500 of n died within minutes after fire broke out in the basement Melody Lounge. About of them died from carbon monoxide gas and other toxic fumes generated when decorations — many of them illegal — caught fire.

Escape was almost impossible. Authorities said that most exits were unusable in two to five minutes after the fire began. Some emergency exits were sealed , other doors opened inward and jammed as panic-stricken patrons crowded nst them. Other exits were filled with flames. The main exit was a revolving door ch jammed when people tried to go through it on both sides.

The miracle was that there were any survivors. But more than 200 people aged to live — some of them by taking refuge in a big walk-in refrigerator in the hen.

The exact death toll never was determined but the most generally accepted figure 2. Among them was cowboy movie star Buck Jones who was in Boston on a War d tour.

Almost everyone in Boston knew or knew of someone who died. One member y parish and the father of a high school classmate were killed. The classmate's her survived because her husband raised her over the heads of the crowd and w her through the glass of the revolving door.

A lengthy investigation followed the fire. It resulted in prison sentences for the er and for some fire and police officials who had winked at the safety violations. olving doors were made illegal in Boston.

Like many other Bostonians, my family and I were at the scene later that Sunday. 15 hours after the fire, it was still a scene of horror — one I don't think I'll ever et.

My father worked for the city and knew many of the men who had worked on irefighting and rescue operations.. But it was 10 years later and 600 miles away I first met an actual witness to the fire. In 1952, I went to work for a newspaper lorehead City, N.C. A Carteret County sheriff's deputy had been stationed at stitution Wharf, then a big Coast Guard base in Boston. When Boston authorities zed the magnitude of the disaster, they called on the Coast Guard for help and uture deputy was one of the many sent to help out. He never forgot it either.

In the space available here, I've only touched on some of the highlights. For ne who is interested in more details, I recommend the book *Holocaust*. It was ten in 1959 by Paul Benzaquin who was then a reporter for the *Boston Globe*. ubt that it's still in print but you may be able to find a copy in a library or a used store. It's well worth reading.

nderstanding An Imprimatur

By FATHER JOHN DIETZEN

Q. This concerns your column about whether Jesus had earthly brothers sisters. Our family Bible, which has the imprimatur of Cardinal Samuel ch, clearly states that St. Joseph was foster father of Jesus and virginal se of Mary to whom he was given in true matrimony. Scholars you mention who say that perhaps some of the "brothers and sisters" of Jesus may have been children of Joseph from a previous marriage certainly differ from the teaching I enjoyed some 50 years ago.

We have believed that the word brother could refer to cousins or even to more distant relatives. What's wrong with that? (Pennsylvania)

A. Nothing at all is wrong with that. It is simply that what we now know about the times of Jesus, and about words used in the Gospels, suggests that another explanation may be more likely.

It is possible that you, as many other Catholics, misunderstand the meaning of an imprimatur (Latin for "it may inted"). When an imprimatur appears in the front of a book, it means only that ing in the book is contrary to Catholic faith or morals. It does not mean that ything in the book is official Catholic doctrine.

An imprimatur does not even imply that the religious authority who granted it es with everything (or, for that matter, anything) in the book. Quite often a note is effect is added to the imprimatur.

Neither the Bible nor the Church has said anything officially about the marital ry of St. Joseph before his marriage to our Blessed Mother. Thus, neither the nation you describe nor the one I explained nor other ones possible conflict Catholic faith and dogma.

Before I am again deluged with reminders of certain saints and other visionaries describe detailed revelations about the life of St. Joseph, for example how his f of purity" sprouted lilies when laid upon the temple altar, let me say again that I am concerned here with official Catholic doctrine.

Such private revelations, as they are properly called, may fascinate us, might arouse the piety of some and may even be sometimes true. They are not, however, a necessary part of Catholic belief. Thus an opinion or theory which disagrees with such revelations is not thereby suspect or somehow less Catholic.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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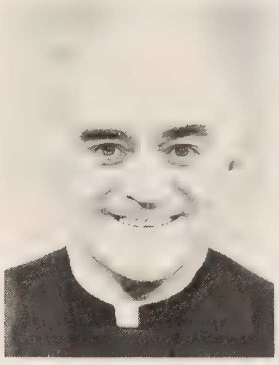
Light One Candle

By FATHER JOHN CATOIR

Whenever I write a column on one of the world's great religions, I get a flurry of mail from scandalized Catholics who think I am selling my own faith short. Most of them are sincerely motivated and I understand their concern. They don't want me to give the impression that one religion is as good as another. But I never said that.



The idea that we all worship exactly the same supreme being is a brand new idea to some people. Religion is a mysteriously complex attempt to reach the source and ground of our being. The most important revelation we Catholics have received from Jesus Christ, our divine founder, is that God is unchanging love. The Lord taught us that God is not a distant power, He is more like a loving Father who wants the best for His children. God's love is universal, extending to everyone, everywhere.

What this good news says to me and countless others is that we were all made for love. Love is the supreme revelation of this mysterious God, who communicates in His own way with billions of people throughout the world, people who have never heard of Jesus Christ. This God wants religious peace, not religious wars. He calls us to love one another. This challenge becomes a unifying theme for all religions.

It thrills me to study the sacred writings of other faiths to see how God gets through to them with His message of love, and how they respond to Him. All religions hold the Golden Rule to be the supreme law. Most also claim that our eternal destiny depends on how well we live this truth. In other words, we are all accountable to God and we will be judged on our love.

I see interesting signs of love in action in religious groups all over the world. I also see areas of fear, suspicion, envy, hatred and war, which tells me that God's wonderful message has been clouded by the forces of darkness.

One religion is not as good as another, but Catholics can only claim superiority if they practice what Jesus preached, His central message of love. We, to whom so much as been given, should be a citadel of light. But too often and in too many places, we are sadly deficient in our love for one another. I thank God for the saints who rise up in our midst proving that holiness is possible. Because of them, we know we are not poor helpless creatures, there is grace abundant for all those who ask in faith.

When Jesus said this is my commandment "that you love one another as I have loved you," He promised to supply what was lacking in us. Through Him and with Him and in Him, all things are possible, even unconditional love for our fellow human beings.

My study of world religions has taught me that God is not limited to one faith perspective. The word "catholic" means "universal," therefore God's love is catholic in the best sense.

(For a free copy of the Christopher News Note, "World Religions," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

I do not know a good explanation why anger appeals to some folks and can be so justified, even as it leaves them feeling alienated from one more person.

My closest guesses include the naturalness with which we can be angry. It is something we can do well, even excell in, and the dilemma of "righteousness" gets woven through the outburst.

It is one of the most divisive issue in marriage counseling. The more threatened a spouse feels, anger tends to set in and more separateness results.

There is an age-old saying that as we point one finger at another in anger, three others are pointing back at us, and I would add, are discharging negatives in our direction and draining us of good bargaining and negotiating tools. In anger, someone always has to be right and someone else has to be wrong.

An occasional outburst is not what I am speaking of. I am speaking of a chronic stance toward one individual or, for some, an expanding negative stance toward many.

Anger that spills over and beyond the boundaries of constructive behavior is, I believe, a pollutant in our world and, like smoking, we are polluting ourselves and others as we exhale it. This is the type of anger that like passive smoke gets passed on to those nearby and the pollution expands.

Recently, a few counselors met in what we call "peer supervision." Someone shared a quote she had come upon and which she had found effective in dealing with clients. It had to do with the fact that forgiveness is God's gift to us who live in an unredeemed world, that we have a tool to use right at our finger tips that can keep us from becoming permanently victimized by life's wrongs. Would that more could grasp the value of this gift.

How Does Canon Law Affect Us?

Holy Days: Obligation Or Celebration?

By SISTER JEANNE-MARGARET MCNALLY

They are upon us again — two holy days; All Saints and Immaculate Conception. But All Saints falls on Sunday, so one less obligation! Just about this time a year ago, the U.S. conference of bishops had this topic as their most controversial agenda item. Whether to eliminate the obligation to attend Mass on holy days or move some to Sundays or keep as is. While the Apostolic See and the bishops ponder, let us look at the law.

In addition to Sunday, Canon 1246 gives other feast days of obligation (10). However, the same canon allows the conference of bishops to abolish certain holy days of obligation or transfer them to Sunday with prior approval of the Holy See. Canon 1247 states that on Sundays and other holy days of obligation, the faithful are bound to assist at Mass to celebrate that special day. Interestingly, Canon 1248 broadens the interpretation of "obligation" by saying, if there is no Mass available, one may fulfill the obligation by participating in any Eucharistic celebration or, if necessary, in personal or group prayer. From the ideal to the real in three canons, a law that cannot be followed is not a law. There are many places in the United States and in the world, and this number increases annually, where there is no cleric to provide Mass or no one to provide a Eucharistic celebration, so the obligation may be fulfilled by personal or group prayer. More importantly, the law, the code concentrated on celebration rather than obligation.

Many ask why holy days and what is their relevance? Orsy, an eminent canonist asked the questions: Why were the bishops speaking of the law? Why not be grateful for half-filled churches on a workday? Why do Catholics need a law to help them proclaim their identity? How can the law be more powerful in bringing them to the church than the remembrance of the mighty deeds of their God and the celebration of His mysteries?

Obviously, we didn't always have holy days. These came about by people who wanted to celebrate the events of the Lord and also in response to specific negativism of the times. Then came the law with its concomitant threats of sin.

As Orsy reminds us, the issue is not legal but educational. The purpose of holy days is not an obligation but a celebration. How can we celebrate? With good preaching, sound liturgies, with generosity and with joy. Are these attitudes of the law? The number of holy days is not the real issue.

Law does not exist to lay burdens on the faithful, but to live out the teachings of Vatican Council II with the life of the Spirit. So too, must the lawgiver. As we wait for the final (for the present time) directive, let the people of God celebrate, not negotiate or obligate.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a judge of The Tribunal of the Diocese of Charlotte.

Before We Say Good-by To '92

By JIM KELLEY

Another year is drawing to a close. It's been inspirational to read *The Cathol News & Herald* each week and learn about the Christ-centered accomplishments th Catholics in the Charlotte Diocese have made this year.

In addition to hard work and spiritual strength, financial support has made th work possible. Your gifts make up that support.

In this space, I want to share a few ideas about the for and timing of gifts, which may help you save money you prepare for 1993.

1. **Remember the tax year deadline.** Action to sa taxes in 1992 must be taken by Dec. 31, in order to ta effect on your tax return due in April.

Charitable giving is no exception. As long as you fi an itemized tax return, gifts made by Dec. 31, 1992 w be deductible on your 1992 tax return. Tax deductions c make it possible for those who are motivated, to gi more.

2. **You can give property other than cash.** If you' been reading this column throughout the year, you' learned about a number of forms of giving. Cash, the most familiar, is only on

Giving securities (including stocks, some bonds, and mutual funds) grows popularity at the end of the year. Many people are reviewing their holdings a deciding whether to buy or sell in order to improve their tax picture.

When you give stocks that have increased in value and been owned at least months and one day, you may be able to enjoy double tax savings. First you recei an income tax deduction for the current value of the asset at the time of the gift. A second, you do not have to pay capital gains tax on the increase in value, which wou be due if you sold the stock.

Should you have securities that have increased in value to the point that selli them would generate too much capital gains tax, consider using the securities outright gifts. You can conserve cash for other uses and perhaps make unexpectedly large gift to further your faith.

3. **Not able to itemize?** The tax benefits from charitable giving result fr being able to claim the charitable deduction on an itemized income tax return.

If you do not have enough deductions to qualify to itemize, timing your spec gifts may still help you improve your tax benefits. Could an extra gift boost y total deductions above the standard deduction amount and allow you to itemiz Some people find this strategy of "bunching" gifts in years in which they ne additional deductions to be very beneficial.

A little planning now can make for a "happy ending" to another year. Not o will you enjoy the blessing of giving during the Christmas season, but you'll enj knowing you've done the best possible planning to make the most of your resourc

For more information, talk with your professional advisor. Or call the Dioces Development Office, (704) 331-1709, or 377-6871, or write to 1524 East Morehe St., Charlotte, N.C. 28207. We'll be pleased to provide more information at obligation.

Jim Kelley is director of the Diocesan Development Office.

Health (From Page 1)

Judy Wilson, director of clinical services. Over the years, Wilson has seen changes in the complexity of patient cases. While Good Shepherd provides services that help maintain a clients level of independence, the introduction of new technology functions have expanded their services. More family intervention is necessary. And the training Good Shepherd provides to these families has increased as well.

Eighty percent of Good Shepherd's staff time is teaching and supporting people. "That's our primary goal, to be available when they have a crisis, or anticipate their needs," says Wilson.

Repeatedly, patients and families say how much they appreciate Good Shepherd being there when needed. Patients know they're not alone in crisis.

Bud Hogshed attests to the compassion of Good Shepherd's staff. Three times a week, home health aides come into his home to attend to his personal hygiene.Hogshed — diabetic with cerebral palsy and high blood pressure — has been in a wheel chair most of his life. A registered nurse comes once a week to perform medical assessments. His sister, Hazel Love, says all the care givers are "so nice ... you'd think there would be one hateful one in the crowd, but they're all so nice."

Health care workers at Good Shepherd will log more than 400,000 miles this year, criss crossing the country roads of Clay and Cherokee Counties; roads they have come to know like the backs of their hands.

On Oct. 1, Good Shepherd opened a satellite office in Murphy. It was opened, says Taaffe, to put services closer to clients, allowing staff to respond more quickly. "Home health care is changing dramatically. With more high tech provided in the home, you have to be closer than we have been."

In the past year, Good Shepherd has added a hospice component. "Needs of the community were unmet," says Taaffe. The hospice provides special palliative care for terminally ill patients who have a life expectancy of less than six months.

Utilizing a team approach, Good Shepherd's hospice service taps the resources of physicians, nurses, ministers and social workers.

"We have always provided terminal care," says Wilson. "But, we realized a more formal approach for our dying patients would benefit everyone involved in this critical time of life."

"Since a 'cure' is not a reasonable goal, we strive to provide services that add dignity and comfort for the time remaining for the patient," says Wilson. "At the same time, we become involved in a myriad of support activities for the patient's family, from financial planning to helping family members adjust to their impending loss. Hospice volunteers and staff bring added benefits. A unique facet of hospice is the availability of bereavement counseling for one year after the death of the patient."

Good Shepherd relies heavily on payment from Medicare and Medicaid and insurance programs, with benefactor contributions aiding new projects.

The agency works to identify resources for individuals who may not realize assistance is available. "I have never known anyone to be refused services because of payment," says Wilson.

"The diocese is committed to provide funds for uncovered care, so we can serve people more broadly than other (agencies) in the state can." says Taaffe.

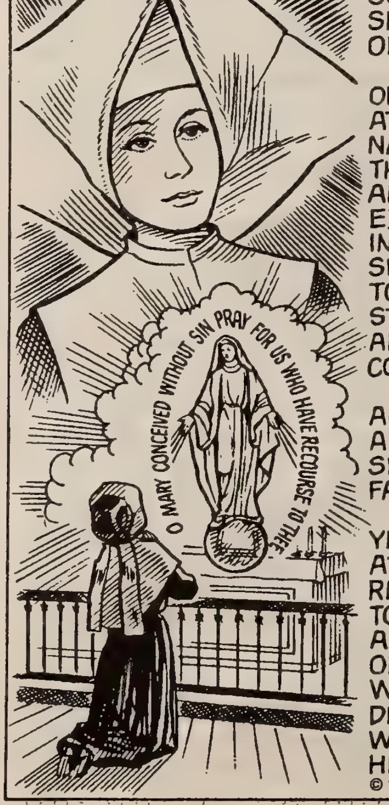
Good Shepherd was founded 35 years ago by Glenmary Sisters from Cincinnati, Ohio. They came to the mountain community and began by visiting people in their homes. For many years, Good Shepherd was staffed b number of women religious. Sevent communities have been represented.

The Diocese of Charlotte's invol ment began with the establishment the diocese in 1972. Good Sheph operates as an independent agency the diocese.

the Saints

by Luke

ST. CATHERINE LABOURÉ


O MARY CONCEIVED WITHOUT SIN PRAY FOR US WHO HAVE RECOURSE TO THEE

DAUGHTER OF A FARMER, ST. CATHERINE WAS BORN AT FAIN-LES-MOUTIERS, FRANCE, IN 1806, AND NAMED ZOÉ. SHE NEVER WENT TO SCHOOL, AS HER MOTHER DIED WHEN SHE WAS 8 AND SHE TOOK CARE OF THE FAMILY.

IN 1830 SHE JOINED THE SISTERS OF CHARITY OF ST. VINCENT DE PAUL AT CHATILLON WHERE SHE TOOK THE NAME CATHERINE AND WAS SENT TO THE RUE DU BAC CONVENT IN PARIS. ALMOST AT ONCE SHE BEGAN TO EXPERIENCE A SERIES OF VISIONS IN THE CHAPEL OF THE CONVENT. IN SEVERAL OF THEM CATHERINE WAS TOLD BY THE LADY IN THE VISION TO STRIKE A MEDAL SHOWING THE LADY AND HONORING THE IMMACULATE CONCEPTION.

THE VISIONS WERE APPROVED AS AUTHENTIC IN 1836 BY THE CHURCH, AND THE POPULARITY OF THE MEDAL SPREAD ALL OVER THE WORLD — THE FAMOUS MIRACULOUS MEDAL.

CATHERINE SPENT HER LAST YEARS PERFORMING MENIAL TASKS AT THE HOSPICE D'ENGHIEN, REVEALING NONE OF HER VISIONS TO ANY BUT HER CONFESSOR UNTIL A FEW MONTHS BEFORE HER DEATH ON DEC. 31, 1876, AT ENGHIEN. A WIDESPREAD POPULAR CULT DEVELOPED ON HER DEATH. SHE WAS CANONIZED IN 1947.

HER FEAST DAY IS NOV. 28.

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Movie Reviews

NEW YORK (CNS) — The follow- are home videocassette reviews from U.S. Catholic Conference Office for m and Broadcasting. Each videocas- te is available on VHS format. Theat- al movies on video have a U.S. Catho- Conference classification and Mo- 1 Picture Association of America rat- .

he Singing Nun" (1966)

Hollywood's tribute to the joyful it of a young Dominican nun is orful, sentimental and lively, though ary Koster's glossy direction is out une with its basically interior story ut a member of a religious commu- confronting the difficulties of secu- fame. Debbie Reynolds sings pret- in the title role, with Greer Garson ng a well-balanced performance as mother superior and Agnes orehead providing the comic relief. ne pleasant amusement, a little up- The music of "Soeur Sourire" is l worth hearing. **The U.S. Catholic nference classification is A-I — eral patronage. Not rated by the AA.**

"Sister Act" (1992)

Having witnessed a mob rubout, a Reno lounge singer (Whoopi Goldberg) hides out in a cloistered San Francisco convent disguised as a nun and horrifies the mother superior (Maggie Smith) by turning their choir into a local sensation and getting the nuns involved in their neighborhood. Director Emile Ardolino parlays Ms. Goldberg's sassiness into a lively comedy that treats nuns both as comic figures and spirited, caring individuals with a positive lifestyle. References to an extramarital affair and brief comic violence. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is PG — parental guidance suggested.**

"Angel and the Outlaw" (1947)

Enjoyable low-key Western in which a wounded outlaw (John Wayne) is nursed back to health by a Quaker family whose daughter (Gail Russell) tries to get him to hang up his guns rather than square accounts with a bushwacker (Bruce Cabot). Directed by James Edward Grant, the unpretentious yet thoughtful story features a very likeable cast, including Harry Carey as the sage sheriff. Solid social values with some meaningful stylized violence. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the MPAA.**

"City of Joy" (1992)

The poorest section of Calcutta provides the vivid backdrop for a humanistic drama revolving around the family of an impoverished rickshaw puller (Om Puri) and an alienated American doctor (Patrick Swayze) who serves in the slum's endangered clinic. Director Roland Joffe dramatically captures the spiritual and material desperation of his characters in a story that accentuates the resiliency of the human spirit despite its simplistic ending. Brief violence and mild sexual innuendo. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Far and Away" (1992)

Sprawling, brawling romantic adventure about the rebellious daughter (Nicole Kidman) of an Irish landowner and a scrappy tenant farmer (Tom Cruise) who wind up in Boston where they share quarters in order to save enough to get to the 1893 Oklahoma land rush. Director Ron Howard orchestrates rousing, feel-good entertainment whose romanticized predicaments detract little from the spirited performances of the two principals. Some sexual innuendo and bloody fisticuffs. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Gladiator" (1992)

Routine prizefight picture in which a venal promoter (Brian Dennehy) pits a Chicago high schooler (James Marshall) against his best friend (Cuba Gooding Jr.) in illegal boxing matches so the youth can pay off his father's gambling debts. Capitalizing on the popularity of the two young actors, director Rowdy Herrington goes down for the count with this strictly formula story. Brief teen bedroom scene, much graphic violence in the ring and intermittent rough language. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is R — restricted.**

"Incident at Oglala" (1992)

Documentary recounts events culminating in the 1975 killing of two FBI agents on South Dakota's Pine Ridge Sioux reservation and argues that the subsequent conviction of Leonard Peltier for the crime is a miscarriage of justice. Directed by Michael Apted and narrated by Robert Redford, the film's use of newsreel footage and interviews with many of the principals succeeds in explaining the context of violence on the reservation and the disputed evidence used to convict Peltier. Raises contemporary justice issues in realistic fashion. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"The Inspector General" (1949)

Uneven Danny Kaye costume vehicle places him at the center of all manner of comic misunderstandings when the corrupt officials (Gene Lockhart, Alan Hale, etc.) of a Central European town mistake a meek vagabond (Kaye) for the emperor's feared inspector. Directed by Henry Koster, the 19th century Gogol story is turned into a musical farce, broadly played by Kaye and company often to the point of tedium. Mild romantic subplot. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the MPAA.**

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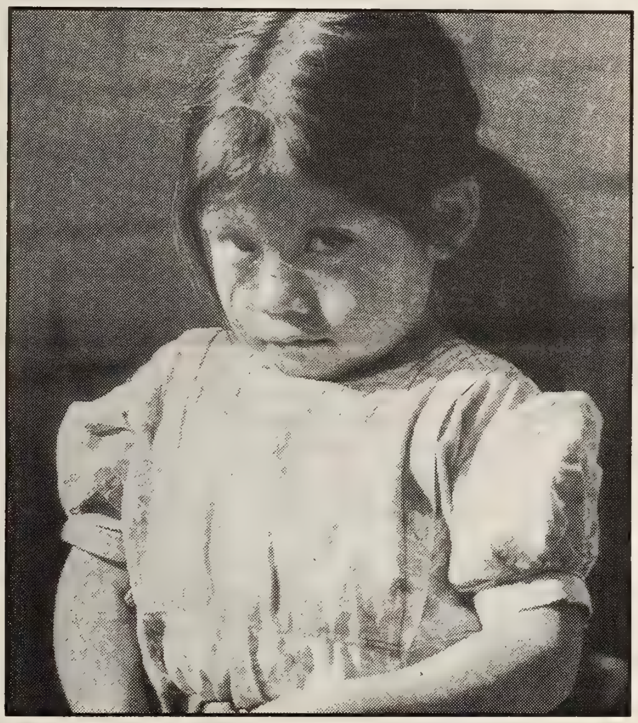
Let the little children come unto me.
- Mark 10:14



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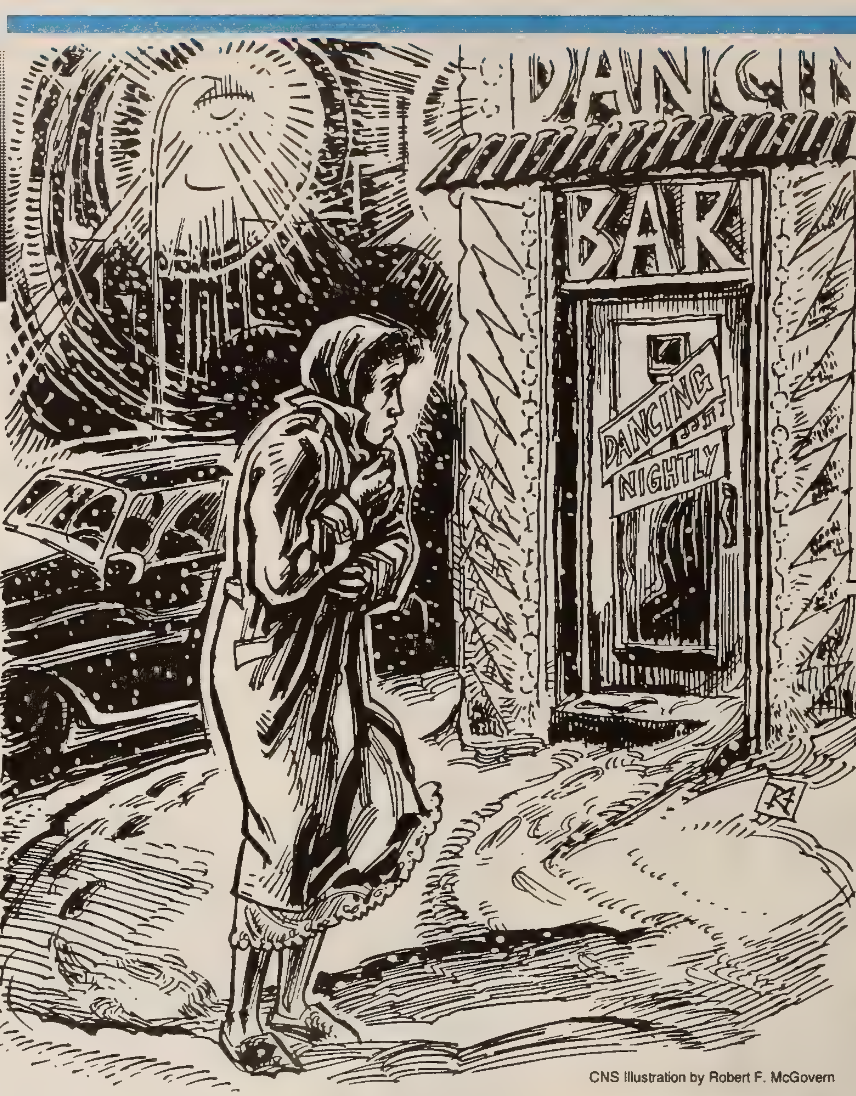
FAITH alive!

How addictions enslave the human spirit

By Brother Cyprian L. Rowe, FMS
Catholic News Service



CNS Illustration by Robert F. McGovern

> **"When addiction took hold of her husband, she believed her love was strong enough to change him." But she became addicted herself to the pain she experienced with each letdown.... She wasn't focusing on how addictions attack an entire family system.**

Three a.m. The coat she had thrown on over her nightgown couldn't protect her legs from the gusts of wind and snow, and her slippered feet felt bare on the freezing sidewalk. Her eyes, swollen from crying, scanned the street.

Where was he?!

She could hear the disco music coming from behind the door. She reached for the knocker but the door began to open, and looking beyond the people coming out she saw the frenzied movements on the dance floor and felt ashamed.

With backward steps she hastened to the car.

This was not the first night she had gone looking for him in places like this. This was not the first weekend he had disappeared, taking his pay and their peace.

This was her sixth year of wandering out into the night looking for him. She felt like dirt — so needy and lacking in self-esteem. She no longer asked why he did it "to her": He did it; she happened to be there.

When he got into his need, nothing was more important than his drink, even when it meant spending thousands of dollars on a weekend. In 1986, it was the money they needed for the house.

If he came home belligerent or in a stupor, she vented her rage, then retreated, crying and crying. If he was tearfully contrite, she would embrace him, filled with the fantasy that all his promises were sincere.

She had been to classes on addiction. An addiction, she learned, is a chronic disease characterized by frequent relapses. It involves behavior or use of a substance which becomes "necessary" for the person's maintenance and follows a habitual pattern.

She heard about research into genetic reasons why people court addiction. Other studies contend that some people become addicted in response to anything they find stressful — any frustration, any social intermingling.

But gradually the addiction begins to create its own stress so that the person always worries where the next fix will come from.

The woman had seen junkies and wondered about their wives, their children, their mothers, their homes. But she always believed love is stronger than death, so these potheads and drunks and cokeheads were not loved.

When addiction took hold of her husband, she believed her love was strong enough to change him. "Don't believe anything but that it will happen again," a counselor told her.

Worse, she came to recognize that, to her horror, she had b come an addict herself: Sl was addicted to the pain sl experienced with each le down from her husband.

She was accustomed watching the clock ti away into the wee mornii hours. Pain would swell i side her and she'd long f the rush of relief she g when she finally heard hi struggling with his keys unlock their front door when she'd spot him on tl streets.

Until the relief came, sl was powerless to slee watch television, do chor or do something she enjoye

Time stood still, alor with her pain, until she act ally saw him and could co front him. She missed da at work and hid from fami and friends until her need confront him was met.

Like countless others, sl wasn't focusing on how a dictions attack an entire sy tem, drastically affecting a those connected to the a dict: family, associates, en ployer.

Sometimes she thought the scene in Claude Brown "Manchild in the Promise Land" where a woman co fronts her addicted husban and exclaims that sh thought she ranked first i his life.

His reply: "Baby, when you're in this, nothing else can be number one

Finally she saw that addiction what Scripture calls "a roaring demo seeking whom it could devour."

She had been devoured; she had c operated with the constant murder her hope and her meaning.

■■■

But this night was different. T night she saw her own inevitable d mise if she did not cease her own b havior.

If she couldn't stop his addictio she could do something about her ow

It was not that she was rejectin him or even had reached a decision t leave him. What she had decided wa that she must begin to give some ser ous care to herself.

Whether he would live or not was u to him. Whether she would live was n in his hands but in the Lord's.

The counselor's admonition was lik a red flashing neon sign before he mind: "To kick this thing you mus you absolutely must determine to sto your pattern. Period. If you do not sto it will kill you."

She turned her car toward hom even though all his haunts had n been checked out. She didn't know she would require inpatient or outpa tient treatment or the help of a suppo group of people like herself to recove but she would find help — for herself

It finally had hit home: Her life de pended on it.

(Brother Rowe, a Marist, is a r search associate in the Department Psychiatry at Johns Hopkins School Medicine in Baltimore and on the fa ulty of the Graduate School of Soci Work at the University of Marylan Baltimore.)

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FOOD FOR THOUGHT

Undoubtedly you are acquainted with a smoker who knows smoking is harmful — to "other" people. And there is the teenager who has watched classmates' thinking grow more and more confused from drug use, but who is absolutely sure drugs won't confuse his thinking.

Denial lies at the base of many addictions — denial that an action is harmful to oneself, even denial that one has the capacity to become addicted.

At addiction's base there also may be an unwillingness to ask for help in dealing with stress, anger, severe disappointments — the feelings and realities that may lead to addictive actions.

Are addictions a sign that our thinking is too narrow — that we didn't explore enough ways of resolving our problems?

Most people agree: To overcome addictive behavior, a person needs some self-esteem. This is a matter for prayer, meditation.

When flight into addictive behavior is the way one handles problems, it is time to meet the God who resides at the heart of all of us. How worthless can a person be if God chooses to reside there?

Listening to God's voice within is crucial. God will reveal that there are new ways to handle old problems.

David Gibson, Editor, Faith Alive!

Behavior that addicts

By Father Herbert Weber
Catholic News Service

3ecause it works for me!"

/ith those words a young man told why he chose to use drugs. In his ls, a chemical substance was help- him escape the pressures of his ge career. He felt he had found t he needed.

lany who read this article undoubt- will respond as I did in that conver- n. I first asked myself — and even- y helped the young man ask him- — if what had become an addiction really working. Or did drugs ly appear to be the aid he wanted?

n addiction often begins because a in substance or behavior promises uick fix," an escape or a way of g. But the fact that these panaceas enslave the human spirit means don't truly help le attain they are

easonable e don't set o become ad- d. There is a within them- s that they ive requires medy. The ction often ens in the ss of try- attain rem-

ople nost aware of ad- ns to alcohol and drugs. But one become addicted to in behaviors, hoping ehavior will solve a per- problem. Taking a look at an ction of this type may help to y how an addiction is acquired.

our campus, as I suspect on college campuses, there is practi- an epidemic of one particular em: perfectionism. It shows itself compulsive state of frenzy as g men and women push them- s toward being successful.

the surface, perfectionism looks desirable trait. Quality is never thing to disparage, and being the hat one can be seems to be an all- ican goal.

rfectionism, however, goes be- the search for excellence. It be- s a controlling menace.

e addiction I see takes place a student feels that he or she has tain the top level of success in to be acceptable. The compulsion ieve derives its addictive quali- rom the way previous successes have been perceived.

One night in an open discussion in a residence hall, a student told me that during the previous semester she had received her first B in three years. She was crushed. What's worse, her mother then had told her she was a complete disgrace to the entire family!

For this young woman, good grades translated into love and acceptance. Since top grades had become necessary to her sense of personal self-worth, she had become addicted to a perfectionist approach just to survive.

What's more, as long as the A grades were coming — which meant not even an occasional B — that to which she was addicted seemed to be "working" for her. She felt loved.

Unfortunately for this young woman, the addiction didn't work. When she was getting what she thought she needed, she may have had a feeling of security or a lessening of anxiety. But what she truly desired, self-acceptance, never came. What's more, she had sacrificed her freedom, a horrible price to pay.

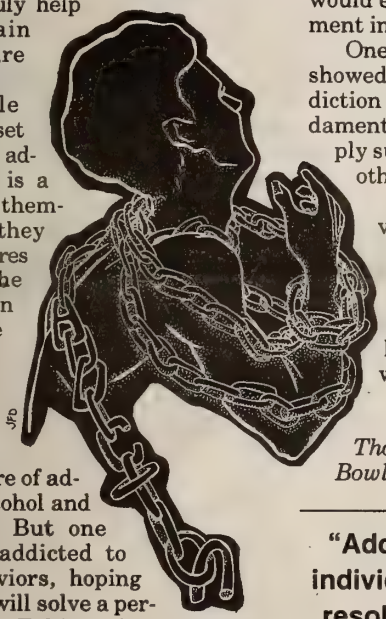
■■■

Besides perfectionism, addictions to other behaviors such as work (often called workaholism), shopping or excessive socializing are possible. I would even add some types of involvement in religious activities.

One man who gave up drugs soon showed the same characteristics of addiction in his involvement with a fundamentalist group on campus. He simply substituted one addiction for another.

Addictions are signs that individuals are attempting to resolve some issues in their lives. Unfortunately, instead of providing resolution, addictions provide confusion and destruction, leaving people worse off afterward than they were before.

(Father Weber is pastor of St. Thomas More University Parish, Bowling Green, Ohio.)



"Addictions are signs that individuals are attempting to resolve some issue in their lives. Unfortunately ... addictions provide confusion and destruction, leaving people worse off afterward than they were before."

CNS Illustration by Jean Denton

FAITH alive!

Am I Low? Then why not get HIGH?

By Father John J. Castelot
Catholic News Service

Some of St. Paul's converts at Corinth got carried away by their sense of freedom. They boasted: "Everything is lawful for me!"

Paul tempered their slogan with realism, writing: "'Everything is lawful for me,' but not everything is beneficial.... I will not let myself be dominated by anything" (1 Corinthians 6:12).

He was an ardent champion of human freedom but also was aware that, paradoxically, people could use their freedom to enslave themselves.

People who seek fulfillment in things — wealth, power, pleasure — end up sadly disillusioned. And when things are addictive, they can dominate, dehumanize, depersonalize people: Fulfillment is promised and destruction is delivered.

When life gets difficult, boring, depressing, or if my nerves are on edge, won't a drink calm me down? Am I low? Then why not get high?

The trouble is that these proposed "remedies" easily become constant needs, and when I have to have something I am no longer free. I'm like a trapped animal.

■■■

When this happens, people cry out frantically in the words Paul gave to frustrated humanity: "Miserable one that I am! Who will deliver me from this mortal body?"

Fortunately, Paul went on to give the prescription for recovering freedom: "The law of the spirit of life in Christ Jesus has freed you from the law of sin and death."

Jesus offers the authentic fulfillment that people seek in all sorts of blind alleys. In his first or inaugural homily at Nazareth he cried out: "The Spirit of the Lord in upon me.... He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free"(Luke 4:18).

There are all sorts of captivity, of blindness, of oppression — many self-imposed. Jesus offers a way out, an escape to all that people really yearn for.

The trouble is that his prescription is a paradox, an apparent contradiction. But it is only an "apparent" contradiction.

Many goals people pursue, many remedies they grasp at are actually self-destructive. We actually find ourselves by forgetting self in the service of others.

That prescription goes against the craving for immediate gratification of desires, instant fulfillment. But the liberating truth is this: Selfless love brings true self-fulfillment; self-seeking leads to self-destruction.

Jesus' whole life demonstrated this selfless love. It led him to death, but through death to fullness of life.

Even now he offers comfort, security, peace and freedom from the most enslaving of addictions, the addiction to self.

"Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, ... and you will find rest for yourselves" (Matthew 11:28-29).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

What is the question to ask about freedom? "Not whether we can do whatever we want but whether we can do what we most deeply want," writes psychiatrist Gerald G. May in *The Awakened Heart: Living Beyond Addiction* (HarperCollins, 10 East 53rd St., New York, N.Y. 10022. 1991. Hardback, $18.). The distinction May makes "is between attachment binding desire and commitment honoring desire. It is the difference between co-dependence and compassion, between neediness and mutuality, between shame and dignity." Addiction's object may be a person, place, substance, behavior, belief, May says. Sooner or later "we realize ... we are in bondage to it."

Reflection. Am I overattached to something so that it holds sway over me? Do I feel powerless to change this? "If we are to recognize our dependence on grace anywhere," it is in controlling an addiction, Gerald May suggests. This week I will call to mind the power of grace.

FAITH IN THE MARKETPLACE

Name an infrequently mentioned addiction that can damage the human spirit.

"Work. Anything that would divert any unreasonable part of your energy from home and family can be extremely harmful. It can injure your relationship with your wife and even your children." — Fred Ganley, Arlington, Va.

"Gambling. This addiction is often an offshoot of alcohol abuse, stopping at bars and getting home late. It creates family tension ... a serious guilt complex. They generally feel guilty because they are not providing for their family." — Edmund Galinski, Swartswood, N.J.

"Selfishness is an addiction. When you're selfish, you forget the rules and regulations that God has handed down to us, and that causes indifference.... Racism is also an addiction. That's an example of the indifference that follows from selfishness." — Bradley Seabrook, Pensacola, Fla.

"A constant putting oneself down — low self-esteem. Maybe that runs through every addiction. But it is very damaging to the human spirit." — Kate Cadmus, Swartswood, N.J.

An upcoming edition asks: What harm is there in stereotyping an individual or a group?
If you would like to respond for possible publication, please write: Faith Alive!, 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Not Only Are They Robert's Rules, But Robert's Interpretation

WASHINGTON (CNS) — When the U.S. bishops use Robert's Rules of Order in running their meetings, they go right to the source in interpreting them. He's Henry M. Robert III, grandson of the author of the first Robert's Rules in 1876 and co-author of the 1990 revised version of Robert's Rules. A Catholic from Annapolis, Md., Robert, as the meeting parliamentarian, has offered his opinion of procedural questions confronting the bishops since 1975. The bishops' record of following his opinion is "quite good, generally." His advice was sought even in the midst of sometimes heated discussion Nov. 18 as the bishops sought to resolve the issue of their pastoral letter on women's concerns.

Sixth Grader Combines TV Work, Sports, Modeling With School

ERIE, Pa. (CNS) — Not only is Maria Sansone "a model student" at St. Andrew School in Erie, according to one of her teachers, she's also a model. And an active school athlete. And a sports reporter for an Erie television station. Maria, 11, appears frequently each week on WJET on a segment called "Down to Size" in which she interviews student athletes her own age. There also has been an occasional interview with a pro athlete, like quarterback Jim Kelly of the Buffalo Bills. She interviewed him in Buffalo, N.Y. Kelly was so impressed with Maria he sent her a signed jersey. She also recently went to Pittsburgh to interview Steelers head coach Bill Cowher.

Estimates Now Show 200,000 To Attend World Youth Day In Denver

WASHINGTON (CNS) — The estimate on the number of people who will attend World Youth Day in Denver next August has been more than tripled, from 60,000 to 200,000, according to Archbishop J. Francis Stafford of Denver. At least half of the pilgrims would be English-speakers, he said in a Nov. 17 report at the U.S. bishops' fall general meeting in Washington. Other language groups will probably number: 30,000, Spanish; 10,000, Vietnamese; 8,000 each, French and Italian; and 1,000 each, German, Portuguese and Polish, Archbishop Stafford said.

Asian Catholic Meet Urges Compassion For AIDS Victims

BANGKOK, Thailand (CNS) — Officials of Catholic medical and charitable agencies urged compassion for the Asian victims of AIDS at a time when the region is anticipating a surge in the affliction. "HIV is not a selective virus," said Father Robert Vitillo of Caritas Internationalis, the Church's development and emergency aid agency. "It does not bypass Christians and Catholics," he said. Father Vitillo was keynote speaker at the 10th Congress of the Asian Federation of Catholic Medical Associations held in Bangkok in early November. The conference theme was "AIDS: Life and Love."

USCC Lawyer Outlines Effective Response To Child Sex Abuse Charges

WASHINGTON (CNS) — An effective Church response to child sex abuse allegations against priests should have flexibility guided by principles of "reconciliation, healing, openness to the truth, civil responsibility (and) prevention of further abuse," according to the U.S. Church's top lawyer. Mark E. Chopko, general counsel for the National Conference of Catholic Bishops and U.S. Catholic Conference, addressed the topic in the fall 1992 issue of the American Bar Association's Human Rights magazine. "Through these painful experiences (of reported child sex abuse by priests), we have learned that an exclusively 'legal' approach which ignores the human dimension is not the best approach," Chopko wrote.

Bishop Warns That Lebanon Might Become Muslim State

VATICAN CITY (CNS) — Ending the division of political power between Christians and Muslims in Lebanon might lead to transforming the Mideast country into a Muslim state, warned Maronite Bishop Bechara Rai of Jbeil, Lebanon. Efforts are being made to reform the system, which is threatened by the presence of foreign troops on Lebanese soil, he said in a Nov. 12 Vatican Radio interview. Israel occupies a tiny strip of southern Lebanon, while Syrian troops are stationed in much of the rest of the country.

Croatian Bishops Urge Military Intervention To End Fighting

VATICAN CITY (CNS) — The Croatian Catholic bishops have urged international military intervention to end the fighting in the former Yugoslavia. They also called the Serbian policy of "ethnic cleansing" a renewal of the "racist horrors" committed during World War II.

Scripture

Readings For The Week Of November 29 - December 5

Sunday: Isaiah 2:1-5; Romans 13:11-14; Matthew 24:37-44.

Monday: Romans 10:9-18; Mattew 4:18-22.

Tuesday: Isaiah 11:1-10; Luke 10:21-24.

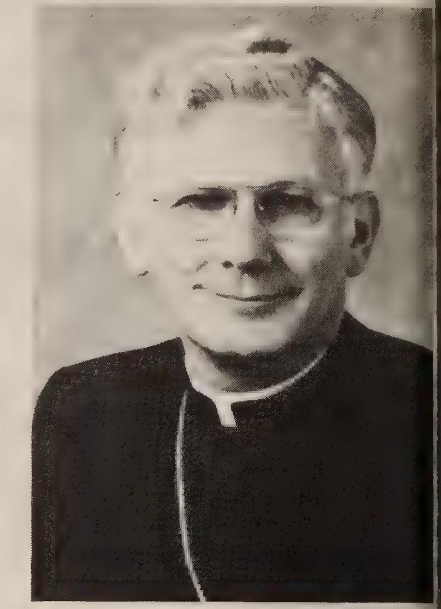
Wednesday: Isaiah 25:6-10; Matthew 15:29-37.

Thursday: Isaiah 26:1-6; Matthew 7:21, 24-27

Friday: Isaiah 29:17-24; Matthew 9:27-31.

Saturday: Isaiah 30:19-21, 23-26; Matthew 9:35-10:1, 6-8.

Baltimore Archbishop Elected President Of NCCB-USCC



ARCHBISHOP KEELER

WASHINGTON (CNS) — Archbishop William H. Keeler of Baltimore was elected president of the National Conference of Catholic Bishops by an overwhelming majority Nov. 17.

The 61-year-old archbishop, who had been vice president of the NCCB and its public policy arm, the U.S. Catholic Conference, for the past three years, received 176 votes on the first ballot.

Bishop Anthony M. Pilla of Cleveland was then chosen as vice president from among the nine remaining candidates for president.

Archbishop Keeler succeeds Archbishop Daniel E. Pilarczyk of Cincinnati, who had been president for three years and was not eligible for re-election. The outgoing vice president has been elected president in the last four elections.

In the history of the conference, the only two vice presidents who did not succeed to the presidency were Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis, who died the month before the election in 1974, and Cardinal John Carberry of St. Louis, who withdrew in 1977. Cardinal Carberry was 73 at the time and therefore due to retire a year before his presidency would have ended.

Archbishop Keeler, who has headed the Baltimore Archdiocese since 1989, is well known for his involvement in ecumenical activities and currently is episcopal moderator for Catholic-Jewish relations.

Bishop Pilla, 60, had been treasurer of the two conferences since 1990 and has headed the Cleveland Diocese since 1980.

The choice of an NCCB-USCC vice president took three ballots. Under conference rules, if no candidates receives a majority of the votes of all those present and voting, a run-off is held between the two top vote-getters on the second ballot.

Although Cardinal Roger M. Mahony of Los Angeles received the highest number of votes on both the first and second ballots, he did not receive the 129 needed to win. On the third and final ballot, Bishop Pilla received 141 votes and Cardinal Mahony 107.

Archbishop Daniel W. Kucera of Dubuque, Iowa, was elected NCCB-USCC treasurer to fill the last year of Bishop Pilla's unexpired term.

In committee elections, the bishops chose:

— Bishop James H. Garland of Marquette, Mich. over Bishop Howard J. Hubbard of Albany as chairman of the Campaign for Human Development committee.

— Archbishop Theodore E. McCarrick of Newark, N.J., as chairman of the Migration Committee over Bishop R. Pierre DuMaine of San Jose, Calif.

— Bishop Edmond Carmody of Tyler, Texas, as chairman of the Mi sions Committee over Bishop Norb M. Dorsey of Orlando, Fla.

— Auxiliary Bishop Emil A. Wce of Rockville Centre, N.Y., over Bish Thomas J. O'Brien of Phoenix as cha man of the Pastoral Research and Pra tices Committee.

— Bishop Dale J. Melczek, admi istrator of Gary, Ind., as chairman of t Permanent Diaconate Committee ov Auxiliary Bishop Curtis J. Guillory Galveston-Houston.

— Cardinal Mahony as chairman the Pro-Life Activities Committee ov Archbishop Daniel A. Cronin of Ha ford, Conn.

— Auxiliary Bishop Robert Carlson of St. Paul-Minneapolis as cha man of the Vocations Committee ov Auxiliary Bishop Carl A. Fisher of L Angeles.

— Bishop John J. Snyder of Augustine, Fla., as chairman of the Co mittee for Women in Society and in t Church, over Bishop Michael F. Pfeif of San Angelo, Texas.

— Auxiliary Bishop John H. Rica of Baltimore as chairman of the USC Committee on Domestic Policy ov Auxiliary Bishop Thomas J. Costello Syracuse, N.Y.

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Vietnamese Catholic Ministry

Ngài choàng cho tôi áo màu muôn sắc

Mởi rồi tôi có dịp di Âu Châu máy bay của tôi lửng lở trên trời, vã sấm sét bão bùng nổi ın trên không. Người phóng viên loan tin ông dã nhận chỉ thị mới tại phi trường không cho áy bay dáp xuống ngay. Lập tức tôi cảm thấy máy bay bất dộng và treo lửng lở trên trời. Gío i dậy tửng còn hãi hũng vã mưa tuôn xối xả. Tôi trộm nghĩ nếu máy bay lao xuống bây giờ mọi người sẽ chết tan tành, tôi phải làm gì ? tôi thấy mọi người lo sợ. Con nít la hoảng, máu ng dâng lên.Ngay cả tôi nửa, tôi cuống lên không biết phải làm gì. Nhưng sau một lúc, mưa ng tạnh hẳn và gió cũng dịu di.tôi liếc qua cửa kính trong khung trời dậm dặc, tôi thấy một ıi lụa bạc óng ánh viền mây den. trải tận chân trời. Tôi nhảy mừng trong lòng vì tôi vửa nhìn ıy màu hyvong. Tôi thân thưa cùng Chúa: "Chúa ởi! chúa dã choàng cho con áo màu muôn c."

Tôi cảm nhận rằng HY VONG là sự sống. Hãy tưởng tượng xem nếu bạn không có hy vọng dời sống của bạn thật den tối. Như vậy cuộc sống có ý nghĩa gì? Bây giờ tôi hiểu rằng nhiều ười dã quyên sinh, vì họ không muốn sống nửa, vì họ hết hy vọng. chúng ta là những Tín ıu Công Giáo chúng ta cũng không cho họ niềm tin. Thật dáng buồn biết bao! sở dĩ giải lụa c óng ánh dược là vì nó bao quanh mây den sau bão tố. Nó óng ánh vì những nét xám phai anh. Những màu sắc dó làm tôi sung sướng vì nó là niềm hy vọng, vui mừng vì ấm chi mặt i dang lên,và máy bay của tôi sẽ tiếp tục trên dường vạn lý. Không ai lạ gì khi thấy tôi vui ing. Thêm một lý do khác làm tôi vui hơn vì tôi dã trải qua những lúc den tối ngột ngạt, tôi ing rõ hơn vì tôi dã quachúng sợ hãi. Lời chúa bừng sáng trong tôi khi tôi nhớ về lúc Người iên trách các Tông dồ khi các ông thiếu lòng tin: "Tại sao các ngươi hồ nghi?" Lẽ ra các ông ải hiểu là Chúa cũng dang cùng với họ trong lúc giông bão. Sự lạ lùng của Chúa chúng ta Ngài buốc vào dời sống con người. Ngài không phải như các thần Hy Lạp hay La Mã dới xửa những thần này tách khỏi dời sống con người. Chúa chúng ta dã làm người và ở giữa chúng ta. Ngài thấu suốt mọi sự trong cuộc sống chúng ta. Như vậy tại sao tôi lo âu? tình cảm con người cũng dược so sánh với nhiều màu sắc, cũng như trong niên lịch Phụng Vụ:màu xanh cho hy vọng,trắng cho vinh quang và den cho sầu buồn chết chóc. Cuộc sòng con người cũng dược làm thành với nhiều cảm xúc và các màu sắc khác biệt. Sự rực rỡ của nó hệ tại muôn màu và kiếp sống con người cũng phải qua nhiều cảm xúc buồn vui . Nhưng sự quan trọng của nó hệ tại là Chúa Giesu dã trải qua tất cả vì chúng ta. Ngài là mảnh vải muôn màu mà chúng ta dã dược dệt thành. Ngài là trung tâm củacuộc sống cũng như Ngài là trung tâm của năm phụng vụ vậy.

Kỳ di Lama vửa qua, tôi dược mục kích cuộc dàm thoại LIÊN TÔN. Lần dầu tiên trong lịch sử Việt Kiều hải ngoại có tầm vóc quốc tế, các tôn giáo lớn tại VN dã họp lại với nhau. Các thượng tọa, trong y phục màu vàng, Cao Đài màu trắng, và Hòa Hảo màu xám,Tin Lành có muôn màu và Công Giáo hai màu trắng den. Mặc dầu họ dến với nhiều màu sắc nhưng họ chỉ có cùng chỉ hướng: đó là trao dổi ý kiến và cầu nguyện cho hòa bình Việt Nam. Nhìn thấy gần ba trăm dại diện các tôn giáo, lòng tôi mừng vui và ngộp trời hy vọng.Tôi dã thưa cùng Chúa: "thật ra chỉ có Chúa mới có thể choàng cho chúng con áo màu muôn sắc dược thôi!" Chúng ta thay dổi vì chúng ta hy vọng và hy vọng dượm muôn màu. "Một bà bán chiếc quần ngũ sắc cho một thanh niên. Anh ta hớn hở mừng vui. Ngày sau anh ta mang chiếc quần trả lại vì: "Bạn gái không thích." Sau một tuần, anh ta trở lại và khuôn mặt rạng rỡ muốn mua lại chiếc quần "Cô bạn anh dã dổi ý hay sao?" Bà bán hàng hỏi "Không phải vậy." anh ta trả lời. "tôi dã dổi ý cô ta."

Trích trong truyện *Taking Flight* của cha Anthony de Mello SJ

ɔu Color Me Beautifully

By SISTER CECILIA TONG

Recently I took a trip to Europe. I was in the air when thunder and lightning ck the sky. I heard the radio announcer say that the tower ordered the pilot not ınd yet but to delay the descent. Then I felt the plane was still and was hanging from the sky.The wind seemed to blow stronger and the rain came down in torrents.

I thought to myself what if the plane goes down now and we should all perish, what would I do? I saw people worried, and children cried because of fear. I felt my heart rate increase. I, too, was afraid. I did not know what to do then. But, after a while, the rain stopped and the wind died down and I saw through the dark sky the silver lining mapped out the horizon in exquisite colors. I was deliriously happy because I saw the ı of hope coming. I said my silent spontaneous prayer: "Lord, you color my world utifully!"

I knew by instinct that hope is life. Imagine if you do not have hope and your seems always dark and dismal. What is the meaning of life then? Now, I can erstand the reasons for a lot of suicides in our society. People who want to do ıy with life because they have no hope and we who are called Christians do not ject that hope to them. What a pity!

The beautiful silver lining is colorful because it was set upon the dark kground after the storm. It was brilliant because the grayness was gone. The ɔrs made me happy because they are the sign of joy, of hope that the sun is behind, my plane would be airborne again. No wonder that I was happy. Another reason me to be so happy was because I too had gone through moments of fear and kness. I was overjoyed because I was so frightened.

The words of Jesus popped into my mind when He scolded the Apostles because were not trusting in Him. "Why did you doubt?" were His words. They should w that even thought they ran into a storm, Christ was in the storm with them. The ıder of our God is that He is involved in human affairs. He is not like the Greek Roman gods who were totally out of touch with humanity because they were not l in the first place. Our God was incarnated into the world. He took flesh and dwelt among us. He was in every situation that we find ourselves in. So why did I fear?

Human emotions have been compared to many colors. In fact, we use colors for our liturgical year: green means hope, yellow means glory, black means sadness and death etc. Our life has been made up of many emotions and of distinct colors. The beauty is in the multi-colors.

And likewise our life must go through many facets and endure many emotions. Yet the important thing to remember is Christ is in all of these. He is the fabric which makes up our life. He is the center of our being as He is the center of our liturgical year. He gives reason for hope and so He colors me beautifully.

When I was in Rome, I had a wonderful interfaith sharing. For the first time five main great Vietnamese religious groups have met and shared with each other. The Buddhist monks in their yellow robes, the Caodai in their whites, the Hoa Hao in their gray, Protestants in their colored suits and Catholics in their black and white, They all came for one thing in common: to dialogue and to pray for peace.

When I saw a mass of 300 delegates of all faiths and all colors, my heart leaped up in hope. I said to God: "Indeed Lord, You alone can color us beautifully!" We change because we hope and hope is in multi-colors.

A saleswoman sold brightly colored trousers to a lad who seemed delighted with his purchase. The next day he came back to say he wanted to return the trousers. His reason: "My girl friend does not like them." A week later he was back again all smiles and wanting to buy the trousers. "Has your girl changed her mind?" asked the sales woman. "Nope." said the youngfellow, "I have changed the girl."

Taken from *Taking Flight* by Anthony de Mellow S.J

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Vietnamese Community News In Brief

Nov. 28 Christian Brother Nguyen van Nhon from New Orlean will give workshops to Vietnamese catechists and teachers at the Vietnamese Pastoral center. Contact person is Khoat Ngo at (704) 563-6869

The second anniversary of the Emmanuel Youth Group will take place Nov 28 at 6:30 p.m.. There willl be Liturgy, food, dance and music. Contact Thach Ngoc Yen at (704) 596-7747

The Mass of Christian Initiation for VN RCIA will take place Nov. 28 at 5 p.m. at VPC. The celebrant will be Redemptorist Father Vang cong Tran of the VN Ministry.

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Abajo: Luis Medina, Rebeca Bencomo, Sofía Bencomo, Gladys Torres, José Fernández
Arriba: Joe Velázquez, Jimena Figueroa, Mónica Ramos con asistente social en una visita a los niños enfermos del hospital Mercy

Arturo Cantú, Indira Escoto y Marvin Ramírez en su visita misionera a los jóvenes Nuestra Señora de las Américas, Biscoe.

Jóvenes Católicos Unidos

CHARLOTTE — Bajo el liderazgo de José Fernández y Carmen Guerrero, los jóvenes del Centro Católico Hispano tienen organizadas las siguentes actividades de una manera armónica, cubriendo varios aspectos de sus vidas:

Formación Espiritual: Por medio de sesiones de estudio, conferencias, talleres, charlas y diálogos estos jóvenes enriquecen su vida espiritual. Algunos están preparándose para recibir el sacramento de la Confirmación.

Participación Litúrgica: Una vez al mes los jóvenes son responsables de los ministerios litúrgicos en la celebración eucarística dominical, en la catedral de San Patricio y otros domingos colaboran en el coro.

Apostolado: Han visitado asilos de ancianos, niños con atraso mental, han servido a los sin hogar en el refugio de la ciudad y también han ayudado a separar ropa en la institución pública de ayuda a los pobres.

Equipo Móvil: Con espíritu misionero se han movilizado hacia otra ciudad de la diócesis para compartir el programa de la Pascua Juvenil con los jóvenes de la comunidad local de Biscoe, N.C.

Recreación: Para fomentar la amistad y divertirse sanamente los jóvenes han ido a patinar en hielo, a bolear, a bailar, a pasear y a pasar el tiempo juntos.

Recaudación de Fondos: Para costear los gastos de sus actividades y viajes estos muchachos y muchachas han sido responsables promoviendo la venta de rosquillas y camisetas, además de trabajar en lavado de carros.

Viajes Regionales: Cada año los jóvenes participan en el programa regional de la Pascua Juvenil, bajo la dirección del Instituto Pastoral del SE (SEPI). Un grupo asiste a los 3 talleres de estudio y al final todos celebran la Pascua reunidos en Atlanta, Ga. Estos viajes y contacto con los jóvenes de las otras comunidades del SE los enriquece mucho.

Invitación: Todos los jóvenes hispanos de Charlotte, de 15 a 25 años, están invitados a unirse al grupo y a participar en sus múltiples actividades. Pueden comunicarse con José al número (704) 554-9550 o con Carmen al teléfono (704) 556-0805. !Bienvenidos

CENTRO CRISTO REY, YADKINVILLE — Los jóvenes hispanos, en sus mayoría procedentes de México, animan la celebración eucarística dominical de las doce del mediodía con su participación activa en los distintos ministerios litúrgicos. Se encargan de recoger la colecta de los donativos, de leer la Palabra de Dios, y de colaborar en el coro. Algunos jóvenes son catequistas y están siempre dispuestos a ayudar a la director del Centro, la Hermana Andrea Inkrott, de la Orden de San Francisco, quien demuestra tener mucho cariño por los jóvenes y trata de acogerlos y de comprenderlos por estar muchos de ellos solos en este país. Ya se llena el local para la Misa y otras celebraciones, mas durante la época de la cosecha el número de jóvenes trabajadores migrantes aumenta considerablemente y el salón resulta insuficiente algunas veces.

HOLY CROSS CHURCH, KERNERSVILLE — Los jóvenes hispanos han tenido durante los pasados tres años un equipo famoso de balonpié -soccer- pues hasta ganaron una copa y fueron campeones al jugar con otros equipos de las ciudades vecinas. Estos jóvenes también colaboran en los ministerios litúrgicos de la Misa en español, los domingos a las 12:30 p.m., sirviendo de lectores, Ministros de la Eucaristía, tomanda la colecta y ayudando a cuidar a los niños en la guardería !

Michael Stubbs, Victor Medina y Ricardo Miranda comparten juegos en un asilo ancianos.

Jóvenes Católicos Unidos en acción de caridad reconstruyendo una casa para los pob

The Catechism of the Catholic Church

Some Basic Information

Here is the text of a background paper on the atechism of the Catholic Church. The background aper was sent to the U.S. bishops in late October by heir subcommittee for implementation of the catchism. It was adapted from "Informative Dossier," ditorial Commission of the Catechism of the Cathoc Church, Libreria Editrice Vaticana, Vatican ity, June 25, 1992.

The Catechism in the History of the Church

A catechism is a text which contains the fundaental Christian truths formulated in a way that acilitates their understanding. The first catechism ates from the end of the first century. St. Augustine nd St. Thomas Aquinas wrote catechisms in the fth and 13th centuries respectively.

Catechisms often resulted from church councils, us the Councils of Tortosa (1429) and Trent (1566) roduced catechisms. Individuals also published atechisms. Sts. Peter Canisius and Robert Bellarmine e examples.

In other Christian traditions, catechisms have so been developed. Both Luther and Calvin pubshed catechisms.

In the United States the Baltimore Catechism as been the principal instance of a catechism. While e Baltimore Catechism is organized in a questionnd-answer format, this is neither the exclusive nor ecessarily most desirable format for catechisms.

History of the Catechism of the Catholic Church

The Catechism of the Catholic Church origiated with a recommendation made at the extraordiary Synod of Bishops in 1985. In 1986 the Holy ather appointed a commission of cardinals and ishops to develop a compendium of Catholic docine. In 1989 the commission sent the text to all the ishops of the world for consultation. In 1990 the ommission examined and evaluated over 24,000 nendments suggested by the world's bishops. In 991 the commission prepared the text for the Holy ather's official approval.

On June 25, 1992, the Holy Father officially pproved the definitive version of the Catechism of e Catholic Church. Its translation into French, erman, English, Spanish and Italian is expected by e end of 1992. It will be published by spring 1993.

ature

The Catechism of the Catholic Church serves veral important functions:

1. It conveys the essential and fundamental ontent of Catholic faith and morals in a complete nd summary way.
2. It is a point of reference for national and ocesan catechisms.
3. It is a positive, objective and declarative position of Catholic doctrine.
4. It is intended to assist those who have the duty catechize, namely promoters and teachers of techesis.

The Catechism of the Catholic Church presents hat all Catholics throughout the world believe in ommon. The national or diocesan catechisms and her catechetical materials which may be developed light of the Catechism of the Catholic Church will turally be more sensitive to local cultural, social and ecclesial concerns.

The catechism is part of the church's official teaching in the sense that it was suggested by a Synod of Bishops, requested by the Holy Father, prepared and revised by bishops and promulgated by the Holy Father as part of his ordinary magisterium.

The catechism is not intended for direct use by young adults, youth and children. Neither does it include pedagogical or methodological considerations. Methodology varies according to the developmental levels of those to whom the catechesis is directed and according to the cultural contexts in which catechesis is given. Methodology is more appropriately developed by the authors and publishers of catechetical materials.

The catechism is addressed first and foremost to bishops, in so far as they are the doctors of the faith. They have the first responsibility in catechesis. Secondly, it is addressed to the authors and publishers of catechetical materials. Finally, through the mediation of bishops and catechetical authors, it is addressed to all the people of God.

Structure

The catechism is divided into four parts: what the Catholic Church believes (creed), celebrates (sacraments), lives (the Commandments) and prays ("Our Father").

Sources

The catechism draws abundantly from sacred Scripture, the western and eastern traditions of the church (in particular the church fathers), liturgy, the magisterium, the Code of Canon Law, and the life and the teachings of the saints.

Dimensions

Conciliar

The catechism is related to the Second Vatican Council in that its origin lies in the 1985 extraordinary Synod of Bishops. That synod was convened 20 years after the close of the Second Vatican Council to celebrate the council and to sustain and rekindle the application of the teachings of the council. The contents of the catechism reflect essentially, even though not exclusively, the Second Vatican Council. While the catechism is dedicated to the full and faithful expression and implementation of the teaching of the Second Vatican Council, it is not the catechism of the Second Vatican Council.

Missionary

The catechism reflects a missionary dimension as well. It faithfully presents the core of the Christian proclamation: the universal salvific will of God. It presents an open and constructive vision for the dialogue with non-Christian religions.

Some Particularly Noteworthy Aspects

The Hierarchy of Truths

The Catechism of the Catholic Church intends to show the organic unity of Christian truths, their interrelation and their reference to the center which is Christ. It respects the distinction between divinely revealed truths and other truths which are proposed by the church.

"In Brief" Sections

Simple and concise summaries are placed at the end of each section of the Catechism of the Catholic Church. These "In Brief" summaries condense the previous paragraphs into a few short sentences. They foster a clear Christian identity and a common language of the faith. They bridge the interval between doctrine and catechesis. They offer adaptable models of summary expositions of the faith for national and diocesan catechisms. The "In Brief" summaries also endeavor to facilitate memorization, if this is appropriate for national and diocesan catechisms and other catechetical materials.

The Use of Sacred Scripture

The catechism is not a study of scientific exegesis nor does it present any theories of exegesis. The editors of the catechism adhere to the methodology indicated in the Second Vatican Council's Dogmatic Constitution on Divine Revelation, "Dei Verbum."

Some Limits of Catechisms in General

Catechesis is an ecclesial activity which is multifaceted and complex. It involves different and complementary elements: the catechist, those to whom the catechesis is directed, the contents, the methods, the means, the socio/cultural/ecclesial contexts, etc. A catechism is an instrument, a means for catechesis.

As with any catechism, the Catechism of the Catholic Church is one of the means of catechesis. Although it is a privileged means, it is not the only and exclusive one. Other means or instruments of catechesis are: audiovisual aids, computer aids, figurative art, monuments, models, etc.

Catechesis is one of the ways of carrying out the church's prophetic ministry. The prophetic ministry, in union with the priestly and kingly ministries, constitutes the mission of the church. Other expressions of the prophetic ministry of the church include: evangelization, the homily, theological research, the teaching of religion, the celebration of the Word, etc.

Some Limits of the Catechism of the Catholic Church

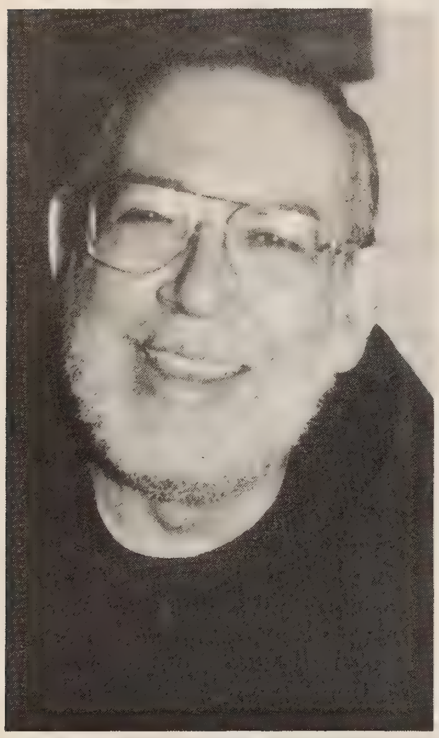
The Catechism of the Catholic Church is addressed to the whole church as it is experienced in different places throughout the world. Therefore it cannot embody all the distinctive and specific aspects of the multiform local churches. It cannot express the unique characteristics of the different cultures around the world or the particular characteristics proper to every person's developmental level. Hence, it requires the indispensable mediation of national and diocesan catechisms and other catechetical materials.

Authors of national or diocesan catechisms and other catechetical materials should pay particular attention to the different socio/cultural/ecclesial contexts and to the unique characteristics of the persons to whom the catechesis is directed.

Diocesan News Briefs

Forty Hours

CHARLOTTE — Something old, yet new, is about to take place at Our Lady of the Assumption Church. The three-day event — from Dec. 16-18 — is traditionally known as "Forty Hours." It is a time for Catholics to worship Jesus in the Blessed Sacrament in commemoration of the 40 hours Jesus spent in the sepulchre.



FATHER SYLVESTER CATALLO

The director is Father Sylvester Catallo of the Capuchin Franciscan Province of New Jersey. Father Catallo travels the United States preaching love for Jesus.

The devotional will consist of confessions, rosaries, benedictions, Masses and continuous adoration. Masses will be at 7 p.m. Wednesday and Thursday and noon on Friday.

All are invited. To sign up for the 40 hours of adoration, call Terri DeLuca at (704) 535-9965 or (704) 568-5118.

Fab Friday

BELMONT — Belmont Abbey College will host a visitation day for high school juniors and seniors on Friday, Dec. 4, beginning at 9 a.m.

"Fabulous Friday" gives visitors an opportunity to learn more about North Carolina's only Catholic college. Visitors will attend classes, tour the campus, including the Abbey Church and St. Leo Hall. College officials will be available to answer questions.

To attend, call the admissions office at (704) 825-6665 or 1-800-523-2355.

Upcoming Diocesan Events

Nov. 29 1st Sunday
of Advent

Nov. 29 Family Life
Advent Program
St. Aloysious, Hickory
Parish Office (704) 327-2341

Dec. 1 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Dec. 2 Caring Hearts Ministry
St. John Neuman, Charlotte
Cindy Cook, (704) 535-4197

Prison Ministry Meeting

WINSTON-SALEM — A prison ministry meeting with a prison chaplain will be conducted at St. Leo The Great Church on Tuesday, Dec. 1 at 7:30 p.m. Anyone interested in learning about the ministry is invited.

Catholics, Call Home

GREENSBORO — Inactive? Alienated? Serarching?

If you've parted company with the Church over new changes, old rules, a marriage situation, hurt feelings or any other reason, you are invited to an open forum at the Franciscan Center, 233 N. Greene St., on Monday, Dec. 7 at 7:30 p.m.

For more information, call (919) 282-4147.

Single Adult Christmas Party/Dance

ASHEVILLE — A Catholic adult singles Christmas Party/Dance is being organized by the Divorced, Widowed and Separated group in the Asheville Vicariate. If you are interested in participating or organizing the event, call Joe Bolick at (704) 684-8022, or Connie Mitchell at (704) 254-2209.

Christmas Sale

LEXINGTON — Our Lady's Guild of Our Lady of the Rosary Church is sponsoring a Christmas tree, wreath and roping pre-sale. Orders are being taken for live and cut trees ranging from 5' to 10' for $15 to $55 in various species, Fraser fir wreaths ranging from 16" to 30" from $10 to $18, and White pine and Fraser fir roping ranging from 25 feet to 25 yards for $15 to $20.

All items are of premium, consistent quality and are unconditionally guaranteed. They will be delivered to the parish on Dec. 5 and will be available for pick up from noon to 6 p.m.

For more information, call (704) 246-2463 or (704) 243-7078.

Christmas Luncheon

CHARLOTTE — All Catholics 50 and over are invited to a Christmas luncheon at the Knights of Columbus Hall on Dec. 9 at 11:30 a.m. Cost is $3. Bring a $5 gift for children at A Child's Place, a school for homeless children in grades K-6.

For reservations and information, call Rachel Greene at (704) 331-1720.

Women's Retreats

VALE — The Maryvale Sisters are offering three retreats for women. The retreats are "My Soul Magnifies the Lord" from Jan. 29-31, "Creating a New Heart," a contemplative silent retreat from March 19-21 and "Pray As You Can" from June 4-6.

For information or registration, call the sisters at (704) 276-2626.

Perpetual Adoration

CHARLOTTE — All Catholics of the 11 parishes in Charlotte are invited to participate in a Perpetual Eucharistic Adoration at St. Gabriel Church in the Blessed Sacrament Chapel.

The adoration offers discipline in prayer lives, time for meditation and reflection, an opportunity for spiritual growth and an external expression of love for the Lord.

To sign up for one quiet hour a week or one hour a month, call Kathleen Potter at (704) 366-5127 or Dana Bean at (704) 553-0037.

Grief Counseling

WINSTON-SALEM — The
Counseling Center of Winston-Sal
offering a workshop on "Coping
the Holidays after the Death of a L
One."

The program is Tuesday, Dec.
p.m. There is no charge. For more i
mation or to register, call (919)
3972.

The Catholic News & Herald
comes parish news for the diocesan
briefs. Good photographs, prefe
black and white, also are welc
Please submit news releases and p
at least 10 days before date of pub
tion.

Alumni Gift...

Charlotte Catholic High School Alumni Association board members (l-r) Pete Mc
Marian Federal Phillips and Nancy Lawler present a $19,000 check to Mercy Sister Pa
Williams, the school's principal. The money will be used for classroom computer
audiovisual equipment.

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World and National Briefs

shops Approve $41.4 illion Budget

WASHINGTON (CNS) — After ecting a impassioned plea from the or to add a national staff person for angelization, the U.S. bishops apved a 1993 budget of nearly $41.4 llion for the National Conference of tholic Bishops and U.S. Catholic nference. Bishop William R. Houck Jackson, Miss., head of the NCCB mmittee on Evangelization, requested exception to the budget to add the angelization staffer. Heads of diocses — the only bishops allowed to e on funding questions — voted 92- in favor of the increased tax to pay for staffer, but that did not reach the)-thirds affirmative vote required for)roval.

shops Approve Extending stern Europe Collection

WASHINGTON (CNS) — The U.S. hops Nov. 16 approved extending a ional collection to aid the Church in mer Soviet Bloc nations to a fourth ir. The bishops, voting by written lot, approved the proposal 160-2. A)-thirds vote of all U.S. bishops was uired for passage. When first apved at the bishops' 1990 fall meet-, the measure called for a three-year lection, with an option for two more irs. The first collection took place in)1, and the collections had been exted to end in 1993. Archbishop eodore E. McCarrick of Newark, N.J., l the bishops the Ad Hoc Committee Aid the Church in Central and Eastern rope had decided against asking for a h year.

tholic Scholars Warn ainst Alienating Orthodox

DOUGLASTON, N.Y. (CNS) — ne Roman Catholic scholars involved 27-year-old dialogue with U.S. Ordox representatives have warned their ow Catholics to avoid attitudes and ions in Eastern Europe that will alien- the Orthodox. "At this present mont we are in danger of repeating yet in the same mistakes that in times t have deepened the estrangement ween the Christian East and West.... tholics are now conveying seriously ked signals to Orthodox Christians," the scholars said. The new mix of opportunities and dangers "lays bare the soul of our Church and puts to the test all that we have proclaimed to our fellow Christians for so many years about our commitment to mutual respect along the paths towards Christian unity."

Indian Bishops Protest Attack On Priest, Nuns

NEW DELHI, India (CNS) — The Indian bishops have protested the beatings of a priest and five nuns by attackers identified as Hindu militants in the central Indian Diocese of Ujjain. Father Jose Kondoor, diocesan chancellor, said the attack was the latest bid by Hindu fundamentalists to "scare away" missioners, UCA News, a Thailand-based Asia church news agency, reported. The state in which the attack took place, Madhya Pradesh, is governed by the pro-Hindu Bharatiya Janata Party (Indian People's Party).

Vatican, Israel Prepare For Talks; Vatican Disappointed With Pace

VATICAN CITY (CNS) — As Vatican and Israeli delegations prepared for a major round of talks on church-state problems, the Vatican expressed some disappointment at the pace of negotiations so far. The high-level encounter set for Nov. 19 in Jerusalem was the first such meeting since last July, when the bilateral commission was formed to resolve church-related questions in Israel and Israeli-occupied territories. In the meantime, a joint working group has been trying to lay the groundwork for solutions, apparently with some difficulty. "The work to date has yielded appreciable results in a climate of cordiality and good will, even though the pace has not always matched the expectations of the Holy See," Vatican spokesman Joaquin Navarro-Valls said Nov. 18.

Hong Kong Diocese Prepares For China Rule

HONG KONG (CNS) — The Hong Kong Diocese is reorganizing in preparation for the British territory's reversion to Chinese rule in 1997, and has promoted a specialist on mainland China to a major administrative post. Cardinal John Baptist Wu Cheng-chung of Hong Kong has appointed two new full-time vicars general and two episcopal vicars to handle local church affairs, diocesan chancellor Father Lawrence Lee Len announced in early November, UCA News, a Thailand-based Asia church news agency, reported. Two of the key appointments were of Fathers John Tong Hon and Dominic Chan Chi-ming to the offices of vicars general.

Official Says Poorest, Weakest Make Up Majority Of Disabled

VATICAN CITY (CNS) — The world's poorest and weakest inhabitants are also the vast majority of the globe's disabled, now estimated at more than 500 million people, said a top Vatican official. Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers, said 85 percent of the disabled today are found in the Third World. Many of them are afflicted by malnutrition, poor hygienic conditions, pollution and war, he said. Cardinal Angelini spoke at a news conference Nov. 17, two days before the start of a Vatican-sponsored international conference on "The Disabled in Society," which was to bring together some 8,000 experts.

Jesuits Urge Conditional Release For University Massacre Convicts

SAN SALVADOR (CNS) — Jesuits in El Salvador say they want a conditional reprieve for jailed military officers convicted in the slaying of six jesuit priests three years ago. Father Jose Maria Tojeira, Jesuit provincial of Central America, in announcing the call for a pardon Nov. 16, said that "some sectors of the government and the army insist that (Col. Guillermo) Benavides and (Lt. Yushy) Mendoza stay in jail, while the intellectual authors, the instigators, the cover-uppers remain free." It is widely alleged that Minister of Defense Rene Emilio Ponce and high military officers are responsible for withholding and covering up information vital to the case. Ponce has never been formally charged.

Pakistani Catholic Sentenced To Death For Insulting Mohammed

MULTAN, Pakistan (CNS) — A Pakistani court has sentenced a Catholic to death for insulting Mohammed, Islam's founder. Judge Sargodha Talib Hussian Baloch pronounced the sentence Nov. 2 against Gul Masih, who was said to have made illegal comments about Mohammed's marital status. "It is shocking news for us," Catholic official Peter Jacob told UCA News, a Thailand-based Asia church news agency. Judge Baloch wrote that in Pakistan minorities are totally free to practice their faith, but they have no right to insult Mohammed or his companions.

Vatican Predicts Record Deficit, Seeks Increased Donations

VATICAN CITY (CNS) — The Vatican predicted a record deficit of $91.7 million for 1993 and asked for an increase in worldwide donations. The Vatican blamed much of the expected shortfall on the cost of establishing an employee pension fund, which will go into effect at the beginning of next year. Pope John Paul II approved the fund last September, saying the Holy See needed to provide fair retirement benefits. As a result, the Vatican's expenses for 1993 are expected to total about $178 million, while income is estimated at $86 million. The figures were released after a meeting Nov. 12 of a council of cardinals that oversees financial affairs.

Cardinal Says Diocesan Synods Should Include Non-Catholics

ROME (CNS) — Diocesan synods should include the participation and input of representatives of other Christian churches, said Cardinal Edward I. Cassidy. The cardinal, president of the Pontifical Council for Promoting Christian Unity, told members of the Rome diocesan synod that by including non-Catholic representatives they express "a concrete commitment to concrete ecumenism." The invitation for other Christian churches to send "fraternal delegates" to observe and speak at the diocesan synod is not "simply an imitation" of Pope John Paul II's welcoming of Anglican, Protestant and Orthodox delegates to the 1991 special Synod of Bishops for Europe.

Vatican Official Praises 'Heroic Choice' Of Slain U.S. Nuns

ROME (CNS) — A top American at the Vatican praised five slain U.S. nuns' "heroic choice" to stay in war-torn Liberia. "They paid a fearful price," said Archbishop John P. Foley, president of the Pontifical Council for Social Communications, at a Nov. 12 memorial Mass for the nuns. The Mass was held at the North American College for U.S. seminarians studying in Rome. "They were brutally murdered, not because they had taken sides in a civil war ... but because they were in a place where diabolical violence was unleashed especially against those who were agents of good and of God," said Archbishop Foley.

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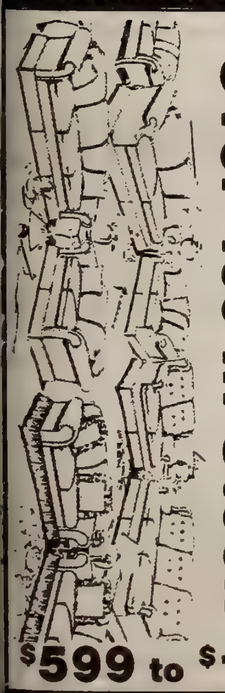

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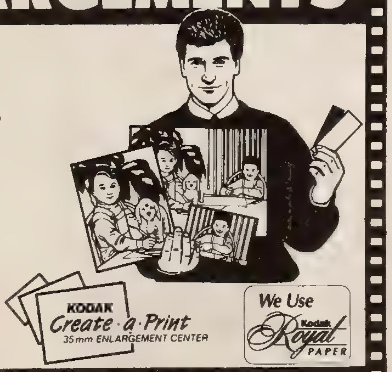

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Crusader Corner

By FRANK MERCOGLIANO

The Belmont Abbey Crusaders men's basketball team opened its 1992-93 campaign by going 1-1 and coming in second place in The Shenandoah Tip-Off Classic.

Belmont Abbey's new head coach Tim Jaeger didn't have to wait around very long for his first collegiate coaching victory as the Crusaders downed host Shenandoah 85-76 last Friday night in Virginia.

The team was led by senior Stan Maynard, who hit five three-pointers en route to a 21-point night. Junior Skip Lowe of Lincolnton and freshman Jake Robinson of Gastonia each knocked down 15 points for the Crusaders. Allen Johnson had 13 points and Mike Sumner had 10.

The team built up a 16-point lead late in the first half before seeing Shenandoah cut it to 9 at half. The Abbey kept the lead for the second half, and thwarted a late rally by hitting four consecutive free throws in the closing minutes.

In the championship game, the Crusaders ran into the hot shooting Bishops of N.C. Wesleyan and came away with an 86-80 loss. Wesleyan shot .508 from the field in the game, including 6 of 9 from three-point land. The Crusaders, who again were led by Stan Maynard's 21 points and five three-pointers, never led in the contest, but were never down by more than 10 for most of the game.

The Crusaders cut the lead to three several times late in the game, only to have Wesleyan sink its foul shots down the stretch.

Brett Walters, who went to school in Woodstock, Va., about an hour from Shenandoah, had 19 points, and Skip Lowe had 15 points. Belmont Abbey, which out rebounded Shenandoah by a large 48-31 margin, lost the battle of the boards 41-37.

The team has the Thanksgiving break off, returning to action on Monday, Nov. 30 as host to Averett College at 7:30 p.m.

Elaine Keebe's Lady Crusaders split its first two games off the season, both coming in the Holiday Inn Lady Bulldog Classic.

On Friday, Belmont Abbey had the task of facing off against Kennesaw State College of Georgia. Last year, Kennesaw made the NAIA Sweet Sixteen and the team was a pre-season Top 30 pick.

Belmont Abbey jumped out early on Kennesaw, leading the entire first half. A late Layd Owl rally cut the halftime lead of the Abbey to two 34-32. In the second half, Kennesaw hit the opening basket to tie the game, and never looked back. Belmont Abbey made a late charge, but solid free throw shooting gave Kennesaw the opening round win 69-59.

The Crusaders were led by senior India Adams, who grabbed 13 rebounds and scored a team high 21 points. Tammie Wilson was the only other Lady Crusader in double figures, scoring 10.

The loss dropped the Lady Crusaders to the loser's bracket, where they met Bluefield State College, losers to Wingate on Friday night. Bluefield jumped all over the Abbey building an 11-point lead twice in the first half. After again coming to an 11-point lead with six minutes remaining, Belmont Abbey launched a furious comeback.

Seniors India Adams and Kathy Freeman combined to score the last 15 points for the Abbey as the defense allowed only one field goal the rest of the way. Bluefield missed six free throws in the final six minutes, so it was off to overtime at 80 apiece.

Belmont Abbey never trailed in the extra period, but Bluefield tied it at 78 on a pair of free throws. However, Seleta Moore of Charlotte scored seven of the Abbey's last nine points and the Abbey won going away 87-80.

India Adams had a career day, scoring 39 points and amassing 17 rebounds, including the 1,000 of her career. Seleta Moore had 15 points. Adams turned in the season's first triple-double, picking up 10 steals as well.

The Lady Crusaders, who play Wofford away on Tuesday, will have their home opener on Saturday against Queens College at 7 p.m.

Frank Mercogliano is sports information director for Belmont Abbey College.

Cougars Bow In Football Playoffs

MARSHVILLE — Old foe Forest Hills took advantage of an early Charlotte Catholic mistake and downed the Cougars 21-6 Nov. 20 to knock them out of the 2A state football playoffs.

It was the Yellowjackets' second victory of the season over Charlotte Catholic. They beat the Cougars 28-8 last month to clinch the Rocky River 2A conference title.

The Yellowjackets went ahead to stay early in the first quarter when a bad snap on a Catholic punt attempt gave them the ball on the Cougar three-yard line. Kevin Lotharp scored on the next play and Kevin Fielder booted the extra point to give Forest Hills a lead it never relinquished.

Later in the first quarter, Anthony McNeely went 50 yards for a Yelllowjacket score. He scored again on an 18-yard run in the second quarter as Forest Hills took a 21-0 halftime lead.

Catholic's only score came in the third quater on a four-yard pass from Chris Healy to Chuck Wittman. Healy's pass for the attempted two-point conversion failed.

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CHARLOTTE CATHOLIC HIGH SCHOOL
Varsity Soccer

Unbeaten Cougar Soccer Team Wins State 1A/2A Championship

SWANSBORO — Charlotte Catholic's unbeaten soccer team ended a perfect season Nov. 21 with a 1-0 victory over host Swansboro for its third 1A/2A state championship.

The usually potent Cougar offense managed only one goal by all-time state scoring leader Mike Melvin but that was enough as Catholic's defense shut out the Pirates.

Melvin scored with 21:38 left in the game on an assist from Joe Sherwood who beat a Swansboro defender down the left side and then crossed the ball to Melvin who was waiting about five yards from the net. He booted it past Pirate goalie Chad Morgan.

Then the Cougar defense — led by goalie Brendan O'Donnell and sweeper Mike Schwartz — turned back a barrage of Swansboro shots in the final 20 minutes to preserve the one-goal victory.

The Pirates actually outshot the Cougars 24-13 during the game.But O'Donnell — who was named the game's most valuable player — had 13 saves while Schwartz and other Cougar defenders blocked the other shots.

"We had plenty of opportunities said Sansboro coach Bob Vroom. "The came out and beat us."

O'Donnell's biggest save came wi 7:24 left when Swansboro's Steve Whi broke clear and managed to push t ball past O'Donnell. But the Coug goalie managed to get his hand on t ball enough to slow it, then raced after to grab it before it could could roll in the goal.

Cougar coach Don Downs said h team "played well when they had to a showed that they deserved it and cou do the impossible."

O'Donnell said he was "shocke by his selections as MVP. "This is a b dream for me but it was a total tea effort on defense."

Honors

The state's high school socc coaches named Melvin to the all-sta first team with Schwartz getting hono able mention. Both Melvin and Schwa were named to the first all-region tea

Bishop McGuinness Reaches Finals

The Bishop McGuinness varsity soccer squad finished its season with a mark of 22-4-1, setting a school record for most victories.

The Villains won their first round game in the state tournament 2-1 over Asheville School. Bishop trailed most of the game and scored with 28 seconds left in regulation to send the game into overtime. Eventually, Bishop won the game on penalty kicks 4-3.

Against Charlotte Country Day in the semifinals, the Villains broke a 0-0 halftime tie with a 3 goal barrage and went on to win 3-1.

Bishop, seeded #2 in the tourn ment, faced top-ranked Charlotte La in the finals. In an evenly played mat Latin led early but Bishop rallied to a 1 tie at halftime1 Latin scored off a m cue to go ahead 2-1 and hung on to w

Not only did Bishop set a sch record for wins, but also became the f team in five years to win both regu season and tournament championsh in the PACIS conference.

Sophomore Kyle Bachmeier led t Villains in individual honors, be named second team all-state, first te all-region and PACIS player of the ye

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CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 14 • December 4, 1992

ight Of The Season...

ght-year-old Mike Wilhelm, a member of St. John Neumann Parish in Charlotte, lights the second ndle of the Advent wreath. Photo by JOANN KEANE

Vatican Approves Changes In Some U.S. Holy Days Of Obligation

WASHINGTON (CNS) — When any of three holy days of obligation — Jan. 1, Aug. 15 or Nov. 1 — falls on a Saturday or Monday in the future, U.S. Catholics of the Latin rite will not be obliged to attend Mass that day.

Jan. 1 is the feast of Mary, Mother of God. Aug. 15 is the feast of the Assumption of the Blessed Virgin Mary. Nov. 1 is the feast of All Saints.

The change comes as a result of a decision made by the U.S. bishops last year. The bishops' decision was confirmed by the Vatican this summer and formally decreed as law Nov. 17 during the fall meeting of the National Conference of Catholic Bishops by Archbishop Daniel E. Pilarczyk, then NCCB president. He delayed public release of the decree until Nov. 23. It takes effect Jan. 1, 1993.

The change does not affect the Catholic duties of attending Mass and resting from work on Sundays or on the other three U.S. holy days of obligation. They are Christmas (Dec. 25), the Ascension (the sixth Thursday after Easter) and the feast of the Immaculate Conception (Dec. 8).

Nor does it affect Jan. 1, Aug. 15 or Nov. 1 except when they fall on Saturday or Monday — back-to-back with Sunday.

In 1993 the only day that will be affected will be Nov. 1, which falls on a Monday. In 1994 Jan. 1 will fall on a Saturday and Aug. 15 will fall on a Monday.

The dropping of the obligation for some holy days when they fall on Saturday or Monday was the first national change in U.S. rules governing Mass attendance on holy days in 108 years.

In 1884 the Third Plenary Council of Baltimore established the current list of six days of obligation in the United States. When the Declaration of Independence was signed 108 years before that, England and its American colonies observed 34 holy days of obligation.

The bishops' national liturgy office issued a background paper along with the announcement of the change. It explained current Church practice regarding Sundays and holy days and some of the reasoning behind the bishops' decision to remove the obligation when those three feasts occur on a Saturday or Monday.

It said that "at times some confusion arises in parishes. This is partly due to the present practice of celebrating vigil Masses: on Saturday evening for the Sunday or on the evening preceding a holy day of obligation."

It went through the scenarios: Saturday holy day Masses on Friday evening and Saturday morning, followed by Sunday Masses on Saturday evening and all day Sunday; or Saturday evening and Sunday morning Masses for Sunday, followed by Sunday evening and all day Monday for a Monday holy day.

"There is often great confusion as to which Mass satisfies which obligation," it said. The paper also noted that holy days are supposed to be "major celebrations of the Church" which "should be celebrated with due solemnity."

"However, in practice it is difficult to celebrate both Sunday and a holy day with equal solemnity," it added. "An unfortunate result is the rather perfunctory celebration of the holy day liturgy."

It added that because of the way Americans observe their weekends "it is already difficult to get some people to celebrate Sunday as the day of the Lord and to come for the celebration of the Eucharist. It is even more difficult to get them to come twice. In practice many people will come either to the Sunday Mass or to the holy day Mass, but not both."

The liturgy office paper emphasized that removing the Mass obligation does not mean that the feast is removed from the liturgical calendar. It is still observed as a solemnity, the liturgical term for the most important feasts on the Church calendar.

arish Combines Traditional Mass Vith African-American Culture

By MICHAEL SHORKEY

CHARLOTTE — To the often black d white world of American Catholicism, st has been added at Our lady of Conso- ion Church. The Charlotte parish has mbined the traditional Mass with colorful ments of African-American culture to oduce a charismatic Mass that is both namic and reverent.

The second such African-American urgical Celebration was Sunday, Nov. The first was in May. The theme was riving Toward H.O.M.E. (Helping Our nds Expand)."

"It's all about reaching our youth, ex- nding their minds about our culture and ng inspired by our music and Jesus' ssage," said Glenda Rollins-Gaither, who anized the event.

The Mass, celebrated by Father Cecil e and assisted by Deacon Curtis Todd, s begun by sweeping the aisles with palm nds. "This is a reminder of how our cestors would prepare for prayer with a ual of blessing the praying ground," said llins-Gaither. In a blending of cultures, ritual was followed by the traditional tholic sprinkling-of-holy-water blessing.

The Perpetual Hope Gospel Choir, ssed in traditional African clothing as were many in the congregation, marched to the altar while singing "Hush, Somebody's Callin' Mah Name." Special guests, the Piedmont Court Drummer, accompanied the choir.

"Traditional dress is a celebration of our culture, thoughts and practices," said Rollins-Gaither. Parishioners are encouraged to wear it, especially during celebrations such as these.

The homily, which was based on the theme "Get the message, and get busy," was punctuated with "amen's," "alleluia's" and "thank you, Jesus."

"African-Americans are very emotional people," said Rollins-Gaither. "We're not afraid to show our emotions in the context of the Mass."

The creed, which was written by a committee from Raleigh and Charlotte and approved by the bishops of the two dioceses, reflected another departure from the traditional Catholic Mass.. "That's as far as we go in actually changing the Mass," said Rollins-Gaither. However, the Church is considering the addition of an African-American Rite, she said.

See **African,** Page 3

The Big Day Arrives...

Oblate Father Jim O'Neill, pastor of St. Paul theApostle in Greensboro, welcomesKathleen Elaine Disney (l) and Kathleen Sophia Helene Wolf to the new pre-school program at the parish. (See story on Page 3) Photo by JOSEPH N. ANETRELLA

Oldest City On Earth

By JOANN KEANE
Associate Editor

JERICHO, Israel — Joshua fought the battle of Jericho, "and the walls came tumbling down."

However, Joshua's arrival coincided with an earthquake. Trumpets blared simultaneous to the rumbling quake, and the city crumbled.

What stands today, are fragments of the oldest city in the world. Jericho's beginnings are traced 10,500 years, according to Carbon 14 tests.

Modern Jericho is roughly 25 miles from Jerusalem. Traveling from Jerusalem, the trip ascends a twisting mountain road, 2,250 feet above sea level to the city of Jericho, at 900 feet below sea level.

It was along this road, that Jesus said, "there was once a man who was going down from Jerusalem when robbers attacked him, stripped him, and beat him up, leaving him half dead," Luke 10:30. "But a Samaritan who was traveling that way came upon the man and when he saw him, his heart was filled with pity. He went over to him, poured oil and wine on his wounds and bandaged them; then he took him to an inn, where he took care of him." Luke 10:33-34.

The parable of the good Samaritan is one of many that are attributable to the Judaean Desert region near Jericho.

Of particular interest in Jericho, are the excavations of Tell-es-Sultan. From 1951-1957, the British School of Archaeology conducted digs that unearthed evidence of life dating to the year 6800 B.C.

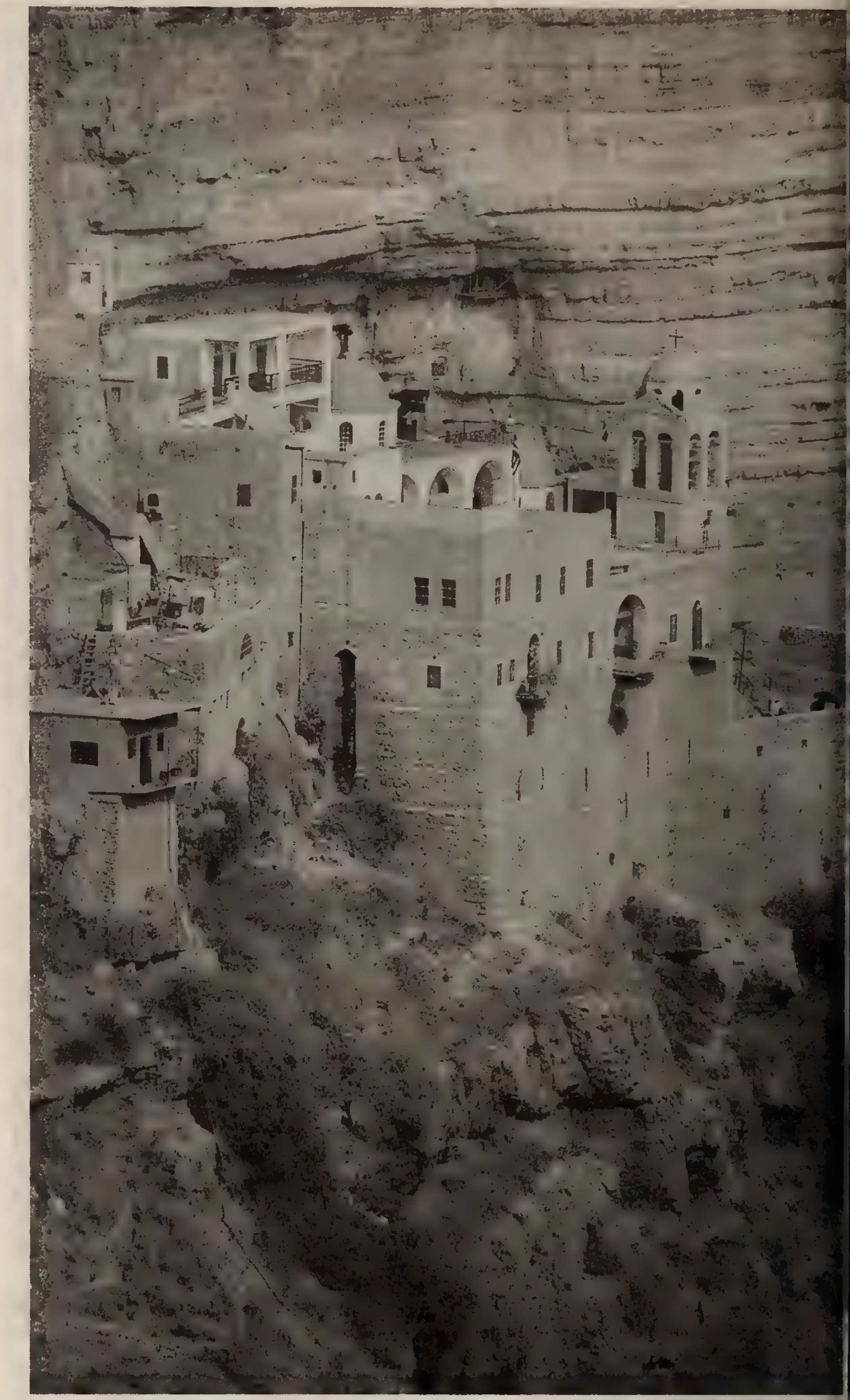
By digging through layers of ancient ruins, archaeologists determine the time period based on what they find. Identifying by layers, clay vessels unfold stories of peoples living before Christ. When flintstone is discovered, they know the relics predate the clay pots found in upper levels.

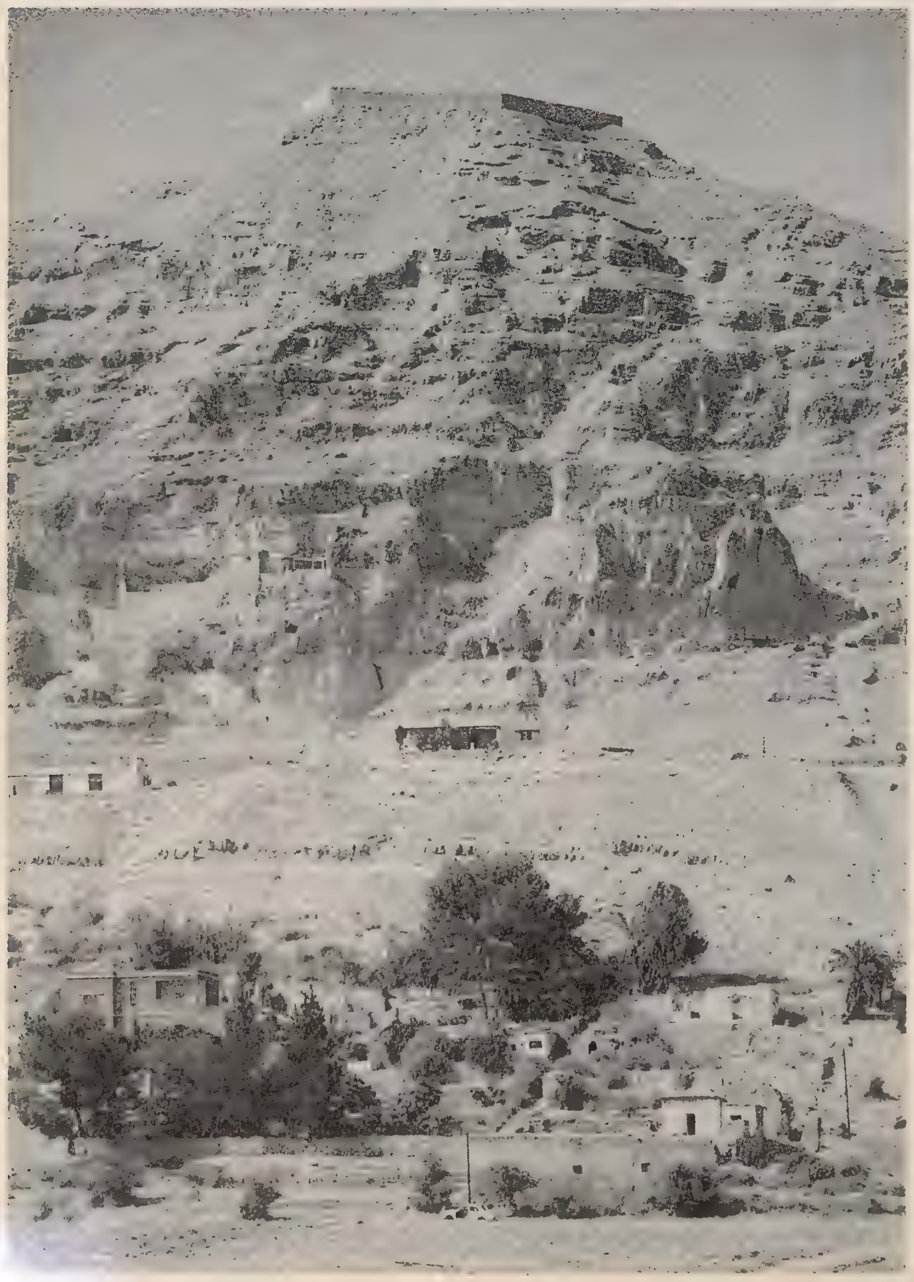
Jericho is built layer upon layer. As cities were destroyed, the people would simply cover them with more stones and earth. Without equipment to remove ruins, cities were built atop of cities. In Jericho, 20 cities have been found, one on top of another.

The richness of biblical history unfolds in the archeological excavations of this Judean Desert region.

Photos by

Joann Keane





Above: The Greek Orthodox Monastery of St. George, built in the 4th century, is occu today by seven Greek Orthodox monks.

Left: The Mount of Temptations. "At once the Spirit made Him go into the desert w he stayed forty days, being tempted by Satan. Wild animals were there also, but angels c and helped Him." Mark 1:12-13.

Below: The lush and fertile valley to the west of Jericho, is agriculturally rich, and f of date palms and other vegetation thrive.

ong Wait Ends As St. Paul Begins Pre-School Program

By SISTER LOUISE MARIE SKOCH

GREENSBORO —"When will our hool be ready to move into," asked ff York, a first grader and parishioner St. Paul the Apostle in Greensboro. ff's question was perhaps the most ked at the Greensboro parish as work ews readied the new parish preschool.

On Oct. 25, the questions were an- vered as 135 3. 4- and 5-year-olds, 18 achers and coordinators saw their eam realized as they entered their new ligious education classrooms. Built- -scale sinks, bathrooms, cupboards, bles and chairs awaited anxious chil- en.

"It's great having a lot of space and rpeting for the little ones," commented eschool teacher Sharon Eckart, who members the crowded space the chil- en occupied before the new class- oms were completed. "The new at- osphere will surely create a pleasant lationship between the children and teacher to encourage the formation Christian attitudes," said Eckart.

"We want the children to develop a friendship with Jesus; to be a faith community, one that cares, loves, shares, helps, and prays," said Rayela Vinson, who teaches 4-year-olds.

Parishioners toured the classrooms as they were blessed. Many remembered the drawings presented to them in 1989, which have been transformed into reality.

The former education space has been expanded from six classrooms to 17. Two rooms set aside for the nursery became immediate favorites. The rooms were designed with infants and toddlers in mind.

During the blessing, Oblates of St. Francis de Sales Father James O'Neill, pastor of St. Paul the Apostle, expressed his gratitude to the parishioners for their vision, generosity and investment in the future of the children and parish.

Franciscan Sister Louise Marie Skoch is director of religious education at St. Paul the Apostle.

lorfully-garbed parishioners carry the gifts during the African-American Liturgical lebration at Our Lady of Consolation. Photo by MICHAEL SHORKEY

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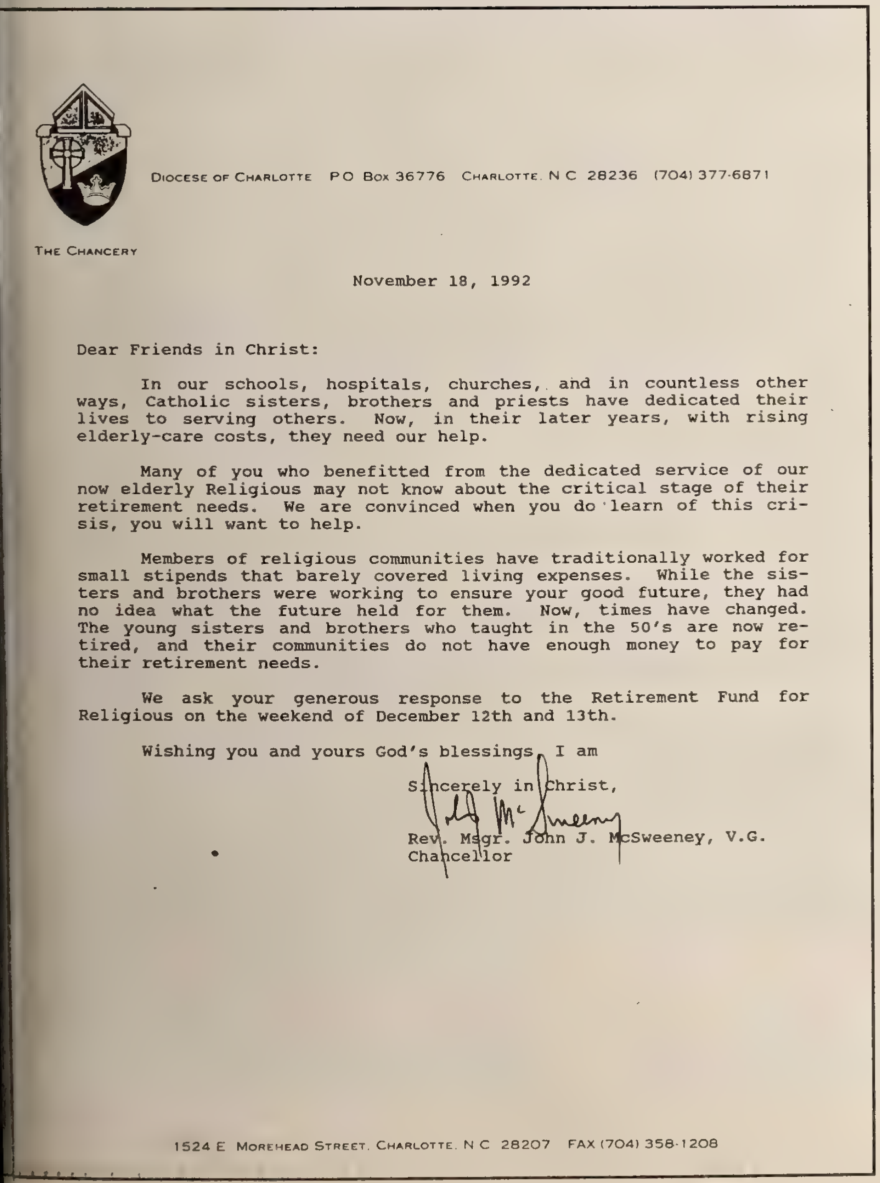
frican (From Page 1)

After Communion, parishioners m Liberia were recognized and joined singing the Liberian national anthem.

It hardly seemed to matter that the celebration lasted more than two hours. Amen.

Michael Shorkey is a parishioner at St. Gabriel Church in Charlotte.



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THE CHANCERY

November 18, 1992

Dear Friends in Christ:

In our schools, hospitals, churches, and in countless other ways, Catholic sisters, brothers and priests have dedicated their lives to serving others. Now, in their later years, with rising elderly-care costs, they need our help.

Many of you who benefitted from the dedicated service of our now elderly Religious may not know about the critical stage of their retirement needs. We are convinced when you do learn of this crisis, you will want to help.

Members of religious communities have traditionally worked for small stipends that barely covered living expenses. While the sisters and brothers were working to ensure your good future, they had no idea what the future held for them. Now, times have changed. The young sisters and brothers who taught in the 50's are now retired, and their communities do not have enough money to pay for their retirement needs.

We ask your generous response to the Retirement Fund for Religious on the weekend of December 12th and 13th.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E MOREHEAD STREET, CHARLOTTE, N C 28207 FAX (704) 358-1208

Guests depicting Third World peoples sit on the floor with little to eat at St. Luke's annualThird World Dinner. Photo by MARION CARDOZA

Banquet Participants Get Taste Of Third World Living Conditions

By MARION CARDOZA

MINT HILL — How would you feel if you were invited to a banquet, only to find that you were seated on the floor and offered a choice of rice and water or coffee and bread?

That's exactly what happened to 66 percent of 115 people who attended the Second Annual Third World Dinner at St. Luke Church in Mint Hill. Depicting poverty, this group represented two-thirds of the world's population.

Each guest received an envelope containing play money and a written explanation about their status in life as first, second or third world citizens.

Only 6 percent were designated as "first world" people. "You are privileged to be a citizen of the first world," their explanation said. "You are one of the 6 percent of the earth's population and have almost unlimited enjoyment of the goods on earth. For your dining pleasure, you have everything money can buy. You enjoy a high level of well being, health, nutrition, literacy and culture. Your place of dining is somewhere in the United States." They each received play money of $25 for their evening's enjoyment.

Twenty-eight people, assigned to the second world, received "$8" and a message that said: "You are a member of developing countries. You have limited enjoyment of some of the goods on earth. You control and consume 40 percent of the earth's goods. You have enough for basic necessities and enjoy a minimum level of literacy and good health. Your place of dining is somewhere in China, the Soviet Union, Brazil or Eastern Europe."

The majority of people, however, discovered only $2 in their envelopes. "You comprise 66 percent of the earth's population, but it is not possible for you to have full freedom in the consumption of the earth's resources," their note said. "You do not have enough for the basic necessities, and you do not enjoy a minimum level of literacy or good health. Your place of dining is somewhere in Africa, India or El Salvador."

One could only eat what money could buy.

The select six with $25 apiece had money to spare, since everything on the menu amounted to $18.50. They ate at a table set with a linen tablecloth, matching napkins, fine china, crystal goblets and silver flatware. A waitress served them. Even so, they found a few things to complain about.

The 28 people from the second world had to pick and choose, but they didn't go hungry. They ate at a table using plastic utensils and paper napkins.

The 66 "have-nots" had few choices. Although there was plenty of food for all, it wasn't available to them. They waited patiently for others to eat their fill before taking their turn.

The demonstration represents a true picture of the way the world goods are distributed, said Willa Izzo, a St. Luke parishioner who coordinated the program with her husband, Pat Izzo.

The conditions represent a "contradiction between faith and reality," said speaker Barney Offerman, a St. Peter parishioner and Johnson C. Smith Uni-

See **Banquet,** Page 13

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

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For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

They Need Help

For generations women and men religious have labored tirelessly to help American Catholics. They have conducted religious education classes, taught in and administered parochial schools and cared for the sick in our hospitals. Now they need our help.

Stipends of religious priets, sisters and brothers never have been large — $100 a month as recently as 1966 and an average of $12,000 a year today. Those stipends barely covered living expenses and left little or nothing for retirement.

Because of a decrease in vocations, there are fewer and fewer young members of religious communities who are able to work to bring in money to help their retired colleagues. The number of retired women and men religious soon may outnumber the younger members of their congregations.

Added to the growth in the number of retired religious is the sharp jump in the cost of their healt6h care in recent years. All of this has combined to send many congregations into what some are calling a "retirement recession."

A 1985 survey showed that religious congregations across the country were at least $2.5 billion short of having enough money to care for their members through retirement. The Tri-Conference Retirement Office and the Retirement Fund for Religious were established to help with that problem.

The fifth of 10 annual collections for the fund is scheduled Dec. 12-13 in the Diocese of Charlotte.

Nationwide the first four collections raised slightly less than $98 million — obviously a drop in the bucket compared to the $2.5 billion deficit.

However, the retirement fund was not designed to, wipe out the deficit. It was designed to help the congregations to help themselves by providing seed money and planning assistane. It is expected to achieve that goal.

But, it won't achieve that goal without the continued generosity of American Catholics. Please give as much as you can in the upcoming collection.

It's the least we can do to show our appreciation for years of devoted service.

THE CATHOLIC
NEWS & HERALD

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Pro-Life Corner

Respect Life

"People are not just hungry for bread; they are hungry for love. They are not just naked for a piece of clothing; they are naked of human dignity. They are not just homeless for a room made of bricks, but because of rejection."
Mother Teresa

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Democracies must respect life and end the "unbridled butchery of innocents" caused by abortion, said Pope John Paul II.

States must legally recognize human rights, "the first of which is the right to life," the pope said.

"Democracy demands respect for these rights, which at the same time form the limitations on democracy," he added.

The pope spoke Nov. 27 to a group of Portuguese bishops making their "ad limina" visits, required every five years to report on the status of their dioceses. Portugal's political and social life is marked by a growing secularism that erodes the concept of permanent values, despite the country's Christian traditio he said.

The result is "fertile ground for lifestyles" prom ing prostitution and free love, he said. Added to thi the "generalized insensitivity to the legal impunity abortion and the unbridled butchery of innocents cau by it," he said.

The Church favors a democratic system in wh laws defend human rights, he added. Favoring dem racy "does not mean that everything can be voted that the legal system depends only on the will of majority," said the pope.

"We must firmly reject the thesis that relativisn agnosticism could be a better philosophical basis f democracy" than respect for lasting values, he sai

To accept this view would "require citizens admit that they are incapable of understanding tr and that all their knowledge is relative," conditio by temporary agreements and interests, he said.

VATICAN CITY (CNS) — Pope John Paul II called for removing cultural, social and architectural barriers that prevent people with disabilities from fully participating in community life. He said the disabled want to play an active role in the family, society and the Church — and must be given every opportunity to do so.

The pope spoke at the end of a Nov. 19-21 conference on disabilities, sponsored by the Pontifical Council for Pastoral Assistance to Health Care Workers. The unprecedented meeting brought some 7,000 experts to the Vatican, many of them with disabilities.

The conference theme, "Your Members Are the Body of Christ," explored the medical and cultural challenges facing the world's estimated 500 million disabled.

The pope cited recent advances in treatment and prevention of disabilities, but said many of the disabled still "feel ignored in their difficulties and are in fact pushed to lead a marginalized life."

While legislation increasingly promotes social integration of the disabled, "much still remains to be done so that the cultural, social and architectural barriers keeping the disabled from satisfying their legitimate aspirations will be definitively overcome," he said.

"It is necessary to act in such a way that they can feel welcomed into the civil community by full right," he said.

"Discretionary assistance, entrusted to the ger osity of some, is not enough. There must be resp sible involvement at different levels by all the me bers of the community," he said.

The pope said the family needs to "rediscove decisive role in the training of the disabled" with a v toward their effective integration into society. Soci is where the disabled, like others, should mature grow, with a variety of contacts and relations, he s

The state should offer strategies for prevention rehabilitation, promote "pathways to recovery" encourage full acceptance of the disabled into community, the pope said. He said civil authori should remember that civilization is measured by respect a society shows the weakest of its membe

He urged the medical and scientific communit do everything possible to "humanize" therapeutic sistance to the disabled, which responds both to ph cal limitations and emotional difficulties.

The pope said the Church has a duty and a righ speak out on this issue. In the past, he said, religi orders have done good work with the disabled, but kind of attention "must increasingly involve the w Church community."

He said people with disabilities must attain integration into the life of the family of believers.

VATICAN CITY (CNS) — The Catholic Church needs adults with a mature faith to help their peers deepen their knowledge of church teaching, Pope John Paul II said.

"Among Christians today there sometimes can be seen doubts or even errors, but more frequently a widespread ignorance regarding the integral and genuine faith of Peter and the Church," the pope told some 200 participants in a national convention of Italian catechists.

Those who are catechists for adults must have an adult faith, he said during the group's Nov. 21 Vatican audience.

The pope asked the catechists to accurately and intelligently present Church teaching and show the world they believe by the way they live.

The new Catechism of the Catholic Church, which is expected to be published in Italian by mid-December, will help catechists, he said.

The pope told the catechists a mature faith inclu a missionary impulse to reach out to those searc for meaning in their lives.

"In different ways, in the most varied situati God is touching the hearts of men and women of time, opening them to the truth of the Gospel," he s

The Church must have priests and catechists trai help them find their place in the Church.

Another sign of having a mature faith, he sai having the courage to announce the Gospel in indi ent or hostile situations.

Although being a catechist is a call from Go requires a program of formation and continual up ing, he said. "The richness of the Gospel and the e changing social context require that the catechis always on the move," he said.

The Editor's Notebook

By BOB GATELY

For better or for worse, it appears that American military forces are going to d another Christmas in one of the world's trouble spots. This time, it's Somalia where President Bush has offered to send troops — many of them from bases in North Carolina — to help ensure the delivery of relief supplies to thousands of starving Somalis. The United Nations appears ready to accept the offer.

I have no problem with efforts to make sure that the relief supplies reach those who need them. It's not very pleasant to think that people are dying at the rate of about 1,000 per week because feuding war lords and their mostly young followers are seizing the supplies meant for them.

I'm also not worried about the prospects of U.S. forces winding up in combat situations which could result in y casualties. It does not seem likely that the teenage gangsters who provide most e manpower for the war lords are going to stand up to trained troops. And I don't k they have the expertise to mount a guerrilla campaign similar to the one in nam 20-odd years ago.

What does worry me is the prospect that American troops are going to be in that of Africa for a long time.

What happens after we restore some semblance of order in Somalia? Who's g to maintain that order? The country has no legitimate government which we restore to power as we did in Kuwait.

Do we pick one of the war lords, set him up in power and wish him luck? Or do erhaps just pull out, let the chaos begin again and go back in a couple of years it all over again?

I understand that current military theory calls for avoiding getting into a messy tion unless you know in advance how you're going to get your troops out. I hope eone in the Pentagon has given that a great deal of thought.

We're getting close to decisions on some of the features we plan to add to *The olic News & Herald.* Actually some decisions already have been made. We'll lling you about at least one of them in next week's issue. We think it will be pular addition to our lineup.

neral Masses For Non-Catholics

By FATHER JOHN DIETZEN

Q. An article in our Catholic paper some time ago said that non-Catholics die may be buried with a funeral Mass, provided they never said they did want a Mass. My husband is not Catholic. He was baptized and we were ried in the Catholic Church. Our children and grandchildren are Catho- and he has been going to Sunday Mass with me for years. I would really reciate to know from you if there could be a Mass at his funeral. (New York)

A. Catholic Church law specifically provides for Mass at the funeral of one who t of our faith. Three conditions are required, according to canon law (1183,3).

First, the local bishop must approve it.

Second, the non-Catholic individual involved must never have expressed an intention against such a Mass. The Church clearly does not wish to impose any religious ceremony on someone after death if he or she rejected it before death. We also, of course, wish to avoid any appearance of attempting to coerce the family into doing something they might not wish. It is surely reasonable to assume that your husband would have no objection to a funeral Mass.

The third condition is that the minister of the non-Catholic would not be available for the funeral. If the individual has no church connection at this time, or for nple has attended Mass regularly like your husband, no minister would be idered available for the funeral rites.

In your husband's case, the second and third conditions seem fully provided for. ould be good to talk with your parish priest and ask how the bishop's approval ndled in your diocese.

Q. Your column is eagerly read and appreciated by our family. We have estion about bans of marriage. In 1991, parishes in our area ceased ishing the bans in their respective bulletins. Formerly this was routine for arishes. Why is it changed? (Ohio)

A. For people who are unfamiliar with the subject, bans of marriage are uncements of an intended marriage, with the intention that anyone aware of an diment to that marriage will speak up.

The former Code of Canon Law required bans. Today our population is much mobile than formerly; people who know the bride and groom are likely to be d all over the country, since either or both of them could easily live in several rent parts of the country before their marriage. Under present regulations, the nonies of family and friends that are required before marriage are more nsive than formerly.

Present law of the Church does not require bans. Bishops conferences, for nple, the U.S. bishops conference, may include them among appropriate iries preceding marriage (C 1067). Our American bishops do not require them is time.

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Light One Candle

By FATHER JOHN CATOIR

What are the most important words in your life? A sage once gave this answer:
The six most important words are, "I admit I made a mistake."
The five most important words are, "You did a great job."
The four most important words are, "What is your opinion?"
The three most important words are, "If you please."
The two most important words are, "Thank you."
The least important word is "I."

Admittedly, this is a rather glib list, but I believe it contains great wisdom. Words stem from the heart, and are transmitted by the lips. They often reveal a great deal about us.

Your words tell others whether you are an optimist or a pessimist; a giver or a taker; a doer or a procrastinator; a joyful person or a sad sack. Be careful about your words. Think of those around you. Is there a co-worker struggling with a personal problem? Do you know an elderly person in need of a little conversation? Is there someone you know who is grieving the loss of a loved one? Your words can be an instrument of peace and healing. The list of those waiting for your loving words is endless, so be ready to speak the truth with love.

Then there are those other words, the words you use when you address God. In St. Mark's Gospel, Chapter 11, Jesus says, "Whatever you ask for in prayer, believing that you have received it, and it will be yours." What does He mean by that, and how will you respond to such a promise?

If you are lonely and in need, ask in faith and help will come in abundance. Jesus has promised. If you are under attack and need God's protection, ask and you are already under His protection. If you are burdened with guilt, and ask for God's forgiveness, know that you are already forgiven.

Jesus also taught us to "forgive those who trespass against us." Some people cannot forgive. It seems to involve too much pain and too many terrible memories, but again words are crucial. A Christian can at least pray for the grace to forgive. Some people need time just to explore the mental or emotional dynamics of the person who has harmed them. They may have been victims of abuse. In time, wisdom comes into play. To understand is to forgive. It's easier to forgive a person's sickness than the person himself or herself. Would they have behaved as badly if they were healthy?

If you ask for the grace to do God's will, believing that help will be given, it is already given. If you want peace of mind, ask for it and you will discover what you must do to attain it. We have to take responsibility for our own actions.

Never worry about the words you use with God. Just give yourself to Him as best you can and Him will do the rest. Nothing pleases Him more than a humble heart, for it is "out of the abundance of the heart, that the mouth speaks." — Matthew 12:34

(For a free copy of the Christopher News Note, "Say It With Love," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

The new wave of Montagnard arrivals has put me in touch with my experience here in this diocese with refugees, some years back, when volunteers did the full job of resettlement, each bringing their expertise.

To that end, my background in bookkeeping was put to use, but the needs exceeded the limits of available volunteers and, well, yes, I jumped at the chance to work with people instead of what I was trained to do numbers. Yes, people were more important to me, at that time, than their financial status on sterile sheets of paper.

As a new population of refugees was targeted for Charlotte, I was chosen to be in charge of the project. I thought "be yourself," use your instincts, but the devil put the thought of inexperience, lack of training and language barriers in my mind. Yet, the invitation to "trust, trust, trust" was the message I kept receiving at a deeper level. Trust always!

The Lord, gratefully, soon led the way, first by group housing that was made available, then by an employer contacting other employers and resulting in jobs for the heads of each household. Volunteers seemed to come to our aid almost overnight, along with some student interns who proved to be a steadying presence. "Yes, Lord," I reflected. "I trust."

With the group of 125 members settled into homes, working, children in school, my priority list was falling into place. Next on the list were ESL (English as Second Language) classes for every adult. Classes were set up with cooperation from the community college, churches and home tutors. All were arranged speedily. The opportunity was there for all.

Only then, however, did the excuses start pouring in. The effort to practice and repeat and practice and repeat a new language was just too hard. I am convinced that if the refugees could have swallowed a pill and awakened fluent in English, they would have lined up. But such was not the case. The tediousness of the process, particularly for the unschooled people, kept ESL from being one of their priorities.

At first, I was dealing with excuses: I have to work late. I don't have a sitter. It's too far. It's too hot. It's too cold.

See **Crosswinds,** Page 13

How Does Canon Law Affect Us?

Ecumenism And Canon Law, Part I

By SISTER JEANNE-MARGARET MCNALLY

The directive for the Roman Catholic Church's participation in the ecumenical movement came from the decree Unitatis redintegretio of Vatican Council II which stated: "The term 'ecumenical movement' indicates the initiatives and activities encouraged and organized, according to various needs of the Church and as opportunities arise, to promote Christian unity." The ultimate aim of the ecumenical movement is the restoration of complete communion of faith and sacramental life of all who believe in the Triune God and confess Jesus Christ, God made man, as Lord, mediator between God and the human being, source and center of the ecclesial community.

In the decree on ecumenism and subsequent R.C. developments, three elements emerged: (1) spiritual renewal; (2) the enrichment of the theological, historical and prayer life of diversity of traditions in divided churches and ecclesial communities, and (3) common mission and witness including the 1983 Code of Canon Law.

Pope Pius XI and XII addressed ecumenism in various ways. In 1950, the official Roman response to the ecumenical movement directed Catholic bishops to make efforts for reunion. This was a significant step in the ecumenical movement. Pope John XXIII gave the ecumenical movement its impetus. His encyclicals indicated his concern for Christian unity. In 1961, his decision to convene the council and revise the Code of Canon law will have a lasting effect on the ecumenical movement.

Since the Council, the ecumenical movement must evolve under the leadership of the responsible ecclesiastical authorities. The Roman pontiff has supreme and universal authority in ecumenical affairs. Together with the pope the same responsibility for the universal Church falls upon the College of Bishops.

The diocesan bishop, according to canon 755.2, is urged to promote Christian unity and to establish guidelines for action toward that end in his diocese. Dialogue is primarily directed to collaboration on the level of thought and action aiming at the elimination of prejudices and engendering an attitude of openness. Catholic clergy are encouraged to form relationships with other denominations. The councils of churches are instruments of unity. Differences in dogma, ecclesiology and structure should not hinder the joining of forces for the common good. There should be cooperation among Christians in a just appreciation of the dignity of human persons to promote peace, to apply gospel principles to social life and for the advancement of the arts and science in a truly Christian spirit.

The code recognizes the natural right of man to form associations of the faithful. Associations for the common study of theological and pastoral questions between ministers of various churches or communities who meet to deal with theoretical and practical aspects of their ministry among their own faithful are encouraged.

In the code, the responsibility of a bishop toward brothers and sisters not in full communion with us is placed after reference to his responsibilities for the faithful directly entrusted to his care, those who are of another rite, and his responsibilities with regard to non-baptized persons found in canon 383.3: "He is to act with humanity and charity to those not in full communion with the Catholic Church; he should also foster communion as it is understood by the Church."

Canon 256 addresses the need for ecumenical training of future priests; they are to be instructed in the needs of the universal Church ... for ecumenical concerns and other more urgent issues including those of a social nature.

Giving additional consideration to education, the bishop is required to have; care for catechetical instruction (cc. 773-780); have special concern for missionary work especially by initiating, fostering and sustaining missionary endeavors in their particular Church (c. 782). Ecumenical knowledge in all institutions of advanc learning, particularly theological faculties (c. 804) must be included. Further, "t diocesan bishop is to have serious pastoral concern for students ... even non-Catho ones, to give assistance, especially spiritual to young people (c. 813).

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a jud in The Tribunal of the Diocese of Charlotte.

Please pray for the following deceased priests
during the month of December
Reverend Thomas McAvoy, 1978
Reverend Vincent M. Stokes, 1979
Monsignor Francis M. Smith, 1983
Reverend Paul A. Murphy, 1948
Bishop Eugene J. McGuinness, 1957
Reverend Edward F. Rigney, 1959
Monsignor Louis J. Boor, 1962
Monsignor Herbert A. Harkins, 1962
Reverend Francis A. McCarthy, 1962
Reverend William E. Pearson, 1962
Monsignor Peter J. McNerney, 1967
Reverend James A. Cowan, 1968
Reverend Ambrose Rohrbacher, 1969
Monsignor Francis J. Howard, 1971
Bishop Vincent S. Waters, 1974
Bishop Charles B. McLaughlin, 1978
Reverend John B. McGuirk, 1979
Reverend John A. Weidinger, 1979
Reverend Mark Cassidy, OSB, 1928
Prior Wilibald Baumgartner, OSB, 1930
Reverend Eugene Egan, OSB, 1940
Reverend Basil McKee, OSB, 1951
Reverend Robert Brennan, OSB, 1964
Reverend Philip Tierney, OSB, 1971
Reverend Boniface Bauer, OSB, 1974
Reverend Cuthbert Allen, OSB, 1977
Reverend Aloysius Wachter, OSB, 1877
Reverend Jerome Dollard, OSB, 1985

Letters To The Editor

Thanks for generosity

Dear Bishop Donoghue;

The Apostolic Nunciature has transmitted to the Holy Father the Peter's Pence offerings of $43,617.19 from the Diocese of Charlotte, and His Holiness has asked me to express his thanks for this gift. It will be used for the needs of the Holy See.

The Holy Father is appreciative of the efforts and sacrifices involved in this generous offering. Your people's donations show their awareness of the communion and love that unite all the faithful under the pastoral guidance of the Vicar of Christ. For this, he is indeed grateful.

It is the Holy Father's prayer that God, from whom all good things come, will grant joy and peace to yourself and your people. With this intention, he imparts to all of you his Apostolic Blessing.

With prayerful good wishes, I remain

Sincerely yours in Christ,
Cardinal Angelo Sodano
Secretary of State

Dear Bishop Donoghue;

On behalf of the Board of Trustees of Catholic Charities USA, I would like to thank you and your diocese for your generous support of Catholic Charities USA's disaster response efforts. Since the disaster, over 100 dioceses and 31,000 parishes and individuals have contributed more than $8.5 million to help the victims of one of the worst disasters in recent memory.

Early in September, Catholic Charities USA began wiring emergency funds to local Catholic Charities agencies serving people in the areas hardest hit by Hurricanes Andrew and Iniki. To date, Catholic Charities USA has committ over $2.1 million to recovery projects Florida, Louisiana and Hawaii. Yc support has made these efforts possib

During the first week of Decemb Catholic Charities USA's National A visory Committee on Disaster Respoı will be meeting to review current proje and to consider new proposals for sı port. As always, Catholic Charities U will continue to support projects whi address long-term needs — needs whi will remain long after national awa ness of these recent disasters fades.

Again, on behalf of the victims Hurricanes Andrew and Iniki, I tha you for joining with us in this effort. the near future, I will send you an ad tional report detailing the support ceived from your diocese.

With every good wish, I am

Sincerely,
Fred Kammer, SJ
President, Catholic Charitie
USA

Latin America

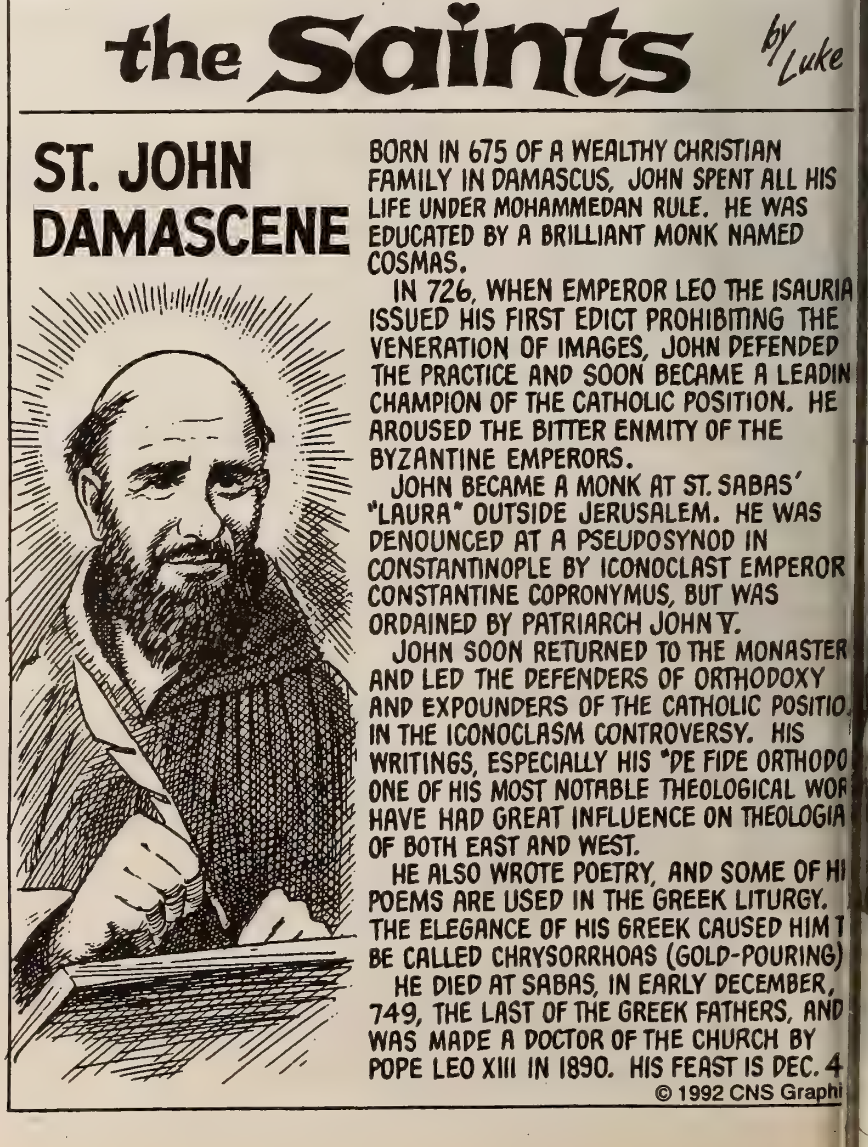
To the editor;

Regarding the Nov. 6 issue of *Catholic News & Herald*, "Latin Am can Bishops Call for New Evangeli tion in Area:"

Why do our Church leaders wh and complain about conditions in wh they had a hand in making? Why do use the "fundamentalist" as a con nient scapegoat for our failure to mi ter to the people's needs?

In the marketplace, you face cc petition every day. When you start l ing customers to your competition,

See **Letters**, Page



ST. JOHN DAMASCENE

BORN IN 675 OF A WEALTHY CHRISTIAN FAMILY IN DAMASCUS, JOHN SPENT ALL HIS LIFE UNDER MOHAMMEDAN RULE. HE WAS EDUCATED BY A BRILLIANT MONK NAMED COSMAS.

IN 726, WHEN EMPEROR LEO THE ISAURIA ISSUED HIS FIRST EDICT PROHIBITING THE VENERATION OF IMAGES, JOHN DEFENDED THE PRACTICE AND SOON BECAME A LEADIN CHAMPION OF THE CATHOLIC POSITION. HE AROUSED THE BITTER ENMITY OF THE BYZANTINE EMPERORS.

JOHN BECAME A MONK AT ST. SABAS' "LAURA" OUTSIDE JERUSALEM. HE WAS DENOUNCED AT A PSEUDOSYNOD IN CONSTANTINOPLE BY ICONOCLAST EMPEROR CONSTANTINE COPRONYMUS, BUT WAS ORDAINED BY PATRIARCH JOHN V.

JOHN SOON RETURNED TO THE MONASTER AND LED THE DEFENDERS OF ORTHODOXY AND EXPOUNDERS OF THE CATHOLIC POSITIO IN THE ICONOCLASM CONTROVERSY. HIS WRITINGS, ESPECIALLY HIS "DE FIDE ORTHODO ONE OF HIS MOST NOTABLE THEOLOGICAL WOR HAVE HAD GREAT INFLUENCE ON THEOLOGIA OF BOTH EAST AND WEST.

HE ALSO WROTE POETRY, AND SOME OF HI POEMS ARE USED IN THE GREEK LITURGY. THE ELEGANCE OF HIS GREEK CAUSED HIM T BE CALLED CHRYSORRHOAS (GOLD-POURING)

HE DIED AT SABAS, IN EARLY DECEMBER, 749, THE LAST OF THE GREEK FATHERS, AND WAS MADE A DOCTOR OF THE CHURCH BY POPE LEO XIII IN 1890. HIS FEAST IS DEC. 4

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Movie Reviews

NEW YORK (CNS) — The follow- are capsule reviews of movies re- tly reviewed by the U.S. Catholic nference Office for Film and Broad- ting.

alcolm X" (Warner Bros.)

Uneven, overlong screen biography he African-American (1925-65) who from a sordid background to be- ne the chief spokesman for the sepa- st Nation of Islam but, after breaking h its leaders and starting his own vement, was cruelly assassinated. ugh director Spike Lee indulgently anticizes Malcolm's criminal record rise to national prominence, Denzel shington's riveting performance in title role captures the mature lcolm's charismatic personality, in- ctual depth and oratorical skill in cking racism in American society. asional stylized violence and sub- ce abuse, some sexual references minimal rough language. **The CC classification is A-III — adults. MPAA rating is PG-13 — par- are strongly cautioned that some erial may be inappropriate for dren under 13.**

d Lieutenant" (Aries)

Rancid melodrama about the kup of a New York City police ctive (Harvey Keitel) who's over head in gambling debts, drugs and all of which is compounded by self- and a warped sense of moral guilt. ector Abel Ferrara's disjointed exer- in the emotional turbulence of go- over the edge lacks credibility and s nowhere. Excessive violence, hic sex, substance abuse and rough uage. **The USCC classification is – morally offensive. The MPAA ng is NC-17 — not for children er 17.**

"Becoming Colette" (Castle Hill)

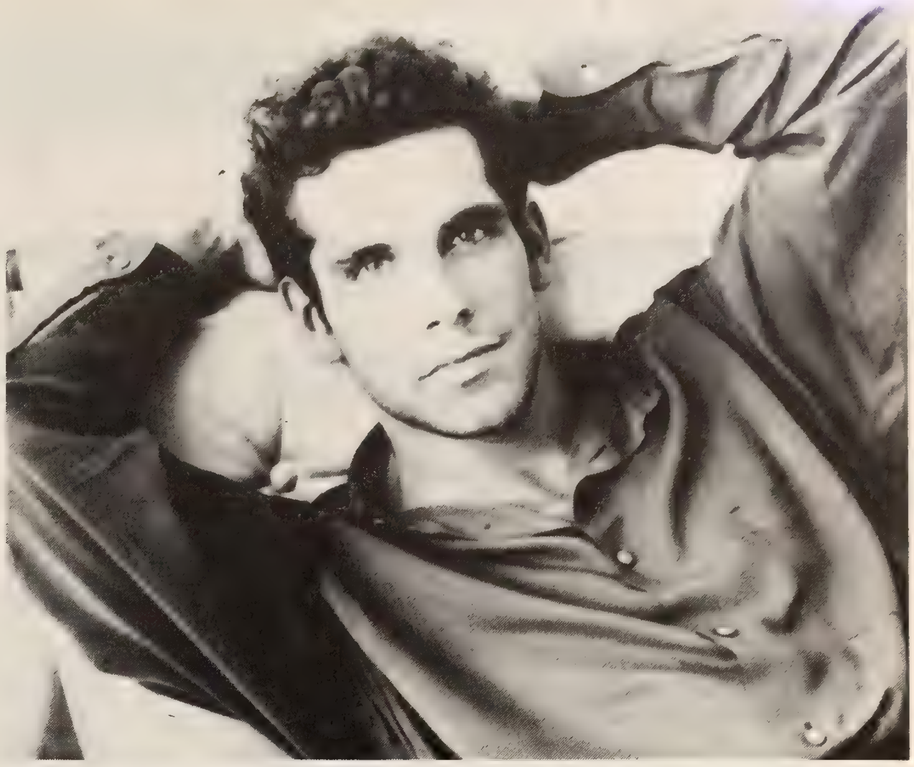
Dull, plodding picture of the French author Colette (Mathilda May) during her formative years in Paris at the turn of the century married to a hedonistic bounder (Klaus Maria Brandauer) who publishes her writings under his name until she leaves him to embark on her own career. Director Danny Huston turns an interesting subject into a lethargic object lesson in women's rights. Several depictions of sexual encounters with brief nudity. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

"Flirting" (Goldwyn)

Endearing Australian coming-of-age story set in the mid-1960s follows a stuttering Aussie lad (Noah Taylor) and an intellectual Ugandan girl (Thandie Newton) from neighboring private academies through the stages of interracial friendship and romance that gradually win the respect of their adolescent peers. Writer-director John Duigan treats the young characters with respect and affection in a story that gathers substance as the students mature beyond juvenile sexist and racist attitudes. An implied sexual encounter, flash of nudity and brief brawling. **The USCC classification is A-III — adults. Not rated by the Motion Picture Association of America.**

"Traces of Red" (Goldwyn)

Womanizing Palm Beach police detective (James Belushi) investigating a series of lurid sex killings himself becomes a prime suspect, as does in turn his wealthy lover (Lorraine Bracco), his cop partner (Tony Goldwyn) and his politically ambitious brother (William Russ). Director Andy Wolk turns in a sleazy potboiler weighted down by obvious plot contrivances and Bracco's stilted acting. Acceptance of sexual promiscuity, including several depictions of sex encounters, brief nudity, some violence and frequent rough language. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**



Ben Stiller, star of Fox-TV comedy series, says growing up in interfaith household was "best of both worlds." (CNS photo from Fox)

Series Star Says Interfaith Household 'Best Of Both Worlds'

HOLLYWOOD (CNS) — Ben Stiller, the star of his own sketch comedy show on Fox, says he had "the best of both worlds" growing up in an interfaith household.

Stiller is the son of Jerry Stiller, who is Jewish, and Anne Meara, an Irish-American Catholic, who were a popular comic duo in the 1960s and 1970s. The limelight rubbed off on their son.

But performing wasn't the only influence, Stiller said.

"We kind of grew up with both influences," he said, referring to his parents' religious heritage.

"I guess it's very illegal religiously, but we had a menorah and a Christmas tree," Stiller quipped. "It was strange, but for us, it just meant a lot of more presents. We enjoyed that."

In interviews during their heyday, the Stiller-Meara comedy team would talk about their marriage and how they made it work, especially in raising their children, Ben and sister Amy.

"I think we got the best of both worlds," said Stiller, who did not discuss his own religion. "I was growing up, and I saw what they were able to do, and it educated me as to what their situation was."

He attended both public and religious schools in New York, where he grew up: Calhoun Public School, B'nai Jeshuran, a Jewish school, and the school at the Episcopal Cathedral of St. John the Divine.

Stiller, like many before him, watched his parents at work on TV and movie sound stages. He was befriended by some entertainers, and not by others.

"The Pips taught me how to swim," he said.

"I grew up on 'The Brady Bunch' set and 'The Partridge Family.' It was just a really bizarre childhood, like, where Brandon Cruz, who played Eddie on 'The Courtship of Eddie's Father,' knocked this candy bar our of my hand, and it was this whole power thing going on," Stiller added.

"The Ben Stiller Show" airs 7:30-8 p.m. EST Sundays on Fox.

Stiller said one influence that didn't rub off was his parents' style of comedy. "They are a different generation, their comedy. I was more influenced by 'Saturday Night Live' and 'SCTV,' Albert Brooks, people like that," he said.

Bob Odenkirk, a "Ben Stiller Show" cast member who attended Catholic schools in his youth, came to the show after four years on the "Saturday Night Live" writing staff.

Stiller is heading up his second TV series, both bearing his name. He taped 13 installments of "The Ben Stiller Show," a comedy with music video inserts, for MTV.

He said the only characters that would survive the MTV series' incarnation would be "all the funny ones."

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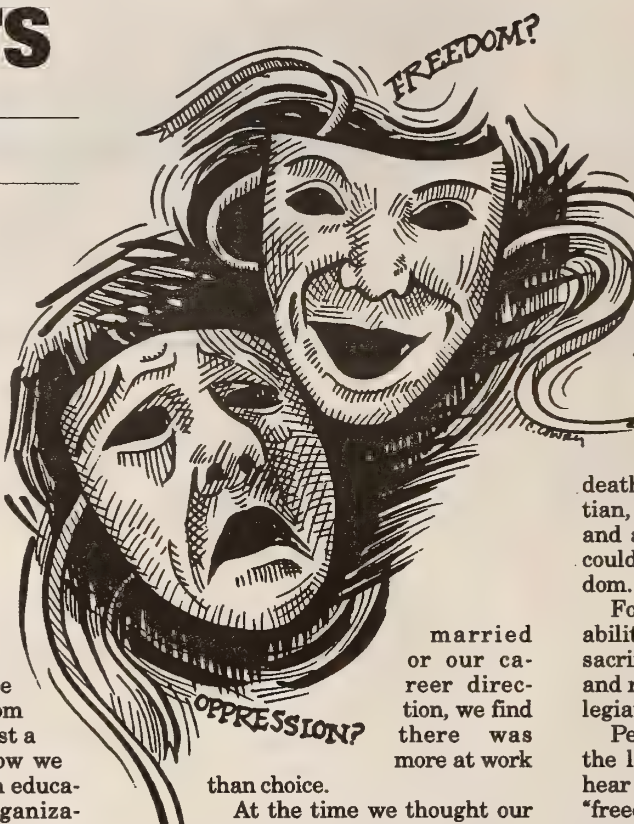
FAITH alive!

The masks freedom wears

Steve Heymans
Catholic News Service


FREEDOM?
OPPRESSION?

I often hear college students say they were given a lot of freedom growing up. Occasionally I ask what the student means by that. Usually the answer is something like: "My parents let me do what I want. Instead of telling me what to do, they let me make my own choices."

It is surprising how easily students define freedom: Freedom resides in choice. No choice, no freedom: It's as simple as that.

When you think about it, that notion is in the air we breath. No longer are "Freedom of Choice" billboards selling just a right to have an abortion. Now we talk about freedom of choice in education, health-maintenance organizations and options on a '93 Ford.

To counter political foes, just accuse them of depriving us of choice. Isn't freedom our birthright?

Interestingly enough, for many students who described themselves as free when growing up, no choice was offered by their parents in things that really mattered.

Spring breaks in Mexico, not going to church on Sunday or going to Guns 'n' Roses concerts were simply out of bounds. From what I gather, the more serious the matter, the less choice the parents offered.

> "For Bonhoeffer, freedom was one's ability to respond to the call of God, to sacrifice all when called to obedient and responsible action in faith and in allegiance to God."

But among students to whom choice consistently was offered, it is interesting to note how often they opted for the standards of their peer groups. Choices, it appears, are never made in vacuums, but tend to affirm one group or standard at the expense of others.

I am often struck by how unfreeing the "choices" for the peer group can be, for the cost of the peer group can be very steep: Calvin Klein jeans, Metallica's CDs and the afterschool work at McDonalds to pay for it all soon become a new form of slavery.

It is interesting to note that women who choose to have abortions seldom describe their decision as one of choice. Indeed they may feel they had "no choice," given the situation. Yet we have learned to consider abortion an exercise of freedom.

For all our talk of choice, when it comes down to significant things, we find we rarely "freely" choose. Take something as common as families, for example. We don't choose our parents, brothers or sisters.

When we think back on our most cherished decisions, like whom we married or our career direction, we find there was more at work than choice.

At the time we thought our decision was made in freedom. Later in life, however, we find that unconscious forces were at work.

Psychology tells us we often "choose" our marriage partners because they embody qualities we appreciate in our own parents or qualities the opposite of those we despise in our parents. In both cases, our "choice" was determined in part by our parents.

Alas, the choice we thought we made in freedom turned out to be less a choice that we thought. In fact, there were hidden variables we failed to factor in. Thus we often say, "If only I knew then what I know now."

As members of a culture that assumes people will flourish if given the freedom to do so, we learn to dismiss bad choices as exceptions to the rule. We pledge that in the future we will make better choices. Then, again, we find that things don't turn out quite the way we thought.

Instead of re-evaluating the flaws in our cultural notion of freedom, we try all the harder to make it work. We enlist therapists and specialists and consultants so that we might make better choices. We get degrees in the social sciences so that we might better predict human behavior.

But try as we may, we find that unpredictable, accidental and sundry imponderables sneak into our equations.

Often we find that our choices coincide with our desires. In short, freedom comes to mean being able to go after what I want. But like the college student, we find ourselves enslaved by our desires; they become our tyrants.

That is why I try to tell students that the freedom Jesus offers is quite different from the freedom of Thomas Jefferson, for example. Is it assumed that freedom means being freed "from" tyrants, "from" authority, "from" custom and community? Instead, for Christians, it is a matter of freedom "for": "for" community, "for" goodness, "for" God.

In the struggle to be free for goodness, we become liberated from the bondage of sin and death. This is why the German Christian, Dietrich Bonhoeffer, imprisoned and awaiting execution by the Nazis, could celebrate his captivity as freedom.

For Bonhoeffer, freedom was one's ability to respond to the call of God, to sacrifice all when called to obedient and responsible action in faith and allegiance to God.

Perhaps this helps to explain why the language of freedom we so often hear is so confusing. When the word "freedom" is invoked, we must learn to ask with Bonhoeffer, Whose freedom and by which standard?

In so doing, we can reclaim the freedom in Christ that is our birthright.

(Mr. Heymans is director of campus ministry, St. John's University, Collegeville, Minn.)

FAITH IN ACTION

Attachment and detachment are important factors influencing personal freedom, Father Hubert Van Zeller, OSB, suggests in *And So to God* (St. Bede's Publications, Box 545, North Main St., Petersham, Mass. 01366-0545. 1992. Paperback, $9.95.). The detachment he has in mind is not that of a remote of uninvolved person. To become detached simply reflects the "desire to be free; to have nothing that God does not want." Often detachment from self-will is needed. He says, "Even the greatest saints cannot ignore the fact that self is wanting its own way within them."

Reflection: Do I invest never-ending energy in controlling things, even when my efforts clearly aren't working? Am I overattached to directing family members toward goals I chose for them? Strange as it seems, the intent, sometimes well-intended, to keep everything under control can enslave us.

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FAITH IN THE MARKETPLACE

What is individual freedom's purpose? What is freedom for?

"You need freedom in order to love. It's the greatest gift that anyone can offer to another. It's the springboard to every decision and action that makes us human." — Rob Grant, San Francisco, Calif.

"Because love is a choice. Love that's required is not love at all. You can't have love without freedom. You have to give it. God wants us to choose him." — Sandy Seward, Selah, Wash.

"As a gift and a challenge. God separates humans from all creation by their free will. This capacity makes everything human that much more valuable and at the same time makes possible so much which we find detestable." — Jim Grant, Fresno, Calif.

"In human terms, there is no meaningful relationship without freedom. And God has to relate to us as humans. How can you have a meaningful relationship if someone is holding a gun to your head? — Steve Cain, Chassel, Mich.

"If we didn't have freedom, we wouldn't be able to worship God. Freedom gives us the chance to express ourselves, to choose to follow God's plan." — Kathy Hicks, Spokane, Wash.

"Individual freedom, to me, is freedom from one's self. You can be a prisoner of your own mind and be miserable.... Be honest with yourself and you will be able to look anyone in the eyes and feel good as a result ... have peace of mind." — Jeff Neil Miller, Marion, Ind.

An upcoming edition asks: When — and why — has a flexible approach to problem solving served you well? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

o you have to be isolated to be free?

y Father David K. O'Rourke, OP
Catholic News Service

young man I had not seen since he finishing college six years ago d me. He had married and the le had a little boy, now 3 years old. bviously in distress, the young described a situation we hear of and more.

is wife wanted a divorce.

)oes she have someone else?" I d. "No," he said. "It's nothing like She's not even mad at me. She just n't want to be married anymore."

'hat brings someone to give up on ouse and kids, and in effect prefer g alone?

eople talk about wanting to be free wanting their freedom. But it seems freedom is coming to mean isolation others.

hat was the case with the young an in this story. She wanted out of iage because she wanted her free- In her mind that meant not being onsible to other people. Even more, eant not being responsible for oth- – for her husband, for her child.

s she put it, "I don't want my deci- to affect anyone but me."

any people still think in terms of ionships. Ask someone who he is he will tell you who his people are. ut this can change when we move the realm of psychology. Many ries taught today and the counsel- goals drawn from them are very vidualistic, having grown out of tific theories which tried to explain the world by breaking things down into their smallest parts: The physical world is made of atoms; the human world is made of individuals.

Relationships don't rate high in such theories.

Today our sciences are again studying relationships at all possible levels. But some counseling therapies can still be stuck on individualism, not only starting with the individual but serving only the individual.

Most people still look to relationships — family, church, work and the people they work with, and other small communities — for their sense of happiness and purpose. Their human fulfillment involves other people and takes place in a societal setting.

But our language doesn't show that. Use the word "fulfillment" and most people preface it with "personal" or "self." And our language, the way we speak and form our ideas, colors the way we act.

The young woman I mentioned saw fulfillment as a series of enriching events that affected her alone. What I am describing as isolation was, for her, a sense of relief from the demands of human interaction.

Christians do not look at the community with a take-it-or-leave-it attitude. For us the community is more than just a collection of people. It is the body of Christ, a living organism of which we are parts. We are grafted into this living body through baptism and the other sacraments.

We speak of the church as a sacramental community. The sacraments are social, they involve us with other people and they are not private or individualist. They support us in our lives as part of a community.

So membership in this body, the church, with all the relationships that are part of it, is not extrinsic to human fulfillment. Individual fulfillment takes place in and through community.

This sacramental vision is basic to all of life. That's why freedom is not isolation from people. Christians want freedom from an isolated life without others.

That freedom is based on the belief that in their life together people encounter the Lord.

(Father O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif., and a free-lance writer.)

'What brings someone to give up on a spouse and kids, and ... live alone? eople talk about wanting to be free.... ut it seems that freedom is coming to mean isolation from others."

oto by Cleo Freelance Photo

FOOD FOR THOUGHT

Just when you think you possess freedom, you begin to suspect you don't. Or it looks like the free person isn't you: It's that guy with nothing to do on Saturdays except go to the movies and ride his bike, while you attempt in vain to complete 10 chores.

What does freedom look like? I don't believe freedom looks the same for everyone. My freedom and yours may get expressed differently, depending on circumstances.

I also don't believe freedom is the opposite of responsibility. To say you're not free because you have things to do makes freedom impossible. Of course, if one is addicted to "doing things" he isn't really free.

Freedom is a big idea. To reflect on it, keep it simple. Ask when you felt free. Was it when, though busy, you took time to listen with care to someone who needed you to do that? When you were finding time to exercise or to rest or to pray?

Time often is our tyrant. It's difficult to feel free if you rarely have time to pursue your priorities or be accessible to anyone.

One step toward freedom is to evaluate, and change, the ways time works for or against us.

David Gibson, Editor, Faith Alive!

Absolute freedom: there's no such thing

By Father John J. Castelot
Catholic News Service

We are free, but free to act responsibly. The ghastly alternative is to destroy ourselves — and others.

In the story of creation God gave people freedom and offered them alternatives. It was up to them, to their benefit or detriment, to choose between the alternatives.

In forming the Israelites as a people by entering into a covenant with them, God's agent Moses put the choice before them: "Here, then, I have today set before you life and prosperity, death and doom. Choose life, then, that you and your descendants may live" (Deuteronomy 30:15,19).

When Joshua renewed the covenant after the successful conquest of Canaan, he reminded the people of all God's favors to them and then left it up to them to decide:

"If it does not please you to serve the Lord, decide today whom you will serve.... But the people answered, 'Far be it from us to forsake the Lord for the service of other gods.... Therefore we will serve the Lord, for he is our God'" (Joshua 24:15,16,18).

But freedom is heady stuff. Unless it is used responsibly, it can end up in self-enslavement — enslavement to self, which Paul calls "the flesh." And so he urges them:

"Do not use this freedom as an opportunity for the flesh; rather, serve one another through love" (Galatians 5:13).

Some of his Corinthians had so misinterpreted their freedom as to turn it into license. One of their favorite slogans was a boast: "Everything is lawful for me!" Paul does not deny this, but qualifies it immediately: "But not everything is beneficial" (1 Corinthians 6:12).

Freedom of choice makes it possible to make bad decisions, to choose things that end up enslaving us and robbing us of the very freedom we cherish. As Paul put it, "I will not allow myself to be dominated by anything."

In the same letter he had to deal with the problem of eating meat sacrificed to idols. It had made its way into the local butcher shops, and some Christians ate it with a clear conscience.

Idols were actually non-entities, so eating the meat offered to them was morally neutral. Nonetheless, there were Christians whose consciences were not well informed. They were scandalized that others ate this meat. So Paul urges these "smarter" people: "Make sure that this liberty of yours in no way becomes a stumbling block to the weak" (1 Corinthians 8:9).

In sum, there is no such thing as absolute freedom. It must always be used responsibly, with a view to one's own real happiness and the freedom and happiness of others.

Hand in hand with freedom goes responsibility; they are two sides of a coin.

(Father Castelot is a Scripture scholar, author and lecturer.)

"There is no such thing as absolute freedom. It must always be used responsibly, with a view to one's own real happiness and the freedom and happiness of others."

FAITH alive!

People In The News

Cardinal O'Connor New Episcopal Moderator For Jewish Relations

WASHINGTON (CNS) — Cardinal John J. O'Connor of New York has been named episcopal moderator for U.S. Catholic-Jewish relations for the next three years. He replaces Archbishop William H. Keeler of Baltimore, who was elected Nov. 17 to a three-year term as president of the National Conference of Catholic Bishops-U.S. Catholic Conference. Archbishop Rembert G. Weakland of Milwaukee, chairman of the Bishops' Committee for Ecumenical and Interreligious Affairs, or BCEIA, wrote to Cardinal O'Connor Nov. 20 confirming the appointment.

Farmers Donate Part Of Wheat Crop For Youth Day Communion Wafers

DENVER (CNS) — Colorado farmers have set aside part of their fall harvest of wheat to be used for Communion hosts for World Youth Day '93. Seventy-five farmers shared their bounty for the international gathering that Pope John Paul II will attend in Denver Aug. 11-15. The wheat was collected from farmers in northeastern Colorado and delivered to a local mill to be ground into flour. From there it was to be shipped to convents and businesses that make Communion wafers.

Cardinal Calls Murdered Nuns Latest In 'Chain Of Martyrs'

VATICAN CITY (CNS) — The five U.S. nuns slain in Liberia were the latest in a long series of martyrs in missionary areas, said Cardinal Jozef Tomko, head of the Congregation for the Evangelization of Peoples. At a Rome memorial service Nov. 21, the cardinal said the Church needs to "reflect deeply on the meaning that this act of violence takes on in the plan of God and in the story of the salvation of the human family." Cardinal Tomko said the October killings had once again shown the 20th century to be "one of technological progress but not enough spiritual progress."

Retired Bishop Ackerman Of Covington Dies At 89

COVINGTON, Ky. (CNS) — Retired Bishop Richard H. Ackerman of Covington died Nov. 18 of complications from pneumonia. He was 89. A funeral liturgy was held Nov. 23 at the Cathedral Basilica of the Assumption in Covington. Burial was in the bishops' lot at St. Mary's Cemetery, Fort Mitchell, Ky. "I enjoyed his friendship and pray that God will now give him eternal rest, the reward of his labors," said Bishop William A. Hughes of Covington, Bishop Ackerman's successor, in a statement from Washington, where he was attending the U.S. bishops' annual fall meeting at the time of Bishop Ackerman's death.

Bishops Send Condolences At Death Of President's Mother

WASHINGTON (CNS) — In one of his first acts as new president of the U.S. bishops' twin conferences, Archbishop William H. Keeler sent condolences to President Bush on the death of his mother. Dorothy Walker Bush died Nov. 19 at the family home in Greenwich, Conn., after suffering a stroke. She was 91. "Your own years of distinguished service to the nation must have been a source of great pride and satisfaction to your mother," said the Baltimore archbishop in a Nov. 20 letter to Bush. "In death as in life she deserves the nation's thanks."

Bishop Dudley New Moderator For Worldwide Marriage Encounter

SAN DIEGO — Bishop Paul V. Dudley of Sioux Falls, S.D., has accepted the position of Epicopal Moderator for Worldwide Marriage Encounter. He will serve as a liaison between the Worldwide Marriage Encounter movement and the broader U.S. Catholic Church, representing the movement at bishops' meeting and advising Marriage Encounter leadership. Described as a crash course in communications, marriage renewal weekends are sponsored in hundreds of locations across the United States and 82 countries.

Brother Patrick Ellis To Become 13th CUA President

WASHINGTON — De La Salle Christian Brother Patrick Ellis will be inaugurated the 13th president of The Catholic University of America, the national university of the Catholic Church, in the Basilica of the National Shrine of the Immaculate Conception on Dec. 8. Before coming to CUA in August, Brother Ellis was president of La Salle University in Philadelphia for 15 years. He is a leading spokesman for Catholic higher education and was a delegate who met with Pope John Paul II in 1989 to discuss the Vatican's role in worldwide Catholic higher education. He is a trustee at three colleges, former chairman of the board of directors of the Assocation of Catholic Colleges and University and former chairman of the Pennsylvania Association of Colleges and Universities.

Oklahoma City Archbishop Retires; Tulsa Bishop To Succeed Him

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Archbishop Charles A. Salatka of Oklahoma City, and appointed Bishop Eusebius J. Beltran of Tulsa, Okla., to succeed him. The pope also appointed Msgr. Henry J. Mansell, chancellor of the Archdiocese of New York, an auxiliary bishop there. The appointments were announced Nov. 24 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio. Bishop Beltran will be installed as archbishop of Oklahoma City Jan. 22.

Needs Of Poor Should Top Clinton's Agenda, Charities Head Says

WASHINGTON (CNS) — Poor families need to be part of the Clinton administration's proposed "new covenant," said the new head of Catholic Charities USA. "I'd like to see the poor get much more attention. They've got to be part of the picture," said Jesuit Father Fred Kammer, president of Catholic Charities since October. But he termed it a "happy accident" that during his presidency of Catholic Charities, his former law school classmate would be president of the United States. Father Kammer, 47, was a Yale Law School classmate of Bill and Hillary Clinton and has kept in touch with them since graduation.

Quincentennial Year Seen As 'Occasion For Reconciliation'

WASHINGTON (CNS) — Miami Archbishop Edward A. McCarthy said the Church attempted to use the 50 anniversary of the European arrival the Americas as "an occasion for rec ciliation." At the same time it did deny the atrocities that occurred a result of the cultural exchange, s Archbishop McCarthy, chairman of U.S. bishops' Ad Hoc Committee the Observance of the Quincentenar the Evangelization of the Americas. made the comments Nov. 18 in a rep to his fellow bishops during the fo day annual fall meeting of the U bishops in Washington.

Secretary Says Synod To Discuss H Church Benefits From Religious

VATICAN CITY (CNS) — T 1994 world Synod of Bishops on r gious life will not be an examinatior the past but a discussion of how entire Church can support and ben from the ministry of religious, said secretary general of the synod. Ar bishop Jan P. Schotte, the synod o cial, presented the preparatory do ment and its list of questions for 1994 gathering of bishops during a N 20 press conference. Responses to preparatory document's questions reactions to its content will be the ba for the synod's working document.

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Scripture

Readings For The Week Of December 6 - December 12

Sunday: Isaiah 11:1-10; Romans 15:4-9; Matthew 3:1-12.

Monday: Isaiah 35:1-10; Luke 5:17-26.

Tuesday: Genesis 3:9-15, 20; Ephesians 1:3-6, 11-12; Luke 1:26-38.

Wednesday: Isaiah 40:25-31; Matthew 11:28-30.

Thursday: Isaiah 41:13-20; Matthew 11:11-15.

Friday: Isaiah 48:117-19; Matthew 11:16-19.

Saturday: Zechariah 2:14-17; Luke1:39-47.

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atholic, Lutheran Experts See ig Step Toward Visible Unity

VATICAN CITY (CNS) — With expected completion next year of a ement on justification and the church, Roman Catholic and Lutheran rches will take a major step toward ble unity, experts from the churches l.

Members of the international heran-Roman Catholic Joint Comsion met in Germany in early Nober to begin putting the final touches heir seven-year study of justifica- and ecclesiology, said a statement ased Nov. 24 at the Vatican.

Justification means that God fors people and saves them by their 1. Good works are said to result from ation, not initiate it.

At the time of the Reformation, the holic Church responded to the heran doctrine of justification by sting that while God justifies people ugh grace, people must freely coope in their own justification through d works.

Over the years, both sides tended to rsimplify each others' position. But he past decade, the dialogue partics have indicated the differences are so great as to be a source of division veen the churches.

The current work, the third phase of 5-year-long dialogue between the rches, is expected to be completed at eeting in September 1993.

Among the resources used for the ussion on justification and the church were documents resulting from national Catholic-Lutheran dialogues in the United States and in Germany.

Father Heinz-Albert Raem, an official of the Pontifical Council for Promoting Christian Unity, said the dialogue members were about half finished with their final document.

Together with a 1978 statement on the Eucharist and a 1981 statement on ministry, "the present study should enable the churches to take a decisive step forward in their relationship, coming nearer to the stated goal of visible unity," the statement said.

After working three years on only the topic of justification, dialogue members expanded the discussion to include the role of the church in salvation, including a discussion of the church as the mediator of salvation.

The statement said the dialogue group's "discussions are carried out in full awareness of how political and social changes influence not only the mission of the churches, but their ecumenical relations."

For example, it said, during one session of the Nov. 10-14 meeting, Roman Catholic members of the commission who live in Poland and the former East Germany presented a report on the situation in Eastern Europe.

And the Lutheran bishop of Soweto, South Africa, Bishop Manas Buthelezi, gave a report on the social and political crisis in his country.

Members of the Holy Name Society of Our Lady of Consolation Parish in Charlotte recently were recognized for their years of service, stewardship and leadership. Members pictured are (front, l-r)Otis Young, Louie Kirkpatrick,Edwin Lewis and Marvin Davenport, past president and choir director; (rear, l-r) Nathaniel McGowan, Ralph Alexander, Kenneth Rose, Frederick Cannon and King Charles Kee. Not pictured are Albert Ingram and Eddie Tillman.

Our Lady Of Consolation Parish Honors Holy Name Society

CHARLOTTE — The congregation and usher board of Our Lady of Consolation Church recently gave recognition and ovation to members of the Holy Name Society.

This organization of dedicated men was the major financial and service support group at Consolation for many years, and the church is anchored in their roots and deeds.

Among the group are some of the first members of Consolation. In the early 1940s, Edwin Lewis, K.C. Kee, and Fred Cannon held membership. In 1967, Marvin Davenport joined the Consolation family and served as president of the Holy Name Society, a position he held for many years. He also initiated the music ministry, served as choir director, and continues to serve as a Mass cantor. Other members served in various liturgical roles.

The Holy Name Society's many activities and projects include fundraising, painting, roofing and maintenance of the church, rectory, school, convent and parish hall buildings. They also give help to needy families in the church and in the community.

As the Holy Spirit touched their lives to become good stewards, they have in turn passed that spirit of dedication from generation to generation.

A Christmas Prayer

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and throughout the coming year.

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Photograph by Jim Carpenter, Charlottesville, VA.

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La Espiritualidad Del Laico

¿En qué consiste la espiritualidad del laico? ¿Tiene el seglar una espiritualidad propia y distinta? A veces se nos dice que Dios está en el silencio, en el desierto, que hay que apartarse a la soledad para encontrarlo, que alejados del ruido podemos oir la voz del Señor, que en contemplación podemos sentirle más de cerca, que las preocupaciones del mundo parecen ser obstáculos para nuestro encuentro con Dios.

La realidad, sin embargo, es que hay ruido, jaleo, actividad desbordante alrededor nuestro y no podemos evitarlo. Si estamos en una oficina, nos rodean otros empleados y una telaraña de números, cartas, llamadas telefónicas; si es en una fábrica, estamos sometidos al aplastante ruido de las máquinas que operamos. Si en la casa, en el trajín constante de las tareas diarias: lavando la ropa, cocinando, hay que pelar cebollas, darle el biberón al bebe, llevar los niños a la escuela, mirar las noticias en la televisión, saludar a los vecinos, arreglar el jardín. También andamos siempre preocupados sobre los alimentos, la ropa, el pago de las cuentas, los compromisos sociales, las enfermedades, los acontecimientos del barrio, la ciudad, la nación y el mundo. En fin, ésta es nuestra vida agitada y es ahí donde debemos encontrar a Dios.

Si Dios no está presente más que en el desierto y en el silencio, no lo podría alcanzar la mayoría de los hombres y mujeres de hoy. Afortunadamente todos estamos igualmente llamados a encontrar a Dios en todo lugar y situación humana cualquiera, "Pidan y Dios les dará; busquen y encontrarán; llamen a la puerta, y se les abrirá". Mateo 7,7. "Si ustedes me aman, obedecerán mis mandamientos. Y yo le pediré al Padre que les envíe otro Defensor, el Espíritu de la verdad, para que esté siempre con ustedes...El que me ama, hace caso de mi palabra; y mi Padre le amará y mi Padre y yo vendremos a vivir con él." Juan 14, 15 y 23.

Contestando a las preguntas anteriores, sí, nosotros los laicos experimentamos en nuestros corazones el encuentro espiritual con Dios, precisamente en este lugar donde hemos sido plantados, en el mundo. Nuestra espiritualidad de laicos se sintetiza no por un alejamiento del mundo, sino por nuestra presencia en él. Como laicos debemos hacer frente al compromiso de ayudar a construir la tierra para hacerla un mundo mejor para todos. Ninguna actividad social está ajena a este compromiso cristiano y nuestro aporte específico es la construcción de una sociedad más humana, más justa, más fraterna, más cristiana.

Los laicos (no clérigos ni monjes) somos pueblo de Dios, somos Iglesia "ustedes son el cuerpo de Cristo" I Cor. 12,27. Es un cuerpo vivo porque todos vivimos unidos como la vid y los sarmientos en un cuerpo animado, cuya alma es el Espíritu Santo. Como miembros de este cuerpo los laicos tenemos nuestra propia espiritualidad diferente de la de los sacerdotes y religiosos.

El Papa Juan Pablo II Habla A Los Laicos

El Papa Juan Pablo II en su exhortación apostólica sobre "La Vocación y Misión de los Laicos en la Iglesia y en el Mundo" - Christifidelis Laici - habla extensamente sobre este tema. Escogemos algunos párrafos para ilustrar lo dicho: " El llamamiento de Jesús de trabajar en su viña, Mateo 20, 3-4, se dirige a cada hombre y mujer que viene a este mundo...los laicos deben tener conciencia, cada vez más clara, no sólo de pertenecer a la Iglesia, sino de ser Iglesia...los fieles laicos participan en el triple oficio de Jesucristo - sacerdotal, profético y real - he aquí un nuevo aspecto de la gracia y de la dignidad bautismal...la común dignidad bautismal asume en el fiel laico una modalidad que lo distingue, sin separarlo, del presbítero, del religioso y de la religiosa...los laicos son personas que viven la vida normal en el mundo, estudian, trabajan, entablan relaciones de amistad, sociales, profesionales, culturales, etc....son llamados por Dios para contribuir, desde dentro a modo de fermento, a la santificación de mundo, guiados por el espíritu evangélico y así manifiestan a Cristo ante los demás, principalmente con el testimonio de su vida y con el fulgor de su fe, esperanza y caridad...el carácter secular debe ser entendido a la luz del acto creador y redentor de Dios, que ha confiado el mundo a los hombres y a las mujeres, para que participen en la obra de la creación, la liberen del influjo del pecado y se santifiquen en el matrimonio o en el celibato, en la familia, en la profesión y en las diversas actividades sociales...la llamada a la santidad o perfección de la caridad ha sido confiada a todos los hijos e hijas de la Iglesia..."

En la conclusión el Papa hace un llamado general con estas palabras: " En los umbrales del tercer milenio, toda la Iglesia, Pastores y fieles, ha de sentir con más fuerza su responsabilidad de obedecer al mandato de Cristo: 'Id por todo el mundo y proclamad la Buena Nueva a toda la creación' Marcos 16,15, renovando su empuje misionero. Los fieles laicos han de sentirse parte viva y responsable de esta empresa, llamados como están a anunciar y a vivir el Evangelio en el servicio de los valores y las exigencias de las personas y de la sociedad."

Noticias Internacionales

CHICAGO (CNS) — El ex-presidente de Costa Rica y ganador del Premio Nobel de la Paz, Oscar Arias Sánchez, habló en la Universidad DePaul al recibir un galardón honorario: "Las cargas de la deuda exterior impresionante y las situaciones injustas del comercio evitan que las naciones del Tercer Mundo crezcan económicamente y estropean a las gestiones para salvar al ambiente". También dijo que su país sufre de la desforestación rápida y de la contaminación industrial, a pesar de la situación política y militar más estable desde 1948. Las naciones vecinas se ven afectadas más gravemente.

JOSÉ Y JUSTA HERNANDEZ

ANA ESQUIVEL

OLGA MONTAGNINO

Hispanos Emprendedores En Charlotte

José y Justa Hernández, de Colombia, tienen tres hijos en su hogar: Cristina, de 5 años de edad, José, de 4 y Nicolás, de un año. Abrieron la tienda "El Dorado" en 1988 para vender productos de América Central y del Sur, en su mayoría comestibles, además de revistas, videos, ropa, etc. Muchos hispanos acuden a esta tienda, bien conocida por la comunidad latina, situada en South Blvd., número 2807. José ayuda a muchos hispanos como notario público, como fuente de información y para llenar los papeles de inmigración. Su servicio es muy valioso.

Ana Esquivel acaba de abrir su propio negocio de un taller de costura para hacer alteraciones de ropa de hombres y de mujeres. Lleva unos veinte años de experiencia profesional. Su nuevo local está situado en 2217 Park Road. Ana procede de Costa Rica encontrado un grupo de apoyo con qu compartir en el Cursillo de Cristiano

Olga Montagnino dirige su ager de viajes "Mundotravel" desde oficina de la calle Idlewild, núm 6101-335 y contínuamente se encue contestando el teléfono, al que muc hispanos y americanos la llaman frecuencia, 704-531-0034/0035. C nació en El Ecuador y lleva bast tiempo en los Estados Unidos, así domina el inglés y el español. Llam atención la dulzura y bondad con Olga atiende a todos por igual, aun personas exigentes. Su espíritu servicio requiere tolerancia y mu paciencia, que ella siempre demues También toma parte activa en Coalición Latinoamericana y en actividades del Centro Católico Hisp

Impacto En Los Trabajos

La Hermana Pilar Dalmau, Esclava del Sagrado Corazón en la oficina diocesana, recibe muchas confidencias de hispanos laicos que hacen impacto en sus compañeros en los lugares de trabajo diario, de una manera silenciosa, sin despertar bulla ni llamar la atención de todos. Es una labor apostólica de persona a persona, de diálogo ínti convincente, de compártir sus vid experiencias con aquellos que los rod día tras día en la oficina, fábrica, tie etc.

Existen ejemplos muy hermoso transformación de personas incréd en creyenbtes, de vivir sin religi comenzar a participar en la Igle gracias al impacto de un hispano l comprometido con Cristo a evangel allí en el sitio del trabajo o gracias a mujer hispana fuerte, que no se seducir ante el engaño amoroso d compañero o jefe del trabajo.

ope Beatifies 26 Mexicans cluding First Mexican Woman

VATICAN CITY (CNS)—Pope John II beatified 26 Mexicans on the feast of t the King, including the first Mexican an to be beatified.

Sister Maria Natividad Venegas, der of the Daughters of the Sacred t of Jesus, was beatified Nov. 22 along 22 priests and three laymen martyred een 1915 and 1937 for their opposition e Mexican government's restrictions ligious practice.

In his Mass homily, delivered mostly panish, Pope John Paul II noted that n her order Sister Maria fostered "a g and fearless spirituality based on n with God in love and obedience to the ch."

Sister Maria, who took the religious Maria de Jesus Sacramentado, was of six women who formed a small nunity to care for the sick at Sacred t Hospital in Guadalajara in 1905. The nunity was recognized as a religious in 1930. She died in 1959, a few weeks e her 91st birthday.

"With her example she taught her reli- sisters — many of whom are present o honor her — that they must see in the the infirm and the aged the living e of Christ," thepope said.

The 25 martyrs beatified the same day ded 22 priests from 10 Mexican dio- and three young male members of olic Action who supported one of the s in his ministry.

Pope John Paul said that even before g the choice of their faith or their lives, iests lived an exemplary life of love for ucharist, pastoral action, devotion to Lady of Guadalupe and concern for the

They had the chance to flee their com- ties when fighting began, the pope but they decided to remain with their e and provide them with the sacra- s.

Although the priests were with people fighting the government, the priests did not fan the conflict, which pitted "brother against brother," the pope said. Instead, they were "agents of pardon and reconciliation."

During the trials of the Mexican Church, he said, the 25 martyrs "remained faithful to the Lord, to their church communities and to the long Catholic tradition of the Mexican people." In faith they recognized Christ as their only king, he said.

Speaking later during his noon Angelus talk, the pope said the feast of Christ the King proclaims the "reign of truth and life, the reign of holiness and grace, the reign of justice, love and peace."

"Christ's reign is one of consolation and peace which frees men and women from all their anxieties and fears and leads them to communion with the heavenly Father."

Crosswinds (From Page 5)

When I grasped that it was "no problem" for someone to work a second job, learn to drive a car, recreate with their families, I began to grasp that I was the one in need of learning a lesson. I learned that in helping people, it is their priority and not mine that is going to get the attention needed to be successful.

It is equally amazing to me the numbers of refugees who now voluntarily attend local colleges because they want to communicate with Americans. They are now beyond just surviving. Yes, in God's time, not mine ... and for each there is a reason and for each there is a season.

I'm back in the numbers again, and my work is supportive to the refugee program, probably intrinsic to it. I have learned, too, that doing this aspect of my work well has given the program the supportive service it needs. Without it, we would not have been able to welcome the newly arrived Montagnards.

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DEN A AQUELLAS QUE NOS DIERON TANTO

En nuestras escuelas e iglesias, y en nuestros hospitales y de innumerables maneras más, Hermanas, Hermanos y sacerdotes católicos han dedicado sus vidas a servir a los demás. Ahora, en sus últimos años y con el elevadísimo costo del cuidado para ancianos, necesitan tu ayuda. Dáles nueva esperanza.

† FONDO PARA LA JUBILACIÓN DE RELIGIOSOS †

La colecta 12-13 de diciembre

Letters (From Page 6)

can do one of two things: whine and complain or meet the competition head on and do a better job than your competitor.

Just because the Catholic Church was first in Latin America doesn't accord us any special privilege. If we are not meeting the people's needs and someone else does, then it is not their fault but ours.

It's time for a reality check. The proof is in the results we are getting. If Latin America is going into a "culture of death" under the watchful eyes of the Latin American bishops, I wonder who God is going to hold accountable?

Quit blaming circumstances and everyone else for our failure to follow instructions that Jesus left for us to follow. Quit looking to the secular world for answers and demanding that they fix it.

Arthur Knapp
Charlotte

Sister Mary Amata

To the editor;

It was disturbing to see that you saw fit to publish two news stories concerning Gov. Clinton in our Catholic newspaper. In the first, his second grade teacher expresses her "pride and joy" in our future present. Sister Mary Amata McGee relates how Clinton's mother selected the Catholic school on the basis of its reputation for discipline and teaching. If that teaching influenced Clinton and helped him become what he is today, it failed miserably.

How could a nun feel "joy oozing out" of her when Bill Clinton has categorically supported legalized abortion and a woman's right to choose. Millions more children will die as a direct result of pending legislation that he will no doubt promote. Instead of being so overjoyed at meeting him again, she should have chided him with a "shame on you."

On the same page was another article portraying Clinton's "Catholic" ties and saying that abortion was a topic on a "wish list" of Catholics for the new president. How absurd! Are we relegating the unspeakable evil of killing innocent babies to that of asking Santa for a new bike?

Instead of touting Clinton's ties with a Catholic elementary school and university, we, as Catholics, should be horrified that they even exist. Your judgment was sorely lacking in choosing to print these two stories.

Helen Turpish
Shelby

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

JWS

To the editor;

Your Nov. 13 article about Sister Mary Amata McGee, who feels so much "pride and joy" at being Bill Clinton's second grade teacher filled me with disappointment and disgust, not only at Sister Mary Amata, who should have known better, but also at this paper, which routinely prints articles such as these.

The articles painted Mr. Clinton as the closest thing possible to a saint from his childhood on when, in fact, Mr. Clinton is diametrically opposed to all morals and values that we, as Catholics, should hold dear.

Sister Mary Amata should have felt disappointment that Mr. Clinton came away from his Catholic education apparently void of all Catholic morals.

I think it is a scandal that a bride of Christ is so proud of someone whose number one priority is to make sure mothers are free to kill their unborn children. It's also a scandal the way this supposedly Catholic paper holds him up for praise and admiration.

I feel sure the unborn babies of the world feel neither pride nor praise for Mr. Clinton, Sister Mary Amata or this newspaper.

Elmer and Jean Goad
Dugspur, Va.

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Banquet (From Page 3)

versity professor. "The character of our faith is tested by our treatment of the poor."

How can we tolerate human deprivation? "Human beings are the clearest reflection of God on earth," he said. "Wasted lives are a tragedy."

Offerman said hunger is not caused by over population or scarcity. "It is mostly man made. It serves the purpose of those who control land and labor."

In closing Izzo invited everyone to the banquet table, since "there really is enough for everyone."

Cost for the dinner was $1. The $115 collected at the door will be donated to Food For the Poor, an organization involved in feeding the world's hungry.

Marion Cardoza is a parishioner of Our Lady of Lourdes in Monroe.

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Diocesan News Briefs

Spiritual Adoption Program

CHARLOTTE — Our Lady of the Assumption Church has started a Spiritual Adoption Program. Parishioners have pledged to "spiritually adopt an unborn baby in danger of abortion by praying daily for the life of that child." They have "adopted" and named 257 babies.

Each month, parishioners will receive information about the developmental stage of their unborn children. To celebrate the "births" of the children, the parish will have a birthday party on Father's Day next year. All the children's names will appear on a banner and cake will be served. Participants will bring gifts, which will be donated to Catholic Social Services.

Business Fair

WINSTON-SALEM — The Our Lady of Mercy Business Fair will be after Masses on Dec. 5 and 6.

Items for sale include house flags, religious items, Tupperware, wreaths, wall hangings, baked goods, wood crafts and Christmas ornaments.

Advent Morning Of Reflection

CHARLOTTE — Father Bob Ruedisueli, pastor of St. Mark Catholic Church in Warren, Mich., will be the spiritual leader at St. Peter's Annual Advent Morning of Reflection in the parish hall Saturday, Dec. 5 at 9:30 a.m. The morning will conclude with a noon Mass followed by a soup and bread lunch.

Christmas Tree Sale

CHARLOTTE — The 5th Annual Christmas Tree Sale sponsored by St. Gabriel's Men's Club will begin Saturday, Dec. 5 at 9 a.m. in the church parking lot. All trees and wreaths are premium first quality Fraser Firs.

Workshop On Grief

MAGGIE VALLEY — St. Margaret Church is sponsoring a workshop on grief in the Murphy-Garland Parish Hall on Saturday, Dec. 5 from 9:30 a.m. to 3 p.m.

Presentations will focus on a look at grief and loss to discover ways of coping and a look through the scriptures to see how Jesus coped. Bring lunch. Drinks will be provided.

Upcoming Diocesan Events

Dec. 6 Second Sunday
of Advent

Dec 6 Parish Christmas Party
Sacred Heart, Salisbury
City Park Rec. Center

Dec. 6 Annual Soup & Sanwich
St. Margaret Mary, Swannanoa
Church Hall, after 11 am Mass
Pat Barry (704) 686-3853

Dec. 8 All-School Mass
CCHS, 9:40 am
Fr. Dennis Kuhn (704) 523-6571

Light Up A Life

CHARLOTTE — Hospice at Charlotte is having its 4th annual Light Up A Life celebration at Christ Episcopal Church, 1412 Providence Rd., on Saturday, Dec. 12 at 5:30 p.m.

The nondenominational service will include music and the reading of names of all those remembered. Following the service, the tree will be lit and remain lit through December.

A $5 donation will place a light in memory or in honor of a loved one on the Hospice tree. All proceeds will benefit Hospice at Charlotte's mission to serve people with life threatening illnesses and their families.

To make a donation or for more information, call Susan Ehrman at Hospice at Charlotte, (704) 375-0100, or mail gifts to Hospice at Charlotte, 1420 E. 7th St., Charlotte, N.C. 28204.

Christmas Retreat

NORTH TOPSAIL BEACH — Father John Hoover, formerly of Elijah's Cave Retreat in Highlands, N.C., is directing a Christmas Retreat at the Christian Family Center Dec. 23-Dec. 27.

Individuals, couples and families are welcome. The suggested cost is $68 for adults and $44 for children.

For more information, call Jim Rider at (919) 328-1584.

Mass Change

THOMASVILLE — Starting Jan. 2, 1993, Our Lady of the Highways is changing its Saturday night Mass from 7 p.m. to 5:30 p.m.

Forty Hours

CHARLOTTE — Capuchin Father Sylvester Catallo will be at Our Lady of the Assumption Church offering confessions, rosaries, benedictions, Masses and continuous adoration from Dec. 16-18.

The three-day event, traditionally known as "Forty Hours," is a time for Catholics to worship Jesus in the Blessed Sacrament in commemoration of the 40 hours Jesus spent in the sepulchre.

Father Catallo of the Capuchin Franciscan Province of New Jersey travels the United States carrying Mary's message and preaching love for Jesus.

Masses will be at 7 p.m. Wednesay and Thursday and noon on Friday.

All are invited. To sign up for the 40 hours of adoration, call Terri DeLuca at (704) 535-9965 or (704) 568-5118.

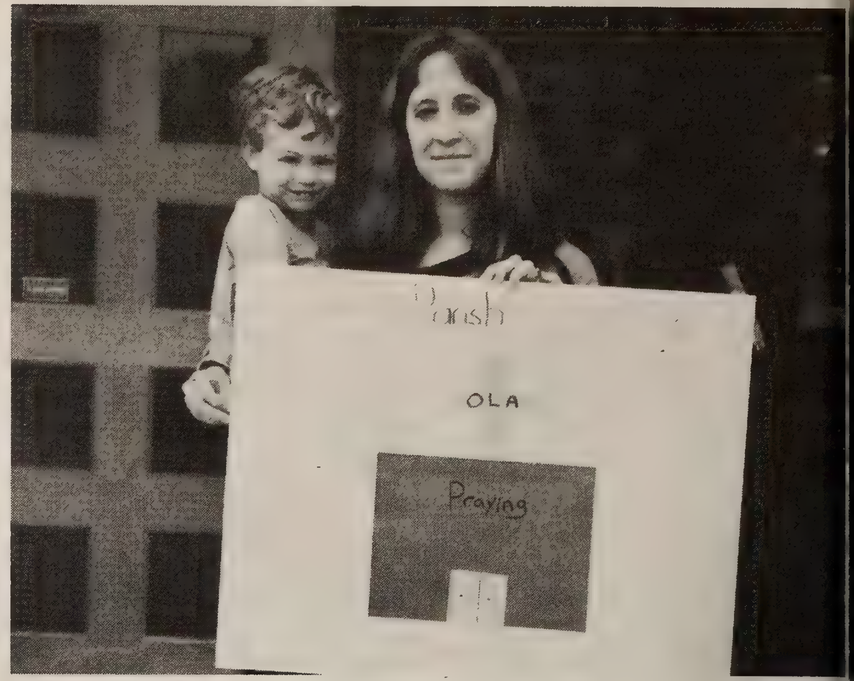
Catholics, Call Home

GREENSBORO — Inactive? Alienated? Serarching?

If you've parted company with the Church over new changes, old rules, a marriage situation, hurt feelings or any other reason, you are invited to an open forum at the Franciscan Center, 233 N. Greene St., on Monday, Dec. 7 at 7:30 p.m.

For more information, call (919) 282-4147.

Spiritual Adoption...



Mary Moore, pro-life coordinator at Our Lady of the Assumption in Charlotte and year-old son, Matthew, display a sign made by the youth group for the parish's Sp Adoption Program.
Photo by CAROL HAZ

Christmas Luncheon

CHARLOTTE — All Catholics 50 and over are invited to a Christmas luncheon at the Knights of Columbus Hall on Dec. 9 at 11:30 a.m. Cost is $3. Bring a $5 gift for children at A Child's Place, a school for homeless children in grades K-6.

For reservations and information, call Rachel Greene at (704) 331-1720.

Women's Retreats

VALE — The Maryvale Sisters are offering three retreats for women. The retreats are "My Soul Magnifies the Lord" from Jan. 29-31, "Creating a New Heart," a contemplative silent retreat from March 19-21 and "Pray As You Can" from June 4-6.

For information or registration, call the sisters at (704) 276-2626.

Grief Counseling

WINSTON-SALEM — The Counseling Center of Winston-Sa offering a workshop on "Coping the Holidays after the Death of a One." The program is Tuesday, at 7 p.m. There is no charge. For information or to register, call 768-3972.

The Catholic News & Heral *comes parish news for the diocesa briefs. Good photographs, pref black and white, also are wel Please submit news releases and at least 10 days before date of pu tion.*

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World and National Briefs

York Bishops Criticize Condom ribution, Cite High Failure Rate

ALBANY, N.Y. (CNS) — The bish- of New York, in a pastoral state- t critical of condom distribution, advised parents to counsel their lren not to turn the "life-giving, drous act" of sex into an act of death destruction. Given what they said high condom failure rates, the bish- uggested that encouraging condom o fight spread of acquired immune iency syndrome was akin to "giv- our children a cereal that caused 1 17 percent of the time." The ment, titled "On Condom Distribu- in Public Schools," calls on par- educators, policymakers and oth- send adolescents the message that nan sexuality is beautiful, power- acred and good ... and must be used nsibly."

e Rock Catholic Church comes Clinton, Jesse Jackson

LITTLE ROCK, Ark. (CNS) — A Rock Catholic church was the of President-elect Bill Clinton's ost-election public appearance with Rev. Jesse Jackson. Clinton and son attended the 8:30 a.m. Mass 22 at St. Theresa Catholic Church. son, a Baptist minister, spoke at the of the Mass. "We're here to find non ground at the foot of the cross," id. "It's time we move from divi- and disgrace to unity and amazing ." Little Rock Mayor Sharon Priest the pulpit before Mass to formally duce the two men to the regants, some of whom had waited e outside the church for two hours. heresa's is Priest's parish.

ama Man Executed In Nun's der Despite Pleas From Others

MOBILE, Ala. (CNS) — A mildly ded Alabama man was executed Nov. 13 despite appeals from hundreds of nuns who served with the sister he was convicted of murdering in 1977. Cornelius Singleton, 36, went to the electric chair at Holman Prison near Atmore soon after midnight Nov. 20 after last-minute appeals were rejected. Singleton's mother and the Catholic priest who served as his chaplain are continuing to try to exonerate him, claiming his conviction was based on a coerced false confession.

Order Testifies In Congress About Colleagues' Deaths In Liberia

WASHINGTON (CNS) — The Adorers of the Blood of Christ order called in congressional testimony for a full investigation of the killing of five of its members in Liberia in October. The order also urged an extensive diplomatic and economic effort to stop the civil war in the West African country and begin its rebuilding. Sister Margaret Mary Kopish, provincial councillor of the order's Ruma, Ill., province, told the House Foreign Affairs Africa Subcommittee Nov. 19 that there is still some hope that the sisters' as-yet-unrecovered bodies will be retrieved. "We maintain our urgent request for a full investigation surrounding their deaths," she said.

Spokesman Says Anti-Semitism, Racism Concern Church

VATICAN CITY (CNS) — Incidents of anti-Semitism and racial intolerance in Germany and other parts of Europe are grave matters of great concern to the Catholic Church, a Vatican spokesman said. "The Church at the highest levels has spoken out very clearly against both anti-Semitism and racism," spokesman Joaquin Navarro-Valls said Nov. 24, the day after a firebombing killed three Turkish-Germans, including a 10-year-old girl in the city of Molln, Germany. He said the basis for the Church's teaching against discrimination — the fact that every human being is created in the image and likeness of God — has been explained fully and repeated often, including when Pope John Paul II recently condemned acts of anti-Semitism.

Mending Fences?

President-elect Bill Clinton and the Rev. Jesse Jackson leave St. Theresa Catholic Church in Little Rock, Ark., after attending Mass in their first public appearance together since the election. (CNS photo from Reuters)

Vatican, Colombia Concordat Notes Provision On Divorce

BOGOTA, Colombia (CNS) — After more than a year of negotiations, Colombia and the Vatican agreed on a new concordat that notes — without endorsement — that Colombia's constitution does not block divorce. President Cesar Gaviria signed the new pact with papal nuncio Archbishop Paolo Romeo Nov. 20. Negotiations over a revised concordat began after Colombia amended its constitution in 1991. A Vatican official involved in the negotiations said that the pact contains nothing new and only updates the 1975 concordat to conform with existing laws.

Catholic Agriculture Agent, Priest Targeted In Indonesian Province

PALEMBANG, Indonesia (CNS) — A Catholic social worker was arrested by Indonesian police for allegedly proselytizing Muslims and a priest's life was threatened by a local official. The incidents took place in the province of Bengkulu, in an overwhelmingly Muslim nation where religious freedom is a constitutional guarantee and relations between Islam and Christianity have generally been peaceful. Agustinus Hargo Pramudyo, an agricultural agent with the Palembang Diocese social committee, was arrested Oct. 15 and questioned 320 kilometers northwest of Jakarta, the Indonesian capital.

Vatican, Israel Want Accelerated Talks

VATICAN CITY (CNS) — The Vatican and Israel expressed "satisfaction" at the first stage of their talks on church-state problems, but both sides said they wanted negotiations to move faster. Meeting in Jerusalem Nov. 19, a joint high-level commission approved a text that will be included in an eventual overall agreement. Officials gave no details on the text, which had been drawn up by a working group of Vatican and Israeli experts. The working group, which had met three times in Jerusalem, was to hold its next meeting at the Vatican, it said.

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Crusader Corner

By FRANK MERCOGLIANO

Belmont Abbey opened the home part of its men's basketball schedule with a resounding 88-58 whipping of NCAA Division III opponent, Averett College (0-1), in front of a crowd at the Wheeler Center on Monday night.

The game was never in any doubt. Allen Johnson opened the scoring with a layup at 19:26 assisted by Brett Walters. From there, Walters, Jake Robinson and Skip Lowe each contributed four points to go along with Johnson's four, and the Crusaders (2-1) owned a commanding 16-2 lead with 15:15 remaining in the half. The lead was extended to 21 at halftime when Jered Hoover hit his first collegiate three-pointer with 1:49 to go.

Head coach Tim Jaeger's Crusaders were just as dominating in the second half as they jumped out to a 20-point lead off of an impressive 17-4 run.

Everything afterward was academic. The only real drama was whether or not every Crusader that played would score a basket. When freshman Devon Bandison sank a three with just over one minute left, all 13 players were in the scoring column.

Brett Walters led the team with 12 points and 4 assists. Mike Sumner had a game high 8 rebounds. Also scoring in double figures were Jake Robinson with 11, and Stan Maynard, Skip Lowe and Allen Johnson, each with 10.

The squad, who faced a huge uphill battle against South Atlantic power Presbyterian last night, has two more games remaining, including its last home game before the Christmas break, against Lenoir-Rhyne on Wednesday, Dec. 9 at 7:30 p.m. The squad also plays at Lees-McRae on Monday in Banner Elk at 7:30 p.m.

The Lady Crusaders have proved very tough at home, winning their first two games at the Wheeler Center, 79-64 over Queens and 70-60 over Lenoir-Rhyne on Monday night.

Saturday, the Lady Crusaders received balanced scoring as five players hit double figures in the victory over Queens, led by India Adams' 16 points and 16 rebounds. Keesha Wilson added 15 points, Jessica Williams had 13 in her first collegiate start, Seleta Moore had 11 and Tammie Wilson had 10.

The game was a back and forth battle with neither team able to pull away. With Queens leading just before halftime by four, 35-31, reserve Patty Lee grabbed a rebound and drew a foul with no time left, and a technical was assessed against Queens. Lee hit one free throw, Adams hit one technical the wind was taken out of Queens' sails.The Lady Crusaders outscored Queens in the second half 46-29 to ensure the victory.

Monday night, it took some time for Elaine Kebbe's Lady Crusaders to get going as Lenoir-Rhyne crawled out to a 21-11 lead with nine minutes remaining in the half. The Lady Crusaders cut it to four at the half as India Adams sank two of her game high 17 points.

The Lady Crusaders took the lead for good with 18:19 to go on a jump shot by Jessica Williams. The lead got up to 16 with 2:36 to go before the Lady Bears (2-3) mounted one last threat. Tammie Wilson's jumper closed out the 70-60 victory for the Abbey (3-2).

Also scoring in double figures for the Abbey were Lincolnton's Tina Easter with 14, Tammie Wilson with 12 and Wendy Morrow with 10.

The Lady Crusaders travel to Barton College for a conference game on Saturday night, and they return for their last home game before the Christmas break on Monday night against Converse College.

Basketball Notes

— Point guard Brett Walters leads the team in plus/minus with a rating of plus 1 (15 assists and 14 turnovers).

— India Adams has a double-double in all five game this year (points and rebounds). Against Bluefield State, she had 10 steals for a triple double.

— 5-2 point guard Wendy Morrow has one blocked shot, one less than India Adams and two less than 6-0 center Tammie Wilson.

— Reserve guard Travis Garrison of Stanley has made the most of his opportunities. He has played 13 minutes this year, but he is four for four including a three-pointer for nine points.

Frank Mercogliano is sports information director for Belmont Abbey College.

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Cardinal Urges Renewed Effort Against Freedom Of Choice Act

WASHINGTON (CNS) — The new chairman of the U.S. bishops' Committee for Pro-Life Activities called on "pro-life Americans of all faiths" to work to stop the Freedom of Choice Act when Congress reconvenes next year.

"We cannot — we must not — allow all the struggle and all the effort of the past 20 years to now be undone. The Freedom of Choice Act continues to loom ominously on the political horizon," Cardinal Roger M. Mahony of Los Angeles said in a Nov. 18 open letter to pro-lifers following his election as pro-life chairman.

With Bill Clinton in the White House, "it may be beyond our ability to stop federal legislation that in the past was blocked solely by presidential veto," Cardinal Mahony said. "But Congress remains deeply divided over the deceptively named 'Freedom of Choice Act,'" he added.

"Now is the time for the pro-life movement to put aside any real or perceived differences, and to pull together as never before to stop this bill," Cardinal Mahony said. "If we fail, if this bill is passed, the law will cease to recognize any moral claim of the unborn on the conscience of this nation."

Cardinal Mahony said some act ists may have lost heart because t Supreme Court's Planned Parentho vs. Casey decision did not overturn R vs. Wade, the 1973 case which legaliz abortion virtually on demand.

"Yet what we have been able achieve in the last 20 years, often in face of a hostile media and a pervas apathy by many in the political com nity, has been nothing short of rema able," he said.

Women remain more pro-life th men, Cardinal Mahony said, and Feminists for Life organization nounced the formation of the Susan Anthony List to raise campaign mon for pro-life women.

Only 11 percent of Americans ag with current law on abortion, he add showing that abortion advocates "ha failed to win the hearts and minds of American people."

In the 50 percent of U.S. medi schools where abortion training is tional, "participation has reached an time low," Cardinal Mahony said. added that the other half are split eve between schools that require abort training and schools that do not of any abortion training.

Charlotte K Of C Council Wins International Service Award

CHARLOTTE — St. Vincent de Paul Knights of Columbus Council 9560 has achieved international recognition.

The 1991-92 Knights of Columbus International Service Awards program has given second place honors to the St. Vincent de Paul Council for its fundraising efforts at the Charlotte Coliseum.

For two years, Council 9560 has manned a concession booth at the Charlotte Coliseum. Non-profit organizations are allowed to run concession booths at the facility during sports and entertainment events in return for a percentage of the sales.

Financial gains have enabled Council 9560 to benefit the homeless, support an educational fund for Charlotte Catholic Schools, as well as funding several council projects. The Knights of St. Vincent de Paul also use monies to support Operation Exodus, the pa communion breakfast, youth and f ily programs, church pledge, com nity projects, Council newsletter, P life and the R.S.V.P. program.

The Knights have a substantial gr that works during events. One hund twenty-three members plus wives young adult children of members j forces running the concession stand takes 92 man hours to run the conc sion stand per event.

During the last season at the C seum, the Knights grossed more th $12,000 at the Charlotte Hornets' ga and concerts.

Council 9560 received an engra plaque from the Knights of Colum international headquarters in New ven, Conn.

Irish "Te Deum"

Thank God for every conception
"God spare the children to Baptism"
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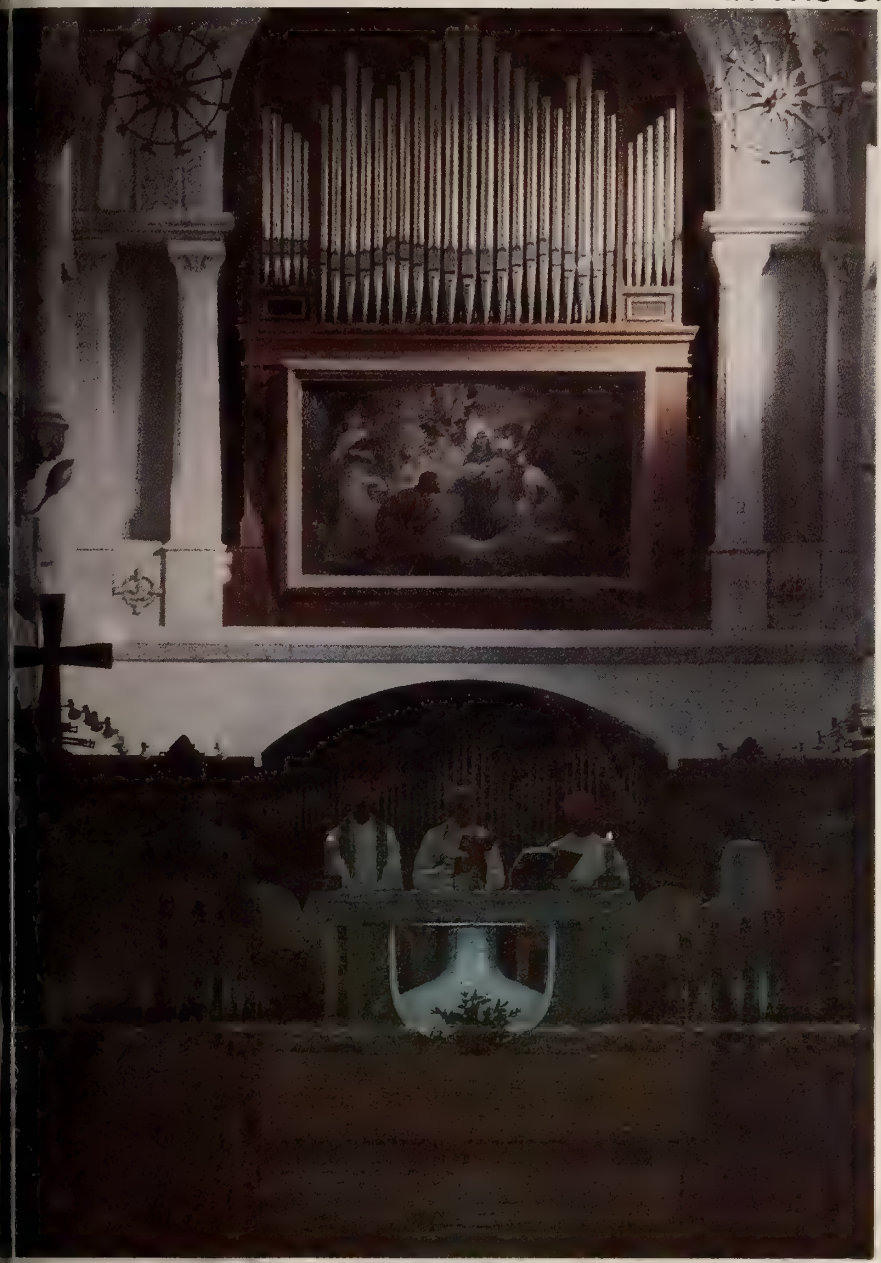
Volume 2 Number 15 • December 11, 1992

In The City Of David



Left:: The Church of St. Catherine inside the Basilica of the Nativity. Thousands of pilgrims will make their way to Bethlehem to celebrate Midnight Mass on Christmas Eve at the place of Jesus' birth.

Above: Grotto of the Nativity. "Hic de Virgine Maria, Jesus Christus natus est." "Here was born Jesus Christ of the Virgin Mary."

(See story on Page 2)

Photos by JOANN KEANE

aptist Leader Asks Clinton To End iplomatic Ties With Vatican

WASHINGTON (CNS) — The leader Southern Baptist organization has urged ident-elect Bill Clinton to "redress a ng" done by President Ronald Reagan stop the practice of appointing U.S. assadors to the Vatican.

Richard D. Land, executive director of hristian Life Commission of the South- Baptist Convention, asked Clinton in a . 2 letter to revoke the diplomatic status e U.S. representative to the Vatican.

By failing to distinguish the Vatican as cclesiastical entity, not a civil state" the rnment maintains an inappropriate re- nship, according to Land. The tie "vir- y tears down the wall of separation een the government and this particular mination (Catholicism), while discrimi- g against other religious entities which ot receive the same diplomatic ben- ," he said.

As a Southern Baptist, Clinton should rstand and "strike a blow" for the ciples of church-state separation, Land .

Clinton was raised a Baptist and is e in a Little Rock, Ark., Baptist congre- n but has ties to other churches. His , Hillary, is a Methodist, and he is a uate of Jesuit-run Georgetown Univer- in Washington.

Several of Clinton's friends are promi- Catholics, including two Jesuit priests, Catholic Charities USA president Father Fred Kammer and former Georgetown president Father Timothy Healy, now head of the New York Public Library.

Clinton's staff did not respond to a Dec. 7 request from Catholic News Service for comment on Land's letter.

In 1984, Reagan reversed a long-standing U.S. policy by making the post of presidential envoy an ambassadorship and extending full diplomatic relations to the Vatican. The Vatican representative to the United States similarly was upgraded from an apostolic delegate to a full ambassador, or pro-nuncio.

Land's letter noted that at the time, "Southern Baptists were at the forefront of the effort to convince President Reagan and the Senate that appointing and confirming an ambassador to the Vatican was both unconstitutional and bad public policy.

The Southern Baptist Convention is the largest of the nation's Baptist groups and has long opposed any formal diplomatic ties between the United States and the Vatican.

"This request should not be misconstrued as anti-Catholic bigotry," Land said, citing occasions on which his denomination and the U.S. Catholic Conference have collaborated on public policy matters. "We

See **Diplomatic,** Page 13

Pope Asks Countries To Ensure That Aid Reaches World's Suffering

ROME (CNS) — As U.S. troops launched a relief-protection operation in Somalia, Pope John Paul II said the international community should make sure humanitarian aid reaches suffering populations.

"War between nations or internal conflicts must not condemn defenseless civilians to death by hunger," he said Dec. 5.

While not specifically endorsing military operations, the pope said relief must get through — even if it means intervening in the internal affairs of a country.

The pope made his appeal in Rome at the opening of the International Conference on Nutrition, sponsored by the U.N. Food and Agriculture Organization. The weeklong meeting was to draft a plan of action to help the world's estimated 780 million hungry.

As the conference began, the first of about 28,000 U.S. troops prepared to come ashore in Somalia from ships in the Indian Ocean. The U.N.-authorized deployment, dubbed "Operation Restore Hope" by the Bush administration, aimed at protecting humanitarian relief from the clan warfare that has plagued the East African country for months. Somalia was heavily armed by the Soviet Union in the 1970s and by the United States in the 1980s.

The pope did not mention the U.S.-led initiative, but he made a strong case for intervention in countries where civil strife threatens the supply of food aid.

"In such situations, food and medical relief must in any case be guaranteed," he said. All obstacles must be overcome — including the arbitrary objection that such operations constitute "interference in the internal affairs of a country," he said.

"The conscience of humanity, supported by provisions of international humanitarian law, asks that humanitarian intervention be obligatory where the survival of populations and entire ethnic groups is seriously compromised," the pope said.

"This is a duty for nations and the international community," he said.

The pope has appealed previously on behalf of Somalia, where 1.5 million people face starvation. Recently, other Vatican officials have argued for military protection of relief convoys in war-decimated Bosnia-Herzegovina, where tens of thousands are homeless and hungry.

In his main remarks to the FAO conference, the pope focused on the long-term solutions to world hunger.

He said the great disparity between the world's hungry and the well-off represented a "grave warning to the common conscience of humanity." The situation is all the more unacceptable because the world today produces enough food to nourish even a growing global population, he said.

"You must hear the painful cry of millions who see the scandal provoked by the 'paradox of abundance,' which constitutes the main obstacle to the problem of world nutrition," he said.

Specifically, the pope recommended:

— An international plan to ensure fair food distribution, especially in high-risk zones.

— More aid targeted for women, who are often mothers, educators and chief family providers.

— More transfer of technology to Third World countries.

— Removal of commerce restrictions that prevent developing nations from fully participating in the world market.

— An end to "the selfish demands tolerated by the current economic models."

The pope lamented the fact that conditions are sometimes placed on the concession of food aid, even in places where it is urgently needed.

Little Town Of Bethlehem

"Let us go to Bethlehem and see this thing that has happened, which the Lord has told us," Luke 2:15

By JOANN KEANE
Associate Editor

BETHLEHEM — Here, nearly 2,000 years ago, stood a barn and a manger. A church was built above the birthplace of Jesus.

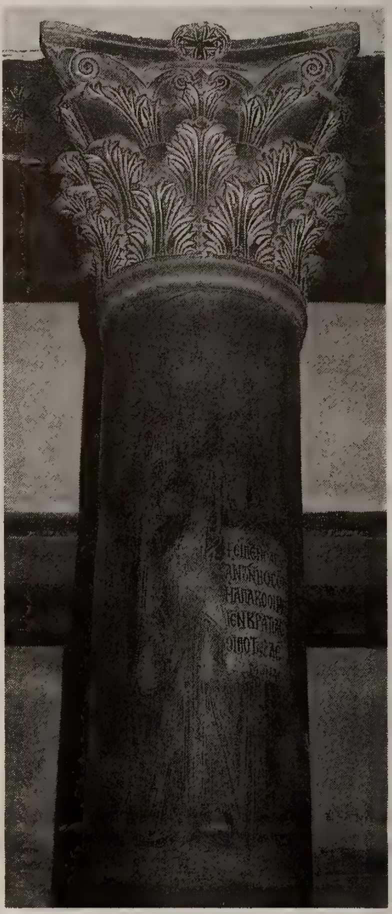
614 years later, Persians ravished the land, leaving every church and monastery destroyed in their wake. All churches were torn down, except one.

The Church of the Nativity was spared. Mosaics of the Wise Men on the church walls, thought to be Persian priests, led the Persians to believe it was sacred ground, and the holy site was saved.

Built in the fourth Century by Constantine, the Church of the Nativity is the oldest church in Christendom.

Today, the church is maintained by the Catholic, Greek Orthodox and Armenian faiths. Each religion keeps a portion of the building, and each faith preserves their religious heritage by enshrining their culture in a portion of the Church.

Entering the Catholic Church, and progressing through the Armenian, and winding up in the Greek Orthodox, pilgrims witness the subtleties of culture.



In the Catholic quadrant, the l
stations of the cross adorn the wall
The Church of St. Catherine is Gothi
yet simple.

Iconoclastic shrines line the wal
of the Armenian section. Altars of go
stand in contrast to the Catholic chape

Greek Orthodox maintain their in
terest in majestic richness in tones
gold and deep red. Dozens of orna
incense burners han
and pilgrims light t
pered candles in v
tive fashion.

Down a narro
flight of stone ste
into the cavern belo
pilgrims make the
way to the grotto.
the dank recesses
the narrow cave lit l
dozens of silve
lamps, pilgrims ta
turns kneeling at t
rose marble grott
The Star of Bethlehe
recessed in the mar
bears a Latin inscri
tion, "Here Jes
Christ was born of t
Virgin Mary."

Unlike the divid
ownership of t
church above, t
grotto is universal.
was here that Wi
Men came beari
gifts. They arrived a
barn and manger.

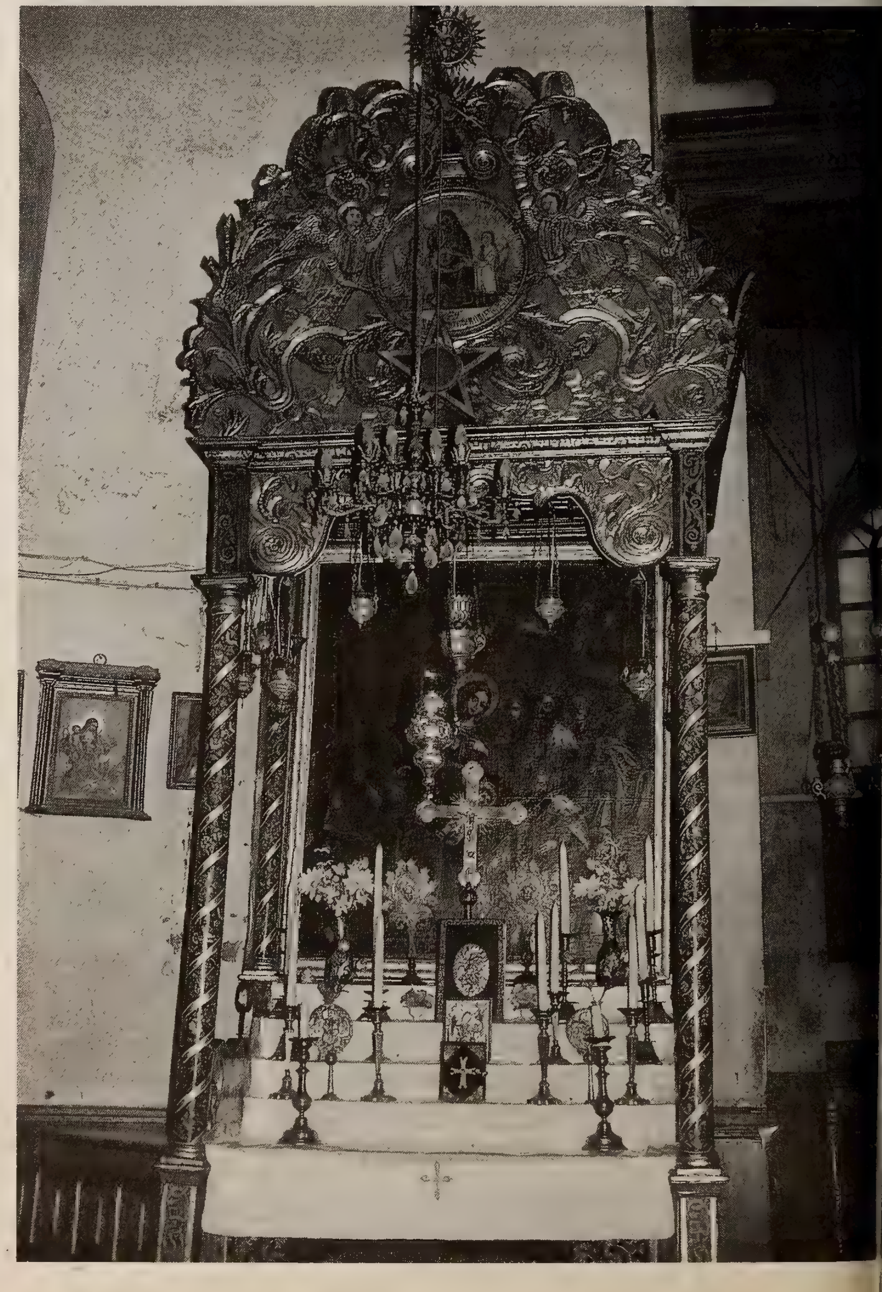
And Christ w
born.

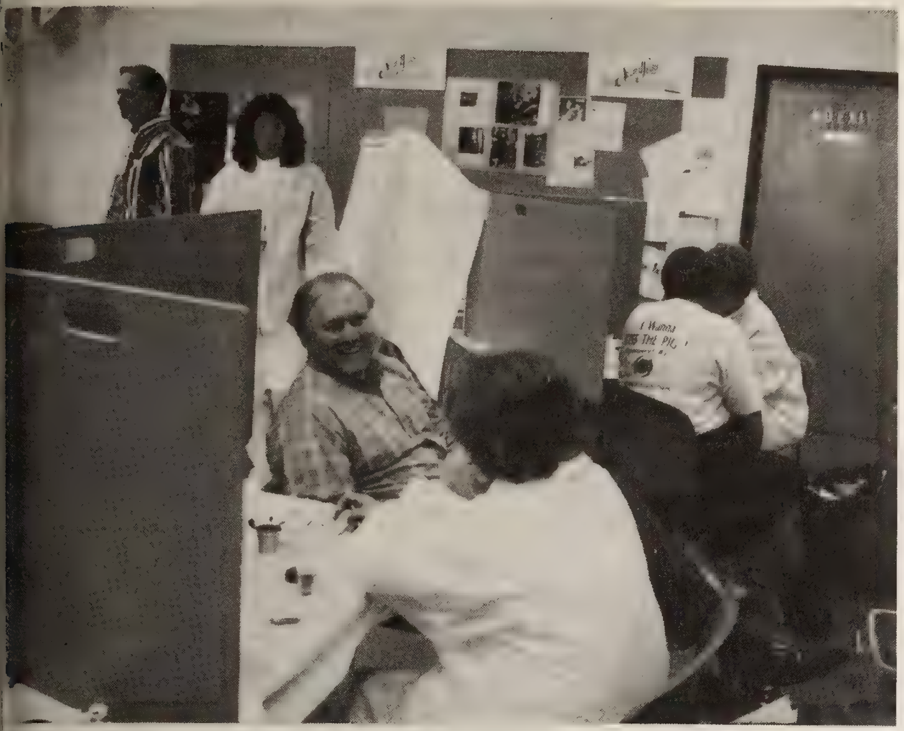
Above: A Greek Orthodox priest stands in silent contemplation in the Greek Orthodox-maintained portion of the Church of the Nativity. The Church's ownership is divided between Catholic, Armenian and Greek Orthodox faiths.

Right: An Armenian shrine, with gold inlaid detail and incense burners hanging, holds candles and icons placed by pilgrims.

Below: Mosaic tile uncovered below the floor inside the Church of the Nativity dates to the time of Jesus' birth. The floor of the Church has been opened to show the mosaics that lie some eight feet below the current church floor. The earth-toned tiles appear untouched by time, still showing carpet-like beauty.

Photos by JOANN KEANE





ather Joe Mulligan is registered by Red Cross personnel during a blood drive at St. Luke in
lint Hill. Photo by STEVE UZZELL

t. Luke, Neighboring Churches oin Forces In Blood Drive

By STEVE UZZELL

MINT HILL — The St. Luke Pastoal Center looked more like a field hosital than a church. Nurses tended to lood donors while outlying areas wirled with intake, assessment and afr care activities.

Four Mint Hill area churches had ined in a cooperative effort Saturday, ec. 5 to donate blood to the American ed Cross. It was the second time in two ears that they had come together to ive the "gift of life."

More than 85 people from St. Luke atholic, Philadelphia Presbyterian, lair Road United Methodist and orningstar Presbyterian churches parcipated in the blood drive at St. Luke's.

"People have been so unselfish and oughtful to take time and come by to help out," said Charlie Ward, St. Luke coordinator. "We are right at our goal of 90 (pints of blood)."

There were nine tables and three stations operated by three nurses. About 24 church volunteers helped Red Cross volunteers.

"It works well to have a joint effort because of the fellowship we experience," said Bill McGalliard of Blair Road United Methodist Church. McGalliard served donors as they came into the canteen area.

Many Charlotte area churches have regularly scheduled blood drives. St. Luke parishioners donate twice a year.

Steve Uzzell is a parishioner at St. Luke.

ro-Life Groups Publish Letter To Clinton

BOSTON (CNS) — More than 60 ganizations and individuals have asked resident-elect Bill Clinton not to "disfranchise" the millions of Americans ho oppose abortion.

In advertisements published Dec. 8 *The New York Times* and the *Boston erald* daily newspapers, the Bostonsed Value of Life Committee wished linton a successful administration and couraged him "to represent the deeply ld conscientious conviction of tens of illions of your fellow citizens."

The ad was signed by, among others, Cardinal John J. O'Connor of New York; Cardinal Bernard F. Law of Boston; Bishop Rene H. Gracida of Corpus Christi, Texas; U.S. Rep. Henry Hyde, R-Ill.; the heads of right-to-life organizations in several states; representatives of various religious groups; and several legal scholars.

In a letter on joining the effort, Cardinal O'Connor said the statement "accurately reflects the time- honored commitment of this nation to protect the weak, the vulnerable and the powerless."

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Scott Spivak Named To Post As Justice And Peace Coordinator

By CAROL HAZARD
Associate Editor

CHARLOTTE — Scott Spivak has joined the diocesan staff as coordinator for the Justice and Peace Ministry. The ministry is one of five under the Office of Faith Formation directed by Chris Newnan.

In the position, Spivak will work with organizations such as the Campaign for Human Development, the Women's Task Force, the Synod Poverty Commission and the Diocesan Advisory Committee.

He said he hopes to generate discussions about the Church's position on justice and peace issues, disemminate information about Church social teachings and work with community groups, such as the N.C. Council of Churches and Mecklenburg Ministries.

"My overall goal is to raise the consciousness of needs to work for justice and peace," Spivak said.

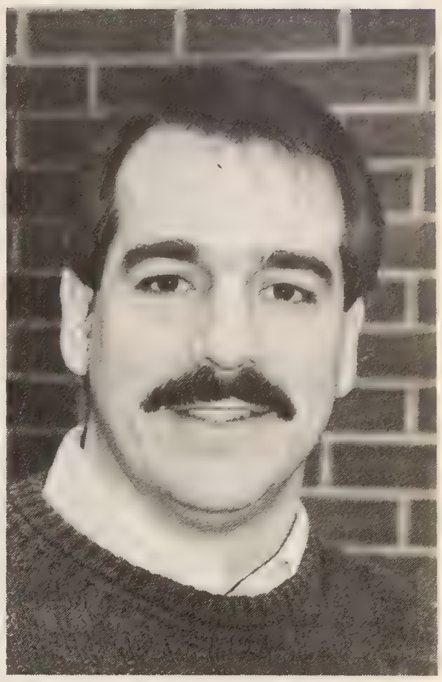
He is interested in forming justice and peace committees in parishes, he said. At the grassroots level, people will have the "avenues" to do something about issues that concern them, he said. Their focus might be working with the homeless or Habitat for Humanity, for example.

"It is my understanding and belief that working for justice and peace is an integral part of our faith," said Spivak. "Our faith calls us to justice and peace."

Spivak, 31, is completing his master's degree in Moral Theology with an emphasis on social and biomedical ethics from Washington Theological Union. He has completed the course work and taken comprehensive exams for the degree. He is doing his thesis on Reproductive Technologies, and plans to examine the question of morality in in vitro fertilization.

Before attending graduate school, Spivak was in the building business. He worked as project manager for Simonini Builders and as an assistant project manager and superintendent for Crosland Properties in Charlotte.

He changed careers two years ago.



SCOTT SPIVAK
Photo by CAROL HAZARD

"I have nothing against a vocation in the business world," Spivak said. "But I always felt called to church ministry, usually in justice and peace areas."

Spivak spent a year at Mary Immaculate Seminary from 1986-1987, where is was a member of the seminary Justice and Peace committee. He received a bachelor of science in building construction in 1985 from Auburn University. While at Birminghan Southern College from 1979 to 1982, he studied pre-med and religion.

Spivak is active in the Parish Adult Education Program at St. Gabriel Church. From 1988 to 1990, he was a team leader and candidate sponsor for the RCIA Program at St. Patrick Cathedral. He was also chairman of the Justice and Peace Committee and involved in the Parish Adult Education Program at the parish.

Spivak has done volunteer work for the Uptown Homeless Shelter and Habitat for Humanity in Charlotte.

He is engaged to Deborah Hewell of Charlotte and plans to be married in April.

Archbishop Urges Opening Top Vatican Posts To Women

NEW YORK (CNS) — Milwaukee Archbishop Rembert G. Weakland, warning that women's issues could be the Church's "new Galileo," has urged putting women in top Vatican posts and allowing dialogue on ordaining women priests.

Pope John Paul II in November acknowledged that the Church erred when it condemned 17th-century astronomer Galileo Galilei for maintaining that the earth revolved around the sun.

"It is not enough to say women should be members of local parish and diocesan councils, as recent Vatican documents suggest. Women must be integrated at the Vatican itself," said Archbishop Weakland, in an op-ed piece published Dec. 6 in *The New York Times*.

Noting that the top three positions in 21 Vatican offices — positions of prefect, secretary and undersecretary — are filled by cardinals, archbishops and monsignors, the Milwaukee archbishop said "women must be given places in those ranks."

While currently Vatican diplomats, also known as papal nuncios, are archbishops and their aides, monsignors, "there is no reason why women could not serve in these capacities," said the former Benedictine abbot.

He called openness to the insights and perceptions of women theologians imperative.

Archbishop Weakland, in the op-ed piece, said that "for much of its history" the Catholic Church "has assumed that women are inferior to men."

"This attitude will not disappear by itself, nor can Church leaders make it go away just by saying that it no longer exists," he said. The stance is reinforced by exclusion of women from the priesthood, he said.

Lack of progress on this issue, in his view, "undermines the Church's credibility and jeopardizes its ability to attract the next generation of worshipers."

He said the Church is left with two options:

— To close the doors to all discussion on the women's ordination issue.

— To allow debate of the question and "continue the important, even if painful, dialogue between the Church's tradition and modern insights."

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

Justice and Peace

For more reasons than one, we welcome the addition of Scott Spivak to the diocesan staff as coordinator of the Justice and Peace Ministry.

First of all, Spivak has impressive credentials, both in terms of education and in terms of experience. He is completing work on a master's degree in moral theology with an emphasis on social and biomedical ethics. He has been involved in adult education and justice and peace programs in various parishes. Both his education and experience will be assets in a ministry so much involved with the social teachings of the Church.

Second, we feel that the position has been vacant too long. It is almost a year since Conventual Franciscan Brother John-Joseph Dolan left the ministry for a position in the formation program of his order.

The diocese has not ignored justice and peace issues during the interim but we feel it could have done even more with an active coordinator.

It appears that we now have such an active coordinator and we expect to see more involvement in those issues.

We also hope that he will continue Brother John-Joseph's practice of writing frequent columns for this newspaper.

Bosnia-Herzegovina

The situation in Bosnia-Herzegovina becomes worse with each passing day. The Serbians appear deteermined to drive the remaining Croats and Bosnian Muslims from the area and make it part of Serbia. There are fears that they also have designs on other neighboring area, including parts of countries outside what was once Yugoslavia.

Some Vatican officials are now calling for armed intervention to restore peace to the area. While we fear that such a step may lead to a wider war, we realize that things are at a point where it may be the only possible course.

However, we do feel that it is a European problem and that any action should be taken by European nations. It is not a job for the United States.

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Pro-Life Corner

Respect Life

Ultimately, a consistent program of respect for human life must be based, not on political or social possibilities, but on the full force of Christian love. "Like Jesus," says Cardinal Bernard Law, "our purpose is not to condemn, but rather to persuade, to call to conversion."

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — The new catechism is an effort to express traditional church teachings in words meaningful for today, said Pope John Paul II at ceremonies to mark the catechism's publication.

The catechism conforms "to the genuine tradition of the Church, especially to the teachings of the Second Vatican Council," he said.

The pope spoke during Dec. 7 ceremonies in which he presented the new Catechism of the Catholic Church to representatives of the world hierarchy and to members of the diplomatic corps accredited to the Vatican.

Dec. 7 marked the seventh anniversary of the pope's decision to accept the recommendation of the 1985 extraordinary Synod of Bishops to develop a universal catechism as a reference point for the preparation of local and national catechisms.

The purpose of the catechism is to clearly state that which is "fundamental and essential in the Christian message" in a "language more in keeping with the demands of today's world," the pope said.

The catechism summarizes "that incomparabl richness which, over 20 centuries, despite difficultie and conflicts, has become the always ancient, alway new heritage of the church," he said.

In encouraging local religious education, the ca echism aids in the new evangelization needed to carr the Church into the 21st century, the pope added. It wi stimulate "an authentic spiritual and moral renewal. he said.

Although Catholics are the primary audience c the catechism, it "can become a loving call even fc those who are not a part of the Catholic community he said.

At the time of the ceremony, the catechism was o sale only in the original French and in an Italia translation. Publication of English, Spanish, Germa and Latin translations is expected during the comin months.

Limited copies in English and Spanish already ar available to some bishops, said Cardinal Josep Ratzinger, president of the papally appointed commi sion that produced the catechism, at the Dec. 7 cerem nies. Cardinal Ratzinger is head of the Vatican Congr gation for the Doctrine of the Faith, in charge monitoring the orthodoxy of Catholic theology.

VATICAN CITY (CNS) — Pope John Paul II said papal ministry from the time of Peter has been aided by a special gift of grace.

This gift allows popes to rise above human weaknesses and strengthen the whole Church, especially in times of difficulty and persecution, he said at a general audience Dec. 2.

The pope has been tracing the history of the papal role and authority in the Church in a series of audience talks focusing on Peter, the first pope.

He recalled that Christ chose Peter to guide the early Church even after the saint denied knowing the Lord during the Passion. Despite this evidence of Peter's "human frailty," Christ confirmed him in his leadership role and prayed for him.

The papal mission thus "cannot be explained by merely human considerations," the pope said.

"By virtue of Christ's prayer for Peter, a speci grace is at work in the ministry of those who exerci the Petrine office, sustaining them in their huma weakness and enabling them to strengthen their brot ers and sisters," he said.

The pope said the papal role includes teaching th faith and bringing the Church community togeth around these teachings; proclaiming and safeguardi healthy doctrine; promoting "courage" among t faithful; and welcoming non-believers and comforti those in doubt.

Experience has shown that the papal ministry one of struggle, because "one cannot keep the fai without struggle," the pope said.

VATICAN CITY (CNS) — Sterilization to avoid child-bearing is a "grave offense" against human dignity, Pope John Paul II told a group of Italian doctors.

The practice violates God's plan for sexual intercourse to be a means of uniting spouses and possibly creating new life, he said.

"By asserting the dignity of life, of every unborn life, the Church is obeying the supreme command of God," the pope told the Italian Society of Gynecology and Obstetrics Dec. 5.

The pope praised the work of gynecologists and obstetricians who serve unborn life daily and who are committed to improving the health of women, particularly in the battle against cancer.

He asked them to continue the search for treatments for illnesses that are incurable today and to continue offering "secure comfort to mothers waiting to embrace the fruit of their love."

The Church's respect for human life and its defense and protection of the weak and suffering are based on an unchanging truth, he said: "Life from conception to its natural end is always a splendid gift from God."

"From the moment of its conception and in all its successive stages, human life is sacred," the pope told the doctors. "Its transmission is entrusted to an act love by spouses who are called to be free and respo sible collaborators with God in this task of fundame tal importance for the future of humanity."

The pope said obeying God's will for sexuality a human life is the reason the Church "condemns as grave offense against human dignity the practice direct sterilization, both permanent and tempora both of the man as well as of the woman."

Referring to in vitro fertilization, he said, "for t same reason the Church rejects every beginning of t generative process that takes place outside the ful human context of that encounter of love which, ir total reciprocal gift, makes of the two spouses o flesh."

The dignity of human life — born and unborn also is reflected in the Church's rejection of procur abortions for whatever reason, he said.

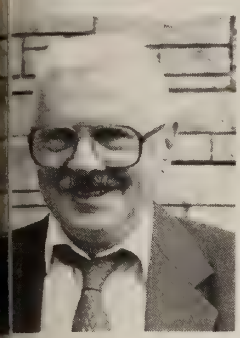
"Such a firm and constant doctrine of the Chur does not allow for hesitation or uncertainty," he sa

The pope told the doctors that the Church's tea ing was based on "the inseparable connection willed God" between the unitive and procreative aspects married love.

The Editor's Notebook

By BOB GATELY

Last week, I promised that I would be having an announcement this week about e of the new features we are planning. So, here goes.



With this issue, we are inaugurating "YOUTH BEAT" which will be a monthly addition to our youth page. It is provided by *YOU!*, a Catholic magazine for young people published in California. It will contain materials on issues relevant to Catholic youths. Publisher Paul Lauer says it is aimed at getting "young people excited abut their Catholic faith."

Beginning in January, we will be carrying "Lifeline," a respect life column written by Jim McInerney of Pittsburgh, a longtime pro-life activist. Jim, who has family ties to the Diocese of Charlotte, says he saw the need for a column of this sort while working with the ethics committees of some hospitals in the Pittsburgh area. He says that, in all of their discussions, there never was any mention of the pro-life viewpoint.

The column, by the way, is endorsed by Father Edward Bryce of Pittsburgh who ed for 10 years as secretary of ther U.S. Bshops' Committee for Pro-Life vitiers.

Jim will be writing 18 columns a year — 12 tied to various seasons or holidays as Mother's Day, and six tied to events in the news. The columns will cover a ety of respect life issues.

Is it just me or is some of what passes for news on television getting sleazier? What brings this up is the round of talk show appearances now being made by k David Chapman who is doing 20 years to life for the murder of John Lennon. Chapman, who says he asked Satan for the power to kill Lennon, spent about 40 tes talking to Barbara Walters on ABC's "20/20" last Friday night. He was a guest on CNN's "Larry King Live" this Tuesday night, the 12th anniversary e Lennon killing.

've spent most of my adult life in the news business and I fail to see the news e of a long interview of Chapman. For that matter, I can't figure out why the State ew York let him out of his isolation cell at Attica for the interviews.

He's in Attica instead of a mental hospital (where he appears to belong) because jected the insanity defense his attorney wanted to use and pleaded guilty to a ler charge.

Not Assume Excommunication

By FATHER JOHN DIETZEN

. I see your answers in a paper from another state and I hope you can help

fter a very unhappy home life, I moved away from home and from church. ake matters worse, I married someone outside the Church, who six months left me penniless and pregnant.

ince this was 1973 and abortion was legal, I had one, not knowing I would communicated. A year later I remarried; he is not Catholic, but is a good I now have three beautiful children and am trying to raise them Catholic. he oldest will soon make his first Communion. Now, when I take him to ch, he wonders why I don't receive Communion myself.

don't know where else to turn. I don't want to risk being excommunicated again. I think God has forgiven me, and nothing would make me happier than to walk up to Communion the day my son has his first. Is there any help you can give me? (Illinois)

A. First let's clear up the excommunication bit. Abortion is a serious wrong, but for probably more than one reason, which we cannot discuss here, you were not excommunicated when you had yours. Nor is excommunication involved in any action you might contemplate now about getting back to the sacraments. So let's talk about that.

It really is unfortunate that you have been away from Communion for so long, since from what you told me ng is holding you back. All you need do is go to a priest in your area (there are f them, but your parish priest would be best if you can handle that), explain your ion and ask him to lead you through step by step.

our marriage to your second husband will need to be validated in the Catholic h. If he was not married before he married you, preparation for that will be quite e and brief. If he was married before, some marriage process will be required. priest will explain what that might be after you inform him of a few details. than that, all you need do is receive the sacrament of penance and start going mmunion.

hope you will do this very soon. You have been away from the Eucharist long h. It's letters like yours, by the way, that are my great reward for continuing olumn. Good luck!

. The priest at our church washes his hands at the altar after Communion. don't our Communion ministers do the same? (Pennsylvania)

. There is no general rule that requires priests, or any other ministers, to wash ands after Communion. Some priests do it regularly more as a matter of some f personal devotion, but it is not in the prescribed rubrics for the Mass.

uch a washing is only indicated when the priest is aware that a particle of the s sticking to his hands after breaking the host or giving Communion and ng is necessary to remove the particle (General Instruction of the Roman

See **Dietzen,** Page 6

Light One Candle

By FATHER JOHN CATOIR

If you've been away from the Church, away from the Eucharist for a long time, please come home for Christmas. We miss you and we want you back.

> *"I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble.*
> *The world is moved along, not only by the mighty shoves of its heroes but also by the aggregate of tiny pushes of each honest worker."*
>
> Helen Keller

Everyone wants to make a difference in this world but it isn't easy. It isn't easy trying to go it alone. We all need one another, not only in parish communities, but even in small spiritual support groups. To be more effective, we need greater solidarity.

Human beings are like snowflakes, each one is unique and beautiful, but alone we are vulnerable. *One day, tiny snowflakes began to fall steadily. The flakes drifted into heaps and gradually began to cover the railroad tracks. As a huge train came roaring down the tracks, it began to run into snow drifts so deep and unending that the powerful engine began to overheat. Gradually, the train was forced to come to a grinding halt.* The triumph of the snowflake is the triumph of solidarity.

If you have been spiritually isolated in recent years, away from the Church, please consider coming home for Christmas. We want you back. The Holy Spirit is behind this request. Everything that is born of the Spirit involves a personal gift, a baptism, a confirmation, an outpouring of grace. By opening yourself to the grace of God, wonderful things begin to happen.

— On the day Mary accepted the Holy Spirit, she became the Mother of Jesus.

— On the bank of the Jordan, heaven opened up and the Spirit descended on Jesus so filling Him with the Spirit that Jesus was called "The Christ," meaning "He who has received the anointing of the Spirit."

— On the morning of Pentecost, the powerful wind of the Spirit blew on that Upper Room where the twelve frightened apostles had gathered to pray with Mary. The apostles experienced a spiritual force that blew away all their fears, flooding their hearts with a wellspring of joy and praise beyond description. Christ was born again in their hearts.

We all need a new beginning. We all need our fears blown away. This experience of Christ's coming into the world, into your heart, is renewable at all times. Let it happen to you again this Christmas.

Catholics all over the world will soon celebrate the great event of Christ's birth. United in a community of faith, we will all experience God's love in a new way. If you have been away from the Church and feel the need for fresh spiritual vigor in your life, come home for Christmas. We miss you and want you back.

If you know someone who has been away from the Church and you care about them, please send this column with my love.

(For a free copy of the Christopher News Note, "Let's Celebrate," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

The recent publicity of a minister in Gastonia and the accusation of sexual assault, accompanied by information about police finding both a Bible and pornography in his car, points to a dilemma that confronts us as a nation, a Church and a people

We have bought into a great amount of understanding and objectivity about alcohol, its course and its treatment. When treated successfully, we applaud. Yet, when abstinence is addressed in any form related to sexual deviations, the Church is criticized for meddling and more and more individuals are left to rummage through their darkness trying to find self-help solutions.

As a counselor who has a large portion of clients dealing with pornography, I am saddened when I learn from an individual how he has been given the moral truth, that pornography is "wrong" in a graceless manner. However, I am equally saddened when I hear, which is far more frequently, that an individual has been given such a sense of "OKness" that any objective truth related to morality has been minimized. The reality is minimized, when in fact a person addicted to pornography is a hurting person, a wounded person, not just someone to be passed over with a Band-aid approach.

In a training weekend dealing with the complexity of this problem, I heard police officers and FBI representatives appeal to us (much like the Mothers Against Drunk Drivers have appealed to legislators) *not* to minimize the potential of serious sexual crime in the person addicted to pornography. In the same way that the individual who drinks too much alcohol has a real probability of hurting others, (such as family members and innocent people sharing the same highway), we were assured that "you will never go to the home of a child molester and not find stashed away, as an alcoholic would hide his or her bottles, all sort of pornographic paraphernalia."

I applaud those who have enough courage and moral concern to come to CSS or any agency in pursuit of help and health and wholeness.

How Does Canon Law Affect Us?

Ecumenism And Canon Law, Part II

By SISTER JEANNE-MARGARET MCNALLY

The question of ecumenism reaches its crucial point when it involves sacramental sharing. The code allows that an Orthodox or even a Protestant, may act as a witness together with a Catholic sponsor to baptism without permission of the bishop.

The sacraments of penance, Eucharist and anointing of the sick are discussed in canon 844. This canon treats the reception of these sacraments by the Catholic faithful from non-Catholic ministers and the reception of these sacraments by non-Catholics from Catholic ministers.

In reference to the lawfulness of administering these three sacraments to non-Catholics a distinction is made by the canon between those whose churches lack ministerial priesthood. In case of necessity or a genuine spiritual advantage, it is lawful for the faithful for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacrament of penance, Eucharist and anointing of the sick from non-Catholic ministers in whose churches these sacraments are valid.

Catholic ministers may licitly administer these three sacraments to members of the Eastern churches not in full communion and to members of other churches which in the judgment of the Apostolic See are in the same condition as the eastern churches as far as the sacraments are concerned. As a general rule, participation of non-Catholics in these sacraments is forbidden. The administration of these sacraments is permissible only in danger of death, or in grave and pressing need, and as long the recipient accepts the Catholic faith in these sacraments, is properly disposed a cannot approach a minister of his own community and spontaneously asks for the Ultimately, it belongs to the local bishop to decide whether in these exceptional cas the required conditions are present or not.

Blessings can be given to non-Catholics. "In the prudent judgment of the loc bishop, ecclesiastical funeral rites can be granted to baptized members of some no Catholic churches or ecclesial community unless it is evidently contrary to their w and provided their own minister is unavailable" (c. 1183.3).

Marriage between a Catholic and a baptized non-Catholic is forbidden witho the permission of the local bishop. Marriage between a Catholic and a non-baptiz is an impediment and requires a dispensation. Canon 1125 requires a just a reasonable cause for granting a dispensation. Of great significance to the ecumeni spirit is the promise of the Catholic spouse to do all in his/her power, rather than "h to," to have the children baptized and brought up Catholic. Canon 1127 allows t bishop to dispense from canonical form (marriage by a priest) in mixed marriag whenever there are grave difficulties but there must be some form of pub ceremony.

Another significant aspect of the Catholic commitment toward Christian un is the penal code. Only those baptized in the Catholic Church or received into it a bound by ecclesiastical law (c. 11). Therefore, non-Catholics are not bound by t penal law of the code with the exception of crimes that bind all human beings.

Ecumenism belongs on the local level as the primary element of the ecumeni movement. Suggestions are in the areas of shared prayer and worship, common Bi work, joint pastoral work, shared premises, collaboration in education, joint use communication media, cooperation in the health field, national and internatio emergencies, relief of human needs, social problems, dialogues, meeting of hea of communions, joint working groups, and Council of Churches and Christi Councils.

"There is but one road to Corinth," but nobody knows what Corinth would lo like when we reach it. The *raison d' etre* of canon law in the restoration of Christi unity is to guide the dialogue in a manner faithful to the mind of the Church. It is th to help and facilitate a cautious and effective process toward Christian uni Specifically, the code's assignment is to help avoid futile activism and imprud immediatism, lest ecumenism turns from convergence of mind and heart int dishonest compromise and proselytism.

In the United States, there have been many ecumenical dialogues. A number dialogues have taken up the same topics (eg. baptism, Eucharist, ministry, auth ity). But no two dialogues do so in the same way. Each exhibits its own signatu

For instance, the Presbyterian and Reformed-Roman Catholic Consultati characteristically exhibits a forward looking aspect, quick to spot and to pr questions as they begin to come on the ecumenical agenda, which often has been place where questions about to become the concern of many are broached. The U Lutheran-Catholic dialogue is renowned for its biblical, historical, systemic proach, reflecting the particular theological muscularity of the two traditions.

The carefully measured, succinct and sober reports of the Orthodox-Cath Consultation demonstrate how utterly serious any agreement quickly comes tween sister churches. Nearly every word counts and is weighed.

In the Anglican-Roman Catholic Consultation one can usually detect resonance of their worldwide communions humming in the background. It particularly interesting to compare the Catholics' dialogue with the Disciples Christ and that of the Southern Baptist scholars. In both, one catches the note discovery, almost a sense of surprise, but the discoveries unfold along somew different lines. In the dialogue with the United Methodists, one observes the care uncertain yet persistent Catholic search for the "distinctive" of their partners.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a ju of The Tribunal of the Diocese of Charlotte.

A Season Of Love

By BISHOP JOHN F. DONOGHUE

Here we are in the midst of the Advent Season preparing for a celebration of Christmas when we will herald the birth of our Lord and Savior. Preparations for a momentous event such as this require attention to detail and devotion to the cause. In terms of the Advent Season, this means that our time is best spent in careful reflection and meditation on what this forthcoming event really means to us. Is the story of Christ's entry into human life one that awes us and stirs our hearts? If it isn't, then perhaps we've become too accustomed to the trappings of the pre-Christmas season. If the bright colors of a Christmas tree do more to touch our hearts than the joy of knowing Christ is dwelling among us, then it's time to set aside the wrapping paper, put down the advertisement flier and spend a prayerful moment with God.

In that moment of reflection, there are some things we need to consider. While the spirit of the season is defined by kindness and compassion, it seems a fleeting thing. The turkey dinner is barely cold, the toys are still shining and new and already our ability to express brotherly love is fading. Some of that is due to the rush of the commercialism that saps our energy and leaves us exhausted and full of bills to pay. But some of that, I fear, is a lack of depth in our faith life. You see, a true Christian, one who has come to live the Word of God, understands that compassion lives in an endless season; that love of our neighbor and enemy has no boundaries in time. The true Christian feels the power of Christ working in the small, everyday things he does. He sees the face of Christ in his coworkers, in her children, in the stranger asking for work, in the elderly seeking company, in the oppressed seeking freedom.

The late Archbishop Oscar Romero of El Salvador put it this way: "Advent should admonish us to discover in each brother or sister that we greet, in each friend whose hand we shake, in each beggar who asks for bread, in each worker who wants to use the right to join a union, in each peasant who looks for work in coffee groves, the face of Christ. Then, it would not be possible to rob them, to cheat them, to deny them their rights. They are Christ, and whatever is done to them, Christ will take as done to him. This is what Advent is: Christ living among us."

Christians understand that Advent is the season of fine tuning of our love and compassion. It is the time, like Lent, that we are given to delve deep into our soul to find the image of Christ that lives in each of us. If we don't first feed our own souls with the love of Christ and ponder His word, our actions may be nothing more than fashionable gestures of the season. Advent is that time for taking what we once merely tolerated and bringing it to a higher plane of understanding.

Advent is a holy time. Advent can make the weak strong and the lost souls faithful to their God. It can bring us out of our protective shells and challenge us to be a true image of Christ. Let us use these last few days of Advent wisely. Let us seek the peace and listen for the words that can literally transform our lives. Let us be open to the possibilities of what God has in store for us and be ready to accept the challenges our faith brings us. Then, being one with God, we can truly celebrate the birth of Jesus Christ.

Dietzen (rom ahge 5)

Missal n. 237).

Nothing is said specifically in this regard about other ministers of the Eucharist. All of them, however, if they are properly prepared, are trained to cleanse their fingers into the ciborium if they become aware that a particle of the host remains on their hands.

(A free brochure answering questions Catholics ask about receiving the Eucharist is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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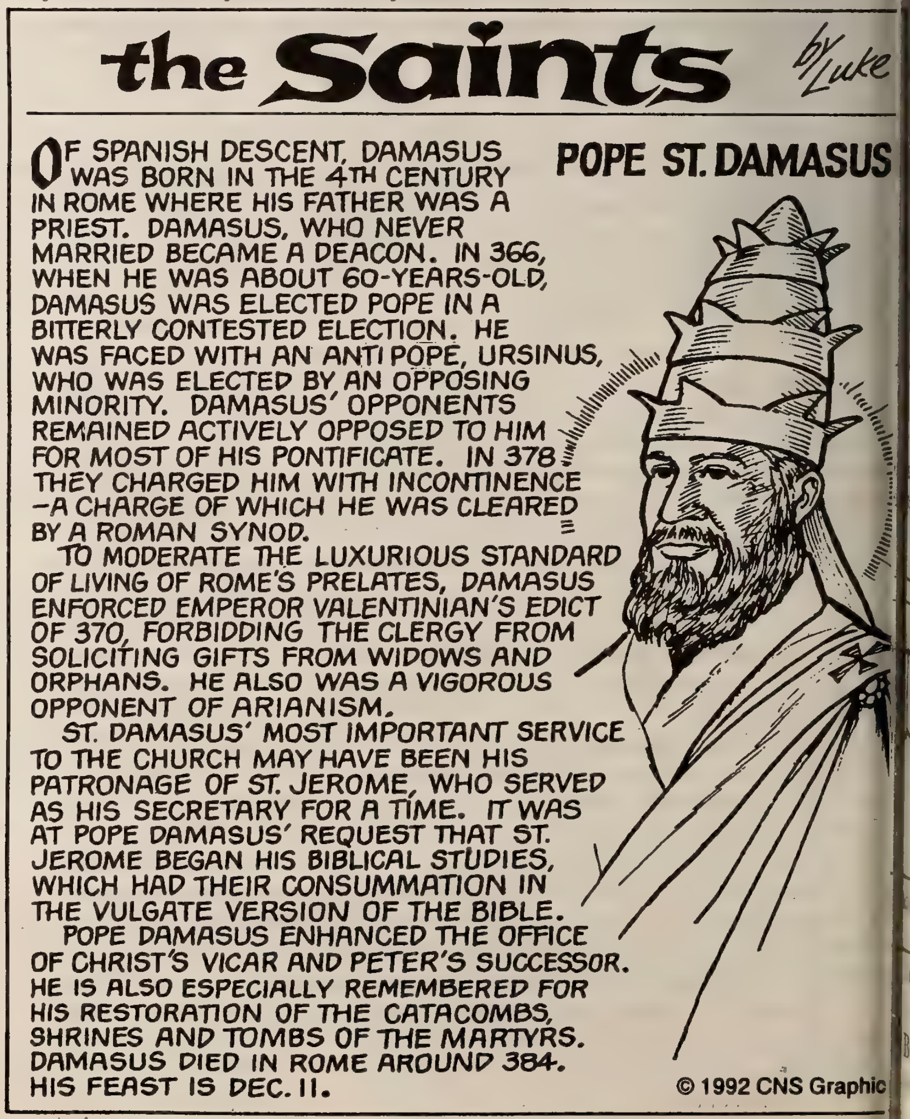

OF SPANISH DESCENT, DAMASUS WAS BORN IN THE 4TH CENTURY IN ROME WHERE HIS FATHER WAS A PRIEST. DAMASUS, WHO NEVER MARRIED BECAME A DEACON. IN 366, WHEN HE WAS ABOUT 60-YEARS-OLD, DAMASUS WAS ELECTED POPE IN A BITTERLY CONTESTED ELECTION. HE WAS FACED WITH AN ANTI POPE, URSINUS, WHO WAS ELECTED BY AN OPPOSING MINORITY. DAMASUS' OPPONENTS REMAINED ACTIVELY OPPOSED TO HIM FOR MOST OF HIS PONTIFICATE. IN 378 THEY CHARGED HIM WITH INCONTINENCE —A CHARGE OF WHICH HE WAS CLEARED BY A ROMAN SYNOD.

TO MODERATE THE LUXURIOUS STANDARD OF LIVING OF ROME'S PRELATES, DAMASUS ENFORCED EMPEROR VALENTINIAN'S EDICT OF 370, FORBIDDING THE CLERGY FROM SOLICITING GIFTS FROM WIDOWS AND ORPHANS. HE ALSO WAS A VIGOROUS OPPONENT OF ARIANISM.

ST. DAMASUS' MOST IMPORTANT SERVICE TO THE CHURCH MAY HAVE BEEN HIS PATRONAGE OF ST. JEROME, WHO SERVED AS HIS SECRETARY FOR A TIME. IT WAS AT POPE DAMASUS' REQUEST THAT ST. JEROME BEGAN HIS BIBLICAL STUDIES, WHICH HAD THEIR CONSUMMATION IN THE VULGATE VERSION OF THE BIBLE.

POPE DAMASUS ENHANCED THE OFFICE OF CHRIST'S VICAR AND PETER'S SUCCESSOR. HE IS ALSO ESPECIALLY REMEMBERED FOR HIS RESTORATION OF THE CATACOMBS, SHRINES AND TOMBS OF THE MARTYRS. DAMASUS DIED IN ROME AROUND 384. HIS FEAST IS DEC. 11.

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YOU! MAGAZINE Youth BEAT

Amy GRANT

By Tom Ehart

Myrrh Records

a Christian singer at the top of the Billboard charts? You betcha! Five-time Grammy winner Amy Grant has a fresh new approach to rock 'n' roll that says goodbye to negativity and says hello to...upbeat and faithful.

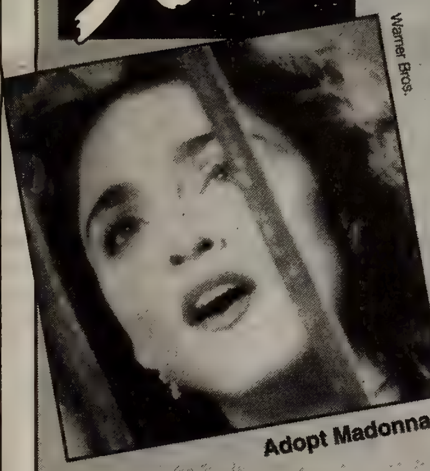
Youth Beat: How has your relationship with Christ changed since the release of your first album?
Amy Grant: I was fifteen then and I'm thirty now. I had a very simple and idealistic view of God. So when I painted my picture of God, I used an eight by ten canvas and all my favorite colors. Now that I've gotten older, I've realized that the canvas is bigger than I can imagine, and there are a lot of colors I don't understand in it. There's a lot more to God than I ever knew!
Youth Beat: Why do you think there's so much darkness in today's music?
Amy: I think it reflects our culture. You can only focus on materialism and freedom with no constraints for so long. When you take a society and very carefully try to write God out of the equation, out of the way you interact with other people, suddenly everybody's dark side comes out.
Youth Beat: Some people say you've sold out by crossing over to the secular music world. What's your response to that?
Amy: My faith in God is growing and that hasn't changed. I feel like what I'm trying to do is very important and necessary. There's a part of me saying, "I want to be able to turn on the radio and hear some good, fun songs where I'm not being pressured materially, sexually, or violence-wise."
Youth Beat: Who are your top five heroes?
Amy: That's a really stinking question! I'm excluding God and Jesus. They deserve their own category and "hero" is not really the right term. Really, some of the heroes nobody would know. One of my youth group leaders. And if I had to pick a Bible character, I would say Mary Magdalene. What a life!
Youth Beat: How do you relate to God on a day-to-day basis?
Amy: I pray. Life is so crazy, I just have to look at life as doing a job and doing it well, and saying, "God I'm just doing this to glorify you," or "This is my response to what you've done for me."

Then I just go into things that come at me. I think songs to myself, or Scriptures I already know. It's amazing, the older I get, the truth of all the things I've read in the Bible become so visible in day-to-day life—especially once you have children. All my interaction with Matt and Millie [Amy's children] reminds me that this is exactly how I am with you, God. You keep saying, "Don't do this and don't do that," and it's all for my own good. •••

Soul

adopt-a-soul

By Mara McAuley


Warner Bros.

Adopt Madonna

Try something new, folks. Save a soul from an eternity on spiritual meanstreets or worse by adopting it. (After all, your guardian angel adopted you.) You don't have to be declared St. Dude of Anytown to help save a soul. As a new "parent soul," you can pray, fast, make sacrifices, and attend Mass for your adopted soul. Thus you earn mucho graces for this person, giving him a better chance at being who God wants him to be. You don't have to tell the person that their soul is your adoptee—you can be a Zorro or a Santa Claus of grace.

Whose souls are up for adoption? Everyone's are—and God wants them dead or alive. Here are some suggested adoptees: (1) a celebrity; (2) an old friend with whom you have lost contact; (3) a dead relative whom no one talks about anymore; (4) a world leader.

You can adopt anybody's soul for any reason: love, hate, you owe and can't pay, etc. One important tip—don't look for "results" or "improvements" in the person—only God knows what to look for. Just hurry up and adopt someone. There's a whole world of people out there waiting for you. •••

LIFE

SHINING FRIENDS

By Erin Muth

Have trouble keeping up?

We've all had friends who seem to outshine us in every aspect. "Jim" (pretty common name, I'd say) is an all-around spectacular guy. Don't get into a battle of wits with him; he'll singe your brain! And man, do the girls like him! "He's got it all. I'm always in his shadow," you mutter. You begin to feel like a pile of dirt swept under the kitchen rug.

Does this scenario sound familiar? Don't sweat. You need to realize that God gave you special talents too. Maybe you can pick up a pencil and draw a masterpiece in a second. Maybe you can hop on one foot for 29 hours straight! Or make the best tomato ice cream this side of the Mississippi. Catch my drift?

So why not use Jim as healthy encouragement? His example will push you to do better, but not to the point that it becomes a vengeful obsession. This is one way to get to heaven—QUICK! Just remember to be the "wind beneath Jim's wings." Push yourself to do better, and at the same time, push Jim to do the same! Just as the Army says, "Be all that YOU can be!" •••

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Prelude to a Kiss" (1992)

When they kiss at her wedding, a bride (Meg Ryan) and an elderly stranger (Sydney Walker) magically switch personalities, leaving the groom (Alec Baldwin) to figure out how to free the woman he loves from the old man's body. Director Norman Rene's featherweight fantasy barely sustains a contrived romantic comedy about the transcending power of love. An implied premarital relationship. **USCC classification is A-III — adults. MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Housesitter" (1992)

Kooky pathological liar (Goldie Hawn) pretends she's married to an architect (Steve Martin) who hopes to make his ex-girlfriend (Dana Delaney) jealous. Director Frank Oz's misguided comedy features perky performances but falls flat with phony motivations and contrived sitcom humor. An implied bedroom encounter and much sexual innuendo. **USCC classification is A-III — adults. MPAA rating is PG — parental guidance suggested.**

"Adventures of the Wilderness Family" (1975)

Los Angeles family, fed up with the problems of urban life, leaves it all behind to set up housekeeping in a remote section of the Rocky Mountains. What follows is predictable but director Stewart Raffill tells it with a disarming combination of artlessness and professional competence. Good wildlife adventure. **USCC classification is A-I — general patronage. MPAA rating is G — general audiences.**

"Alleghany Uprising" (1939)

When colonial backwoodsmen (led by John Wayne) use force to stop a trader (Brian Donlevy) from supplying Indians with guns and firewater, they are attacked as rebels by the local British military commander (George Sanders). Director William A. Seiter's wilderness adventure has some colorful action, more than a little patriotism and a rambunctious frontierswoman (Claire Trevor) who can shoot as well as any man. Stylized violence. **USCC classification is A-I — general patronage. Not rated by MPAA.**

Family ritual: 'Tis the season

All contents copyright ©1992

By Leif Kehrwald
Catholic News Service

Robert recalls how his family celebrated Christmas Eve when he was a young boy.

"Just before bedtime we would gather beside our lighted tree, and all of us kids were fidgety with anticipation.

"One gift! We were allowed to open one present the night before Christmas. I would spend hours selecting just the right one.

"But before opening presents, Mom or Dad would begin retelling the story of Jesus' birth in Bethlehem. And I remember each year thinking, 'Let's get on with the presents. Couldn't we skip the story just this year?'

"Yet before long, everyone's expectation would shift from presents to the baby's birth. And by the time the shepherds were rushing toward the stable, we were all caught up once again.

"The story carried its own power and promise, especially when we were together that special night. I'm glad we never skipped it."

People have a natural human need to be connected with someone or something beyond what they can see, feel or taste. Part of every person seeks truth, wholeness and profound roots. This is what brings us together in faith.

The Christmas season is a time for the kind of ritual and tradition which allow a brief glimpse of God's presence in our lives. Christmas rituals, traditions and celebrations can bridge the frenetic reality of our lives with a few moments of peace, perspective and purpose.

What's the difference between habit and ritual? Reflection. A habit takes on meaning when we reflect on what we're doing, how we do it and what it does for us. A bit of reflection on your holiday routines might lead to meaningful family rituals."

Ranging from nightly prayers around the Advent wreath, to bringing food and clothing to the homeless, to toasting champagne on Christmas morning, these activities nurture our spiritual journey. The key is to be sure the ritual itself is meaningful. If not, it runs the risk of becoming a burdensome habit contributing to holiday stress.

For example, many folks are expected to give a Christmas gift to every person on both sides of their family. Some tell me all that shopping, wrapping and mailing forces them to buy into the season's materialism and, ironically, takes away the joy of giving.

Unfortunately, an important Christmas tradition then becomes a burdensome obligation.

When a ritual loses meaning (usually through no one's fault), it's time to break the old habit.

An alternative would be to draw names, so each person gets a nice gift for one family member. Families who do this take particular joy in selecting just the right gift for one person.

On the other hand, sometimes a mere habit can become an important ritual. Years ago we had a routine of getting our Christmas tree on my birthday, which lands on the feast of the Immaculate Conception, Dec. 8.

CNS illustration by Joan Hyme

Back then I did not have to work on holy days, so it was convenient to get the tree then. I no longer have that benefit, but we still get the tree that day, and it has become a meaningful way to celebrate my birthday and boost our anticipation of Jesus' birthday.

What's the difference between habit and ritual? Reflection.

A habit takes on meaning when we reflect on what we're doing, how we do it and what it does for us. A bit of reflection on your holiday routines might lead to meaningful family rituals.

For example, wrapping presents alone in the basement can be a chore. Why not plan a family evening of gift-wrapping? Then the chore becomes more fun, the workload is spread around, and the family can remember and embrace each person to whom it sends a gift.

Top it off with a brief prayer for these loved ones and a simple treat, and you've got an excellent family ritual.

Home rituals don't have to be like
high Mass with myste
gestures, wistful reading
elaborate preparations. I
rituals should be simple, u
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hold life.

It takes some energy
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Christmas is also a ti
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your family? Did som
graduate, get married, le
walk, start a new caree
cover from illness or die?

Christmas can
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A family spending it
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home and conclude by i
ing future happy Christ
in what by then will b
not-so-new home.

Family life holds all the nec
ingredients to nourish our sp
journey: love, struggle, comm
chaos, routine, unpredictabilit
sorrow, memories. Take the tim
energy this Christmas to shape
of these ingredients into a ritua
the folks in your home.

Like Robert, you'll be forever
ful you didn't skip over it just to
"the presents."

(Kehrwald is director of fam
for the Archdiocese of Portland
and a free-lance writer.)

FAITH IN THE MARKETPLACE

What have you done to give the celebration of Christmas — or any celebration, for that matter — new life in your home?

"One thing we do is try to cook something together. Since not all our family is together, we try to sit down and write a letter together ... with pictures in it. We also do something musical.... For example, going to a nursing home and playing. The idea here is that holidays are for families but families are not just for themselves." — Kris Willumsen, Wheeling, W.Va.

"We started prayers around the Advent wreath at the table. We used the prayers from the missalette. I get the Catechist magazine. They have some great ideas. For example, last year at our parish's Advent workshop we had the kids sing a song, 'Come Lord Jesus,' and every time we rang a bell they had to freeze. They like activities like that." — Ann Thibault, Fresno, Calif.

"Last year the day after Christmas was my parents' 50th wedding anniversary. So the whole family ... had a special Mass in our parish and had a big family portrait taken for their living room. In our family, we have always done our birthday celebrations up special. In the child's birthday card I do a big long letter on all the things they've done during the year and why I'm so glad they're my child." — Mary Pat Van Epps, Memphis, Tenn.

An upcoming edition asks: Tell o
personality in the New Testamen
who intrigues you and briefly
explain why. If you would like to
respond for possible publication
please write: Faith
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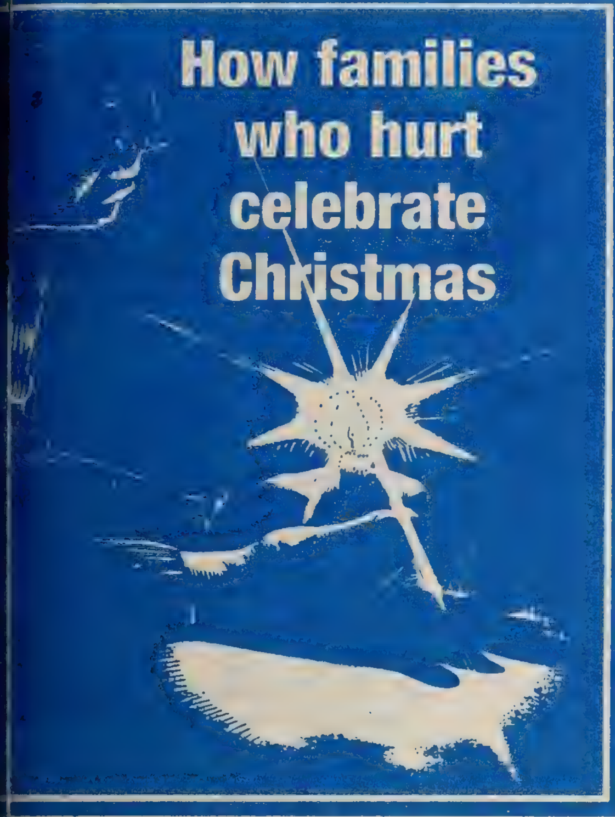

How families who hurt celebrate Christmas

tration based on photo from Cleo Freelance Photo

By RichardCain
Catholic News Service

Each Christmas the McIntyres enjoy watching their children expectantly gather in front of the gaily decorated Christmas tree.

But before they open presents, one family member lights a candle in memory of the McIntyres' son Dennis, who died of a bone disease in 1984 at age 22.

"We light a candle as we open our gifts, knowing he is in our presence," said Nancy McIntyre, who lives in Bethel Park, Pa. "And we have done it ever since he died."

Perhaps more than any time of year, Christmas is a time to be joyful. That is what can make the season so exquisitely painful for families who are hurting.

And if the pain is not in your home, it certainly is all around you. On your street, at least one family is mourning the loss of a loved one. Another is coping with illness or injury. In still another, a breadwinner is unemployed. In another is the bitter loneliness of a recent divorce.

For the McIntyres, the tradition of lighting the candle serves as an effective bridge between the joy and the pain.

But it is in keeping the normal family traditions that most hurting families find peace and mutual support for their pain.

"In a family like ours, there is a need to build memories for the rest of the family," Betty Bourgeois of Baton Rouge, La., told me in October. She said that for two and one-half years her son Greg, 29, had been fighting a rare sarcoma and that the family had learned Greg was losing the battle.

Nonetheless the Bourgeois family would celebrate — not only because of their traditions but as a way of supporting Greg and each other in the battle for life. They would sing, play with their children and grandchildren, exchange gifts Christmas Eve and end up attending Midnight Mass. This family also has the tradition of including others who may not have any family with whom to celebrate.

"The reality has just struck us of how soon it can be," said Ms. Bourgeois. "But I imagine it will be much as it has been. If Greg is with us, great. If he is not, then we will still celebrate."

Even as they continue holiday traditions, families who are hurting may find it helpful to lower their expectations. It is part of human nature to compare this year's holiday with those in the past. Yet that is usually unrealistic and therefore an additional source of stress.

■■■

"If you lower the expectations, then whatever you get seems good," said Kris Person, a mother of four in Green Bay, Wis., who has had to cope with both unemployment and divorce.

Christmas is a particularly difficult time if you are poor. "Sometimes it's real hard for me personally because I would much rather be a giver than a receiver," said Ms. Person. "It's hard knowing you're on a list at some agency."

She counters this by stressing thankfulness. "I just say thanks to God for all we do have," she said. "We've always had enough to eat. It may not be our first choice, but it's still good."

The key to celebrating Christmas when you're hurting is reaching out to someone else in pain. "It's only in helping others that you can help yourself," Ms. McIntyre said.She feltthe truth of this when, two days after her son's funeral, she reached out to a friend whose daughter was killed in an auto accident.

"There are always people in need, whether it is a reading program at the library or visiting people in prison," she said. "When you're looking for happiness, do not look inside. Look to others and help them."

(Cain is editor of "The Catholic Spirit," newspaper of the Diocese of Wheeling-Charleston, W.Va.)

A Scripture scholar's view of Christmas

By Father John J. Castelot
Catholic News Service

It is awe at God's love that vibrates in the statement of the fourth Evangelist: "God so loved the world that he (actually!) gave his son, so that everyone who believes in him might not perish but might have eternal life" (John 3:16).

Remember, too, that the Prologue to this Gospel comes to a climax in the verse that captures the amazement of Christians: "And the Word became flesh and made his dwelling among us" (1:14).

Matthew and Luke, too, turned to the stories of Jesus' birth to express their mature Christian faith in the identity and significance of Jesus Christ. Reading these stories as serious faith statements helps me to anchor my own faith in that of the first Christians.

Central to that faith: the joyous acceptance of God's love offered to us in Christ Jesus. It is a totally free love, independent of human worthiness or unworthiness. Similarly, in Mary's virginal conception of her Son there is a fundamental truth for Matthew and Luke: Our salvation is the result of God's totally free love, not dependent on human initiative.

As a result we are born as children of God "not by natural generation nor by human choice nor by a man's decision, but of God" (John 1:13).

We are what we are as Christians because of divine initiative and our acceptance of that favor in faith.

This is reason for deep wonder and gratitude. It's like opening a life-giving present from a doting Father.

Luke's delicate portrait of Mary gives me a model for discipleship. As the model disciple, she humbly and wonderingly accepted God's gift, his having "looked upon his handmaid's lowliness" (Luke 1:48). In genuine trust we are emboldened to say: "May it be done to me according to your word" (1:38).

I am encouraged to maintain this trust in God's powerful love and generosity even when I don't understand what is involved. Mary, too, asked in wonderment and perplexity: "How can this be?"

And in Luke's story of the finding of the child in the temple, when he explained his agonizing truancy, Mary and Joseph "did not understand what he said to them." But "Mary kept all these things in her heart," trying to comprehend the mystery of God's plan — and so must we.

The Gospel stories of Jesus' birth are inexhaustibly rich in amazing and reassuring truth, the awe-inspiring truth of God's unsolicited love for us.

(Father Castelot is a Scripture scholar, author and lecturer.)

CNS illustration by Joan Hyme

OD FOR THOUGHT

Celebrations at home represent ch more than the icing on the cake life. Celebrations are all of the sence in homelife.

Times of celebration, which lude the family rituals connected Christmas, anniversaries or thdays, are occasions when nilies fulfill vital roles — offering ch member a sense of belonging, iting each one to become a rticipant who gives as well as ceives, conveying a sense of curity.

us, times of celebration represent casions of affirmation for all sent. It's hard to survive, harder t to thrive, without affirmation.

And at times of celebration nilies express through actions, itudes and words what they hold st dear — what they believe.

have read that when parents aluate what they ought to be ering their teen-agers, the erings should include, at least: e, rules and boundaries, room to ke some of their own choices — d ritual. The power of rituals at me to draw young people is mething you have to see to lieve.

So don't take celebration times granted. At this time of year, lieve that the celebration of ristmas in your home is important essential.

Celebrations are pathways along ich God reaches within the man spirit.

David Gibson, Editor,
Faith Alive!

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FAITH IN ACTION

Kathleen Chesto, in her 20-minute video,Advent, *A Time to Hope*(Twenty-Third Publications, 185 Willow St., Mystic, Conn. 06355. 1992. $39.95.), invites parents to discover the ways they already celebrate Advent in everyday life and to bring that understanding to this liturgical season to discover its true meaning. In an engaging, anecdotal style, she cites her own family experiences to encourage the development of a different mindset which allows parents to "celebrate waiting" and appreciate the spirituality present in such actions as Christmas shopping, card writing and the "hoping" that is inherent in parenthood.

Reflection: Advent focuses on waiting to remind us that all year long we are the people who "wait in joyful hope for the coming of our Savior, Jesus Christ." What is your image of the reign of God? Think about what you are doing to prepare for it all year round.

AITH
alive!

People In The News

Bishop Says He Should Have Urged Making Women's Letter Different

JOLIET, Ill. (CNS) — The chairman of the U.S. bishops' committee that wrote the rejected pastoral letter on women's concerns said he should have pressed harder to make it "different than other pastoral letters." Bishop Joseph L. Imesch of Joliet, in an interview with the *New Catholic Explorer*, newspaper of his diocese, said in retrospect he wished he had pushed for the approach used in the first drafts of the letter which included numerous quotations from Catholic women on a variety of concerns.

Cardinal Krol Recovering From Hip Surgery

PHILADELPHIA (CNS) — Cardinal John J. Krol, retired archbishop of Philadelphia, underwent surgery Dec. 1 at Philadelphia's Thomas Jefferson University Hospital to repair a broken hip. The 82-year-old cardinal was expected to participate in a rehabilitation program, either in the hospital or as an outpatient. Dr. Eric L. Hume, an orthopedic surgeon, performed the hourlong operation which included the insertion of a plate and metal screws into the cardinal's damaged right hip.

Malcolm X 'Continually Growing,' Says Professor

WASHINGTON (CNS) — Malcolm X, whose film biography has drawn as much interest in its showing as it did controversy in its making, was a man who was "continually growing" throughout his life, said a Seattle University professor whose course work includes Malcolm's ghost-written autobiography. Jesuit Father David Leigh added the Spike Lee-directed movie "Malcolm X" is "about as faithful and authentic a reproduction of the autobiography (written by Alex Haley) as you could make it." Malcolm X was "such a vivid spokesman for strength among black Americans. Blacks are still fascinated by him," Father Leigh said. "He challenged blacks not to be pushed around or to be oppressed by their past."

Pope Sends Condolences After Death Of Indian Cardinal

VATICAN CITY (CNS) — Pope John Paul II sent condolences on the death of Cardinal Lawrence T. Picachy, a former archbishop of Calcutta and one of India's leading 20th-century evangelizers. Cardinal Picachy died Nov. 29 at age 76 after a long illness. His death leaves the College of Cardinals with 153 members, of whom 111 are under the age of 80 and therefore eligible to vote. In a telegram to the Calcutta Archdiocese, the pope expressed his "heartfelt sympathy" and praised the cardinal's "long and dedicated service to the church."

Bishop Stanley Ott Dies Of Cancer

BATON ROUGE, La. (CNS) — Bishop Stanley J. Ott of Baton Rouge died Nov. 28 after a 21-month struggle with cancer. He was 65 years old. He died at Our Lady of the Lake Regional Medical Center in Baton Rouge. He had been hospitalized for a month since a tumor on the spine had caused him to lose feeling in his legs. His funeral Mass was celebrated Dec. 4 at St. Joseph Cathedral in Baton Rouge.

Georgian President Shevardnadze Joins Orthodox Church

TBILISI, Georgia (CNS) — Georgian President Eduard Shevardnadze, formerly a leading Soviet Communist Party official, has become a member of the Georgian Orthodox Church after being baptized secretly. Shevardnadze made the disclosure during an interview with Radio Tbilisi in late November. He said his baptism Mass took place "recently" in Tbilisi's Orthodox cathedral, where he took the name Giorgi (George), in honor of the former Soviet republic's national patron. Shevardnadze, Soviet foreign minister during the late 1980s, said, to him, religious faith represented a "long process of worldview evolution." In its commentary, Radio Tbilisi said an icon of the Virgin Mary was prominently displayed in the president's office.

Catholics Should Stand Out, Supreme Court Justice Tells Students

WASHINGTON (CNS) — Supreme Court Justice Antonin Scalia told a group of Washington high school students that as Catholics they might feel out of step with the rest of the world, but they should learn to accept it and take pride in it. During a Nov. 22 father-daughter breakfast for students at Georgetown Visitation, a Catholic girls' school, the justice said he was raised a Catholic when the religion was not in the mainstream. "When I was the age of you young ladies, the Church provided obtrusive reminders that we were different," he said, referring to meatless Fridays and Sunday morning fasts before receiving Communion. These practices "were not just to toughen us up" but to "require us to be out of step," he said.

Bishop Fisher Feels 'Strong, Energized' After Abdominal Surgery

LOS ANGELES (CNS) — Auxiliary Bishop Carl A. Fisher of Los Angeles says he feels strong and energized after recent cancer surgery. It was the second surgery in the 46-year-old bishop's fight against colon cancer. His first operation last April — to remove part of his large intestine — revealed cancer has spread to lymph nodes and his liver, so he began weekly chemotherapy treatments. Four months later a cancer specialist said the bishop had a complete clinical remission.

Scripture

Readings For The Week Of December 13 - December 19

Sunday: Isaiah 35:1-8, 10; James 5:7-10; Matthew 11:2-11.

Monday: Numbers 24:2-7, 15-17; Matthew 21:23-27.

Tuesday: Zephaniah 3:1-2, 9-13; Matthew 21:28-32.

Wednesday: Isaiah 45:6-8, 18, 21-25; Luke 7:18-23

Thursday: Genesis 49:2, 8-10; Matthew 1:1-17.

Friday: Jeremiah 23:5-8; Matthew 1:18-24.

Saturday: Judges 13:2-7, 24-25; Luke1:5-25.

Churches, Rights Groups Unite Behind Catholic School Case

WASHINGTON (CNS) — Providing a sign language interpreter for a deaf student at a Catholic school does not entangle government in religion, argued several briefs to the Supreme Court in a case due to be heard in February.

An organization for the deaf, the U.S. Catholic Conference and diverse coalitions of churches, schools and religious rights groups joined in defending a student's right to have an interpreter at state expense while he attended Salpointe Catholic High School in Tucson, Ariz.

James Zobrest and his parents are suing the Catalina Foothills School District to recover the costs of providing him with a sign- language interpreter during his four years at Salpointe. A divided 9th U.S. Circuit Court of Appeals ruled in May that the district was not liable for the expense because it would create a "symbolic union" of church and state.

The case is considered likely to have far-reaching implications for how government interacts with religious institutions, based on how the constitutional clauses addressing free exercise of religion and establishment of a state religion are interpreted.

More than half a dozen briefs arguing in support of the Zobrests' claim say a sign interpreter serves the student, not the school, in much the same way as a state-owned wheelchair would make a physically disabled child's education easier.

The brief filed by the Zobrests' attorneys said the appeals court erred in saying the advance of religion would be the primary effect of the state paying for the interpreter.

"The Zobrest parents did not ser their son to Salpointe to become a rel gious zombie," it said. Especially b cause of his handicap, the Zobres wanted James to get a thorough educ tion.

The USCC brief said the sta seemed to fear that if any religious me sage would be translated by an inte preter in the course of a school day, tl only option would be to eliminate sta involvement.

Under the federal Education of tl Handicapped Act, the state had agree to pay for Zobrest's interpreter, but on if he attended a non-religious public private school.

"The fact that Salpointe is a perv sively religious institution does not a ter the fact that, through the interpret at Salpointe, James worked the sam equations in algebra, the same theoren in geometry and the same conjugatior in German that all students in secul schools work," said the Zobrests' brie

Parents of disabled children con monly try to "mainstream" their of spring by enrolling them in schools wi non-handicapped students, noted a bri by the Alexander Graham Bell Associ tion for the Deaf.

Another brief joined by a variety groups argued that the Supreme Court test of religious entanglement in its 197 Lemon vs. Kurtzman case fails to diffe entiate between programs that advan a particular religion and those that a vance religious choice.

"To the extent that the neutral pr vision of sign language interpreters h an effect on religion, it is to enab families like the Zobrests to make the own decisions about whether to seek religious education," said the Christi Legal Society.

Joining in the brief were the Ass ciation of Evangelicals; the Nation Council of Churches; the Cathol League for Religious and Civil Right the Christian Life Commission of th Southern Baptist Convention; the Ass ciation of Christian Schools Intern tional; the Family Research Counci the Church of Jesus Christ of Latter-da Saints; Joni and Friends; and th Lutheran Church-Missouri Synod.

Also filing briefs in support of tl Zobrests were the U.S. solicitor genera the Institute for Justice, the Nation Jewish Commission for Law and Publ Affairs, the Deaf Community Cent and the American Jewish Congress.

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Black Liturgists Say African-American Catholic Rite Needed

WASHINGTON (CNS) — An Afcan-American rite within the Catholic hurch is needed for evangelization and stem the flow of blacks from the hurch, said black liturgists on a teleonference panel.

"There is no topic more hotly disussed in the Roman Catholic Church day than evangelization," said Sister f the Blessed Sacrament Mary Roger hibodeaux, director of her order's evanelization center in Bensalem, Pa.

But without an African-American te, she said, "how can we reach out to ifferent people if we cannot keep our wn membership?"

Sister Mary Roger made her comients during the Dec. 3 teleconference An African-American Rite?" sponsored y the National Pastoral Life Center. he teleconference was beamed to dioeses across the country by the Catholic elecommunications Network of merica.

Precious Blood Father Clarence illiams, director of the Detroit-based lack Catholic Televangelization Netork, said on the panel the validity test r any proposed rite was "what will it to help the evangelization."

"There's some 'juice' in the comunity" for an African- American rite, id panelist Msgr. Raymond East of St. eresa of Avila Parish in Washington. uice" is a slang term for power or fluence.

Were other black liturgists on the nel, said Msgr. East, they would say ere is "a progressive urgency for callg the question" on the issue of an frican-American rite.

"It's not time for debate" any longer, sgr. East said. "For a significant numer of African-American, black Cathocs, they've already answered the queson by joining the African-American atholic Congregation."

The African-American Catholic ongregation was formed in 1989 by t. Teresa of Avila's former pastor, ather George Stallings, who has since ken on the title of archbishop in the breakaway church. Msgr. East estimated that 1,100 St. Teresa of Avila parishioners followed Archbishop Stallings to the new church.

While Archbishop Stallings brought the issue to national prominence, "we've been doing this since 1976" in black parishes, Msgr. East said. "It's not as if we began yesterday."

While some black Catholics are satisfied with allowable adaptations they have made to the Roman Rite, it is not enough for others, Msgr. East said.

He told of a young woman from his parish who had studied religious education but recently left for a denomination with "a little bit more progressive African consciousness."

The "young black intelligentsia" want an African-American rite to better express their faith, Msgr. East added. "If they don't find it here, they seek it someplace else."

Auxiliary Bishop Wilton D. Gregory of Chicago, chairman of the U.S. bishops' Committee on the Liturgy and a panelist, said, "We are a people who are continually struggling with the Church's diversity." Bishop Gregory later took note of the fact that many predominantly black parishes are pastored by white priests.

While an African-American rite could pose a challenge to both white priests and their black parishioners, the priests "come into our communities because they love the Church. They may not have all of the necessary skills, but if they come with an open heart," Bishop Gregory said, "they will be successful."

Father Williams, speaking of a proposed study that would document the need for an African-American rite, said with such a study "we can begin to name the rocks we're stumbling over."

Cross-cultural ministry can be one of those rocks, he said. "If you're not trained to do that, you can mis-minister," he said. "That happens in a lot of African-American parishes."

Archdiocese, Public TV Station Reach Agreement On Boycott

LOS ANGELES (CNS) — The Los ngeles Archdiocese and the city's pubc television station announced "a seting of differences" Dec. 1, bringing to n end an apparently successful boycott y Catholics of the station's fund-raisg efforts.

"I am renewing my own memberip in KCET-TV and would encourage hers to consider doing the same," said Cardinal Roger M. Mahony of Los Angeles.

The cardinal had asked Catholics in the Los Angeles area to boycott the station after it aired an independently produced documentary called "Stop the Church" in September 1991. The 24-minute film shows members of the AIDS activist group ACT-UP disrupting a Mass at St. Patrick's Cathedral in New York.

The boycott cost the station an estimated $130,000 in pledges.

A press release from the archdiocese said Cardinal Mahony had held "amicable and productive discussions concerning KCET's role in the community and the station's program policies."

Sheldon Ausman, former chairman of KCET's board of directors, said the station's program policy statement reaffirms the station's "obligation to achieve a balance of views in its program schedule and reflect its broadcast area's varied ethnic and cultural heritage."

"We can now move forward jointly in support of KCET's goal to provide thought-provoking television that educates, inspires and entertains in a highly professional, artistic and distinctive manner," he added.

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Ushers Honored...

Ushers' Sunday was celebrated at Out Lady of Consolation with the installation and recognition of new members. New and old members are: First row, (l-r), Wilbert Redfearn, Darina Miller and Joseph Miller; second row, Nathaniel McGowan, Jean Carr (junior usher coordinator), Emma Addison (treasurer), Juanita McGowan (president), Deloris Brown (ushers' calendar) Robin Plummer (announcer) and Carmen Cannon (secretary); third row; Fitzmore Duncan, Derrick Stewart, Teresa Redfearn, Brenda Radcliff, Deborah Culbert, Betty Thurman, Janenna Simmons, Belinda Grier, Dondhi Burrell, Sam Cooper and B.J. Truesdale; fourth row, Jan Grier, Camille Thurman, Latoya Houston, Shelia Carr, Erica Jackson, Amanda Redfearn, Leslie Stitt, Derron Reid and Ashley Plummer. Not pictured are Mary McDonald, Sarah Lynn McNeil and Edward Murdock. The Usher Board was thanked for the following projects: new church carpeting, a $500 contribution toward the OLC Self Reliance Rund and an $800 contribution toward the purchase of a church computer.

CPA Statement Urges Freedom, Responsibility For Catholic Press

WASHINGTON (CNS) — The Catholic Press Association board of directors has approved a statement which says that Catholic publications have a right to editorial freedom and must assume responsibilities in the exercise of that freedom.

The statement, "Freedom and Responsibility in the Catholic Press," approved Dec. 3 at a CPA board meeting in Washington, is the outgrowth of concerns over censorship discussed in recent years by CPA members.

The board recommended the statement to the full CPA membership for ratification. Copies were to be mailed to CPA members with a ballot to approve or reject the statement.

Arthur L. McKenna, CPA president and advertising and general manager of *Catholic New York*, told Catholic News Service Dec. 7 the statement "represents a fine source document for both editors and publishers — and by publishers, I mean to include bishops."

For the most part, the publisher of a diocesan Catholic newspaper is the local bishop.

The statement starts by defining terms. It says censorship is "the act of intrusion into the editorial and publishing process which results in the suppression of the publication of articles, facts, information or opinion not previously determined as foreign to the character and nature of a particular publication or contrary to its announced goals, purposes and policies or whose publication would be contrary to moral or ethical principles. Suppression of publication can be by physical or moral coercion, threat of economic retribution or loss of position."

The CPA board statement offers principles and models of conflict resolution and suggestions for avoiding conflict between editors and publishers. It adds that editor and publisher must form a consensus and agree about the publication's mission and audience and how it will serve them.

"Both need to realize and accept the publication's need for an image of believability in the mind of the reader. To have an influence on the intended audience, a publication first must have trust, and both editor and publisher must agree on how the trust of the reader is gained and held," it says.

The statement suggests "an open and regular dialogue between editor and publisher ... based on the principles of free speech."

Editors need to bring to the dialogue "well-thought reasoning" for running a story as well as the "plea that the messenger of bad news ought not be shot, that the problem wasn't created by the printing of the story, that the problem would not go away had the story not been printed."

The statement also quotes from church documents about communications, including the Vatican II decree *Inter Mirifica*, which says, "There exists in human society a right to information on the subjects that are of concern to persons either as individuals or as members of society, according to each one's circumstances. The proper exercise of this right demands that the content of the communication be true and — within the limits set by justice and charity — complete."

It also includes discussions within the Catholic press about freedom and responsibility.

For instance, it quotes Robert G. Hoyt, later the editor of *National Catholic Reporter*, who wrote in *The Catholic Journalist*, CPA newspaper, in 1963, "It seems to be important to establish the right to information as a personal right rather than as a social necessity," otherwise "those responsible for the direction of that society will always find reasons for making exceptions to freedom as a policy."

Catholic press freedom "is not an end in itself," Hoyt added. "It is instrumental to the freedom of the reader, without which he cannot be a responsible participant in the life of the church."

McKenna called the statement a "temperate and reasoned effort on the part of the Catholic Press Association to provide a means of dialogue and hope-

See **Press**, Page 16

Comunidad Hispana
Comuniquémonos

Los miembros de la comunidad eclesial (arriba izquierda) Teresa Portillo, Lupe Hernández, Olimpia Díaz, Norma Argueta. (Debajo) Zaydeé López Ibáñez, Pilar Nevares, Janet Alvarez. (Debajo) Blanca Moreno, Irma Gutiérrez, Aurora Ramos, Elena Portillo. (Debajo) Estela Moreno y Pepito Gutiérrez.

Cristo Pide Posada Hoy

Como todos saben, Jesús no nació en su propia casa. Cuenta el Evangelio de San Lucas 2, 1-7, que poco antes del nacimiento de Jesús, José y María dejaron su hogar de Nazaret para ir a empadronarse a Belén, según obligaba un decreto del emperador romano. No sabemos cuánto duró el viaje, pero sí dice el relato que, mientras estaban allí, le llegó la hora del parto a María. Se supondría que José y María tardaron nueve días en llegar a Belén e hicieron, por lo tanto, nueve jornadas.

Durante siglos, el pueblo de México ha venido recordando ese viaje de María y José durante los nueve días anteriores a la Navidad, en la celebración de "Las Posadas." Aunque en algún momento se convirtió en fiesta y catequesis para los niños, con piñatas, estos últimos nueve días son un buen momento para la reflexión de todos, adultos y niños, mexicanos o de otros países hispanos.

¿Quién es el Cristo que pide posada hoy? He aquí el texto de las tradicionales "Posadas" y unas preguntas para reflexionar: Primer verso - un grupo afuera - "En nombre del cielo os pido posada, pues no puede andar mi esposa amada." Contesta el otro grupo de adentro, "Aquí no es mesón, sigan adelante, yo no debo abrir, no sea algún tunante." ¿Quiénes son las Marías de hoy, las mujeres que no pueden andar? ¿Cómo tratamos a los que necesitan un servicio de nosotros? ¿A quiénes no les tenemos confianza en nuestra sociedad? Segundo verso - afuera - "No seas inhumano, tennos caridad, que el Dios de los cielos te lo premiará" - adentro - "Ya se pueden ir y no molestar, porque si me enfado, os voy a apalear." ¿Cómo crees que Dios paga las buenas acciones? ¿Esperamos sólo el premio de Dios y no el agradecimiento o paga a nuestros servicios? ¿Cómo reacciono cuando veo casos de violencia a estraños? Tercer verso - afuera - "Venimos rendidos desde Nazaret, yo soy carpintero de nombre José" — dentro — "No me importa el nombre, déjeme dormir, pues que ya les digo que no hemos de abrir." ¿Qué experiencia de acogida tuvimos nosotros de quienes ya estaban en este país? ¿A quién le interesó cómo nos llamábamos y quiénes éramos? ¿Cómo recibo a los nuevos que van llegando ahora? ¿Me intereso por ellos? Cuarto verso - afuera - "Posada te pide, amado casero, por sólo una noche la Reina del cielo" - adentro - "Pues si es una reina quien lo solicita, ¿cómo es que de noche anda tan solita?" ¿Me fío yo también de las apariencias, de lo que tienen las personas más de lo que son? ¿A qué grupo de personas rechazamos? Quinto verso - afuera - "Mi esposa es María, es Reina del cielo y madre va a ser del Divino Verbo" - dentro - "¿Eres tú José? ¿Tu esposa es María? Entren, peregrinos, no los conocía." ¿Cómo trato yo a los que luchan para superar los problemas? ¿Por qué? ¿Reconozco en estas personas a María y a Jesús? Sexto verso - afuera - "Dios pague, señores, vuestra caridad y os colme el cielo de felicidad" - dentro - "Dichosa la casa que alberga este día a la Virgen pura, la hermosa María."

La historia en la celebración de las Posadas termina bien, porque el posadero al fin, reconoció a María y a José. En el Evangelio, sin embargo, se dice que María recostó al Niño Jesús en un pesebre y nadie les dio posada. ¿Cómo reconozco diariamente a Jesús en las personas que se me acercan? ¿Que puedo hacer para que mi casa, mi comunidad sea más hospitalaria?

Oracion Final de las Posadas

Señor, te pedimos que en nuestro corazón haya posada siempre para el Cristo que pide alojamiento hoy. Que reconozcamos a Jesús en nuestras familias y vecinos. Que lo reconozcamos también en los emigrantes que llegan a nuestra ciudad, nuestro barrio y nuestra comunidad. Que no hagamos distinciones de nacionalidades o de razas. Que nunca cerremos las puertas de nuestra casa y de nuestro corazón a quien necesite ayuda y cariño a los demás.

Ven, Señor Jesús

Nuevamente la Iglesia se prepara y nos invita a prepararnos a revivir el gran acontecimiento del misterio del Nacimiento de Jesús, el Hijo de Dios. El ambiente del mundo también nos invita a prepararnos a la Navidad, pero de una manera contraria al espíritu cristiano.

Antes de la venida del Señor había personas a las que no les interesaba la venida del Redentor. Otros esperaban que viniera a solucionar sus problemas y a liberarlos de un poder político. Había pocos que sí creían en las Escrituras Sagradas y en lo que anunciaban los profetas.

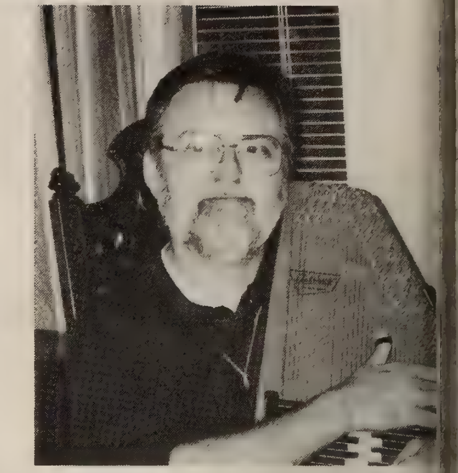
La Iglesia, aunque sabe que el Salvador ya ha venido, dos mil años atrás, sigue orando y pidiendo que venga de nuevo, no físicamente, sino a nuestros corazones y a liberarnos del pecado personal y social. A Dios le gusta que le llamemos y le deseemos. El tiempo litúrgico del Adviento nos llama al arrepentimiento y a hacer una buena confesión por medio del sacramento de le Reconciliación.

Lupe Hernández con su hijo Andy, de México. Esta foto fue tomada durante una pequeña fiesta de la comunidad eclesial que dirigen Zaydee López Ibáñez y Olimpia Díaz en la zona de Idlewild Road en Charlotte.

Noticias Internacionales

LIMA, Peru (CNS) — El presidente de la Comisión para la Familia, auspiciada por los obispos peruanos, dijo que lamenta el gran número de los niños abandonados que trabajan en el Perú. Las estadísticas recientes han demostrado que hay actualmente más de 250,000 entre las edades de 8 y 13 años, que no tienen más alternativa que el trabajar en las calles. Entre estos, 160,000 son varones y 88,000 son hembras. La mayoría de los niños que trabajan han llegado desde el interior a Lima, algunos en busca de mejores circunstancias o para escapar de la violencia terrorista o del maltrato en sus familias.

SAN ANTONIO (CNS) — La cantidad de vocaciones está mejorando para las catorce diócesis de Texas. La cantidad total de seminaristas diocesanos ha aumentado por segundo año consecutivo y la mayoría proceden de grupos minoritarios. De los 217 estudiantes de los seminarios de Texas, el cuarenta y cuatro por ciento son hispanos, el 9 por ciento son asiáticos y el dos por ciento son afro-american Ocho oficinas para las vocaciones Texas están dirigidas ahora p sacerdotes hispanos. Como reacció dijo el Padre David García, director vocaciones en San Antonio, la formaci de los seminaristas comprende curs obligatorios en español.



Nuestro querido fraile francisca capuchino, Allen Dec, dirige la comunid hispana de Hendersonville, en la regi montañosa del oeste de la diócesis. Nac en New Jersey y se ordenó sacerdote 1988. Habla el español muy bien desde q tomó un curso intenso en Santo Doming Fué capellán de las Clarisas de México Wilmington, Delaware. Su dulzura paciencia encanta a todos y con espiritualidad los atrae a Cristo. Fray All será el director espiritual del próxin Cursillo de Mujeres en agosto del '93, Belmont Abbey.

Juan Bautista

El Adviento se caracteriza por es gran profeta, Juan Bautista, un persona que vino a despertar a la humanid para presentarle al Mesías prometid Claro que antes de conocer al Corde de Dios, todos tenían que preparar terreno y enderezar el camino, por med del arrepentimiento de sus pecados. I venida del Salvador exigía la conversió

El testimonio del precursor f indiscutible. Un hombre que confial en Dios, su austeridad, pobreza y martir fueron signos de su adhesi incondicional a su mensaje y a Dios. vida ejemplar movió a much bautizarse y a cambiar.

Anuncios

Busca Empleo — es contador llamar en Charlotte al (704) 391-943

Vende — Auto Fiero del '87, solo dueño, por $5,200. Auto Fiat d '72, por $1,900. Vestido de novia, tal pequeña, por $500. Teléfono (70 391-9431.

Oportunidad de Trabajo — Cuida de tres niños pequeños, en el barrio Myers Park, vivir en la casa o n quedándose una sola noche, habl español en la casa, ayudar un poco los quehaceres domésticos. Por fav comunicarse con Marla, tel. (704) 37 2621 extensión 408.

Renta de un Cuarto — Se alquila cuarto en Pineville, cerca de la 5 Información con Carlos, tel. (704) 88 4026.

'all River Diocese, Abuse Victims Reach Settlement In Porter Case

FALL RIVER, Mass. (CNS) — The ocese of Fall River has reached a financial tlement with 68 people who said they re sexually abused by a priest three des ago.

Bishop Sean P. O'Malley of Fall River, a Dec. 3 statement, said he hoped the reement would bring "comfort and heal to those individuals whose childhood s shadowed by the acts of a priest of the urch."

The alleged victims of the former priest, nes R. Porter, said through their attorney at they saw the settlement as an knowledgement by the Church that its ders mishandled the priest during the 60s.

Calling this a "tragic time for our urch," Bishop O'Malley said his diocese d "committed itself to an open and fair licy in cases of reported sexual abuse and establishing a written policy in these tters."

As part of the settlement both parties reed to keep financial details private, a okesman for the Fall River Diocese told tholic News Service Dec. 4.

The group of victims, in announcing settlement Dec. 3, said they viewed it as urning point in the Catholic Church's itude about sexual abuse by clergy.

The victims opened negotiations in gust with the Diocese of Fall River and insurer, Continental Insurance Co., but insurer pulled out. The company has d it had no liability because the diocese d violated the terms of the policy by ling to supervise Porter.

Porter, 57, also is accused of having lested children in Minnesota, where he rently resides, and in New Mexico, where was sent for treatment while still a priest. all, more than 80 men and women claim y were molested by the former priest en they were children. In late Novem-, jury selection began in Minneapolis in the first trial of criminal charges against the Boston native.

Porter, who was a priest of the Fall River Diocese, left the priesthood in the early 1970s. He now has a wife and four children in Minnesota, where he is accused of molesting his children's 15-year-old baby sitter. He still faces criminal charges in Massachusetts for 46 counts of sexual assault.

Diplomatic (From Page 1)

would oppose diplomatic status for any religious entity."

U.S. relations with the Vatican have been a topic of debate for generations.

The United States has been officially friendly since 1784 with what was then the Papal States. That year the papal nuncio in Paris announced that certain ports under its control would be open to the fledgling American republic.

The first consul to represent the United States in Rome, John B. Sartori, was appointed in 1797. The Vatican has been represented in the United States since 1826.

Diplomatic relations were severed in 1867 after a U.S. political dispute in which it was falsely alleged that the Vatican had ordered representatives of the American Protestant Church out of the city of Rome. While the dispute started over erroneous information, the debate led Congress to cut off all funds to a U.S. diplomatic post at the Vatican.

The first successful step back toward diplomatic recognition of the Vatican was made by President Franklin D. Roosevelt. In 1939 he appointed Myron C. Taylor, an Episcopalian, as his personal representative to the Holy See, specifically to collaborate with the Church in the peace process.

American Baptists at the time opposed "any possible combine of the United States government with the Vatican."

Our Sunday Visitor's

BESTSELLERS

1. **Catholic Encyclopedia**, edited by Rev. Peter M. J. Stravinskas. No. 457-4, $29.95.

2. **The Teaching of Christ, 3rd. edition,** edited by Bishop Donald W. Wuerl, Ronald Lawler, O.F.M. Cap., and Thomas Comerford Lawler. No. 850-2, $11.95.

3. **The Way**. No. 831-6, $16.95.

4. **Making Things Right: The Sacrament of Reconciliation,** by Jeannine Timko Leichner. No. 351-9, $3.50.

5. **Catholic Living Bible**. Leatherette, $16.95 \ No. 218-0, white Confirmation edition \ No. 219-9, white gift edition \ No. 220-2, black gift edition \ No. 221-0, red gift edition.

6. **My First Bible Stories in Pictures**, by Kenneth N. Taylor. No. 245-8 with handle, $14.95 / No. 246-6, $10.95.

7. **The Unholy Ghost: Anti-Catholicism in the American Experience**, by Mark J. Hurley. No. 529-5, cloth, $16.95.

8. **The Catholic Vision**, by Edward D. O'Connor. No. 418-3, $24.95.

9. **The Catholic One Year Bible**. No. 215-6, kivar, $16.95 \ Journal, No. 216-4, $1.95.

10. **Giant Print New American Bible**. No. 886-3, black leatherette, $24.95 \ No. 986-X, black leather, $39.95 \ No. 987-8, red leather, $39.95.

11. **Padre Pio: The True Story, Revised and Expanded**, by C. Bernard Ruffin. No. 673-9, $9.95.

12. **Playboy to Priest**, by Rev. Kenneth Roberts. No. 782-4, $4.95.

These titles are available through The Catholic News & Herald. To order by mail, send payment plus $3.00 shipping and handling to: The Catholic News & Herald / P.O. Box 37267 / Charlotte, NC 28237.

OUR SUNDAY VISITOR BOOKS

Mensaje del Obispo

Por OBISPO JOHN F. DONOGHUE

Nos encontramos a mediados del Adviento preparándonos a la Navidad en que proclamaremos el Nacimiento de Nuestro Señor y Salvador. La preparación a acontecimiento tan trascedental como es este requiere poner atención a los detalles y entregarse del todo a esta causa. En cuanto a este tiempo de Adviento nos indica que el mejor uso de nuestro tiempo será el que pasemos en cuidadosa refexión y meditación sobre lo que para nosotros significa este suceso que se avecina. ¿Se admira y conmueve nuestro corazón con la entrada de Cristo a formar parte de la humanidad? Si no es asi entonces posiblemente nos hemos acostumbrado demasiado a los adornos de la "epoca pre-Navidena". Si los brillantes colores del arbolito de Navidad nos conmueven mas que el gozo de saber que Cristo vive con nosotros, entonces es tiempo de dejar a un lado el papel de empaquetar y el volante con su anuncio y pasar un momento de oración con Dios.

En ese momento de reflexión hay algunos puntos que considerar. El espíritu propio de este tiempo se distingue por sentimientos de bondad y compasión pero parece algo pasajero. Cuando apenas se enfrió nuestra comida Navidena y los juguetes todavía lucen su brillo y su novedad empieza a borrarse nuestra amor fraterno. Esto se debe en parte a la prisa del comercialismo que nos quita energías y nos deja cansados y con muchas cuentas que pagar. Pero temo que sea por falta de profundidad en nuestra vida de fe. Porque miren, un verdadero Cristiano que ha llegado a vivir la palabra de Dios entiende que la compasión debe vivir siempre; que el amor acia el prójimo y enemigo no se limitan a un tiempo solamente. El verdadero Cristiano siente el poder de Cristo operando en las cosas de cada día. Ve la imagen de Cristo en sus compañeros y compañeras de trabajo, en sus hijos, en el extranjero pidiendo trabajo, en el anciano buscando campañía, en el oprimido buscando la libertad.

El fallecido Arzobispo Oscar Romero de El Salvador lo dijo asi: "El Adviento nos debía admonestar a descubrir en cada hermano o hermana que saludamos, en cada amigo cuya mano estrechamos, en cada pordiosero que pide pan en cada trabajador que quiere usar su derecho de pertenecer a una unión, en cada campesino que busca trabajo en las plantaciones de café el rostro de Cristo. Entonces no sería posible robarles, y negarles sus derechos. Son Cristo y cualquiera cosa hecha a uno de estos lo toma Cristo como hecha a si mismo. Esto es el Adviento: Cristo viviendo entre norotros".

Los Cristianos entienden que el Adviento es el tiempo de afinar neustro amor y compasión. Es tiempo, como la Cuaresma, de ahondar en lo profundo de nuestras almas para hallar la imagen de Cristo que vive en cada uno de nosotros. Si no alimentamos primero nuestras almas con el amor de Cristo y meditamos su palabra nuestras acciones no serán más que una moda pasajera durante una temporada. En Adviento debemos tomar lo que en un tiempo toleramos y elevarlo a un nivel superior de comprensión.

El Adviento es un tiempo santa que puede dar fuerzas al débil y volver al que se extravió a nueva fidelidad con Dios. Nos puede sacar de nosotros mismos y desafiarnos a ser una verdadera imagen de Cristo. Usemos estos ultimos días de Adviento sabiamente.

Busquemos la paz y escuchemos las palabras que pueden literalmente cambiar nuestra vidas. Abramonos a las posibilidades de lo que Dios nos ofrece y estemos alertas para aceptar el desafío que nuestra fe nos trae. Entonces en unión con Dios podamos verdaderamente celebrar el Nacimiento de Cristo.

Church Studies African Refugee Problem

VATICAN CITY (CNS) — The Vatican is sponsoring a meeting in January to study the Church's role in aiding the millions of refugees in Africa.

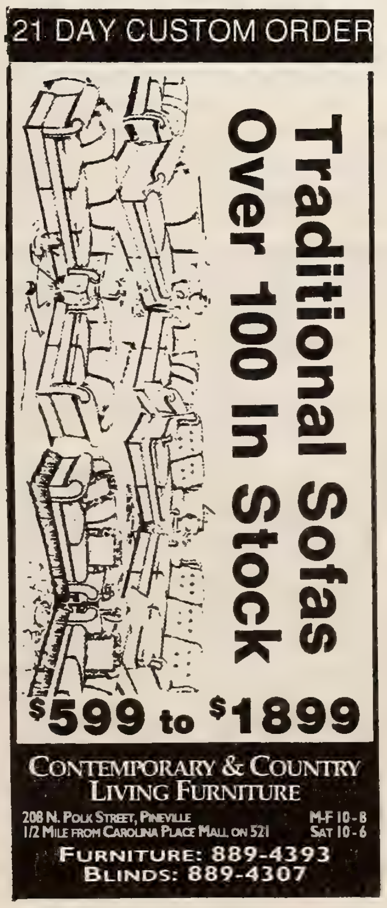
The refugee problem is a "shameful wound" that "continues to bleed with no end in sight," said a Dec. 5 Vatican announcement.

The meeting will be held Jan. 5-9 in Lusaka, Zambia, and is sponsored by the Pontifical Council for Migrants and Travelers. Church officials from 20 African countries and representatives of international Catholic relief organizations are expected to attend.

An aim of the meeting is to foster greater cooperation among national bishops' conferences and Church organizations working with refugees, said the Vatican announcement. It said there are 1 million Somalian refugees in Kenya and Ethiopia.

"The war in the south of Sudan also drove hundreds of thousands of Sudanese into Zaire and Uganda," it said, adding that "1.5 million Mozambicans fled the civil war into Malawi, Zimbabwe and other neighboring countries." The Liberian civil war has produced 750,000 refugees, it said.

Hundreds of thousands of Angolans are still in exile from its civil war and 500,000 Rwandese fled their country in the early 1960s and "have been waiting for nearly 30 years in neighboring countries for a solution to their plight," it said.



Diocesan News Briefs

Charismatic Renewal

WINSTON-SALEM - The next Charismatic Mass is Sunday, Dec. 13 at 3 p.m. at Our Lady of Mercy — Joseph House, 1919 S. Main St. The Mass will be followed by a potluck supper.

A monthly Charistmatic Mass in Winston-Salem is held the second Sunday of every month. For more information, call Betti Longinotti at (919) 727-1925, or Bill or Rosalee Rabil at (919) 723-2396.

Square Dancing

CHARLOTTE — St. Ann Church is having an open house for people interested in square dancing at the church on Saturday, Jan. 2 at 7 p.m.

The church is also sponsoring a Christmas dance and covered dish dinner Saturday, Dec. 19 at 6:30 p.m.

For more information, call Don or Mary Lou Johanek at (704) 542-9125, or Dick or Marion Zacharias at (704) 847-4619.

Tax Time

CHARLOTTE — The Shepherd's Center is offering training for volunteers to help older people file income tax returns in the center's offices in Myers Park Baptist Church on Monday, Jan. 11 from 9 a.m. to noon.

Volunteers are asked to help four hours a week from Feb. 1 through April 15. Adult volunteers of all ages are welcome. For more information, call Nancy Hiley at (704) 334-4637.

Homeless Shelter

BOONE — Volunteers are needed at the winter shelter run by the Hospitality House of the Boone Area, Inc. For more information, call Jim Thompson at (704) 264-1237.

Calix Society

CHARLOTTE — The Calix Society will meet Sunday, Dec. 13 for a 4 p.m. home Mass at 7230 Walnut Dr., followed by a covered dish dinner.

The group, which meets the second Sunday of every month, is made up of members of Alcoholics Anonymous and other 12-step programs who are interested in deepening their recovery by exploring Catholic traditions.

For directions to the December meeting, call Darlene at (704) 563-9517.

Upcoming Diocesan Events

Dec. 13 3rd Sunday
of Advent

Dec. 13 Parish Children's
Christmas Party
St. Margaret Mary, Swannanoa
Follows 8:30 am Mass
Beverly Link (704) 298-4865

Dec. 15 Pathfinders
Peer Support for
Separated/Divorced
St. Gabriel, Charlotte
Martin Ketterer (704) 523-1708

Guadalupe-Catholics For Life

ASHEVILLE—Guadalupe-Catholics for Life meets the second Thursday of each month at St. Lawrence Church, 97 Haywood St., for a 6:30 p.m. Mass, followed by an education, prayer and support meeting. Visitors are welcome.

'A Way To God For Today'

CHARLOTTE — Carmelite Father Philip Kollithanath is leading meditations, "A Way To God For Today" by the late Jesuit Father Anthony de Mello, at St. Vincent de Paul Church Dec. 13-15 from 7 p.m. to 8 p.m.

The meditations are designed for people who experience stress, anxiety, depression, loneliness and those in need of spiritual or emotional healing.

There is no fee but registration is required. To register, call (704) 554-5736 or (704) 554-5842.

Advent Parish Mission

GREENSBORO — Marian Father Seraphim Michalenko, director and publisher of the Association of Marian Helper Bulletin Magazine, will be the guest celebrant at Our Lady of Grace Annual Advent Parish Mission Dec. 14-16 at 7:30 p.m. each day.

Advent Evening Of Meditation

CHARLOTTE — The pastoral council of St. Ann Church will sponsor an Advent Evening of Meditation on "The Magnificat" at the church Monday, Dec. 14 at 7 p.m. Mass will follow at 8 p.m.For information, call the church office at (704) 523-4641, Monday through Friday, 9 a.m. to 3 p.m.

Pathfinders

CHARLOTTE — A support group for separated and divorced Catholics meets every Tuesday at St. Gabriel Church at 7:30 p.m. New members are always welcome. For more information, call Al Stewart at (704) 594-9564.

New Beginnings

CHARLOTTE—New Beginnings, a group for widows and widowers, will meet at the Catholic Center, 1524 E. Morehead St., on Sunday, Dec. 13 at 2 p.m.

All age groups are welcome. For more information, call (704) 331-1720, Monday through Friday, 1 p.m. to 4 p.m.

Graveside Prayer Service

BELMONT — A graveside prayer service for aborted children will be at Belmont Abbey Saturday, Dec. 19 at noon. Bishop John F. Donoghue will conduct the prayer service.

Conference On Aging

CHARLOTTE—Singer/storyteller Ed Kilbourne will be the featured speaker at an Interfaith Conference on Aging at Providence Baptist Church, 4921 Randolph Rd., Thursday, Jan. 28 from 9 a.m. to 4 p.m.

The theme for the regional conference is "Crossroads: Expanding Options for Ministry with Older Adults." The conference is designed for people interested in establishing or expanding church ministries for older adults.

The conference is open to all faiths. Registration fee is $12. For registration brochures or more information, call Rachel Greene at Catholic Social Services, (704) 331-1720.

Annual Liturgy Day

CHARLOTTE — Come spend the day with a gifted liturgical musician and composer whose love for music as praise to God has helped create a new worship tradition within the U.S. Catholic Church.

Marty Haugen will be the presenter for the Fourth Annual Liturgy Day at St. Patrick Cathedral on Saturday, Feb. 6, starting at 9 a.m. The all-day conference is open to all people involved in liturgy, including planners and presiders, musicians and song leaders, ushers and Eucharistic ministers.

The event is co-sponsored by the Charlotte Diocese Office of Worship and the Oratory in Rock Hill, S.C. Cost is $15. For more information or registration forms, contact the Office of Worship, 1621 Dilworth Rd. East, Charlotte, N.C. 28203, or call the office at (704) 334-1805.

Light Up A Life

CHARLOTTE — Hospice at Charlotte is having its 4th annual Light Up A Life celebration at Christ Episcopal Church, 1412 Providence Rd., on Saturday, Dec. 12 at 5:30 p.m. The nondenominational service will include music and the reading of names of all those remembered. Following the service, the tree will be lit and remain lit through December.

A $5 donation will place a light in memory or in honor of a loved one the Hospice tree. All proceeds will b efit Hospice at Charlotte's mission serve people with life threatening nesses and their families.

To make a donation or for m information, call Susan Ehrman at H pice at Charlotte, (704) 375-0100, mail gifts to Hospice at Charlotte, 14 E. 7th St., Charlotte, N.C. 28204.

Christmas Retreat

NORTH TOPSAIL BEACH Father John Hoover, formerly of Elija Cave Retreat in Highlands, N.C., directing a Christmas Retreat at Christian Family Center Dec. 23-D 27. Individuals, couples and famil are welcome. The suggested cost is $ for adults and $44 for children. information, call Jim Rider at (9 328-1584.

Forty Hours

CHARLOTTE — Capuchin Fat Sylvester Catallo will be at Our Lad the Assumption Church offering c fessions, rosaries, benedictions, Mas and continuous adoration from Dec. 18.

The three-day event, traditiona known as "Forty Hours," is a time Catholics to worship Jesus in the Bles Sacrament. Masses will be at 7 p Wednesay and Thursday and noon Friday.

All are invited. To sign up for the hours of adoration, call Terri DeLuc (704) 535-9965 or (704) 568-5118.

The Catholic News & Herald w *comes parish news for the diocesan n briefs. Good photographs, prefera black and white, also are welco Please submit news releases and pho at least 10 days before date of publi tion.*

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World and National Briefs

ligious Intolerance Still Wide-read, Says Vatican Nuncio

UNITED NATIONS (CNS) — The tican nuncio to the United Nations d religious intolerance remains a despread problem despite the recent proved situation in some areas. Vast litical changes in Central and Eastern rope have reduced “the number of untries holding official ideologically pired policies of religious persecu-n or repression,” said Archbishop nato R. Martino Dec. 1. “It is hoped t such processes will extend soon to parts of the world,” he said in a tement to a General Assembly com-ttee reviewing work in human rights.

tired Bishop Urges Repeal Of lorado’s Anti-Gay Rights Law

PUEBLO, Colo. (CNS) — A re-d Colorado bishop has urged Catho-s to support a statewide movement to eal a measure approved by referen-m in November which prohibits the te and local governments from adopt- gay rights legislation. “I don’t see w this (Amendment 2) can continue be accepted,” said retired Bishop arles A. Buswell of Pueblo after pas-e of the amendment Nov. 3. “It’s otry.” The amendment to the Colo-io Constitution, approved by 53 per-it of the voters, bars state and local vernments from enacting laws pro-ting people against discrimination sed on sexual orientation. It rescinds s already passed in Denver, Aspen l Boulder.

S, Others Welcome Use Of Troops Get Food To Starving Somalis

WASHINGTON (CNS) — Repre-ntatives of U.S.-based relief organi-ions, including Catholic Relief Ser-es, welcomed use of military force to p in delivery of humanitarian sup-es to starving Somalis. Chaos in So-lia makes sending in troops neces-y to establish “some modicum of ler” so that food can be distributed, d Lawrence Pezzullo, executive di-tor of CRS, the U.S. bishops’ over-s relief and development agency. ice Somali dictator Mohammed Siad rre was ousted in January 1991, more n 300,000 Somalis have died from combined effects of famine and rfare, and 2 million more are on the nk of starvation, according to U.N. icials.

shop Calls For Prayer, Solidarity Facing AIDS Crisis

NEW YORK (CNS) — Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., has called for responding to the AIDS crisis with prayer and solidarity. People in communities confronted with AIDS should come together to pray for better understanding of the disease and of one another, he said. Bishop Sullivan made the comments in a homily at an interfaith service at Central Synagogue in Manhattan Nov. 30, held in conjunction with the Dec. 1 observance of World AIDS Day. More than 1,000 people attended the event, many of them marching in candlelight procession from various Manhattan churches.

Officials Recover Bodies Of Three U.S. Nuns Killed In Liberia

WASHINGTON (CNS) — The bodies of three American nuns were found in their convent Nov. 29, more than a month after they were killed in Liberia’s civil war, said a State Department spokesman. The remains are believed to be those of Sisters Shirley Kolmer, Agnes Mueller and Kathleen McGuire, members of the Adorers of theBlood of Christ order based in Red Bud, Ill. A search continued for the bodies of two other American nuns of the same order, Sisters Joel Kolmer and Barbara Ann Muttra.

Slain Guatemalans Get Final Blessing

LEMOA, Guatemala (CNS) — Maria Chacaj kneeled in front of the pine coffin marked “Skeleton No. 12” and gave her husband, Antonio, her final blessing. Twenty-two identical coffins adorned with flowers lay at the foot of the altar at the church in Lemoa, a village in Quiche, northwestern Guatemala. This was the second time Antonio and the others had been buried. The first time they dug their own graves.

Patriarch Says Christians Risk Becoming Marginal Citizens

VATICAN CITY (CNS) — Christians risk becoming marginal citizens if religious affiliation ceases being a determining factor of Lebanese political power, said Patriarch Nasrallah P. Sfeir, head of Lebanon’s Maronite Catholics. Ending the system by which power is divided among religious groups would threaten the prospects for harmony among Muslims and Christians, he said Nov. 30. “It will open the way for the more numerous community to dominate the minority, causing its marginalization,” and, as a consequence, diminishing its political rights, he said.

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Vatican Paper Says Irish Voters Allow Gaps In Protection Of Unborn

VATICAN CITY (CNS) — Although Irish voters rejected a referendum to legalize abortion in their homeland, they bowed to pressure to allow some gaps in complete protection of the unborn, the Vatican newspaper said. “The fact remains, at least for now, that in the life and order of Ireland, the legalization of abortion was rejected,” even if the Nov. 25 referendum vote and a February court decision “opened a gap” for abortion, the newspaper said. The Nov. 29 editorial in the newspaper, *L’Osservatore Romano*, followed news that 65 percent of the voters rejected a referendum to amend the Irish Constitution to allow abortion in limited cases. In the same vote, 62 percent voted in favor of allowing women to travel abroad for an abortion, and 59 percent voted to allow the publication in Ireland of information on where and how to procure an abortion.

Candian Brother Killed In Rwanda

LA PRAIRIE, Quebec (CNS) — Brother Francois Cardinal, a Canadian member of the Brothers of Christian Instruction, was killed Nov. 29 at the brothers’ residence in Butamwa, about 20 miles outside Kigali, Rwanda’s capital. Brother Cardinal, 50, of St. Benoit, Quebec, was killed after six men wearing military uniforms broke into the residence. News reports said his body was badly mutilated as a result of being hit by at least eight large-caliber bullets. Authorities said Brother Cardinal was “supposedly (killed by) robbers, but maybe because he worked for the poor people” and knew too much, said Brother Robert Gonneville, a member of the order and director general of the Project for Development and Evangelization in La Prairie, south of Montreal.

Irish Jesuit’s Body Found In Garbage Container At Hong Kong School

HONG KONG (CNS) — Irish Jesuit Father Derek Reid’s body was found in a garbage container at his school cafeteria on the morning of Nov. 30. A police spokesman said Dec. 1 that the cause of the former headmaster’s death would not be known until a post-mortem examination was concluded. Police investigations continued, reported UCA News, an Asian church news agency based in Thailand.

Police In South African Homeland Try To Break Up Clerics’ March

CAPE TOWN, South Africa (CNS) — Bophuthatswana police tried twice to break up a demonstration by clerics protesting human rights in the South African “independent homeland.” Bishop Kevin Dowling of Rustenburg, whose diocese includes large areas of Bophuthatswana, said about 40 clerics of different religions drove in a convoy from Lichtenburg to Mmabatho, the Bophuthatswana capital, detouring around roadblocks set up by police. They arrived at Mmabatho’s main shopping center and began singing hymns before a planned march to a Lutheran church less than a mile away, Bishop Dowling said, when about 100 police arrived and warned them to disperse. “With one minute left, we knelt on the tarmac to pray,” Bishop Dowling said. “They then hauled us in the direction of our cars and in the process broke some of our (makeshift) crosses” the group had carried.

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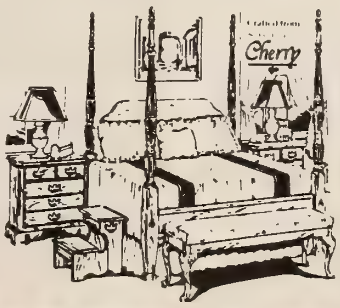

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Vatican Official Urges Mutual Respect By Christians, Muslims

ROME (CNS) — Christians should make accommodations to Europe’s growing Muslim population, but should expect similar fairness to Christian minorities in Islamic countries, a Vatican official said. “It should be made clear to Muslim leaders that Christians are asking for no more in minority situations than they are willing to grant when Christians are the majority religious group,” said U.S. Jesuit Father Thomas Michel of the Pontifical Council for Interreligious Dialogue. Father Michel, who heads the council’s Islamic section, made the comments in an article published Nov. 21 by the Jesuit magazine, *La Civilta Cattolica* (Catholic Civilization).

Vatican Cautious On Ordaining Disgruntled Anglican Clergy

VATICAN CITY (CNS) — The Roman Catholic Church will seriously consider requests for membership from former Anglican priests or bishops disgruntled with their church, but it will not encourage them to switch denominations, said Cardinal Edward I. Cassidy. “We’re not in the business of dividing churches; we’re trying to unite them,” said Cardinal Cassidy, president of the Pontifical Council for Promoting Christian Unity. Several Anglican bishops in Great Britain said they would seek membership in the Roman Catholic Church after their church synod voted in mid-November to ordain women priests.

Medjugorje Priests Urge Global Action To Stop Balkan Fighting

MILAN, Italy (CNS) — Franciscan friars at Medjugorje, the Marian sanctuary in war-ravaged Bosnia-Herzegovina, urged the international community to “do something immediately” to stop the fighting there. The Franciscans said that with refugee camps overflowing, more than 1,500 children killed and some 30,000 people wounded, the republic needs humanitarian aid and political support from foreign countries. The appeal was reported Nov. 25 in the Italian Catholic daily, *Avvenire*. The Medjugorje parish, which is run by Franciscans, is in Bosnia-Herzegovina but has been spared serious damage during the fighting. Nearby cities have been repeatedly bombarded by Serbian forces.

This newspaper is printed on recycled newsprint and is recyclable.

"St. Nicholas"looks into the eyes of one of the many hundreds of of children who came to St. John Neumann for a special Advent program. Photo by CAROL HAZARD

'St. Nicholas' Bestows Blessings On Children At Charlotte Church

By CAROL HAZARD
Associate Editor

CHARLOTTE — Several nights before Christmas and all through the church, the children were stirring, their minds full of mirth. The little ones fidgeted about in their pews, St. Nicholas was coming; this much they knew.

But this was no ordinary Santa who visited St. John Neumann on Dec. 2. No clatter. No reindeer. No jolly "ho, ho, ho's." It was Father Leon Alexander from South Charleston, W.Va., who came in the ghostly, subdued spirit of St. Nick.

With his flowing white beard and a red cloak and Santa's hat, he looked the part. Only he wore a gold alb like a bishop would wear and his face was painted ghost white. His eyes were dark and mysterious.

"Christ Jesus asks me to bring you this message," said the soft-spoken Father Alexander. "Prepare for Christmas. Prepare for the birthday of Christ. Prepare by loving one another. Do not fight. Do not be angry. Do not hate."

His gift to one and all was a Christmas story about St. Nick, a blessing and a gold wrapped chocolate coin.

To soft, eerie music, he looked deeply into the eyes of each person to see the goodness of their hearts, and bestowed his blessing and token gift of Christmas love. Then he disappeared as quietly as he had come.

"I come from beyond the moon and from beyond the stars," Father Alexander said after entering the dark, candlelit sanctuary.

"I come to you from the place where God dwells. My eyes look upon the face of God himself. I am Nicholas, the joy of your hearts, as we prepare to celebrate the birthday of Christ Jesus."

Nicholas, you see, lived many hundreds of years ago in Asia Minor, which today is Turkey on the Aegean Sea, he told his listeners. When Nicholas was very young, his mother and father died of a disease that inflicted the land.

Little Nick was cared for and taught the Christian faith by good and caring people. When he grew up, he became a bishop.

One day, a poor man came to Bishop Nicholas and asked for his help. It seems the man's daughter wanted to be married, but the man was too poor to pay for her wedding. The daughter would sell herself into slavery, so she could take care of her father.

That very night, on Christmas eve, the good bishop went to his church, reached into the treasury and pulled out several gold coins. He rode to the village where the poor man lived, entered the sleeping man's shed and slipped the gold coins into the daughter's shoes.

The next morning as the people gathered to celebrate the birthday of Christ, the man told the bishop, "God has heard your prayers."

Thence, began the custom of leaving gifts in shoes and socks by the fireplace.

The story is one of many about St. Nicholas and his concern for the poor and needy, said Father Alexander. It speaks to the love, kindness and gentleness that the traveling Santa imparts to his audiences.

Catholics In Congress Remain At 142

WASHINGTON (CNS) — There are 142 members of the 103rd U.S. Congress who are identified as Catholic in their biographies, the same number as in the 102nd Congress when it convened two years ago.

The Senate has 23 Catholics — 16 Democrats and seven Republicans. In the House, there are 119 Catholics — 78 Democrats and 39 Republicans. Total membership of the House and Senate is 535.

The session convening in January includes 31 newly elected Catholic representatives and two new Catholic senators.

Crusader Corner

By FRANK MERCOGLIANO

BELMONT — Already this year, Belmont Abbey's Vidar Pettersen has pic up a slew of soccer awards. Now, he can add one more since he was named the ISA NAIA Goalkeeper of the Year.

The award means Pettersen is up for the National Collegiate Goalkeeper of Year award against Brad Friedel of NCAA Divisio UCLA, Darren Ambrose of NCAA Division II US Spartanburg and Matt Hacki of Connecticut College. T award is given by the Intercollegiate Soccer Associat of America and Adidas.

Pettersen, 25, from Ulset, Norway, has alre garnered four awards. The most recent was being nam to the NAIA Academic All-America team last Frid Pettersen, a business major, has a 3.95 grade point av age. He has also been named All-Conference, First Te All-Area VIII and he will be at least an Honorable Ment All-American.

"It's very exciting and it's something to take w you forever," said Pettersen of his latest award. "I didn't even know anything l that existed."

Pettersen had an outstanding senior campaign, allowing just 0.66 goals game while recording 15 shutouts; both school records for a season. For his care Pettersen recorded 33 shutouts; also a school record.

While goalkeepers get most of the credit for shutouts and wins, Pettersen has problem giving his teammates their just due.

"I think the defense really contributed. We recorded some shutouts wher hardly touched the ball. I think the defense deserves a lot of the credit. Really, whole team does."

Head coach Kenny Lolla, who has won two Coach of the Year Awards t season, said, "It's definitely a wonderful honor for Vidar and an award undoubtedly deserves. This is also a tremendous honor for Belmont Abbey and t soccer program because it is the first time an honor of this magnitude has be awarded to a Belmont Abbey student-athlete."

Pettersen spearheaded a defense that allowed only 15 goals en route to a 19 2 record and a final NAIA ranking of #6, the highest in school history. The tea however, did not make the National Tournament, losing in the Area VIII finals top-ranked West Virginia Wesleyan by a goal and then being passed over for an large bid in favor of eventual champion Belhaven College.

The opportunity that almost was still lingers for many of the Abbey playe including Pettersen.

"If I could get us a bid by giving (all the awards) back for one shot at the ti I'd do it in a second," says Pettersen.

Pettersen, who will graduate in two weeks, is married to the former Erin Mic and they have a daughter, Kelly Lorraine, who is 8 months old.

Back in Norway, the soccer leagues Pettersen played in didn't give the types accolades that American college soccer gives, so Pettersen isn't used to all attention.

"I can't really tell you what it will do for me because it's all so new. If someh down the road, I get a job because of it, I'll be grateful to the ISAA and the NAI

Frank Mercogliano is sports information director for Belmont Abbey Colle

Press (From Page 11)

fully resolving conflicts and disagreements that might arise regarding either sensitive or controversial topics that appear in Catholic publications."

The 15-page document grew out of discussions which began at the CPA convention in Nashville in 1990 when the board adopted a one-page statem on censorship. A committee headed Robert Zyskowski, editor of the *Cat lic Bulletin* in St. Paul-Minneapo compiled the document and presente draft for discussion at the CPA conv tion in Milwaukee last May.

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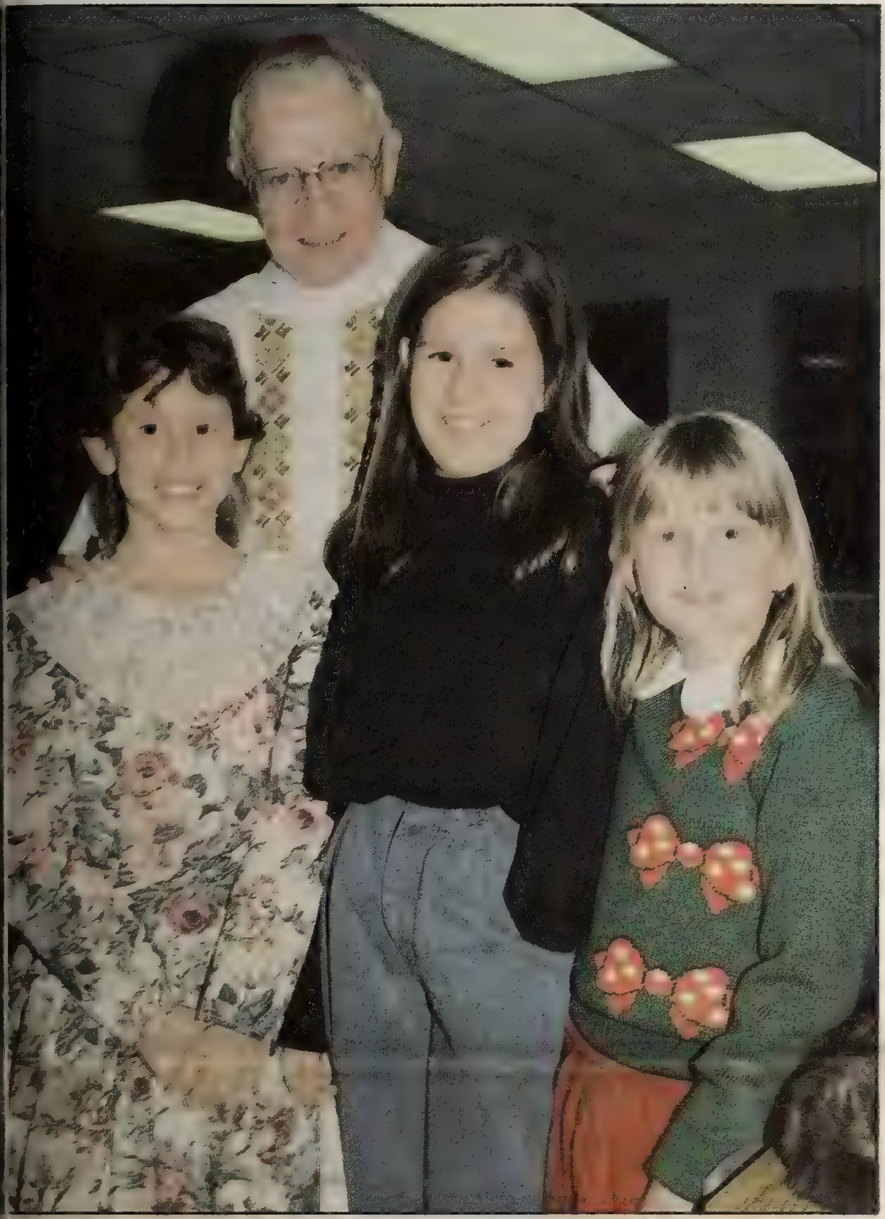


Gabriel Faith Formation students show Bishop John F. Donoghue one of their new ssrooms in the parish center. Pictured are, left to right, Joanna Murphy, Alexis Farkas, l Meredith Quinn. Photo by JOANN KEANE

St. Gabriel Dedicates New Parish Center

By JOANN KEANE
Associate Editor

CHARLOTTE — It was standing room only at the new St. Gabriel parish center dedication ceremony.

Nearly 800 people spilled out of the new cafeteria into the foyer as Bishop John F. Donoghue officially blessed the 79,000 square foot center.

Father Ed Sheridan, pastor of the 2,571-family parish said, "We believe that this community center will assist in the deepening of the Spirit of the Lord in all of our activities in education, socialization, and fellowship and the many areas that St. Gabriel parishioners are so intensely involved."

The parish center becomes the hub of activity for the vibrant parish. With the largest congregation in the city of Charlotte, parishioners of St. Gabriel guarantee the new facility will be abuzz with activity from morning until night.

Weekdays, the structure serves 385 students attending St. Gabriel school. Mecklenburg Area Catholic Schools lease classroom space from the parish. Until last week, kindergarten through eighth grade students studied in cramped quarters. Today, they utilize many of the 19 classrooms, spreading out in comfort and style.

"The total facility enhances the educational environment," said Mercy Sister, Ann Marie Wilson, principal of St. Gabriel School. The new facility houses students as well as administration of both the school and the faith development center. "There will be a strong community built within the total parish," said Sr. Ann Marie.

The two level building has amenities unaccustomed to St. Gabriel students. A 500-seat cafeteria will enable full food service beginning in January. A new gymnasium, gives students a basketball court second to none.

Once the school bell dismisses the students in the afternoon, the center reverts to its primary intention, a parish center. Faith Formation, adult education, and activities for young and old, keep classrooms occupied well into the night.

Interim director of religious education, Trish Stewart, feels the new building cements a bond for the entire parish community, while allowing expansion of services in the roomy facility. "We can spread out." Previous faith formation programs were scattered through three buildings. On any given Sunday, 500 to 600 children receive instruction in the new faith development center.

"The young will learn their Catholic faith and adults will deepen their commitment to live in Christ," said Bishop Donoghue. "We pray that the Word of God will always echo from its' walls."

See **St. Gabriel**/Page 13

ire Guts Historic Church; Site Of rchbishop Sheen's Sermons

NEW YORK (CNS) — St. Agnes urch, known beyond its parish bounds ministries to New York commuters l for association with the late Archhop Fulton J. Sheen, was badly damd in a fire Dec. 10.

Some people were in the church en the fire began, but all got out ely.

Cardinal John J. O'Connor, who nt to the scene, commented, "I'd her lose a church than one life."

Mayor David N. Dinkins also went he burning church, where a massive nout of the city's firefighting person and equipment were engaged.

The church, a Gothic building of brick with white stone trim, is near and Central Station.

It offers a number of Masses and vides other ministries, and draws ny commuters who work nearby, ecially on holy days.

The fire, which burned through the rch roof, caused no serious damage he adjacent rectory, nor to a former ool behind the church that is now d as a homeless shelter and soup hen.

The rectory was not used the night after the fire because of lack of heat and other temporary problems, but it came back on, and the priests expected to continue living there. The shelter and soup kitchen had to suspend services the first night, but they were resumed the next morning.

Joseph Zwilling, spokesman for the New York Archdiocese, said Msgr. Eugene Clark, pastor of St. Agnes, hoped to resume Masses in the lower church soon, but that damage assessment had not yet been completed. Arrangements were being made with adjacent parishes for weddings and baptisms, he said.

No cause of the fire had been determined yet, Zwilling said. It appeared to start in the choir loft at the back, and some speculated there was a short circuit in the organ.

A popular tradition at St. Agnes Church before Archbishop Sheen's death was his preaching of Good Friday devotions there.

At times the street was blocked off to accommodate the crowds, who listened to loudspeakers placed outside after the church filled up.

As Troops Enter Somalia, Vatican Debates Moral Criteria

VATICAN CITY (CNS) — As U.S. troops in Somalia began guarding relief supplies for millions of starving people, Vatican officials started work on the moral criteria for deploying foreign military forces for humanitarian purposes. The term used to describe this activity is "humanitarian intervention."

It involves the morally and politically thorny questions of:

— When does feeding starving masses become unwarranted interference in the domestic affairs of another nation?

— Who is the competent international authority to justify such intervention?

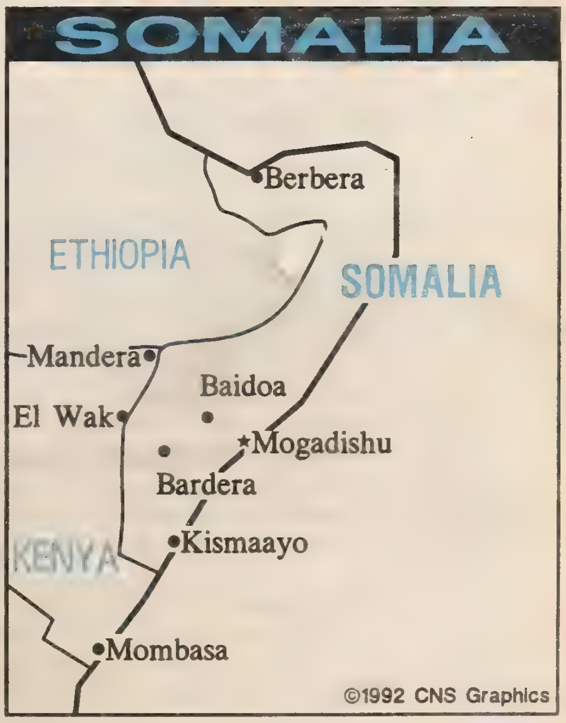
— Will the intervention create more problems than it solves?

— Is the intervention accompanied by a long-term program to solve core economic, production and political problems?

Pope John Paul II has been leading the call for world leaders to take strong measures so that food and basic necessities reach people put in desperate conditions by war.

"The conscience of humanity ... asks that humanitarian intervention be obliga-

See **Somalia**/Page 2



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Somalia, from page 1

tory where the survival of populations and entire ethnic groups is seriously compromised," the pope said in opening a U.N.-sponsored international nutrition conference in Rome.

"War between nations or internal conflicts must not condemn defenseless civilians to death by hunger," said the pope.

International leaders cannot hide behind the objection that this constitutes "interference in the internal affairs of a country," he added.

The pope spoke Dec. 5. He did not mention the U.S.-led initiative to send tens of thousands of multinational troops to Somalia.

The aim is to protect relief supplies from the clan warfare that has plagued the East African country since the bloody ouster in 1991 of dictator Mohamed Siad Barre left Somalia without a central government.

But the papal speech came as the United States, with U.N. backing, was preparing to send troops. Several Vatican officials quickly supported the action.

Somalia's situation justifies "humanitarian intervention," said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"Somalia is an example of involvement not to end lives, but to help lives," he said.

The church should develop a moral criteria to guide actions on this newly emerging type of military intervention, he said at a Dec. 9 Vatican news conference on the new universal catechism.

Also praising the intervention in Somalia were Vatican representatives to U.N. organizations.

"This is a real social and charitable work that the Americans are doing," said Archbishop Alois Wagner, Vatican delegate to the U.N. Food and Agriculture Organization.

FAO sponsored the Rome conference opened by the pope.

When humanitarian programs are blocked, the international community should take action, Archbishop Wagner told Catholic News Service Dec. 10.

"We understand that for the Americans it's not easy — but it is necessary," he said, to help restore justice.

Archbishop Renato R. Martino, head of the Vatican delegation at U.N. headquarters in New York, told Catholic News Service Dec. 10 that the intervention in Somalia is a precedent that should be repeated elsewhere.

"The international community cannot just watch the faces of starving children on television and do nothing," said Archbishop Martino.

Bosnia-Herzegovina in the former territory of Yugoslavia and other places in Africa than Somalia "could be helped by an intervention like that," he said.

Other church officials, however, were wary about applying the Somalia situation to other world trouble spots.

Cardinal Jean-Marie Lustiger of Paris, in a Dec. 7 radio interview in France, supported "humanitarian intervention" in Somalia.

But in Bosnia "an intervention could be onerous, bloody and cruel," the cardinal said.

Also cautious were Cardinal Roger Etchegaray and Bishop Jorge Mejia, president and vice-president respectively of the Pontifical Council for Justice and Peace.

Above: U. S. Marines aboard the helicopter carrier USS Tripoli pray before embarking on Operation Restore Hope to aid starving people in Somalia.
(CNS photo from Reuters)

At a Dec. 11 Vatican news conference to make public the pope's 1993 peace day message, both Vatican officials supported "humanitarian intervention" in Somalia. But they said it would be riskier in Bosnia and other places where war is already raging. They said they feared foreign military intervention would probably provoke more problems than it would solve.

Cardinal Etchegaray also stressed a limited value of "humanitarian intervention."

"The armed hand of humanity" is sometimes needed, but this cannot replace negotiations and diplomacy, said Cardinal Etchegaray.

"Do not fix only on the right to intervention," he said. "More important, more difficult and more necessary is how to prevent these things from happening."

Both officials said more study is required of the complex moral and political reasons that might justify "humanitarian intervention."

A line has to be drawn to prevent such intervention from turning into a war or becoming part of an existing war, said the cardinal.

Bishop Mejia said, "If it is necessary to kill to feed Somalis, this is not good."

Bishop Mejia added that practical questions have to be raised as to whether the United Nations, as it is now, is the proper international body to authorize such intervention.

The United Nations "is not a group of equal states"; real power is concentrated in the small membership of the Security Council, he said.

"This always tilts toward decisions by the more powerful," said the bishop.

In the case of Somalia, the United States is "too much in the spotlight," he said.

Cardinal Agostino Casaroli, retired Vatican Secretary of State, said that the United Nations should be strengthened so that it has the legitimacy and credibility to undertake such actions without superpower help.

A formula has to be reached by which the organization has its own military force and has safeguards to prevent it from acting only on behalf of a specific nation or bloc, he said in a Dec. 14 interview with the Rome newspaper, *Il Messaggero.*

Currently the United Nations has to rely on the powerful countries to intervene and has to hope that they are "well intentioned," he said.

"This is certainly not good criteria, because others are always suspecting that there is a partisan interest," he said.

While the Somalia situation was drawing world attention, the FAO nutrition conference in Rome approv
final declaration Dec. 11 asking
changes in world political, econo
production and distribution policie
prevent similar disasters in the futu

"Globally there is enough food
all: Inequitable access is the main p
lem," said the declaration.

The result of this poor distribu
is that 780 million people in the T
World do not have enough food to
basic nutritional needs and more th
billion people are deficient in esse
nutrients, it said.

Babies continue to be born men
retarded because of lack of iodine,
children go blind and die of vitam
deficiency, it said.

The pope, in his opening talk t
conference, called this unequal dist
tion the "paradox of abundance"
"scandal" which has pricked the wo
conscience.

The pope asked for fairer w
food distribution, greater transfer of t
nology to the Third World and rem
of commerce restrictions that pre
underdeveloped countries from
participating in world markets. He
criticized the placing of condition
food aid to poor countries.

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aith Formation Plans dventure Learning ourse At Catholic onference Center

By CAROL HAZARD
Associate Editor

HICKORY — How do you llenge people of all ages to build t and team spirit, leadership, confi- ce and decision making skills?

The Office of Faith Formation plans uild an Adventure Learning Chal- ge Course designed to do precisely .

The $30,000 course will be built at Catholic Conference Center possi- as early as next spring, provided the ey is available by then. Funding is g sought through grant money, the ice of Development and individual ations.

Based on three levels of difficulty, challenge course is a series of physi- activities requiring interaction with n members, risk taking and problem ing.

Imagine standing on a pole and ng backwards into the arms of your nmates. Or, staying balanced with n members on a small "raft" for ral minutes. Those are just two of course exercises designed to de- p trust, communication and sup- .

"There is plenty of research to show hat these are valuable programs ... they have made a deep impression participants over a long period of e," says Chris Newnan, director of Office of Faith Formation.

"Learning takes place not only in a nal setting, but also in an informal ing. If we involve all of the senses, more learning we do and the longer ays with us."

The Office of Faith Formation has red similar programs in the past by ng independent contractors to pro- the service. (Adventure Day for dle school students and Discovery hallenge for high school students.) programs, however, were available to students and on a limited basis, since the contracting fee was $600 for 30 people.

By building a permanent facility, the course would be available to all age groups. Parish councils, education committees or any group could use it to learn how to work together more effectively, Newnan says.

Challenge courses have been so effective in building life skills, they have been used extensively by the corporate world.

The diocese is adding the spiritual dimension to the physical and intellectual challenges. That will involve "translating the knowledge of the faith into the living of the faith," says Newnan. It means putting into action the directives learned from the faith, such as looking out for one another and learning not to rely solely on oneself but on one another, she says.

One- and two-day sessions will be offered. The course is divided into three levels of difficulty, each building upon the other: "Group initiatives" (a series of seven activities) zeroes in on team building; "low ropes" (another seven activities using ropes) involves coordination, agility and peer support and "high ropes" (13 activities) is for self awareness and risk taking.

The $29,273 price tag includes course equipment and installation as well as training for 12 facilitators, who will be selected from various parts of the diocese. The Charlotte Outdoor Adventure Center is building the course.

Tax-deductible donations to the Adventure Learning Challenge Course can be sent to Guy Piche, Catholic Conference Center, Challenge Course, Route 8, Box 1200, Hickory, N.C. 28602-9247.

Holiday Season Seen As Time To Create, Share Meaningful Family Rituals

DAYTON, Ohio (CNS) — Some families always watch "White Christmas" together. Others put up an Advent wreath, cut down their own Christmas tree or take turns reading parts of the Nativity story.

During the frantic shop-till-you-drop pace of the holiday season, families need to establish simple, inexpensive traditions that will remain meaningful — and memorable — long after the last gift has been unwrapped, according to Joan McGuinness Wagner. She is program coordinator in the University of Dayton's Center for the Study of Family Development.

Rituals "help families connect with their pasts," says Ms. McGuinness Wagner, who has conducted workshops on family rituals around the country as part of the Catholic Families Project.

"Families today are doubly strapped by a lack of time and money and are inundated with things to do over the holiday season," says Ms. McGuinness Wagner, president-elect of the National Association of Catholic Family Life Ministers. "We buy into the guilt trip that we should be doing and buying a lot of things. We need to pick up new ways of celebrating the holidays."

Ms. McGuinness Wagner offers these guidelines for creating family traditions:

— Remember why Christmas is celebrated. "Families can make an Advent calendar or read from Scriptures together. This is a way to teach kids to use the Bible."

— Ask your family to name their three favorite memories of Christmas. "You will be surprised often by what children will say. Something that you may have done only once or twice may be their best memory."

— Establish rituals on days other than Dec. 25. "We celebrate Dec. 6, St. Nicholas Day, at our house with hot chocolate and cookies and candlelight."

— Find rituals that fit your family. "If an activity isn't natural to you and your family, it's not going to be meaningful. We started a ritual at our house on Thanksgiving that was such a touching experience, we do it every year. We write down on slips of paper what we're most thankful for, draw them out of a box and read them aloud."

— Admit you can't do it all. "Take it easy on yourself. Don't exhaust yourself by making four kinds of Christmas cookies. For young, married couples, try to include rituals from both sides of the family, but not everything. It's important to establish your own rituals."

— Appreciate your family and create an extended family. "Take time to look at the treasure around your own table. If your family cannot be with you during the holidays, celebrate with friends. Don't sit there and feel sorry for yourself."

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Bishop John F. Donoghue

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Pope Expresses Sadness At Destruction From Indoneasan Quake

VATICAN CITY (CNS) — Pope John Paul II expressed his sadness at the death and destruction caused by a massive earthquake in Indonesia.

The Dec. 12 earthquake and a series of tidal waves reportedly left nearly 1,600 dead on the island of Flores. Rescue efforts were being hindered by aftershocks, bad weather and poor communications.

In a telegram, the pope expressed his "fervent hope that those affected by this tragedy will receive prompt and effective assistance and relief from the international community."

The telegram, addressed to Archbishop Donatus Djagom of Ende, offered the pope's prayers, sympathy and solidarity to the people of the island, many of whom were reportedly injured or left homeless.

Authorities said the quake had devastated Maumere, a coastal town of about 40,000, where at least a third of the buildings were damaged. Area fishing villages were also said to be heavily damaged.

During a 1989 trip, the pope visited Maumere and celebrated Mass for the people of the island.

Among the dead were two seminarians killed outside Maumere when a school building collapsed during classes and two nuns killed in the collapse of their convent in Ende.

Pope To Canonize French, Chilean Women In March

VATICAN CITY (CNS) — The French founder of a religious order and a Chilean nun will be canonized March 21, Pope John Paul II announced.

Scheduled to become saints are:

— Blessed Claudine Thevenet, founder of the Religious of Jesus and Mary. She was born in Lyons, France, in 1774 and died in Lyons in 1837. Her religious name was Mary of St. Ignatius.

— Blessed Juana Fernandez Solar, a Discalced Carmelite novice. She was born in Santiago, Chile, in 1900 and died in Los Andes, Chile, in 1920. Her religious name was Theresa of Jesus of Los Andes.

The canonizations of the two will raise to 266 the number of saints declared during the pope's 14 years as head of the Catholic Church.

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Pro-Life Corner

Respect
Life

"The story is clear enough. The Holy Ghost overshadow
Mary and she conceived. What did she conceive? A fertiliz
ovum which became an embryo, which became a fetus, whi
somewhere along the line, or perhaps at birth, became Jesu
No, the inspired writers of the Gospels are quite clear. S
conceived the person of the God-man, Jesus. No matter h
tiny, He was fully present at conception. This was Jesus, w
took on our body and became one of us in every way but sin.
this is true, and I believe it is, then we are clearly being taug
that what was true for Jesus in Mary's womb is also true for u

J.C. Willke, M.

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Dec. 9.

Dear brothers and sisters,

In our catechesis so far on the Petrine office in the church, we have seen that Jesus declared that Peter was the rock on which he would build his church (cf. Mt 16:18-22). Peter's apostolic primacy, which includes the task of confirming his brethren in faith (cf. Lk 22:32), was given to him directly by the Lord and is to be exercised in Christ's name for the building up of the church. After the resurrection the Lord entrusted to Peter the mandate to feed his sheep (cf. Jn 21:15ff.) and made him the universal shepherd of the flock.

Before conferring this mission on Peter, Jesus asked him three times: "Simon, son of John, do you love me?" (Jn 21:15-17). After Peter had affirmed his personal love for Christ, he received the mandate to feed the Lord's sheep. In this way, by a decision of Christ himself, Peter was given a particular ministry of service in the church, distinct from that of the other apostles, together with the power needed for its e
cise. This pastoral mission is ultimately one of sac
cial service both to Christ the Good Shepherd
"lays down his life for the sheep" (Jn 10:12) and t
those who have been redeemed in his blood. In
Peter's ministry as "servant of the servants of C
would, as Jesus himself foretold (cf. Jn 21:18), one
be crowned by his sharing as a martyr in the sacr
of the cross.

I extend a cordial welcome to Bishop Even Fou
and a group from the Lutheran Church of Norw
pray that your visit to Rome will be spiritually en
ing and that it will encourage you in your ecume
commitment. My greetings also go to the grou
teachers and students from Kenya. To the choirs
Vantaa, Finland, and from Chicago I express
appreciation for their praise of God in song. Upo
the English-speaking visitors, especially the pilg
age groups from England, Wales and the United St
I cordially invoke the grace and peace of our Lord J
Christ.

Pope Plans Busy Schedule Of Christmas Activities

VATICAN CITY (CNS) — Pope John Paul II planned a busy schedule of Christmas events, culminating in Midnight Mass and a Christmas Day blessing to the world.

A traditional January ceremony in which the pope baptizes infants was dropped this year because the pontiff will be hosting a European prayer-for-peace meeting in Assisi, Italy, Jan. 9-10.

The pope's Christmas schedule, as published by the Vatican press office Dec. 12, includes:

— Dec. 15, an evening Mass for university students in St. Peter's Basilica.

— Dec. 22, a late-morning talk to a group including Vatican officials, cardinals residing in Rome, the papal household and Roman clergy, to express Christmas greetings. The speech normally reviews significant Vatican events of the past year.

— Dec. 24, midnight Mass in St. Peter's Basilica. The Mass is televised to millions of viewers around the world.

— Dec. 25, Christmas Mass in St. Peter's at 1
a.m., followed by the papal blessing "urbi et orbi
the city and the world) and a talk from the balco
the basilica.

— Dec. 30, regular general audience in Pa
audience hall.

— Dec. 31, an evening Mass and Te Deu
thanksgiving to mark the end of the year, at
Church in downtown Rome.

— Jan. 1, morning Mass in St. Peter's Basili
celebrate the feast of Mary, Mother of God, and
the 26th annual World Peace Day.

— Jan. 6, feast of the Epiphany, morning Ma
St. Peter's with papal ordination of archbishops
bishops.

— Jan. 16, annual papal meeting and talk t
diplomatic corps accredited to the Vatican.

Church Teaching Needed To Counter Capitalist Exces

VATICAN CITY (CNS) — After the collapse of Marxism, the church's social teaching is needed more than ever to help stem the excesses of the free market system, Pope John Paul II said.

The church must constantly try to place the economy at the service of the human being, the pope told members of an Italian Catholic labor organization Dec. 12.

"This message has become even more urgent now that the collapse of Marxism has left an open field to the free trade ideology, which tends to undervalue the ethical demands to which even the market economy must submit in order to serve the human being," he said.

The pontiff said the church's teaching on work — especially on the rights, duties and dignity of wo
— should form part of its missionary messa
society. In this case, he said, the missionaries are a
baptized.

He said modern society is going through a "
plex and tormented" historical period marked
corrosive dissolving of fundamental human val
"Faced with this threat, Christians are called
to commit themselves personally and as a comm
announcing the Gospel and making real-life ap
tions of the social doctrine of the church," he sa

The pope said this forms the nucleus of wh
church is calling the "new evangelization" of late
century societies.

Glimmer Of Hope

By MONSIGNOR JOHN J. McSWEENEY

ights are surely a wonderful part of the Christmas season. Many persons se to outline the shape of their homes in lights during these days of December. prefer to place a single light in each window, creating the sense of a warm candle glow against the dark winter nights. Lights are the first ornaments placed on the Christmas tree each year.

It is estimated that in excess of 100,000 people drive through McAdenville, N.C., during the Christmas season to see the annual Christmas lights of the town, sometimes enduring long traffic jams to do so.

Lights are a part of the season. And that is good. They are beacons of hope. They symbolically represent the Light.

Long ago, near the beginning of time, God said, "Let there be light," And there was light. And God saw that the light was good. But over centuries of time, humankind began to prefer darkness to light.

Thus in the fullness of God's time __ at the right ent and in the right place — God said once again, "Let there be light." And Jesus orn. Jesus brought a light that outshines all darkness. Christmas is about a light o darkness can extinguish or erase.

ometimes darkness comes slowly and rather imperceptibly into our lives. We ot know exactly when or how it happens, but darkness comes. Our relationship he Light grows dimmer. We can easily lose a sense of hope.

ope is a precious commodity. Hope is always a faith possibility. Christmas pure and the perfect embodiment of hope.

requently, the fourth candle of an Advent wreath is the candle of hope. priately, it is the candle lighted on the day closest to Christmas Eve. In the Christ is the perfect embodiment of hope. In our dark times we should try to nber that the Christ Child is the sustaining power of hope in human life. The tmas season boldly reminds us to *grasp that Hope!*

ach of us are called to be signs of hope or lights of hope. In St. Paul's letter Ephesians, he tells us a way to be a light of hope today. "Be kind to one another, hearted, forgiving one another, as God in Christ has forgiven you."

he Christmas light of kindness. Kindness is a basic human quality. How the en of today need to see and experience kindness in order to develop as God's . Christmas people. Kindness reproduces itself from generation to genera- This Christmas, let us try to be kind to one another.

he Christmas light of tenderhearted. This is not a condition of weakness but ngth. This Christmas, be a light that beckons you to a gentle and peaceful life ourself and others.

he Christmas light of forgiving. A forgiving life-style is one that is spiritually y and whole. To live forgiveness is to live a whole life. What good comes from tment or carrying a grudge? Nothing! We are essentially a forgiven people. race of forgiveness is abundantly at work in our lives. This Christmas, we need ind ourselves that forgiveness flows from God, through us, into the world.

e Christmas lights of hope ... *be kind, be tenderhearted, be forgiving*. The shows us the way, let us be part of the Light this Christmas.

sgr. John McSweeney is a priest of the Diocese of Charlotte.

ughter's Marriage Outside The Church

By FATHER JOHN DIETZEN

. My situation is similar to the one you wrote about a few weeks ago. My daughter married a divorced non-Catholic in a Christian church. efused to give her away because I felt she was entering into an invalid, rous relationship.

elt it was wrong and that I should not show that I approved. I consulted my pastor and other priests who agreed that I could not participate.

When my second daughter was married, also out of the church, I was not invited because of the prior situation. For all intents and purposes she has cut me out of her life. I see the older daughter occasionally but the meetings are awkward.

Was I wrong? What else could I have done and been true to my beliefs? (California)

A. As I have indicated in the past, my conviction is that once one's position of faith has been made clear to everyone necessary, much more good is accomplished by preserving the ties of love and family friendship as much as possible.

u cannot approve or agree with them, but you still love them and they need w that.

at being said, I cannot judge what you should or should not have done. The of my answer was simply that each mother and father must act in such ns according to what they see as the most loving, compassionate way to d to their child's decision.

ou don't mention your wife in all this, by the way. What does she have to say t?)

I had to offer a single suggestion I believe it would be that there is absolutely rfect" or "right" way to handle these things.

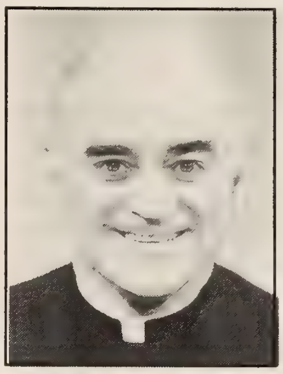
e must always return to the first Christian rule of love of God and neighbor. eans asking, "In my situation, with my own strengths and weaknesses, with hildren, in these circumstances and with this background, what is the best way ow genuine love for my child and for God, and preserve a spirit of faith, hope e toward everyone involved?"

ietzen/Page 13

Light One Candle

By FATHER JOHN CATOIR

"The kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad." (Matthew 13:47 rsv)



Conflict is an inevitable part of living. Each individual is unique and the differences between us are often the cause of serious disagreements. However, the chasm between good and evil goes beyond mere disagreement. Good and evil is not the equivalent of faith and unbelief, or pride and selfishness. Evil is a malignancy which is not always detectable.

How can we make sense out of the troubling mystery of evil when it enters the Church? Truth and falsehood become confused, the effort to maintain doctrinal integrity becomes a mighty struggle.

Catholics who promote false doctrine create havoc among the faithful, and only at the last judgment will we really be able to know who sowed the seeds of error, division and discord. The Church is a garden of weeds and flowers. Good and bad share the same Eucharist and recite the same creed. Though we are part of the same community, our differences are often substantial.

This tension is the fuel that fires the entire liberal-conservative debate in the Church. I have seen some conservatives who, in the name of orthodoxy, violate charity and common decency. Their fear of evil doers is understandable, but going for the jugular is certainly not justified. It's not even Christian.

On the liberal side, there are also many abuses. Some twist the truth to suit their fancy. The privatization of religion has become ordinary these days. People do as they please, and many regard the Pope and the bishops as an annoyance, as though they were nothing more than self-serving career bureaucrats. This fundamental error opens the door to more serious problems like believing that there are two churches, the invisible one which they accept as their church, and the visible church which they regard as an unnecessary political structure. They forget that Jesus gave Peter the keys of the Kingdom, and there is only one Church. This kind of spiritual anarchy is a growing trend among some Catholics who want to marginalize the Pope and the bishops.

There are evil forces at work in the Church. I don't mean to imply that human weakness is on the same level of evil, or that the exercise of conscience in good faith is a sign of evil, but the devil would love nothing better than to divide and conquer. We must listen to our superiors just as they must listen to Jesus Christ. Jesus denounced the hypocrisy found in the scribes and Pharisees but He urged His followers to obey them. "The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do." (Matthew 23: 2-3 rsv)

There is one Church and one faith. Hold fast to the visible Church, and remain one with the shepherds who guide us.

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

Hurricane Andrew riveted our attention in early September as the media kept bringing before our eyes the devastation of disaster proportions, particularly in Florida. This newspaper carried the story of one of our CSS staff members who gave her vacation days to spend three weeks with the Red Cross attempting to assist storm victims.

I returned this week after spending 10 days in a parish setting, where I attempted to offer some counseling perspectives to individuals and families affected by the disaster.

I had anticipated hearing things that would carry a message that would fit within the intent of Crosswinds articles. Nothing surfaced to do the experience justice. It was true that the storm respected no one in its path. Pastors lost their churches and rectories. Child Welfare Offices of the Diocese (and the country) have been relocated in trailers as the staff members attempt to "crawl," since they are not yet able to walk upright. All their efforts are at a snail's pace as they attempt to make a paper trail of who they are and who their clients are/were.

Families whose heads of household include policemen, insurance agents, physicians, teachers and store clerks witnessed a three-hour onslaught on their homes, but more than that, on their families. I had expected more stories about the hurricane. I was surprised that for a good number of people the impact is as if it just happened this morning and the telling of the story was filled with very present emotion.

One woman was able only this week to bring herself to return to her home to see what, if anything, was left. The woman, a druggist's wife, had attempted to go back soon after the hurricane but the streets were blockaded. Then, she heard that a lot of looting had occurred in the area of her home, and she found she just could not go back to look. Her husband had worked with the insurance people and sorted through the maze of confusion. But for her, something very awful happened that night and she is still emotionally raw, even as she goes about her daily tasks of her employment as well as nurturing her two small children.

See **Crosswinds**/Page 13

How Does Canon Law Effect Us?

The Monastic Church; The Monks Of Mepkin

By SISTER JEANNE-MARGARET MCNALLY

The Code of Canon Law devotes 173 canons directly to religious life (cc. 573-746). In addition, there are other canons interwoven through the Code that have a direct impact on the governance of religious institutes. While we have already written of this in previous articles, this is a special article to me. Canon 615 speaks of monastic communities, which often are contemplative communities. I wish to share one such monastery with you, Our Lady of Mepkin in Moncks Corner, S.C. The monks are Cistercians, more popularly known as Trappists.

What is a monk? One who sees the living God in the light of faith and divine love. Mindful of Christ's words, "You have not chosen me, but I have chosen you," he gratefully receives the gift of a monastic vocation. Although a monk says "no" to certain legitimate human satisfactions, he also says "yes" to others, and to the radical meaning of his call: A consecrated way to serve God and his fellow men and women. A monastery such as Mepkin Abbey exists to build a Christian community, with Christ as its center. And the members of a monastic family share their joys, sorrow, duties, routines and God's will in their pilgrimage.

Monasticism is "counter cultural," but does not reject the world or the Creator's designs for the human race. A monk must be someone capable of growth, open to the marvels of the created world, willing to serve, mindful of God's presence.

The community at Mepkin has the Rule of St. Benedict, which goes back 1,500 years, as its fundamental law. In the course of the centuries, great founders as St. Bernard developed a particular expression of this ancient Rule. In 1098, the Cistercians commenced a revitalization of it and this was again recast in the 17th century. Mepkin Abbey is in this historic line. It was founded in 1949 from Gethsemani Abbey in Kentucky. The monks observe strict religious life style of prayer and work, with egg farming as its means of livelihood.

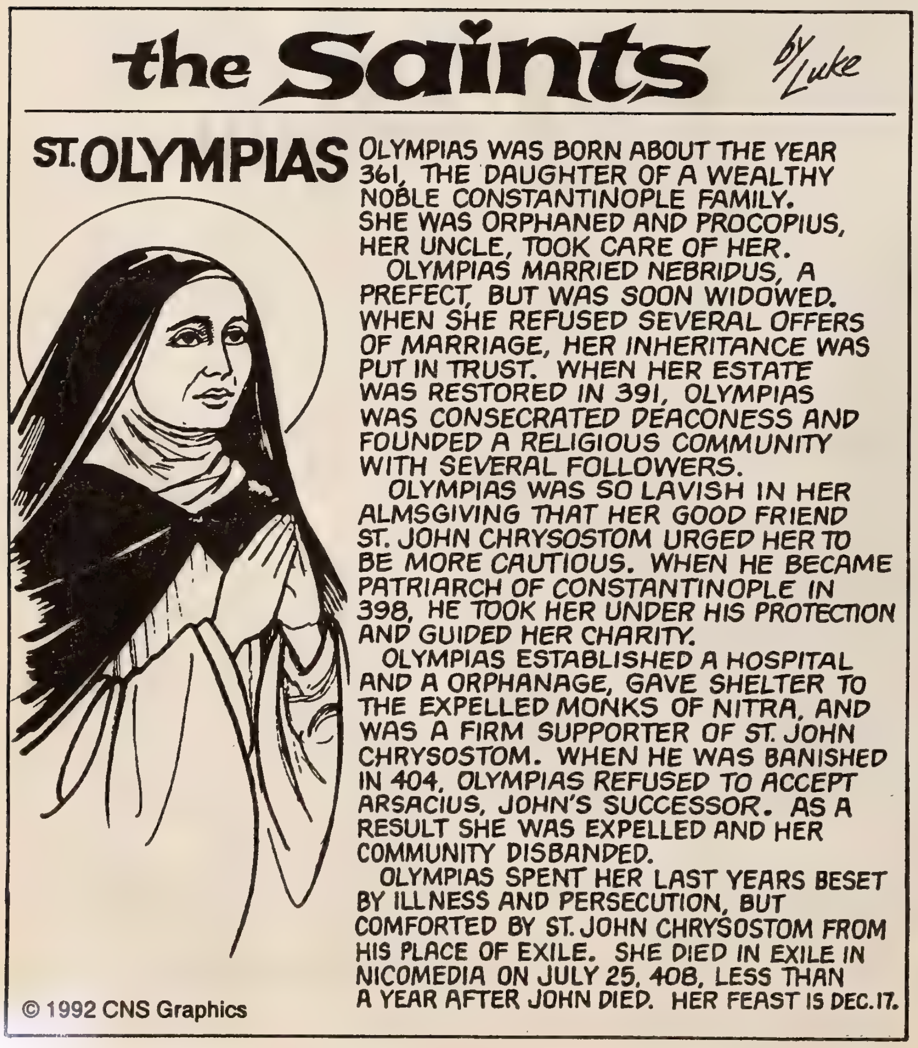
The monastic day looks like this: Rise, 3 a.m.; prayer-vigils, 3:30 a.m.; Eucharist, 4:15 a.m.; breakfast, 5:20 a.m.; lauds, 7 a.m.; mid-day prayer, noon; dinner, 12:10 p.m.; supper, 5 p.m.; vespers, 6 p.m., compline, 7:35 p.m. Each monk carries a daily work program. The monks spend time in private prayer, Scripture studies and other spiritual exercises consistent with the austere monastic life style. They are also strict vegetarians.

Why this article? A bit unusual. The monks, whose income vacillates with the egg market, are building a monastic church. The original structure was temporary, unsafe and a victim of Hurricane Hugo. Because of my association with Mepkin, I call your attention to the monks' need for financial assistance with this building structure.

We all benefit from the prayers and spirituality of these monks, perhaps we can find this way of saying thanks. Just by way of mention, Bishop John F. Donoghue and the Sisters of Mercy of Belmont were the first major donors from this diocese. If you are interested, you can send donations to me to be forwarded to the monastery or send them directly to Mepkin. Either way, the Abbot will personally respond to you. If you have special prayer intentions, include these.

During 1993, the diocese will host two organ concerts to benefit the monastery. Abbot Francis Kline of Mepkin, a concert pianist and organist, will perform. If you wish more information, write or call me. Except for this case, I promise never to speak of funds again, but this is our only time to be part of a monastic church of ancient tradition. May your holidays be holy, blessed and filled with peace to all of good will.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and is a judge of The Tribunal of the Diocese of Charlotte.



OLYMPIAS WAS BORN ABOUT THE YEAR 361, THE DAUGHTER OF A WEALTHY NOBLE CONSTANTINOPLE FAMILY. SHE WAS ORPHANED AND PROCOPIUS, HER UNCLE, TOOK CARE OF HER.

OLYMPIAS MARRIED NEBRIDUS, A PREFECT, BUT WAS SOON WIDOWED. WHEN SHE REFUSED SEVERAL OFFERS OF MARRIAGE, HER INHERITANCE WAS PUT IN TRUST. WHEN HER ESTATE WAS RESTORED IN 391, OLYMPIAS WAS CONSECRATED DEACONESS AND FOUNDED A RELIGIOUS COMMUNITY WITH SEVERAL FOLLOWERS.

OLYMPIAS WAS SO LAVISH IN HER ALMSGIVING THAT HER GOOD FRIEND ST. JOHN CHRYSOSTOM URGED HER TO BE MORE CAUTIOUS. WHEN HE BECAME PATRIARCH OF CONSTANTINOPLE IN 398, HE TOOK HER UNDER HIS PROTECTION AND GUIDED HER CHARITY.

OLYMPIAS ESTABLISHED A HOSPITAL AND A ORPHANAGE, GAVE SHELTER TO THE EXPELLED MONKS OF NITRA, AND WAS A FIRM SUPPORTER OF ST. JOHN CHRYSOSTOM. WHEN HE WAS BANISHED IN 404, OLYMPIAS REFUSED TO ACCEPT ARSACIUS, JOHN'S SUCCESSOR. AS A RESULT SHE WAS EXPELLED AND HER COMMUNITY DISBANDED.

OLYMPIAS SPENT HER LAST YEARS BESET BY ILLNESS AND PERSECUTION, BUT COMFORTED BY ST. JOHN CHRYSOSTOM FROM HIS PLACE OF EXILE. SHE DIED IN EXILE IN NICOMEDIA ON JULY 25, 408, LESS THAN A YEAR AFTER JOHN DIED. HER FEAST IS DEC. 17.

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Stewardship Questions And Answers

By JIM KELLEY

Q. How do our needs or the needs of a family fit into the concep stewardship?

A: As Catholic Christians, our first responsibility is to take care of our own n and the needs of our family. For many, this may include caring for children or eld parents. When we consider the needs that we have, however, we often confuse n with wants.

In looking very carefully at what we need verses what we want, we en placing material things and money in their proper spective. Everyone needs a home, a comfortable safe place to live. For some, home may be a simple quaint place that meets the basic needs of shelter good health. Yet for others, home may offer an a dance of luxury items, all designed to make life e and more comfortable than ever.

While it is true that people work hard so they provide well for themselves or their families, s provisions go beyond what is really necessary, the confusing the difference between needs and wants example, when someone buys a new house, after co ering what commitments they have made to stew ship, they may choose to buy a somewhat smaller h than if they hadn't been practicing stewardship of sure. The smaller house can still meet many of their needs, but necessarily all of wants.

Stewardship of treasure asks only a percentage of income, not the whole t Many people find that when they trust in God and return a percentage of their inc to church and charity, they can live adequately on the rest of their income. percentage is something that people decide in prayer after due consideration of needs and the needs of a family.

When it comes to stewardship of time and talent, personal needs and the n of family also come into consideration. Certainly there are responsibilities that person has to themselves or their family. Stewardship does not ask that we aba our responsibilities, but stewardship does ask that we use some of our regardless of responsibilities, to volunteer in the church and community.

Acts of stewardship can be practiced as a family affair. For example, a ma couple with or without their children may choose to volunteer their time and t as a team for a church or charitable need.

Additionally, children will benefit greatly from being involved in steward One of the most important things that parents can teach their children is to pra stewardship themselves. It is said that children say what you say and do wha do, but they don't do what you say. Setting an example is what matters m teaching Christian stewardship.

As with anything, it is best to begin when children are very young. Chi whose parents are "into" stewardship from their earliest days grow up takin granted that this is how life is lived. Mom and dad split 10 percent of their in between the parish and some charitable organizations, for example. They also their talents, skills and time with others. That's what adults do; so that must be it means to be a grown up.

There are a variety of way to make stewardship a family affair so that stewardshi not necessitate taking an individual away from his or her family. Always, in fact, the of an individual or family can be met while the commitment to stewardship as a way is lived out.

Jim Kelley is director of development for the Diocese of Charlotte.

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emember The Reason 'or The Season

By DANNY HOLMES

The advent season is upon us once gin. Moving through the month of ember, we go through different parations gearing up for the 25th. race from store to store, fighting vds, finding bargains and making in hopes of completing yet another of Christmas shopping.

This annual process has become e and more commercial over the s. We see it at the malls decorated trees and wreaths, in the yards ered with lights, and on television in y way possible. All around us we Christmas portrayed as a joyous on of reindeer and stockings. We o swept up by the commercialized le and bustle of the Christmas scene, 't difficult to forget what the season ly about.

During past Christmas seasons, I ember myself caught up in the exnent of the gifts and the parties. I v there was nothing wrong with ents and celebration, but I felt I was looking Christmas for its true mean- To appease the guilt, I remember ing at the nativity scene in the corof our living room and thinking to elf, for a brief moment, about the wise men and the stable in which Jesus was born. It made me feel better for the time being to remember why we were celebrating the holiday.

However, Christmas is more than a two minute meditation of a nativity scene. Christmas is the ultimate gift; God the Father giving us His only Son. When we celebrate, we are celebrating more than the birth of Jesus. We are celebrating the fact that God forgives our sins. The birth of Jesus marks the beginning of this message.

This Christmas, sometime before the last present is opened, rejoice in the fact that we have already been given a more precious gift. God the Father has granted us a free will which ultimately results in sin. However, He has given us the gift of His forgiveness to compensate for our human error. A gift we can give ourselves is to look beyond the glamorous makeover Christmas has been given in the past and remember its origination nearly 2,000 years ago in a stable in Bethlehem.

Danny Holmes is a junior majoring in journalism at the University of North Carolina at Chapel Hill. He interned this past summer with The Catholic News & Herald.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"A Few Good Men" (Columbia)

Insecure but glib Navy lawyer (Tom Cruise), goaded by a strong-willed Internal Affairs attorney (Demi Moore), takes on the politically sensitive murder trial of two Marines (James Marshall and Wolfgang Bodison) who are being used as scapegoats by their commanding officer (Jack Nicholson). Director Rob Reiner's tautly constructed courtroom drama bristles with intense performances while tackling prickly issues of honor, responsibility and personal integrity. An off-screen suicide, a blatantly sexist remark and intermittent rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"The Muppet Christmas Carol" (Disney)

In this sprightly version of Charles Dickens' "A Christmas Carol," Muppets Kermit, Miss Piggy, the Great Gonzo, Rizzo the Rat and Fozzie Bear have incidental roles as Michael Caine portrays skinflint Ebenezer Scrooge, who is visited by the ghosts of Christmas past, present and future so he can learn the true spirit of Christmas. Director Brian Henson retells the holiday classic with delightful musical numbers, though with less frenzied fun than the usual Muppet outings. **The USCC classification is A-I — general patronage. The MPAA rating is G — general audiences.**

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NEWS
REGARDING THE UNIVERSAL CATECHISM
The Holy See has given the National Conference of Catholic Bishops/United States Catholic Conference responsibility for the publication and management of The Catechism of the Catholic Church in the United States.
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We have been notified that the official English translation is nearly complete. They are expecting to have the final manuscript by January 1, 1993. If this is so, the finished books would be ready to ship by March or April, 1993.
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FAITH alive!

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Beginning to identify the good in your life

By Brother Cyprian L. Rowe, FMS
Catholic News Service

"Oh, my!" Cephas exclaimed.

Ken, on the other end of the line, was confused. "What are you saying?"

"I'm sorry, Ken," Cephas whispered, "It's just that what you said made something clear to me.

"I called to complain that I had gotten a $500 bonus and not the $600 I expected. When you said something about the war, I realized that today's the day the telegrams will be going out."

"What telegrams?" Ken asked.

"The telegrams notifying families that someone has been killed in Desert Storm."

Ken's "I see" was non-judgmental.

The workday ended. Cephas rode the metro into town, thinking: A lot of people will be hearing that a son, daughter, brother, sister, husband or mother and father won't be coming home again. And I was complaining about a bonus!

The contradiction made him twinge noticeably.

He got off the train at his planned stop. One block up, a homeless man was sitting on the sidewalk. Cephas put a quarter into his outstretched hand, looking as he did into the beggar's face. Usually he didn't look, giving the money somewhat in "self-defense."

The man shouted, "You looked at me!"

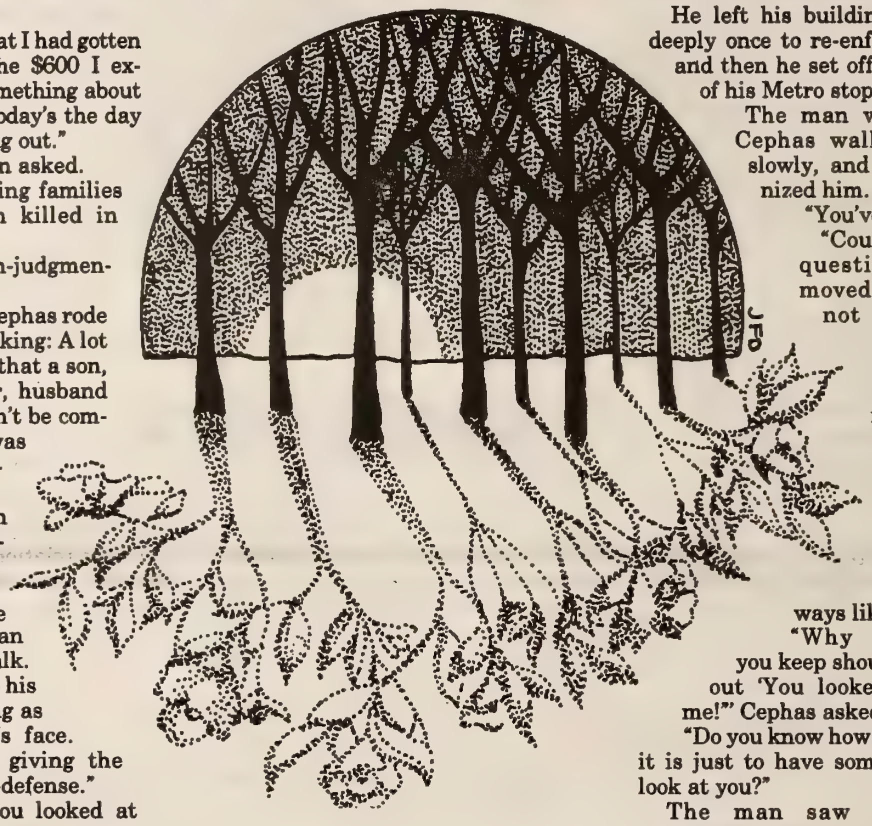
Cephas hurried away but the sound followed him. The man kept shouting, "You looked at me ... you looked at me!"

Finally home, Cephas shut the door and stood for a moment, taking in the room. He tried to conjure up the feeling of relief he always felt at this time of day. He couldn't. The world had intruded.

He felt he was being faced with death and life, and pettiness, thoughtlessness and ingratitude all together.

He was standing there frozen into a million visions, seeing in them all the gifts of his ordinary life for which he never had been thankful, having accepted them as his due.

The intensity of the thousand images of home and family and friends and trees and vacations and fields flooded him with shame, and he wanted to pray.



CNS illustration by Jean Denton

Did it take the deaths of others to make him realize how good life is?

Cephas looked at the photos on the table and remembered. In high school, classmates, some without mothers, some without fathers, sisters or brothers, would hang around his house. He rarely thought about that, but now he did.

Then the sound of the homeless man intruded: "You looked at me!"

Usually Cephas would jog before eating. But tonight the thought of death's thoroughness made him want to find something out about a life — his — that somewhere and somehow had gotten caught up in the notion that a bonus was what mattered most in life.

He left his building. He breathed deeply once to re-enforce his resolve, and then he set off in the direction of his Metro stop.

The man was still there. Cephas walked up to him slowly, and the man recognized him.

"You've come back?"

"Could I ask you a question?" Cephas moved closer slowly, not wanting passersby to hear.

"Of course, anything." The man's inflection was trained. Cephas felt he was talking to someone who, perhaps, had come from roots in many ways like his own.

"Why did you keep shouting out 'You looked at me!'" Cephas asked.

"Do you know how good it is just to have someone look at you?"

The man saw that Cephas still didn't understand. He held up a tattered cap and asked Cephas what color it was. Cephas held it, turning it in the light before he answered, "It's sort of a blue-green."

"You had to look, didn't you?" the man stated more than asked. Then, he repeated, "Do you know how good it is just to have someone look at you? To make you human in their eyes?

"Sometimes people will even thr me money to keep from looking. An want to leave it there but ... I do have much dignity to stand on m days.

"I pretend it's their problem bu hurts a bit anyway. When people loo can feel grateful for everything, e the pain."

Cephas thought he was beginnin see, as though a world he had paid attention to was opening up bef him.

He thought, "Maybe I'm not grate for anything because I didn't lo Maybe I see only a few things: mo and work; convenience; comfort."

They spent a few minutes talki Cephas thought perhaps that should be feeling shame for being ungrateful, but what he was feel now made him grateful for it all, e for the pain of realizing how littl life he had paid attention to.

A bell chimed. The stranger st up. "The soup kitchen serves suppe about 15 minutes. I don't want to there late."

Cephas offered the man a hand.

"Can anyone come?" Cephas ask

The man took his arm and they w off together for the evening meal.

"He was standing there frozen in a million visions, seeing in them all the gifts of his ordinary life for which he never had been thankful, having accepted them as his due.... Did it take the deaths of others to make him realize how good life is?"

(Brother Rowe, a Marist, is a search associate in the Departmen Psychiatry at Johns Hopkins Schoo Medicine in Baltimore and on the ulty of the Graduate School of So Work at the University of Maryla Baltimore.)

FAITH IN THE MARKETPLACE

Name three things that are good in your life and in the lives of those closest to you.

"My family, my friends and my faith.... (I've) lost seven friends and family members in the last six months and that has heightened my awareness of what is important." — Nancy Piness, Washington, D.C.

"Good health, my wife and my children. Those are good. Lots of things are good in my life, especially my belief in God, my association with a group of people that worship God together, living in America where we have the freedom to worship as we please." — Larry Shelton, North Little Rock, Ark.

"My wonderful husband and children. I'm grateful to be living here in Memphis. When we were transferred here seven years ago, it seemed the worst thing, but now it seems the best place for us to be. We also belong to a wonderful parish with a great pastor. I'm also very grateful to be able to be homeschooling my children. That's a real blessing." — Sue Armstrong, Memphis, Tenn.

"There are times I thank God for being God, that he's there sustaining us." — Marianne Paffle, Hutchinson, Minn.

An upcoming edition asks: Tell of a time when you strongly believe God acted in your life. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Recognizing the good we do in the middle of a muddle

Father David K. O'Rourke, OP
Catholic News Service

ples whose marriage I witness nvite me to the reception. Since days are workdays for me, I often n, congratulate the newlyweds eir parents, fiddle with half a f champagne for a few minutes en head back to work.

now and then I run into some- o wants to talk.

too long ago, a successful sales- his middle years clearly had a sort out his religious values. He oubled, it turned out, by the fact othing he did seemed to measure is religious standards.

we discussed his standards it be- clear that they were very de- ng, even unrealistic. I com- d that somehow he was in the f impossible situation that could nly to falling short and feeling

The good we do, unlike our ideas, ght well be found in the middle of a uddle.... Because it involves doing d not just thinking, it is going to be complex and concrete."

s man, in other words, was a per- ist. While the opposite situation person who just doesn't seem to uch may seem to be the real m, perfectionism actually is esome for many people. And it hem to overlook their own good-

, I was very well trained," he

t comment stuck with me for asons. First, it is common for to think that those who had a Catholic education" will end up y guilt. Many a stand-up come- ses this belief to garner laughs.

nd, the man was wrong. He was y rather badly trained.

e was a man who was not lax in or judgment.

he was troubled. As he said to me, "You have a clear idea of what Christianity is and you ought to be able to live it exactly that way."

Many people look at their religious life more or less that way. Like the wedding guest, they too can end up believing that they don't measure up.

As a result they overlook the fact that a kind and generous God is already well at work in them. Pursuing high ideals, these people misinterpret their imperfection as a sign of God's absence from them.

One way they can begin to see God's action already at work is to think about one of the basic tenets in the church's theological system.

Christian life is about actions and living. Our actions exist in the concrete, in three dimensions. Our ideas exist in the mind, removed from the limitations of time and space.

As St. Thomas Aquinas, one of the church's great theologians, taught, these two orders — the order of action and the order of ideas — are basically different.

We can have clear and unencumbered ideas. But our actions always will be a mix of motives and means, effects and goals. The bridge between the mind with its clear ideas and our actions with all their complexity is the conscience.

So one place we can begin to look for the good in our lives is to look realistically at the good that we do.

And one starting point in the search for the good we do is to recognize that it is going to look different from the good that we only think about.

The good we do, unlike our ideas, might well be found in the middle of a muddle. That does not mean it is any less good. It only means that, because it involves doing and not just thinking, it is going to be complex and concrete.

(Father O'Rourke is pastor of St. Dominic's Parish in Benicia, Calif.)

Photo by Les Fetchko

FAITH IN ACTION

"It is wonderful to think that in me, in my great poverty, the kingdom of God can come. In what I am, how I live, in the way in which I carry out the duties of my state, in my relationships, in the way I bear my misfortune — the kingdom of God can come!" writes Bishop Joseph J. Gerry of Portland, Maine, in his book, *Ever Present Lord* (St. Bede's Publications, Box 545, Petersham, Mass. 01366. 1989. Paperback, $11.95). Bishop Gerry reflects on how each believer contributes to the history of salvation. "God is calling us and wishing to make history with us," the bishop writes. Noble thoughts for those who doubt their own worth or basic goodness!

Reflection: What can I be grateful for? This week I will look attentively for the good in other people, in myself, in situations I encounter, not taking what is good for granted.

At the root of the early Christians' outlook

By Father John J. Castelot
Catholic News Service

St. Paul wrote to the Philippians from a dank jail cell in Ephesus, hardly a situation calculated to make him kick up his heels. But look what he wrote:

"Rejoice in the Lord always.... Have no anxiety, but in everything ... make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Philippians 4:4,6-7).

Joy and peace: These were the two characteristics of the early Christians' outlook.

Here was Paul, in a life-and-death predicament. But nothing could darken his deep-down joy or ruffle his inner peace.

Admittedly, Paul was extraordinary, but he was not unique. He was well aware that his fellow Christians were all in the same situation, and he assumed that they would react as he did. "Yours is the same struggle as you saw in me and now hear about me" (1:30).

They lived in a world at least as stressful and anxietyproducing as ours. The fact that they were Christians made them objects of suspicion and hostility. Under existing law they were criminals, enemies of the state.

How could they know either joy or peace?

Well, for one thing, they had their priorities straight. Their top priority was their relationship with God. That was the only truly lasting value.

If that relationship was sound, they had an unshakable security that made for quiet peace and confidence.

"Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.... Indeed, if, while we were enemies, we were reconciled to God through the death of his son, how much more, once reconciled, will we be saved by his life" (Romans 5:1,10).

They were not a bunch of Pollyannas pretending that life was beautiful when it wasn't. And it wasn't. In many ways it was ugly, and its ugliness affected them.

But their peace and joy were inner qualities that "the slings and arrows of outrageous fortune" could not touch.

"If God is with us, who can be against us?... What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword?...

"I am convinced that neither death, nor life ... nor any other creature will be able to separate us from the love of God in Christ Jesus" (Romans 8:31,35,38-39).

The outlook on life among these early Christians was rooted in the solid assurance that God loved them. This assurance, this proven love, enabled them to face life with a positive self-image and with quiet joy and peace.

(Father Castelot is a Scripture scholar, author and lecturer.)

OD FOR THOUGHT

ere is a suggestion: Spend some time meditating on what is good in your life. Why?

he bad things that happen have a way of taking over a good person's thinking. A person begins to focus — overfocus — on troubles.

hen we overfocus on trouble, it grows in our mind's eye. Soon it seems there is nothing else but the negative.

ometimes people need to concentrate on turning their thoughts toward what is good about life.

he holiday season is an apt time for this. Meditate over the course of a week or two on what is good in your life: family bers who love you; friends who care; emotional support you provided another person; personal growth achieved; a fear come; the satisfaction of work done well.

uring this meditation time, reflect on the reality that you yourself are good: a caring or just person, a committed person, a of God.

his is not a feel-good exercise. Instead, it allows the truth to come into view: The bad is not all there is. God is a good tor.

habit of recognizing the good can affect your entire attitude, leaving you with a new attitude that others will find contagious.

David Gibson, Editor, Faith Alive!

FAITH alive!

People In The News

Archbishop May Resigns In St. Louis Because Of Health

WASHINGTON (CNS) — Archbishop John L. May resigned Dec. 9 as head of the St. Louis Archdiocese for health reasons. The archbishop, 70, had surgery in July for a malignant brain tumor. In a letter to his people he said that although the cancer has not reappeared, anticonvulsant drugs and other treatment he has had to undergo since surgery have weakened him so much that governing the archdiocese "has become impossible for me." On Nov. 22, more than 7,000 people gathered with Archbishop May in the St. Louis Arena for a Mass celebrating the 25th anniversary of his ordination as a bishop. Archbishop Agostino Cacciavillan, papal pronuncio to the United States, announced in Washington that Pope John Paul II had accepted Archbishop May's resignation.

Mother Teresa Says She Prays For Separated Royal Couple

MANCHESTER, England (CNS) — Mother Teresa of Calcutta said she was praying for Britain's Prince Charles and Princess Diana, who have officially separated after 11 years of marriage. In an exclusive interview with The Universe, Catholic weekly newspaper, shortly after the Dec. 9 announcement of separation, Mother Teresa said she was "distressed at this sad news." She said, "I am praying for that family," speaking by telephone from her home in Calcutta, India. British Prime Minister John Major told Parliament in a special statement that the couple would continue to carry out public duties and would "participate fully" in bringing up their two children, William and Harry.

Brother Ellis Inaugurated As Catholic University's 13th President

WASHINGTON (CNS) — The 13th president of The Catholic University of America praised the university for its unique Catholic tradition, saying the school had failed to receive the support or recognition it deserved. Catholic University "has yet to become that most magical of entities in the minds of high school seniors, a hot property," said Christian Brother Patrick Ellis at his Dec. 8 inauguration. Cardinal James A. Hickey of Washington, chancellor of Catholic University — the nation's only university established by the U.S. Catholic bishops — inaugurated Brother Ellis at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Father Fuerst, Seminary Reseacher, Dies At 76

ST. MEINRAD, Ind. (CNS) — Benedictine Father Adrian Fuerst, the leader in U.S. seminary research for the past 20 years, died Dec. 4 at the Benedictine monastery in St. Meinrad. He was 76. His funeral Mass was celebrated Dec. 7 in the Archabbey Church at St. Meinrad, with burial in the Archabbey Cemetery. A native of Indianapolis, Father Fuerst had been a priest for 50 years. He held various faculty positions for 25 years at St. Meinrad Seminary, but was best known for his work since 1971 with the Washington-based Center for Applied Research in the Apostolate, known as CARA.

Jesuit Who Headed Fordham For 12 Years Dies At 70

NEW YORK (CNS) — Jesuit Father James C. Finlay, president of Fordham University in New York from 1972 to 1984, died of a heart attack Dec. 5 in New York. He was 70 years old. His funeral Mass was scheduled for Dec. 9 in the Fordham University Church at the school's Rose Hill campus in the Bronx. Father Finlay was associated with Fordham for more than 40 years as a student, faculty member, dean and president. After he retired in 1984, he served for several years as a dean at another Jesuit-run school, LeMoyne College in Syracuse, N.Y.

Institute Professor Reappointed To Theological Commission

WASHINGTON (CNS) — William E. May, a professor at the John Paul II Institute for Studies on Marriage and the Family, has been reappointed to a five-year term with the International Theological Commission. He was first named to the Vatican advisory body in 198
Pope John Paul II. The John Pau
Institute is the U.S. branch of the J
Paul II Institute in Rome and is sp
sored by the Knights of Columbus, w
announced the appointment. It is a gr
ate school of theology specializin
studies of Catholic teaching on
riage and family life.

Priest, Nun Honored As Amo Most Caring People In Ameri

WASHINGTON (CNS) — A W
ington priest and a Mississippi nun
honored as among the most caring pe
in America during a Dec. 4 award
emony in Washington by the Ca
Institute. Father John Adams and S
Anne Brooks were selected from t
sands who were nominated for the
annual National Caring Award prese
by the Washington-based non-p
organization. Father Adams has
the driving force for 16 years behin
Others Might Eat, or SOME, a
profit organization that provides m
and shelter to thousands of poor, eld
and homeless people in the Washin
area. Sister Brooks, an obstetrician,
honored for her work at the Tut
Clinic, which she founded in the Mi
sippi Delta.

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✠ Scripture

Readings For The Week Of December 20 - December 26

Sunday: Isaiah 7:10-14; Romans 1, 1-17; Matthew 1:18-24.

Monday: Zephaniah 3:14-18; Luke 1:39-45.

Tuesday: 1 Samuel 1:24-28; Luke 1:45-56.

Wednesday: Malachi 3:1-4, 23-24; Luke 1:57-66.

Thursday: 2 Samuel 7:1-5, 8-11, 16; Luke 1:67-79; Isaiah 62:1-5; Acts 13:16-17, 22-25; Matthew 1:1-25 or 1:18-25.

Friday: ***Midnight:*** Isaiah 9:1-6; Titus 2:11-4; Luke 2, 1-14. ***Dawn:*** Isaiah 62:11-12; Titus 3:4-7; Luke 2:15-20. ***Day***: Isaiah 52:7-10; Hebrews 1:1-6; John 1:1-18 or 1:1-5. 9-14.

Saturday: Acts 6:8-10, 7:54-59; Matthew 10:17-22.

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riest Counts Himself As Part Of is Collection Of 850 Santas

Left: **Left:** Santa Claus figures fill up a bookshelf in the home of Fr. Anthony Larry, pastor of St. Bernard Parish in New Bloomfield, Pa. (CNS Photo)

NEW BLOOMFIELD, Pa. (CNS) — Santa Claus has already come to the town of New Bloomfield. In fact 850 Santas are in town, in the rectory of St. Bernard Parish.

For more than 10 years, the pastor, Oblate Father Anthony Larry, has not only collected Santa figures but has posed as one.

He's played the jolly old fellow for the Lutheran congregation and the fire company, riding the truck and booming a hearty "Ho, Ho, Ho" for annual Christmas parties.

Father Larry's collection includes Santas of all shapes and sizes. He originally bought two of them at an after-Christmas sale and after that, well, his stocking runneth over. People just kept giving him more throughout the years.

His collection ranges from a figurine that stands a quarter- inch tall to a six-foot high welcome sign with Santa at the top. One Santa, given to him by an elderly lady, must be at least 100 years old, he estimates. Among his favorites is a Santa from the community's Episcopal priest and his wife.

In his Santa suit, Father Larry visits most of the parish's families a few days before Christmas, distributing candy to the children. Then on Dec. 27, his people attend an open house at the rectory.

"They just knock on the door and come in and browse and enjoy the collection," he told *The Catholic Witness*, newspaper of the Diocese of Harrisburg.

Although his guests like to look at the Santas that come from as far away as Denmark and Sweden, their preference by far is for the live one from right there in New Bloomfield.

Above: Oblate Father Anthony Larry, pastor of St. Bernard Parish in New Bloomfield, Pa., displays a Santa Claus doll that is over 100 years old. It is one of more than 850 Santa Claus figures from Father Larry's collection. (CNS photo by CHARLES A. BLAHUSCH, *The Catholic Witness*)

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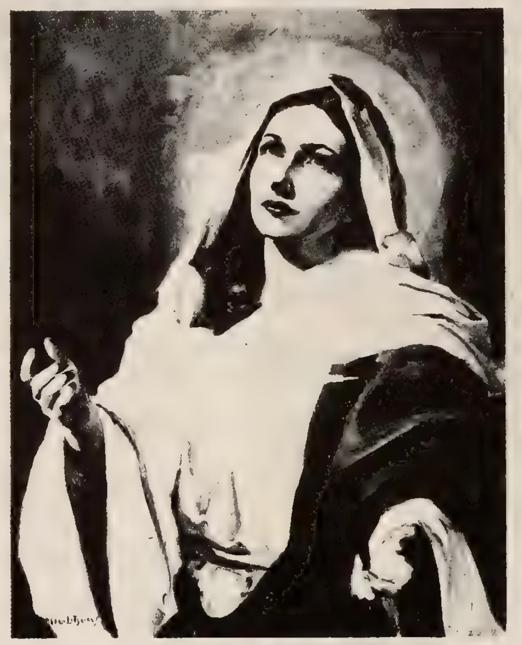

En el mes de diciembre tres celebraciones nos recuerdan a nuestra Madre Maria: la fiesta de la Inmaculada Concepcion, el ocho; las apariciones de la Virgen de Guadalupe en el cerro de Tepeyac, el dia doce; y el veinticinco, la Madre de Dios dando a luz a Jesus, nuestro Salvador. Tenemos, pues, motivo para renovar nuestro amor a Maria Santisima y recordar su lugar importante en la historia de nuestra redencion. Seria bueno en esta epoca refrescar y volver a leer el contenido del capitulo VIII de la Constitucion Dogmatica sobre "La Iglesia" (Lumen Gentium) del Concilio Vaticano II.

Alli se declara quien es Maria en el misterio de Cristo y de la Iglesia; cual es su oficio en la economia de la salvacion y su relacion con la Iglesia; el culto que le debemos y como es ella signo de esperanza cierta y consuelo para el pueblo de Dios peregrinante en la tierra. Situados nosotros a treinta anos despues del concilio, todavia sus ensenanzas estan en plena actualidad.

Recogemos algunas citas para animar al estudio completo del documento conciliar: "Redimida de un modo eminente, en atencion a los futuros meritos de su Hijo y a El unida con estrecho e indisoluble vinculo, esta enriquecida con esta suma prerrogativa y dignidad: ser la Madre de Dios Hijo y, por tanto, la hija predilecta del Padre y el sagrario del Espiritu Santo. . .al mismo tiempo ella esta unida en la estirpe de Adan con todos los seres humanos que han de ser salvados; cooperado con su amor a que naciesen en la Iglesia los fieles ... prototipo y modelo destacadisimo en la fe y caridad y a quien la Iglesia catolica ensenada por el Espitu Santo, honra con filial afecto de piedad como a Madre amadisima."

Diciembre En Nuestra Senora De Las Americas

Grandes preparativos se estuvieron haciendo este ano antes de celebrar la fiesta de la Virgen de Guadalupe, en la pequena iglesia de Nuestra Senora de las Americas, unica iglesia catolica situada en Biscoe, condado de Montgomery, en el extremo este de nuestra diocesis.

Varias parejas de mexicanos ensayaron sus bailes tipicos y escogieron los trajes regionales adecuados. Para representar escenas vivientes de la historia de las apariciones de Maria al indio Juan Diego, se fabrico una plataforma grande en el jardin, a un lado del templo.

Se escogio la fecha del domingo trece de diciembre para que el mayor numero posible de hispanos pudieran participar en esta fiesta anual, tal vez la mas significativa para los catolicos de Biscoe y sus alrededores. De nuevo se invito a nuestro Obispo Juan para presidir la liturgia, oficiada por el Padre Gerardo Clarke, OSFS.

Otro acontecimiento importante en diciembre es la celebracion de la Navidad, con todas sus costumbres tipicas hispanas. Este ano la pequena comunidad americana ofrecera regalos a unos ciento ochenta y cinco ninos hispanos, el sabado dia diez y nueve del presente. La Misa de la vispera de Navidad, "Misa del Gallo," ciertamente llenara el recinto de Nuestra Senora de las Americas, donde reinara gran alegria a medianoche, festejando el nacimiento de Hijo de Dios.

Desde que el Padre Gerardo fundo esta iglesia hace tres anos, los hispanos, en su mayoria procedentes de Mexico, acudieron a llenar la nave del pequeno templo, siempre insuficiente, pues bastantes quedan de pie atentos a la celebracion eucaristica dominical. Los feligreses viven en Biscoe y en las ciudades vecinas. Desde el principio hubo una Misa en espanol a las dos de la tarde, mas pronto el Padre Gerardo ofrecio otra mas temprano. Los catolicos americanos tambien se interesaron en pedir una Misa en ingles y se les concedio.

A partir de enero del 93 el horario de las Misas cambiara a una sola en espanol, a las 12 mediodia y otra el ingles a las 9:30 a.m. El mes de diciembre trae cada ano disminucion de la poblacion mexicana, pues muchos regresan a sus hogares para la Navidad y tal vez no volveremos a verlos hasta mas adelante o nunca. Sin embargo, nuevas familias e individuos vendran a tomar su lugar en las fabricas y otros lugares de trabajo.

Pedro y Ceferina Munoz con sus dos hijas, Laura y Elizabeth, subiendo las escaleras la entrada de la iglesia. Ceferina carga a la bebita vestida de blanco.

Familias hispanas participando en la celebracion liturgica dominical.

Grupo de jovenes mexicanos a la salida de la Misa.

nbers of St. Gabriel parish children's choir sing out in praise during during dedication ceremony. Photo by JOANN KEANE

St. Gabriel, from page 1

"We celebrate not the completion of a project but rather the inauguration of a new phase in the history of this parish," said Bishop Donoghue.

While parishioners have much to celebrate in their new facility, many remember the building controversy that almost killed plans to build the parish center.

One year ago, St. Gabriel parish faced building delays as neighbors tried to block construction of the new parish center. The legal dispute with neighbors opposing construction settled in February, allowing construction to continue, but forcing construction back a couple of months.

Father Sheridan said contractors were understanding and patient will all of the delays. Their main concern, he said, was for the building to be first quality. "They were most interested in doing a first class job, and they accomplished it."

Crosswinds, from page 5

For me, it was an experience of being with people who were faced with a situation that was too much for many of them. Perhaps the only way through it is to step aside, to begin to release some of the memories to the Lord and invite His healing. And, to begin again to enter each day, as Scripture suggests, "sufficient for the day." In the same way that we know that God won't give us tomorrow's grace today, so some of us must learn that yesterday's struggles were yesterday.

ietzen, from page 5

As I said, there is no black-and-e answer applicable to everyone. In to insist that there is only one way and for the truth in these compli- circumstances can reveal either a of pride or a deep need for moral ions which are absolutely certain with no tinges of risk.

Such an attitude opens the way, at least, to rash judgment.

Even the church recognizes in her ial laws that the child's conscience e God may be quite different from of the father or mother.

f your son or daughter, for ex- e, leaves the Catholic Church "by a al act" (Canon 1117; the exact ing of such a formal act is yet to be ied), that person is not bound by ch regulations for a valid Catholic age.

hat is, the usual requirement for age before a priest does not apply. Having a firm faith and conscience ential to one's spiritual life. Mak- our own personal happiness and ual peace depend on what someone else does, however, is something else entirely.

Attempting to be God's surrogate in judging the souls of others can be a quick road to pride and arrogance, not to mention a nervous breakdown.

The late famous Jesuit retreat master, Father Tony de Mello, remarked in one of his retreats, "The first step toward peace of heart is resigning as general manager of the universe."

Most of us would be far happier if we could remember that. And we do not need to downplay or ignore our principles in doing so.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Father Dietzen at the same address.)

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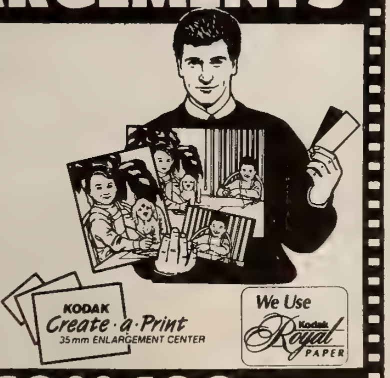

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Diocesan News Briefs

Winter Tour Visit

CHARLOTTE — St. Gabriel Church is hosting the Notre Dame Chorale on its Winter Tour visit. The concert is Tuesday, Jan. 5 at 8 p.m.

The Notre Dame Chorale, in its 20th season, is a choir of 50 plus members from the Indiana university. The program will include sacred and secular music.

Tickets may be purshased in advance by calling Jay Kilroy at (704) 365-1416. Adult tickets are $5 each; tickets for children 12 and under are $3 each.

13th Newman Lecture

ROCK HILL, S.C. — The Oratory is presenting the annual 13th Newman Lecture Saturday, Jan. 30 from 9:30 a.m. to 4 p.m. Jesuit Father Daniel Berrigan will speak on "The Peacemaking Christian in the Warmaking State."

Father Berrigan of New York City is known for his prophetic and scholarly commitment to peace and justice. As a poet, prophet and former prisoner, he has been a witness to the justice of the Gospel in our time. He has written several books, articles and poems.

Early registration is not required. For more information, call the Oratory at (803) 327-2097.

Retreat Weekends

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Dreams: Journeying through the Inner Life," Feb. 5 - 7 and "Enneagram: The Nine Face of God," Feb. 11-14.

The dream workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoretical input, dreamwork.

The Enneagram workshop is a challenging approach to holiness and self discovery. While at one level the workshop is a personality study, it is also a spirituality of conversion.

The director for both workshops is Father Bernie Tickerhoof. Suggested donations are $75 for the dream workshop and $135 for the Enneagram.

To register, write the Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, N.C. 28751. Or call (704) 926-3833.

New Year's Eve Mass

GREENSBORO — St. Paul the Apostle will have its third annual New Year's Eve Mass at 11:30 p.m. Thursday, Dec. 31.

House of Mercy

BELMONT—The House of Mercy has a wish list. The residential facility for persons living with AIDS needs serving knives and steak knives, twin sheet sets in navy, maroon and hunter green, a facsimile machine, an answering machine, a four-slice toaster, office chairs and supplies (especially white photocopier and computer paper), and household paper products.

To make a donation, call the House of Mercy at (704) 825-3273.

K of C New Years Eve Party

CHARLOTTE — The Knights of Columbus Council 770 is hosting a New Years Eve dinner and dancing party at the Council Hall. The Blue Moons will play music from the '40s, '50s and '60s. Dress accordingly. A prime rib dinner will be served at 8 p.m. BOYB setups provided.

Cost is $40 per couple and $20 single. For reservations, call Marve Wyniemko at (704) 366-8036 or Bill Jarrell at (704) 372-1090.

Annual Christmas Dinner

CHARLOTTE — St. Patrick Cathedral is sponsoring its annual Christmas dinner for the needy and alone in the St. Patrick School cafeteria on Christmas day from 11 a.m. to 3 p.m.

The free dinner is for people who would not have a Christmas dinner because of financial need, lack of family or those who are traveling.

Transportation is provided for those who need it, and entertainment will be provided by church members. Meals will be delivered to people unable to attend.

For reservations, call the church office at (704) 334-2283.

Square Dancing

CHARLOTTE—St. Ann's Church is having an open house for people interested in square dancing at the church on Saturday, Jan. 2 at 7 p.m.

The church is also sponsoring a Christmas dance and covered dish dinner Saturday, Dec. 19 at 6:30 p.m.

For more information, call Don or Mary Lous Johanek at (704) 542-9125, or Dick or Marion Zacharias at (704) 847-4619.

Tax Time

CHARLOTTE — The Sheph
Center is offering training for v
teers to help older people file incon
returns in the center's offices in M
Park Baptist Church on Monday,
11 from 9 a.m. to noon.

Volunteers are asked to help
hours a week from Feb. 1 through
15. Adult volunteers of all age
welcome. For more information
Nancy Hiley at (704) 334-4637.

Graveside Prayer Service

BELMONT — A graveside p
service for aborted children will
Belmont Abbey Saturday, Dec.
noon. Bishop John F. Donoghue
conduct the prayer service.

The Catholic News & H
welcomes parish news for the
esan new briefs. Good photogr
preferably black and white, als
welcome. Please submit new
leases and photos at least 10
before date of publication.

* * *

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The 13th Annual
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Fr. Daniel Berrigan, S.J.

The Oratory is happy to present Daniel Berrigan, S.J., for the Newman Lecture. F
Berrigan is a scholar and author, poet and peace maker. All are welcome as gues
The Oratory. Beverages will be provided for those who wish to bring a bag lunc

World and National Briefs

cs Of Euthanasia Debated At esota Conference

LOOMINGTON, Minn. (CNS)— rts on both sides of the euthanasia debated its ethics at a conference omington which featured the kin net Adkins, Helga Wanglie and y Cruzan, three women who at ent times were at the center of to-die controversies. Most at the rence favored assisted suicide, those opposed cited religious reaor Catholic social teaching. The 3-5 conference, "Managing Mor- Ethics, Euthanasia and the Terion of Medical Treatment," was sored by the University of esota's Center for Biomedical Eth-

es Of Slain Nuns Returned Liberia

OVER AIR FORCE BASE, Del.) — The bodies of three of five ican nuns gunned down in Liberia's var have been returned to the United more than a month after their s. The remains — believed to be of Adorers of the Blood of Christ Sisters Shirley Kolmer, Agnes Mueller and Kathleen McGuire — were brought to Dover Air Force Base on an Air Force C-141 cargo plane Dec. 7. The nuns were killed around Oct. 22, but their bodies were not recovered found until Nov. 29. A spokeswoman for the order, which is based in Red Bud, Ill., said an autopsy was scheduled before the remains were to be flown west for burial.

U.S. Supreme Court Rejects Mississippi Abortion Law Challenge

WASHINGTON (CNS) — The Supreme Court Dec. 7 left intact a ruling upholding Mississippi's law requiring women to wait a day before having an abortion. The court also let stand the state's informed consent requirement, under which physicians must tell women about the risks of and alternatives to abortion. Without comment, the justices let stand a 5th U.S. Circuit Court of Appeals ruling allowing the law to take effect. The challenge was based on a complaint that opponents of the law should have been entitled to a hearing before it took effect. The appeals court rejected the clinics' challenge on the basis of the Supreme Court's June ruling upholding most of Pennsylvania's Abortion Control Law.

Mass Marks First Anniversary Of Terry Anderson's Freedom

WASHINGTON (CNS)—On Dec. 4, Terry Anderson quietly marked the first anniversary of his release from more than six years of captivity by attending a Mass in Washington celebrated by former hostage, Servite Father Lawrence Martin Jenco. The congregation at Holy Trinity Church included another former American hostage, Robert Polhill; members of the Washington-based humanitarian group No Greater Love; and the third and fourth grade students of St. Michael's and St. Thomas More Schools in Northern Virginia, who had been praying for the hostages since some of them were in kindergarten. During his 19-month captivity, Father Jenco often celebrated Mass while chained to the wall and blindfolded. The makeshift chapel was dubbed by the American hostages as the "Church of the Locked Door."

Covenant House Vigils Call Attention To Plight Of Runaway Teens

NEW YORK (CNS) — Covenant House, the ministry to homeless youth, held simultaneous candlelight vigils in nine cities of the United States Dec. 3 to call attention to the plight of the young people it shelters. Sister Mary Rose McGeady, a Daughter of Charity who succeeded Father Bruce Ritter as president in 1990, led the vigil in New York. As the observance began there, simultaneous vigils were to begin in Los Angeles; Houston; New Orleans; Toronto; Anchorage, Alaska; Fort Lauderdale, Fla.; Newark, N.J.; and Atlantic City, N.J.

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Crusader Clipboard

By FRANK MERCOGLIANO

With the Christmas break upon Belmont Abbey, both Abbey cage squads get to rest for the holidays before returning to action in the first week of January. The men's team has jumped out to a 3-3 start in coach Tim Jaeger's first year while the women have started out 5-3 after winning their last two. Here now is a recap of both teams' seasons so far.

Crusaders Recap

11/20 — Belmont Abbey 85, Shenandoah 76. Tim Jaeger gets his first collegiate coaching victory as the Crusaders never trail. Stan Maynard hit five three-pointers and scored 21 points as the Crusaders won their season opener for the first time in four years. Senior point guard Brett Walters added six assists and Allen Johnson grabbed a team high 10 rebounds.

11/21 — N.C. Wesleyan 86, Belmont Abbey 80. Belmont Abbey loses in the finals of the F&M Apple Tip-Off Classic as Wesleyan hits four big free throws down the stretch. The Crusaders were outrebounded by four, and Wesleyan grabbed 17 offensive boards. Stan Maynard again led the troops with 21 points. Brett Walters had 19 and Lincolnton's Skip Lowe had 15 for the second straight game.

11/30 — Belmont Abbey 88, Averett 58. The Crusaders cruise in their home opener, as everyone in the lineup scores. The squad shot .571 percent in the first half in opening a 41-27 lead. The team commits just 11 turnovers, only two in the second half. Gastonia's Mike Sumner picked up eight rebounds in 21 minutes of work and five different Crusaders reached double figure scoring.

12/3 — Belmont Abbey 81, Presbyterian 62. The Crusaders upset the heavily favored Blue Hose easily as they go on a 14-4 run early in the second half to put the game away. Stan Maynard led with 23 points and Ashbrook's Jake Robinson led an inspired defense that forced 23 turnovers.

12/7 — Lees-McRae 70, Belmont Abbey 65. The Crusaders suffer a letdown and allow the Bobcats to break a 28 game losing streak. Brett Walters had 15 points before injuring his foot with 10 minutes left. Maynard and Robinson both foul out with five minutes remaining and the Crusaders cannot catch up.

12/9 — Lenoir-Rhyne 84, Belmont Abbey 47. The game was never in doubt as L-R opened up a 12-2 lead and led at the half 43-14. Belmont Abbey was just 7 for 30 at the half, and they shot only .2333 percent for the game as no one reached double figures in scoring.

Lady Crusader Recap

11/20 — Kennesaw State 69, Belmont Abbey 59. Belmont Abbey lets a halftime lead escape them in the Lady Bulldog Classic opener. India Adams scored 21 points but it was not enough as Kennesaw State allowed Belmont Abbey just 25 second half points to win the season opener for both teams.

11/21 — Belmont Abbey 87, Bluefield State 80. Belmont Abbey got a boost from Keesha Wilson and Seleta Moore, who both scored seven points each in overtime to help Abbey win their first of the year. Adams had 17 rebounds to go over 1000 in her career, as well as a career high 39 points.

11/24 — Wofford 80, Belmont Abbey 71. The Division II Lady Terriers shot .500 for the game in dropping the Lady Crusaders to 1-2. Adams again led the team with 21 points and 14 rebounds. Wendy Morrow dished out six assists. The team forced Wofford into 30 turnovers, but they couldn't capitalize.

11/28 — Belmont Abbey 79, Queens 64. Belmont Abbey used an 11-point second half run to distance themselves from their Queen City rivals in the Abbey's home opener. Jessica Williams provided a spark in her first career start with 13 points on six of nine shooting. India Adams overcame a horrible first half to finish with 16 points and 16 rebounds.

11/30 — Belmont Abbey 70, Lenoir-Rhyne 60. The Lady Crusaders overcame an early 10 point deficit to boost their record above .500 for the first time this season. India Adams didn't shoot much, but she made the best of her seven shots, scoring 17 points and grabbing 17 rebounds, both tops on the team.

12/2 — High Point 61, Belmont Abbey 55. The Abbey drops their conference opener on the road after fighting to stay in the game. High Point scores no baskets in the last 5:35 of the game, but they hit 11 of 14 free throws down the stretch to stave off a furious Abbey rally. Adams once again led in scoring and rebounding, with 16 and 12 respectively.

12/5 — Belmont Abbey 103, Barton 84. The Lady Crusaders hit the century mark for only the second time in coach Keebbe's seven year tenure and they even their conference mark at 1-1. Adams had 20 points and 18 boards. Thirteen out of 14 team members either scored or had a rebound as the Abbey cleared their bench in the blowout.

12/7 — Belmont Abbey 104, Converse 57. Belmont Abbey scored over 100 again for the second time in a row after doing in once in the past six years. Adams, who was the Conference Player of the Week, scored 24 points on 11 of 14 shooting. She also would grab 11 rebounds and be named Conference Player of the Week based on this performance alone.

Frank Mercogliano is sports information director for Belmont Abbey College.

St. Charles Borron Calls Parish Blood Drive A Success

MORGANTON — St. Ch Borromeo and Calvary Lutheran j in a cooperative effort to donate bl the American Red Cross on Mo Dec. 7.

A record number of donors forward to give the "gift of life." N 73 donors were first time givers blood drive was considered to be a success.

CCHS Choral Ensemble Plans Christmas Concer

CHARLOTTE -- The Chora semble and CCHS singers of Cha Catholic High School will pres Christmas Concert at 7:30 p.m., 20, in the CCHS gymnasium, 310 Road.

Selections will include the tional "O Holy Night," and Ha "Hallelujah, Amen," and a varie contempory music such as Paul Si "Bridge Over Troubled Water."

The holiday celebration wil include a display of art works by C students.

The concert is free and open public.

A Christmas Prayer

May the true spirit of Christmas be with you now and throughout the coming year.

The Mercy Hospitals wish you a healthy happy holiday season.

Mercy Hospitals

Photograph by Jim Carpenter, Charlottesville, VA.

ATHOLIC
NEWS & HERALD

ing Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 17 • December 25, 1992

A Special Child. Third grade students at St. Ann School present the story of the birth of Jesus. Wisemen pictured left to right: Karl Angermeier, Kevin Trapp and Nick Strayhorn. The part of Joseph is played by David Bernard, and Alison Nowell portrays Mary. Little Kevin Sullivan makes his stage debut as the baby Jesus.

Photo by JOANN KEANE

esus came among us that first Christmas ht, amid the cold of ter when the night s half spent ... This rd Jesus came not ly in complete and fect fulfillment of all prophecies of the cient covenant; He ne to bring all manity a magnificent son for hope, for joy, peace ."

hop John F. Donoghue

ear Friends in Christ,

nce again, we celebrate the e of our joy, the birth of Christ our world. It is truly a joyous of year, and we experience this of Christ's coming in so many rent ways. We see the brightly red lights of the Christmas sea- hining out clearly in the midst of old and early darkness of the winter season. We hear with joy pleasure the beautiful music of lovely Christmas carols from y culture and nation. We expe- e with joy the love of our family friends, and we have the warm itality of the homes of our fam- d friends graciously opened up

hristmas is rightly the time for f us to celebrate — that is, to present in a very special way rue cause of our joy, our hope, eace. And the angels of God proclaimed the reason for our hen they announced to the shep- s in Bethlehem's lonely fields hristmas salutation, "This day avid's City a Saviour has been to you, the Messiah and Lord."

Ve must all, then, rejoice at stmas and have a celebration use not to do so would be to great ingratitude to a loving and Father of us all. Christmas truly beautiful and joyous cel- ion of the magnificent reality he Lord Jesus has come to live g us as a splendid gift given to a loving heavenly Father. In tillness of that night, Jesus the was born of the Virgin Mary, ped warmly in swaddling clothes was laid gently in the manger at lehem's inn. He came as the nate manifestation of God's love s.

ur abiding Christmas joy is al- God's divine love, shared so with us in our Lord Jesus. The promised and awaited Messiah actually lives among us in Jesus, the Christ of God. He is here as our brother, our friend, our life-long companion and our Redeemer. When Jesus came to live among us, beginning with his birth in Bethlehem of Judea, He brought with Him from heaven above the wonderful gifts from a loving heavenly Father to lavish upon us ... the gift of God's divine love, God's amazing grace, the peace of the Lord God's enduring mercy and forgiveness, the promise of eternal life, a full sharing in Jesus' all glorious resurrection ... the same Lord Jesus whose birth the angels proclaimed to the shepherds and whose Epiphany star the Wisemen carefully followed to Bethlehem's stable, still abides faithfully in our midst through the wonderful realities of the Church — the sacraments, the sacred scriptures and the power of prayer. No wonder, then, that we have such cause for joy and celebration at the Christmas miracle.

The Gospel narrative of Christmas has come down now to us through almost 2,000 years of human history as the cause of our Christmas joy. As we approach the end of the second millennium, there is no truth that should be proclaimed as more important that this: The eternal Son of God has become a human being, through the almighty power of the Holy Spirit. God's own very Son has forever assumed our human condition. Perhaps now as never before in all of human history, it is more urgent that we rediscover the tremendous dignity and value of our humanity. We must realize who we are in God's eyes and what we are destined to become, according to God's gracious design in this world and in the next.

My wish and my prayer for you and your loved ones here at Christmas and all during the coming year is that you may truly rejoice in all both human and divine that is the celebration of Christmas. During the coming year, may the Lord Jesus bless you with His peace and grant you and your loved ones the gifts of good health, happiness and peace of mind.

— ***Most Reverend John F. Donoghue***
Bishop Of Charlotte

Christmas In Somalia

CRS Staff In Somalia Share Christmas Message Of Hope

The following letter was received from Catholic Relief Services staff serving in Somalia. It was signed by the eight staff members stationed in Baidoa.

Christmas In Baidoa

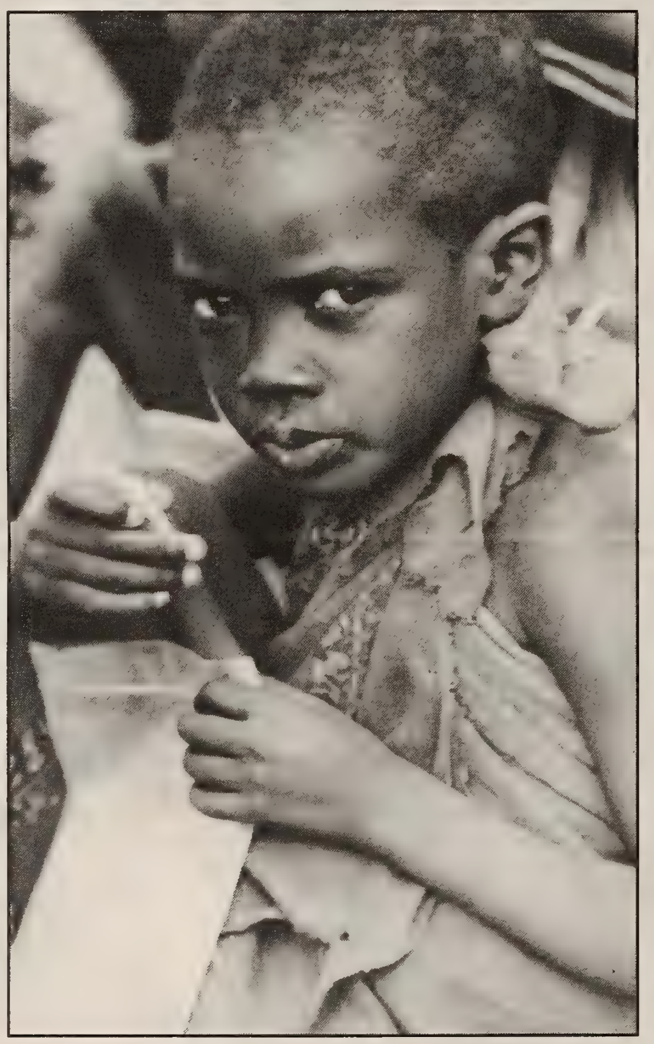
It doesn't feel much like Christmas here as December 25 approaches. It's as hot as ever, with few clouds in the sky, and in a predominantly Islamic country, there won't be much public celebrating! But there is enough Christmas in the air among the many organizations working here in Somalia to make us want to share with you our thoughts and our thanks for all your support and prayers for us over here.

By the time you read this letter, CRS will have had a permanent presence in Baidoa, Somalia for exactly three months. From an initial two-person team which arrived at the end of September to perform a rapid assessment of need, CRS has built up to feeding more than 110,000 people in Bay Region, formerly one of the most fertile parts of Somalia. To date, the CRS Somalia program has airlifted almost 2,000 metric tons of food into Bay Region, and trucked more than 1,000 metric tons across the Kenyan border into Gedo Region.

All In A Day's Work

Life here, as you can no doubt imagine, is not much of a panic. The day begins at 4:30 a.m., when we take it in turns to rise and monitor the air band radios to wait for our first flight of food for the day, courtesy of the LWF/SEOC airlift. The massive C-130 "Hercules" transports lumber in through the early morning cloud, and CRS beetle out to the airport, hair still wet from the morning "shower," to talk the plane down to the airstrip. Most of us agree that this is the most pleasant part of the day — the airstrip at that hour is deserted and you can be alone with your thoughts as the sun rises. It's too early for the gunmen and looters to be much in evidence, so it is the hour of the day when we can perhaps feel most safe. And there is always the hope that the aircrews will offer you an ice-cold coke from their ice-box on the plane once you have confirmed for them by radio that the security situation at the airstrip is normal and that they are clear to land!

Each Hercules carries about 17.5 metric tons of Sorghum destined for villages served by CRS. We usually receive two such flights per day. CRS has so far been able to boast a much lower "loot-rate" — about one percent of our food then many of the agencies operating in Somalia. Part of the reason is our commodity — sorghum — which, as the local staple is of much lower cash value on the black market than imported wheat or rice. Another important reason is that CRS food is never stored for long periods before transported to villages. As soon as the planes come to a stop at the airstrip, the food is unloaded onto local Somalia trucks and is transported without delay to the villages, some 100 km distant, centered on the district town of Qansadhere. With target families registered and issued with ration cards, we think we minimize the amount of food which goes missing and maximize the benefit to the people.



Maintaining CRS' Mission

How is CRS doing? We think "not too bad." In war-torn Somalia, it is very hard to get accurate figures, but our population registration indicates that we are feeding about 110,000 people, a great deal more than our original estimate of 50-60,000. That fact gives us a pretty good idea of CRS's success here. Large numbers of people are returning to their villages, confident that food is getting through and that we can be trusted to provide for them in their own home districts. As for the death rate, that is still very hard to quantify. A trip to any one of the villages will reveal plentiful fresh dug graves, but questions to villagers about numbers of dead are met only with the response "many" or "more." But the rate is undoubtedly falling in the areas in which we work. Perhaps an indication is given by the numbers in the towns when we first arrived in Baidoa the daily death rate was around 250. Most recently, it was down to "just" 60 a day.

But, we are all painfully aware that progress can be precarious in neighboring Bardheere (just 200 km away), evacuated by relief agencies after an invasion by one of Somalias' warlords, the death rate shot up into the hundreds again in a matter of days with the departure of aid workers and the halting of relief supplies. Threats by another faction to retake Bardheere complicate the work still further, as it both unleashes another vast wave of refugees toward Baidoa, and undermines the limited confidence we have in working close to the conflict zone.

Starving Somali children scrape a porridge supplement from a water pitcher at a fe
center in Bardere, Somalia. (CNS photo from Re

Survival Under The Gun

How are we personally? Stressed out, but still grinning for the most part! It is hard to describe how surreal it is travelling everywhere with heavily armed kids to protect you. Every car has at least one machine gun, many have bazookas and anti-tank rockets. Shooting is sporadic, but constant, if that description makes sense. Mostly we just hear groups of rounds from the same guns, just kids shooting into the sky. We only panic now when the firing goes on longer than ten seconds, or sounds like heavy calibre. Then it's time to hole up in the compound and wait for tempers to cool!

Most nights we obey an informal curfew that prevents much socializing. But perhaps once a week, all the agencies put on a brave face and attend a party at some agency's house which dispels some of the gloom. But it is a solitary life, and with a seven-day week, the days roll around and around with little to distinguish one from another. The calendar is marked more by memories of big incidents — the visit of a Caritas delegation, or the destruction of a WFP convoy, or a blood feud between different Somalia families in town.

So far in Somalia, aid workers have not been direct targets. Those few that have been injured have been unlucky enough to get caught in crossfire. That of course, is a constant, but unpredictable danger. Feuding between the clans, sub-clans, and even within families is all consuming here. When there is a firelight, it is frightening how quickly everyone gets drawn in, and a large proportion of our time is spent talking with other agencies about security, trying to gauge if a recent killing is just "part of the day" or whether it might explode into something involving everyone. All this adds up to a lot of tension, so we are glad to be able to use the Hercules flights to get away — to Mombasa for R & R, to Nairobi for logistical an emotional support from our hard-working colleagues in headquarters. Twice so far, the Hercules have come in handy for medical evacuations — it has been a comfort to learn that we can have our staff installed in Nairobi hospital within six hours, need arises. Illness so far have be more serious than dysentery, so alth most of us have lost a lot of weight, of us have been life-threatened, Long may that continue!

Looking Ahead

Plans for the future? As long a rains continue good, there should welcome new harvest early next ye already the seeds we saw planted become lush green sorghum plants four feet high. But even if the rains there is the danger that a succe harvest will be plundered again by ers, just as the last one was. So it s that CRS is committed to a long st Bay and Gedo. And there continu be need not just for food, but for medical assistance and water rehab tion. With generous donations fro American public, CRS is starting some of those gaps. We are also a "supplementary" or emergency fe kitchens to our general good dist tion for those who are too weak malnourished to feed themselves.

But, our main priority remai ensure a plentiful supply of food the people until such time as the safely support themselves again. from the 110,000 people ar Qansadhere, our staff has iden large groups of displaced and h people around the towns of Dinso Berdale who also need our help. new shipments of sorghum arriving the U.S. any day now, we should the capacity soon to help these pe Now that the military intervention ised by the U.S./United Nations i terializing, perhaps the po Mogadishu will be reopened, an can bring our food to the people rather than the only available (and h costly) option presently of shifting by air.

The recent news of Security cil backing for troops to protect the shipments is frankly very welco too much money, time, and tens being expended now by the NG trying to make sure our food re those who need it. But long-te defense operation of that nature overcome the underlying tragedy malia needs peace, not just prote Without a lasting peace, the So will continue to be threatened by tainty and hunger; without peace, ing the starved is an open-ende tract for organizations like CRS.

We want to conclude by tha you all again for your thoughts hard work, your prayers. To kno feel that support keeps us goin tough situation. May we wish yo Merry Christmas, and the best o Years.

iocesan Priest Receives octorate In Canon Law

By JOANN KEANE
Associate Editor

WINSTON SALEM — Following ecent completion of doctoral stud- Father Peter Jugis, parochial vicar at eo in Winston Salem, becomes the priest in this diocese to be awarded ctorate in canon law. Father Jugis nded his thesis last month at the olic University of America.

Laying claim to "firsts" is nothing to the native North Carolinian. er Jugis is the only diocesan priest ined in Rome by Pope John Paul II. he may well be the only priest in the ese who can claim the honor of g baptized as an infant by Bishop ael J. Begley.

Even though the doctorate is a per- l achievement, Father Jugis looks s degree as a diocesan degree. "It the bishop who first asked me to y — Bishop Begley then Bishop oghue — they always made the rtunities available," says Fr. Jugis.

Peter Jugis was a college student in , supplementing his educational nses by playing the organ during lings at local parishes. Monsignor J. McSweeney, then associate pas- f St. Gabriel parish and vocations tor, sensed that Jugis may be strug- with the call to priesthood. Msgr. weeney asked the young musician 'd considered the priesthood. "He ed to shy away from the question," ls Msgr. McSweeney. Perhaps, many young men, Jugis was not y to recognize his vocational call-

It was, however, a turning point. thought was in his head, and the rnment process had begun. "After y months, I kept coming back to ..." says Father Jugis. And the g roots of his priestly future were ed into the soil. Father Jugis says his vocation was nurtured in a very strong, loving family environment. "That's where it began."

Following his graduation from UNC-Charlotte, he entered formation for the Diocese of Charlotte. His studies took him to the Gregorian University in Rome.

Once his studies in Rome were completed, it was time for ordination, and the big question. Where would ordination take place? Father Jugis' first reaction was to return to Charlotte for ordination. He wanted his family present when Bishop Begley ordained him to the priesthood. He was prepared to turn his back on the opportunity of ordination by the pope.

As it turns out, his parents and two brothers were able to come to Rome. Bishop Begley and Msgr. McSweeney headed for Rome as well.

As fate would have it, Bishop Begley served on the altar at the Bascilica at St. Peter., concelebrating with the Holy Father in the ordination ceremony. "And I had the privilege of presenting Peter with his chalice during the ordination," says the retired bishop.

With the conclusion of his JCD studies, Father Jugis will resume his participation in tribunal affairs, where he serves as officialis of the tribunal. "He will be helping us in the tribunal even though he won't be full time in that job, as he continues parish duties," says Bishop John F. Donoghue.

"I am very pleased that he has the degree," says Bishop Donoghue. "It will be helpful for the diocese, especially in the tribunal, and also with canonical research."

"I consider the degree for service to the diocese." says Father Jugis "Whatever Bishop Donoghue wants me to do to serve the diocese, I'm there for that."

Father Peter Jugis shows his 400-page dissertation, "Marriage In The New Code Of Canon Law" to retired Bishop Michael Begley. Photo by JOANN KEANE

Merry Christmas
and
Happy New Year
from
The Catholic News & Herald
Advertising Staff

Unborn Children Mourned At Belmont Graveside Service

By CAROL HAZARD
Associate Editor

BELMONT — About 100 people took time out from busy Christmas schedules to mourn and pray for aborted children.

Families, Respect Life coordinators and others gathered at Belmont Abbey Saturday, Dec. 19 for an ecumenical graveside prayer service in honor of children killed in their mothers' wombs.

An infant size casket containing mangled body parts retrieved earlier this year from a dumpster outside of a Charlotte abortion center was lowered into the grave.

The Belmont Abbey cemetery will be the site of a diocesan memorial organized by the Knights of Columbus. The national fraternal organization voted this past August to establish a "Tomb of the Unborn" in every diocese in the country as a monument to "a new slaughter of the innocents through abortion."

"The innocent unborn who are killed by abortion are the holy innocents of our time, and their slaughter is a new slaughter of the innocents," Bishop John F. Donoghue, the celebrant, said at the service.

"This grave site gives lasting testimony to the unique sanctity of dignity of each unborn human life, to our determination to continue to work in the defense of the unborn and to our faith that, through the gracious mercies of God, our brothers and sisters who have been killed by abortion will one day participate in the resurrection of the dead and the eternal life of heaven," Bishop Donoghue said.

After the service, Fred Gallagher, a St. Patrick's parishioner, said, "This grave will be a symbol for all the aborted babies and the incredible loss of life. We grieve the loss of loved ones, especially these innocent babies."

Jerry O'Keefe, a St. Patrick's parishioner, said he was heartened by the turnout. "I'm surprised to see all these people. It makes a good statement about the value of human life." O'Keefe coordinates peaceful abortion protests in Charlotte.

Bishop John F. Donoghue and Benedictine Abbot Oscar Burnett of Belmont Abbey, right, preside over a graveside prayer service for the unborn at the Abbey.
Photo by CAROL HAZARD

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of harlotte the sum of $_________ (or ____ percent of e residue of my estate) for its religious, educational nd charitable works."

or more information on how to make a Will that orks, contact Jim Kelley, Director of Development, iocese of Charlotte, 1524 East Morehead St., harlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Born This Day In The City Of David

This very day in David's town your Savior was born -- Christ the Lord! And this is what will prove it to you; you will find a baby wrapped in cloths and lying in a manger."

Suddenly, a great army of heaven's angels appeared with the angel, singing praises to God:

"Glory to God in the highest heaven, and peace on earth to those with whom he is pleased."

When the angels went away from them back into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us."

So they hurried off and found Mary and Joseph and saw the baby lying in the manger. When the shepherds saw him, they told them what the angel had said about the child. All who heard it were amazed at what the shepherds said. Mary remembered all these things and thought deeply about them. The shepherds went back, singing praises to God for all they had heard and seen; it had been just as the angels had told them.

Luke 2:11-20.

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Pro-Life Corner

Respect Life

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

Luke 2:7

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Dec. 16.

Dear brothers and sisters,

Continuing our catechesis on the Petrine ministry in the church, we see that the New Testament bears witness to the authority exercised by Peter among the apostles and in the life of the early church. Peter's name comes first in the lists of the apostles (e.g. Mt 10:2), and he is described as the first of the witnesses of the resurrection (cf. Lk 24:34; Jn 20:1-10; 1 Cor 15:3ff.). Peter also acts as the apostles' spokesman in proclaiming the risen Christ and as the leader of the first community (e.g. Acts 2:14ff.; 3:3-8; 5:1-11,15).

By the power of the Holy Spirit and in accord
with Christ's will, Peter exercised a particular au
ity recognized and accepted by the Christian con
nity. Acting in communion with the other apostle
initiated action and made personal decisions as
head. Peter's miraculous delivery from prison (cf.
12:6-17) in response to the "earnest prayer" (Acts
which the church offered on his behalf show
special protection and assistance he enjoyed in c
ing out his pastoral mission. The constant prayers
which the church in every age sustains his succe
in the exercise of their ministry ensure this
assistance as they fulfill their duty to be "servants
servants of God."

I am pleased to greet the young people
Australia visiting Rome as part of the youth exch
program of the International Association of I
Clubs. Upon all the English-speaking pilgrims,
cially those from the Philippines and the United S
I cordially invoke the grace and peace of Jesus C
our Savior.

Pope Blesses Nativity Scene Headed For Bosnia

VATICAN CITY (CNS) — Pope John Paul II blessed a traveling Nativity scene headed for Bosnia-Herzegovina and said he hoped it would brighten Christmas for the tens of thousands of war victims there.

The Nativity scene, mounted on a semi-trailer truck, was put together by Franciscan religious orders in Europe. The group hoped to make it to the devastated Bosnian capital of Sarajevo during a tour of the former Yugoslavian republics Dec. 23-Jan. 2.

The truck was to be followed by other vehicles carrying humanitarian aid, picked up along the way.

The pope, meeting with organizers at the start of a general audience at the Vatican Dec. 16, called the initiative a "caravan of hope" and said it offered "concrete support for the victims of this grave
ongoing conflict."

He praised the project for seeking to in
people along its European itinerary in an action of
humanitarian value.

"Convey my best wishes to those you me
those who offer you support and to those who, t
to your generosity, will be able to enjoy a more s
Christmas," he said.

The pope has repeatedly issued pleas for pea
Bosnia-Herzegovina, and his top diplomatic repr
tatives have urged more forceful international acti
guarantee humanitarian relief to the thousands of p
wounded or left homeless by the fighting.

God's Gift Of Self Not Forced On Anyone, Pope Says

VATICAN CITY (CNS) — Christmas marks God's gift of himself to humanity, but it is not a gift forced on anyone, Pope John Paul II told university students.

"It can be said that the coming of God stops at the threshold of human will," he said Dec. 15 during his annual pre-Christmas Mass for university students, professors and administrators.

The Advent period "is given to us so that we become more and more aware of the presence of him who is always coming, who stands at the door and knocks," the pope said.

Those who believe in God and accept the salvation his son brings are called to do God's work in the world.

The world is "the evangelical vineyard" of God, the pope said. "Human beings must know it and cultivate it in a creative way, never destroying i

Students are called to learn about the vineyar
prepare to work in it through their studies, and p
sors are called to do the same through their researc
teaching, he said.

"This world is humanity's inheritance, its n
environment. If human beings destroy it, they
demn themselves to an inevitable death," the
said.

In another way, he said, God's vineyard lies v
"each one of us in our humanity and our uniqu
unrepeatable personality."

It is the individual which God wants to cult
leading each person to share in his divine life, the
said.

Editor's Notebook

By BOB GATELY

ıis issue and last week's issue of *The Catholic News & Herald* have been ced under something less than ideal conditions.

ıe day after the Dec. 11 edition went to press I underwent surgery for a cataract. supposed to be out of action for about two days, but some complications developed and I'm still not able to put in much time on the paper. In fact, it's still something of a question as to when I'll be able to function at 100 percent of normal,

Fortunately, we're going into a holiday break without another issue scheduled until Jan. 8. With any luck at all, I'll be back to normal by then.

Meanwhile, Associate Editors Joann Keane and Carol Hazard are doing a great job getting the paper out on time. Things have been complicated by the necessity to print each of these papers a day earlier than usual because of an advertising insert in the Dec. 18 issue and the holiday mailing schedule for this issue.

My heartfelt thanks to Joann and Carol for the job they have been doing in my absence.

ıristmas may not be the most appropriate time for what follows but it needs aid. I had planned to write this last week but the eye surgery intervened and vas no column.

ıope that anyone who plans to write a letter to the editor will take a moment l the letters policy which usually appears on the same page with the letters we have any which can be printed, that is).

ıe policy is very specific about two things — length of letters and a ban on ıal attacks.

e do not print letters of more than 250 words. If a letter which exceeds those can be cut and still retain the sense of what the writer is saying, we'll try to t. Otherwise, the letter does not appear. If you write a letter which does not within a reasonable time, check the length and try to rewrite it to meet the

e have had few letters which were rejected because they involved personal on named individuals. However, we recently have received some blatantly etters. As far as I am concerned, any letter containing racial slurs or anything uld be construed as such falls under the heading of personal attacks and will e published.

ı a more pleasant note, on behalf of the entire staff of *The Catholic News & l*, I want to wish all of our readers a blessed and joyous holiday season. Merry mas and Happy New Year.

What Is A Pastoral Associate?

By FATHER JOHN DIETZEN

. Please explain the responsibilities of a pastoral associate. Are their the same in all parishes? (New York)

A. Let's first be certain of our terminology. Two different kinds of parish ministers have somewhat similar titles.

Assistant pastors are often called associate pastors. These are always priests assigned by the bishop and have the more formal canonical title of parochial vicar.

These priests are co-workers with the pastor of the parish and work together with him, and under his authority, in caring for all aspects of parish life (Canons 545-548)

The vicars may be responsible for any part of the parish or any groups in the parish. They can even serve in certain types of ministry in more than one parish at the same time.

storal associates, or parish associates as they are also called, assist very with the pastor in the care of the parish.

me of these associates are men and women religious, some are lay men and ı.

ere is no universal official definition or job description for this ministry; it all s on what the individual parish needs, what competencies and training the ıte possesses and what tasks the pastor wants such an associate to assume.

e thing is sure. Along with other key parish ministers, many such parish ıtes are exceptionally well educated theologically and highly trained for the s they perform.

merous parishes, both in the United States and other countries, are blessed atly enriched by their presence and the services they perform for their parish ınities.

My son is an HIV carrier. He plans to marry a non-Catholic woman in ch ceremony.

wever, it isn't clear how the Catholic Church rules on this situation. His is aware of his condition and still wants to be his wife. We look forward t information you can give. (New York)

Being an HIV carrier, or even suffering from the AIDS disease itself, is not ediment to marriage. In this it is no different from any other sexually

ietzen/Page 13

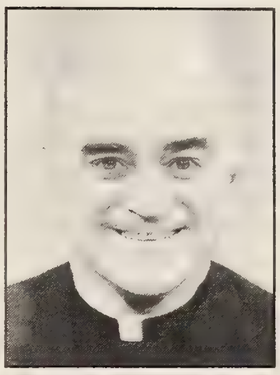
Light One Candle

By FATHER JOHN CATOIR

By now you must be weary of all the hoopla that goes with the holiday season. But be patient. Keep Christ's message before you, and you'll find new energy.

Jesus does not ask great deeds of us, nor does He require a constant flurry of activity, but He does instruct us to abide in Him and put things first.

Jesus promised a great reward to those who had the courage to take up His challenge to go forth. "And about the eleventh hour He went out and found others standing; and He said to them, 'Why do you stand here idle all day?' They said to Him, 'Because no one has hired us.' He said to them, 'You go into my vineyard too.'" (Matthew 20:6-7 rsv)



He asks us to go forth and become a light in this world of darkness. "It is your advantage that I go away, for if I do not go away, the Counselor will not come to you ... when the spirit of truth comes, He will guide you in all the truth." (John 16:7, 13 rsv)

What is the truth? What does the Lord want of us? Pope John XXIII put it best when he said, "Every believer is called by Christ to be a spark of light, a center of love, a vivifying leaven in this world. And this can be accomplished all the more perfectly when each one lives in deep intimacy and communion with God." To become this spark of light, we need to focus on God's will. In addition to worshipping God with a sincere heart, we strive for holiness in other ways. For instance by:

* meeting the continual responsibilities and challenges of raising a family, or in the case of single men and women, living a wholesome and balanced life;

* showing justice and consideration as an employer, or integrity and dependability as an employee;

* speaking with charity and truthfulness in everyday conversations;

* seeing that scientific developments help the human race rather than harm it;

* forgiving injuries wholeheartedly;

* accepting hard times with courage;

* spending a portion of leisure time in helping needy individuals or worthy causes;

* strengthening values in education and the intellectual life;

* showing concern for the spiritual welfare and salvation of others;

* showing good taste and moderation in the choice of the friends we make and the words we use, the clothes we wear, the entertainment we enjoy and the life-style we embrace;

* and by reducing to concrete practice the lofty ideals of the Social Gospel, "When I was hungry, you gave me to eat," etc.

We all need the Holy Spirit to help us put our spiritual goals first. Welcome the Lord with gladness. "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of the darkness into His marvelous light." (1 Peter 2:9 rsv)

(For a free copy of the copy of the Christopher News Note, "Let's Celebrate," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

Christmas and the response of parishioners each year, particularly through the "Giving Tree" is at times a wonderful experience and occasionally a perplexing experience. Is the family and/or child truly needy? Is their really a child by this name or is this a gimmick?

For me, at CSS, one of the most enjoyable Christmases was when we left the list very open ended in talking with our families as to what would make Christmas for them.

For one family it was a second-hand refrigerator. And when we were able to grant that request, the thank you that came through the phone was particularly right on when the mother emphasized 'and things stay cold!'

For another family, it was their menu for Christmas dinner that particularly held my attention: macaroni and cheese and chocolate cake.

And, my favorite was the family whose youngest child asked for a puppy. I got to take him and his mom to pick it out (at the dog pound) and to my utter amazement, they had gone to a nearby library and had taken out a book on dogs which was going to be their guide for their selection. I assure you the puppy selection did not match any in the book, but they had a lot of confidence that they had made their selection according to the highest of standards.

For each of you assisting families through Catholic Social Services this Christmas, be assured that your generosity is truly appreciated and your gift will have multiple side effects on bonding parents to children and, in some cases, strengthening CSS' ties to the families, which, in turn enhances our change of making a difference with them.

The Diocesan Tribunal

By SISTER JEANNE-MARGARET MCNALLY

The general rules for trials (Canons 1400-1655) apply to matrimonial and penal processes. The purposes of these trials are to protect rights, to declare juridic facts or to impose penalties.

The Church claims jurisdiction over spiritual matters and church law. Anyone can bring a case before a church court (c. 1476). They do not need to be Catholic. They do not need to be baptized. The court or tribunal is carefully regulated. Almost all cases in diocesan tribunals are marriage cases. A tribunal is competent to accept a case if the marriage occurred in that diocese, if this is the diocese in which the respondent lives, if it is the diocese in which the petitioner lives and if it is where most of the evidence is located. The last two options must meet certain conditions.

There are three levels of church courts: The first is the diocesan tribunal or court of First Instance. The second is the Metropolitan court of Appeals (in our case, this is Atlanta). And the third is the Holy See or Roman Rota. Cases are usually resolved or appealed in order of these three levels.

The bishop is the judge in the diocese but he exercises this function through others. The court or tribunal is composed of the Judicial vicar who heads the diocesan court and is assisted by judges. The petitioner is the person who brings the case to the court. The respondent is the other party. The advocates look out for the rights of the parties. The procurator represents and acts on behalf of the parties. The defender of the bond argues for the bond of marriage.

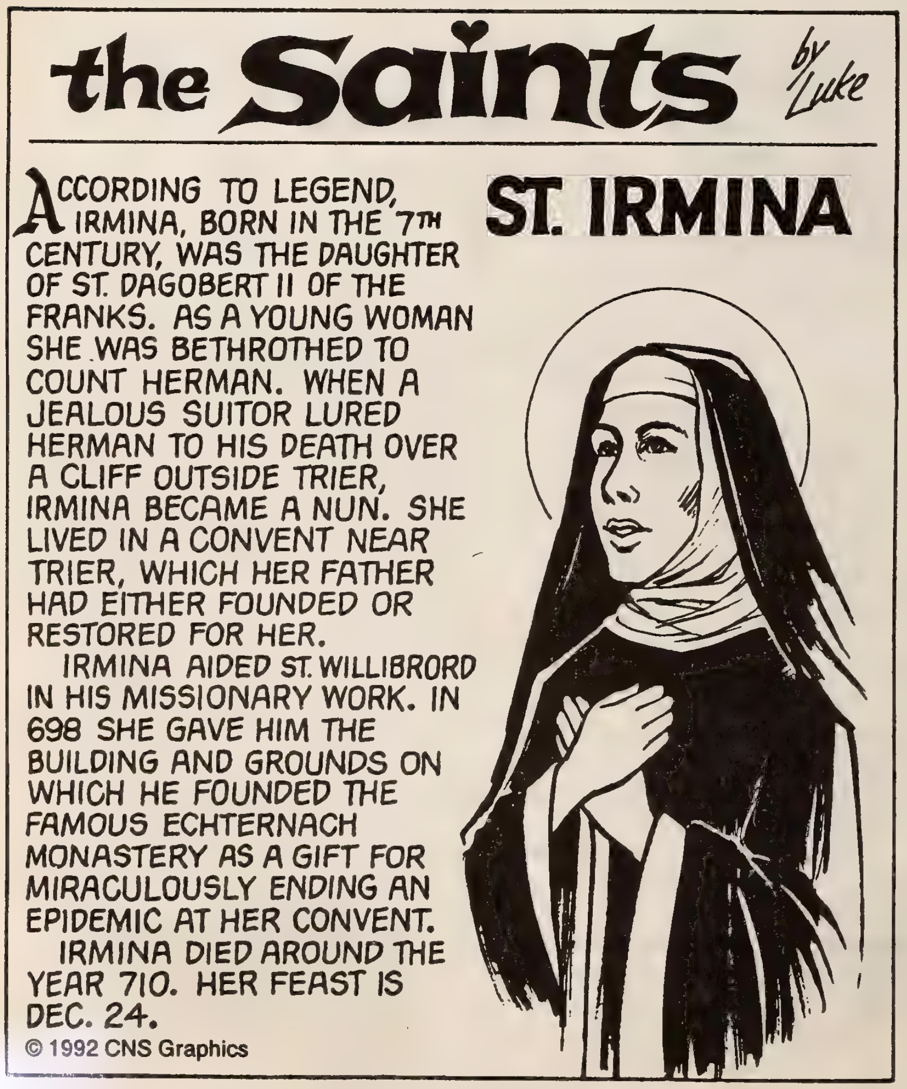
Cases are heard in the order they are received (c. 1458). Evidence is collected, arguments made and judgments are given. Cases are to be expedited by the court. The parties are asked to contribute to the court cost (c. 1649).

A trial has three stages: (1) A person submits a petition. The judge decides the court's competence, and whether the petition has a basis. The respondent is cited and the judge sets the legal grounds on which the case is to go forward. (2) Evidence is collected, e.g. by interviews, questionnaires, relevant documents, hearing witnesses and calling in expert witnesses when necessary. (3) The entire case, including the arguments of the advocates and the defender of the bond, is discussed and decided by the judges, one of whom writes the deciding opinion.

The judgment can be appealed to the next level of the courts. All affirmative decisions declaring that the marriage was null require an appeal court to concur with the decision. Some marriage cases are handled differently. If a marriage was invalid because of an impediment or due to a lack of form (a Catholic married outside the church by a cleric without delegation), may be declared null after having the relevant documents to prove these situations, e.g. baptismal certificate, marriage license.

An annulment or a decree or nullity in a marriage case is not the same as a civil divorce. An annulment seeks to prove the marriage was null, that there never was a marriage according to the Church, because of some situation at the time of the marriage. The question is not, "Why did a marriage deteriorate or break up?" But rather, "What was wrong with the marriage at the time of the ceremony, when the person said 'I do?'"

The tribunal, while following strict legal norms and processes, serves the people to bring healing into their lives, to allow them and their families into full communion with the church. The work is legal, the attitude is pastoral.



ACCORDING TO LEGEND, IRMINA, BORN IN THE 7TH CENTURY, WAS THE DAUGHTER OF ST. DAGOBERT II OF THE FRANKS. AS A YOUNG WOMAN SHE WAS BETHROTHED TO COUNT HERMAN. WHEN A JEALOUS SUITOR LURED HERMAN TO HIS DEATH OVER A CLIFF OUTSIDE TRIER, IRMINA BECAME A NUN. SHE LIVED IN A CONVENT NEAR TRIER, WHICH HER FATHER HAD EITHER FOUNDED OR RESTORED FOR HER.

IRMINA AIDED ST. WILLIBRORD IN HIS MISSIONARY WORK. IN 698 SHE GAVE HIM THE BUILDING AND GROUNDS ON WHICH HE FOUNDED THE FAMOUS ECHTERNACH MONASTERY AS A GIFT FOR MIRACULOUSLY ENDING AN EPIDEMIC AT HER CONVENT.

IRMINA DIED AROUND THE YEAR 710. HER FEAST IS DEC. 24.

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Help In Surviving Grief During The Holidays

By PATSY ALBRECHT

For many people, the holidays aren't a happy, joyous, exciting season. Ins it's a time filled with grief, painful memories, loneliness and depression.

If you've recently suffered the loss of a loved one, a normal part of the he process is feeling pain and grief especially during the holidays.

The are some things you can do to help get through the holidays. They a

Know you're not "crazy." Crying is normal. Depression, loneliness, bitte and anger are all perfectly normal reactions to your loss.

Express your feelings. Talk to your friends or relatives, or write your tho in a personal journal. Often just unburdening yourself, no matter how, can pr relief.

Don't let the holidays overwhelm you. List the chores involved. The yourself: Why do I do it? Who's responsible for seeing it gets done? Is it important? Do I want to do it differently? Don't be afraid to delegate or ask o to help.

Be realistic about what you can accomplish. Don't overcommit. Four, or even two nights out in a row can bewilder and exhaust you.

Create a new tradition. Go to a different parish. Open presents at a different Go out to dinner. Don't decorate a tree if you don't want to. You may want to c a totally new tradition in honor of your loved one.

But if you need sameness, then keep it. Do whatever makes the holiday bearable for you.

Know you're not alone. No one is immune from tragedy, and many other also grieving during this time, and getting through the holidays just like you a can be done.

Remember, memories can be painful, but they can also help. No one can away your memories of your loved ones. Look through the albums or home m if that is what you want to do.

Volunteer. Work at the homeless shelter. Go visit the nursing home. Hel at Hospice or an AIDS home or the hospital. Helping others is a great way to yourself. Involving yourself with other people helps you feel anchored in life a

Patsy Albrecht is a parishioner at St. John Neumann in Charlotte.

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Our Sunday Visitor's

BESTSELLERS

1. **Catholic Encyclopedia**, edited by Rev. Peter M. J. Stravinskas. No. 457-4, $29.95.

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6. **My First Bible Stories in Pictures**, by Kenneth N. Taylor. No. 245-8 with handle, $14.95 / No. 246-6, $10.95.

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12. **Playboy to Priest**, by Rev. Kenneth Roberts. No. 782-4, $4.95.

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OUR SUNDAY VISITOR BOOKS

Movie Reviews

'EW YORK (CNS) — The fol-
g are capsule reviews of movies
tly reviewed by the U.S. Catholic
erence Office for Film and Broad-
g.

ever Young" (Warner Bros.)
secret experiment to briefly freeze
9 test pilot (Mel Gibson) goes
and, instead, he wakes up 53 years
when a single mom (Jamie Lee
) and her little boy (Elijah Wood)
him find someone from his past.
tor Steve Miner's sweet old-fash-
romantic fantasy is resolved far
ddenly, blunting the story's emo-
impact. Brief violence. **The USCC
fication is A-II — adults and
scents. The Motion Picture As-
ion of America rating is PG —
tal guidance suggested.**

'a" (Twentieth Century Fox)
ey moments in the career of Team-
union boss Jimmy Hoffa (Jack
lson) are recalled by a longtime
Danny DeVito) as they wait for a
ng with a powerful crime lord
nd Assante) on the last day of
ives. Also directed by DeVito, the
etic but erratic production has its
in Nicholson's convincing per-
nce as a man of action, equally
g to use his fists or cut a deal to
e his ends, but precisely what
ere and what Hoffa wanted out of
mains an enigma. Some graphic
ce, several sexual situations, brief
and recurring rough language.
**JSCC classification is A-III —
. The Motion Picture Associa-
f America rating is R — re-
ed.**

e Field" (Orion)
well-intentioned but interfering
woman (Michelle Pfeiffer) en route
's funeral in 1963 ends up pro-
a black man (Dennis Haysbert)
s little girl (Stephanie McFadden)
ederal authorities after she mis-
y reports him as a kidnapper. Di-
Jonathan Kaplan injects this in-
al road movie with drama and
, then damages its credibility by
essarily developing an
vincing romantic angle. An am-
us sexual situation and brief vio-
**The USCC classification is A-
- adults. The Motion Picture
iation of America rating is PG-
parents are strongly cautioned
ome material may be inappro-
for children under 13.**

s" (20th Century Fox)
e suspicions of a gentle brother
n Williams) and sister (Joan
k) are aroused when their career-
uncle (Michael Gambon) inher-
r father's toy factory, bringing in
litaristic son (LL Cool J) to begin
y creating miniature deadly weap-
sguised as toys. Director Barry
on's madly uneven movie practi-
ancels itself out by starting with
like visual delights and ending in
ss of mirthless mayhem. Much
e, an off-screen sexual encounter
ome suggestive remarks. **The
classification is A-III — adults.
Iotion Picture Association of
ca rating is PG-13 — parents
rongly cautioned that some
ial may be inappropriate for
en under 13.**

Married With Childrens' 'Al Bundy' Credits Ursuline Nun For Giving Him Acting Bug

YOUNGSTOWN, Ohio (CNS) — If an Ursuline nun hadn't told young Ed O'Neill he had potential as an actor, millions of Americans might never have met Al Bundy, the world's sorriest shoe salesman, on the Fox television network hit comedy "Married with Children."

O'Neill, a Youngstown native and 1964 graduate of Ursuline High School in Youngstown, credits Sister Rosemary Deibel, now 88, with instilling an interest in acting when she was the school's drama teacher and O'Neill was an All-City middle guard on the school's championship football team.

"I was in her speech class as a junior or senior," O'Neill said. "She got me started doing oratory — memorizing speeches and going to different high schools and competing. It involved performing a monologue.

"Then I was in a couple of her school plays. She thought I had potential; that was the first time that anyone had told me I had any potential in drama and the idea stuck with me."

At the time, however, O'Neill hoped to become a pro football player — he later made it to the final cut in training camp with the Pittsburgh Steelers — and gave little thought to becoming an actor professionally.

"I thought of theater as something that I enjoyed," he told the Catholic Exponent, Youngstown's diocesan newspaper, "but never as something that I would do with my life."

But after a successful football career at Youngstown State University, where he also had the lead in several dramas, and a stint as a teacher in the inner city, O'Neill remembered Sister Deibel's advice and headed for New York.

He achieved success on Broadway, playing Lenny in "Of Mice and Men" and Stanley in "A Streetcar Named Desire."

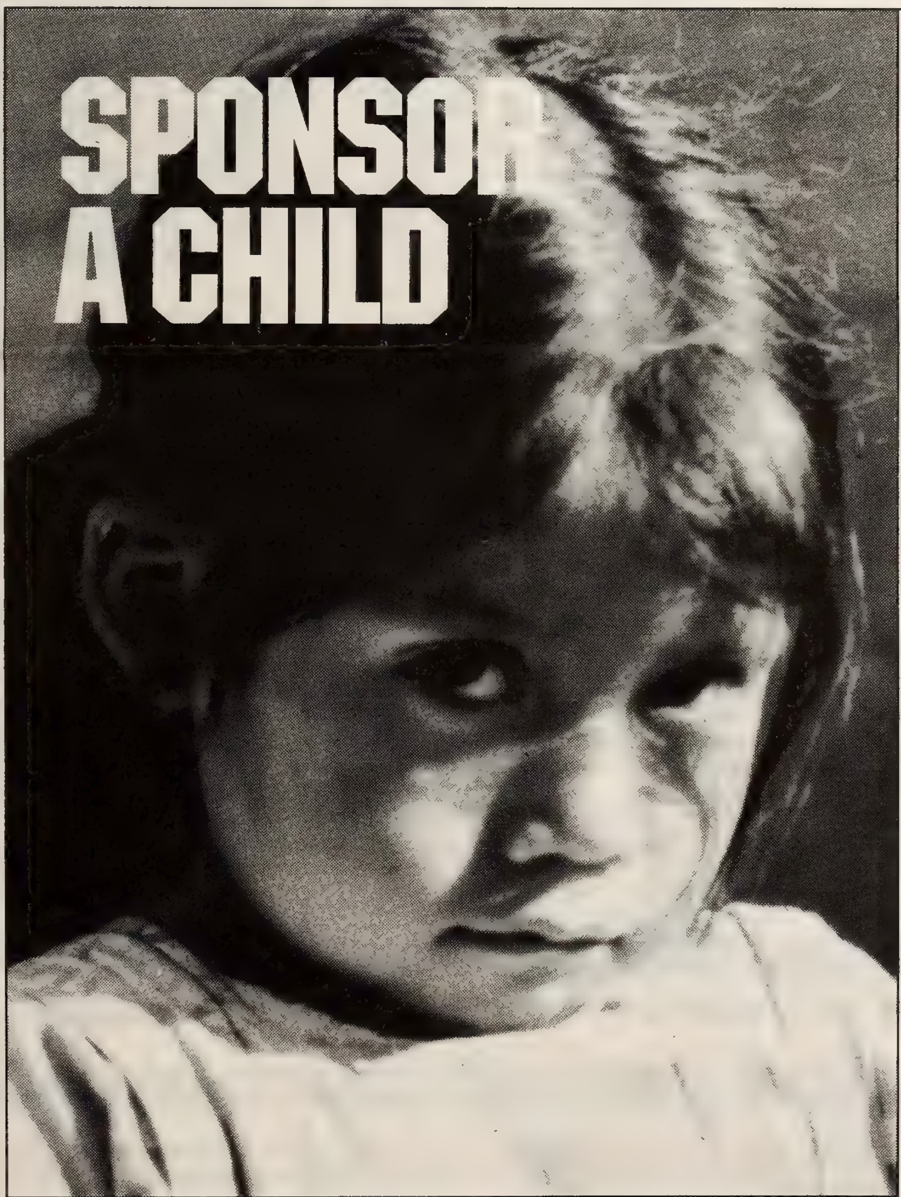
The series "Married with Children" has come in for criticism in some quarters for stretching the boundaries of good taste on TV regarding sex and other topics. One Fox official has admitted that past criticisms had some validity and added that one episode hadn't aired "because it went over the line."

His character shows O'Neill's acting skills. Bundy is a far cry from the real-life persona of a thoughtful, articulate and kind man who signs autographs endlessly for those standing in line to meet him.

O'Neill grew up in St. Edward Parish in Youngstown, where "everybody I knew was Catholic" and where he served as "a pretty doggone good altar boy." In high school, he said, he was a class clown "but nothing extreme.... I was a fairly normal kid in every way. I just wanted to play football."

He remembers his childhood and his days at Ursuline with fondness. "There was no question that I grew up very influenced by Catholicism," he said. "I'm very fond of the traditions of the church."

He comes back to Ursuline High regularly, most recently to lend some star power to a sports banquet that raised $25,000 for scholarships.



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FAITH alive!

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Longings of the heart

By Brother Cyprian L. Rowe, FMS
Catholic News Service

When you need to know if your longings are from God or not, you must talk to people who have the wisdom and the holiness of age and pain. Cleo did.

"You always seem so sure about everything!"

Cleopatra wasn't mad with Pearl, but every now and then she got so annoyed with her composure. Pearl understood.

"What do you mean, so sure about everything, girl?"

"You know what I mean. Ask you about this and you've got an answer; ask about that and you've got an answer."

"But why're you fussing at me now?"

"'Cause I'm jealous," Cleo admitted. "You've got it all together while the rest of us struggle!"

They both laughed and were quiet. They were good friends and felt blessed by that.

They worked in a sewing shop with many sewing tables, and most of the women were young and middle-aged and struggling with needs of growing families and underpaid husbands.

> **"When you need to know if your longings are from God or not, you must talk to people who have the wisdom and the holiness of age and pain."**

"I'm leaving Racer," Cleo blurted out. Only when Pearl didn't answer did she stop the foot pedal of the machine and repeat, "I'm leaving Racer."

Pearl said softly, "I heard you." Pearl also heard the pain.

Cleo stared at her for a long moment. "Pearl, how is it you're always so certain? I love my husband. He loves me and the kids. But somehow something doesn't seem to happen. We don't talk — I'm tired, he's tired, the kids are hungry and restless and loud.

"It's just flattened out. I want more. I long for so many things."

Her voice was almost a cry when she said this. "Didn't you and Louis ever have this happen?"

"Yes," Pearl shook her head.

"But you're still together."

"Yes, we are." And as she said this Pearl sort of smiled and looked off into a distance that was mostly inside. She looked into Cleo's confusion.

"You think what you want is around the corner if you let Racer go, don't you? It's not that you don't love him; it's just that you're feeling that the time is short. I guess I felt that way too, once.

"We left the South and came North to the Promised Land. I just knew that in a matter of weeks, maybe, at most months, Louis and I would have all those things.

"But the work was just as hard and Louis couldn't really do better. And our kids came, and it felt like the same old same old."

She looked up at Cleo, who was staring at her, waiting.

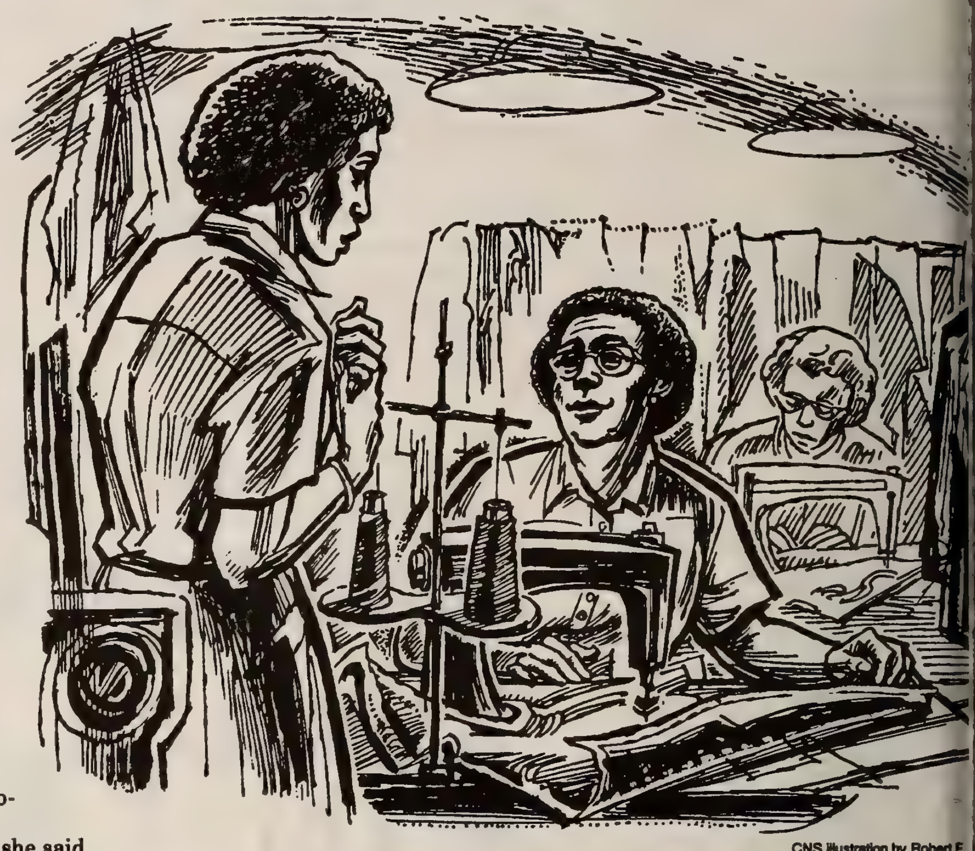
"I began to blame Louis. Those few nights when he came home late or I thought his breath smelled of something, I wouldn't say anything but I blamed him for us not having a Frigidaire or big radio — yeah, I'm that old. And, yes, it got quiet between us, too.

"One day, I was coming up the street crying. An old woman, Ms. Crider, who used to sit out on her stoop called me to herself.

"She said, 'Child, help me into the house.' I took her arm and helped her in. 'Sit down a minute,' she told me. And I'm a Southern child; I don't disobey elders like Ms. Crider.

"'I've got some lace doilies,' she said, 'and I want them washed and pressed. I can't do it anymore. And you seem like such a nice young lady. I'll give you a dime for each one.' That was almost a fortune then.

"We did this for about six months, and she never said anything unless she added, 'The Lord will provide, if I am faithful.'



CNS illustration by Robert F.

"One day she said I was lu
have a nice husband. Now, I wa
ing I was ready to get away 'c
was making a lot of money. Ms.
talked to a lot of people, and
doing the doilies of people from
four blocks away.

"So I didn't like her talking
him being nice. But she said o
'Girl, I'm going home soon, and
what you're thinking. You're th
that you might do better withou
husband.'

"My mouth fell open. I gue
knew a lot without my saying i
just said 'Yes, ma'am.' She to
hand (and with this Pearl took
hand), and she said: 'When
gonna decide anything big or s
three things: Read the Good
pray and talk to a friend who w
you exactly what she feels even
means she tells you you're
headed, selfish, just anything.
pray again.

'Look at what Jesus did,' sh
me, 'pray over it and get an
woman or man of God to stare
the eye and tell you the truth.'"

"Are you tellin me this?" Cleo

"Is God good?" Pearl answere
she held one of Cleo's hands a
wiped a tear with the other.

*(Brother Rowe, a Marist, is
search associate in the departm
Psychiatry at Johns Hopkins Sc
Medicine in Baltimore and on t
ulty of the Graduate School of
Work at the University of Mar
Baltimore.)*

FAITH IN THE MARKETPLACE

Have you ever kept a New Year's resolution that was significant for your life? What was it?

"This year, my resolution was to find some place to volunteer. I didn't have a lot of money to donate.... I've been working at a soup kitchen in our town. Last year, my resolution was to learn how to recycle, to make it part of my lifestyle. I've been able to keep at it." — Katherine Jourdan, Wheeling, W.Va.

"To not use charge cards. I saw them as a lack of faith, of being fearful of not having enough to meet my needs now.... I ended up having to break ... the resolution, but the habit (of not using the cards) has stayed with me. I've still had some bad periods, but the way I look at it is different." — Monique Dimon, Washington, D.C.

"After eating my way from Thanksgiving to Christmas one year, I resolved to lose weight. I don't know how profound that is, but I think that a New Year's resolution has to be really concrete, something that you can reasonably attain." — Richard Pollack, Wheeling, W.Va.

"Our religion teacher, a nun, gave each of us a small pocket New Testament.... I made a resolution to carry my New Testament with me and read a little every day while waiting for the school bus. That was in 1952. In the early 1960s, my Protestant neighbors were surprised to meet a 'Bible-toting' Catholic! It gave us common ground." — Margot Cain, Grammer, Ind.

"I usually don't set them (resolutions) because I'm afraid I won't keep them. I just listen to everybody else's and see how many of them really make it.... I take each day as it comes." — Sue Stuppy, Bloomsdale, Mo.

An upcoming edition asks: Tell of a time you strongly believe God was present in your homelife. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

ITH IN ACTION

feeling of dissatisfaction often velops when people realize they unable to exercise control or ver over events in their lives or r other people's actions. Many o follow the Twelve Steps do so ause they need a way to live n the uncertainty, fear or anxiety t can develop in the face of this lization. Karen Albertus' book, *cover and Heal: Meditations on Twelve Steps,* is for such ple (St. Anthony Messenger ss, 1615 Republic St., cinnati, Ohio 45210. 1992. perback, $12.95). This book empts to bridge the "gap ween Twelve-Step language the language of Christian ituality."

flection: "God calls us to version, not to self-hate or to -punishment," writes Karen ertus. In words that may benefit ple experiencing a sense of satisfaction at their own erfect efforts, she encourages eptance of "God's way of king" in my life.

Healthy attitudes for fragile vessels

By Father Eugene LaVerdiere, SSS
Catholic News Service

Dissatisfactions, disappointments and uncertainties are a matter of being human, enjoying a dignity above all other creatures, but vulnerable nonetheless.

It is easy to recognize and accept human vulnerability in infants, little children and the very elderly. But it is hard to see it in ourselves when we are strong and healthy.

When we are busy running the world, it can be quite tempting to think of ourselves as little gods. But by doing so we come up with a formula guaranteed to ensure the greatest dissatisfactions and deepest disappointments of all.

Only God, all-knowing and all-powerful, is free of dissatisfactions, disappointments and uncertainties. We are not God.

St. Paul recognized our human vulnerability when he described himself and us as fragile vessels of clay that hold the treasures of Christ's Gospel. It takes so little to shatter the vessel we are.

Everything depends on our attitudes toward ourselves, toward the people around us, God and the meaning of human life. Some people seem to cope well. They never talk about how dissatisfied or disappointed they are.

Paul did not find being a fragile vessel a liability. This way, everyone can see that the power of the Gospel comes not from us but from God.

Examples of human vulnerability and uncertainty lie all around us. So do examples of people who not only cope but thrive in the midst of them.

■■■

Not long ago I went to Beaumont, Texas, to present a workshop on the New Testament. On arriving, I was told that Bishop Bernard Ganter had just come out of the hospital after surgery for a malignant brain tumor. We could stop at the bishop's home for a short visit. He was expecting us.

We had a wonderful conversation. What struck me was his attitude.

Here was someone who could have complained about the unfairness of life with its disappointments and uncertainties, someone looking human and vulnerable. Yet, here was someone perfectly at peace.

After saying that it had been impossible to remove the entire tumor, Bishop Ganter observed how good God was to him.

"It is easy to accept human vulnerability in infants, little children and the very elderly. But it is hard to see it in ourselves when we are strong and healthy."

"It's wonderful," he said, "how at times like this so many things that seemed absolutely important do not appear very important after all. And other things which did not have much urgency before have the greatest importance of all."

Photo by Mimi Forsyth

Bishop Ganter left it to us to ponder what those things might be.

Just recently in New York at the national office of the Society for the Propagation of the Faith, Joe Sullivan, the production manager, told me about his new grandson.

Joe's daughter, Ann Marie, had given birth to a son. She and her husband were ecstatic. Little Gregory Edward was their first child.

Four years ago, Ann Marie received a heart transplant. At the time, doctors thought having a child would be too risky. For Ann Marie, having a child was a risk worth taking.

She and her husband knew the uncertainties surrounding their decision. But their own life had been given to them! Why would they not be generous in giving life to someone else?

They could have spent the rest of their lives disappointed that they could not have a child. Instead, everybody is hearing about their joy.

Dissatisfactions, disappointments and uncertainties? It really is all a matter of attitude.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

An old familiar discontent

By Father John J. Castelot
Catholic News Service

Under the best of circum- s, people are discontent. They for infinite happiness, and noth- an imperfect world ever satisfies onging.

lesiastes (Qoheleth) gave mov- pression to this universal frus- : "Vanity of vanities (utter emp- ! All things are vanity!... I have l things that are done under the nd behold, all is vanity and a after wind" (1:2,14).

at kept him from despair? The tion that this sort of discontent from the unrealistic expectation ect happiness. That is a "chase ind," leading inevitably to frus- . Once a person acknowledges relatively satisfying happiness inable.

eleth's positive recommenda- to enjoy the simple things of life. tragedy is that people get so d up in a frantic search for perfect ess that they miss the very real ess they could be enjoying, and d up with nothing but an empty fist d in anger and frustration.

eat your bread with joy and your wine with a merry heart, e it is now that God favors your .. Enjoy life with the wife you l the days of the fleeting life that ted you under the sun" (9:7-9).

nanity's yearning for infinite ess will only be satisfied by the . So behind all this striving is a g for God. And the Bible is filled eautiful expressions of this:

the hind longs for running wa- my soul longs for you, my God. Athirst is my soul for God, the living God.... Why are you downcast, O my soul? Why do you sigh within me? Hope in God! For I shall again be thanking him, in the presence of my savior and my God" (Psalm 42:1-2,4).

"O God, you are my God whom I seek; for you my flesh pines and my soul thirsts like the earth, parched, lifeless and without water" (Psalm 63:2).

There is a Gospel incident involving a man who was an official and very rich, seemingly in possession of the ingredients for happiness: prestige and wealth. But he was not content.

"Good teacher," he asked Jesus, "what must I do to inherit eternal life?" Jesus answered, in effect: "Abandon your self-sufficiency, and rely on God." We are told that when the man heard this, "he became quite sad" (Luke 18:18-23).

What he possessed left him discontented, but he was unwilling to let go of it to find what he really wanted.

Centuries later St. Augustine gave voice to people's nagging discontent and the reason for it. "Our hearts are restless, Lord, and they will know no rest until they find their rest in you."

(Father Castelot is a Scripture scholar, author and lecturer.)

AITH alive!

FOOD FOR THOUGHT

Are you hard on yourself?

We members of the human family realize pretty clearly that even when we try to be "giving" people, others wouldn't mind if we could manage to be still more giving. Others might actually benefit from this.

So we are tempted to be hard on ourselves, to grow dissatisfied that the human condition makes us imperfect.

No, we're not wrong to think we could do better by others. We're right to try to do so and to make calm reflection on this a matter for prayer.

Self-satisfaction won't work well in human relationships.

The problem is, however, that people who are hard on themselves don't recognize the good they do accomplish. They may grow increasingly dissatisfied with the human condition.

Slowly, what they begin to say without saying it is that God isn't able to accomplish anything good in my here-and-now.

Yes, dissatisfaction with the way things go is normal for humans. Yes, movement toward doing better always is asked.

But no, the desire to do better doesn't mean your best right now isn't actually any good.

So don't be too hard on yourself!

David Gibson, Editor, Faith Alive!

People In The News

Father Berrigan Calls Sending Marines To Somalia 'Dangerous'

WEST PATERSON, N.J. (CNS) — Jesuit Father Daniel Berrigan, the longtime peace activist, called "utterly dangerous" the sending of Marines to assist famine victims in Somalia. The Marine deployment, he added, means more arms are being shipped into a country already in chaos because of imported weaponry. "We are beginning something in Somalia that nobody knows the end of," Father Berrigan said Dec. 12 in a talk on Father Thomas Merton sponsored by the Paterson Diocese's Justice and Peace Commission. "I don't know how anyone can justify these armed incursions, and that includes the new catechism," he added. "Either I am on Mars, or they are."

Bishop O'Donnell Named Administrator Of St. Louis

ST. LOUIS (CNS) — St. Louis archdiocesan consultors Dec. 11 elected Auxiliary Bishop Edward J. O'Donnell as archdiocesan administrator until a new archbishop is named. They met to elect an interim administrator two days after Archbishop John L. May, 70, announced his resignation for health reasons after nearly 13 years as head of the St. Louis Archdiocese. Archbishop May, who had surgery for a brain tumor last July, said his post-surgery treatment, which includes strong anticonvulsant drugs, has made him too weak to govern effectively. Bishop O'Donnell, 61, has been archdiocesan vicar general since 1981, moderator of the curia since 1982 and a bishop since 1984.

Retired Belleville Bishop Dies At 76

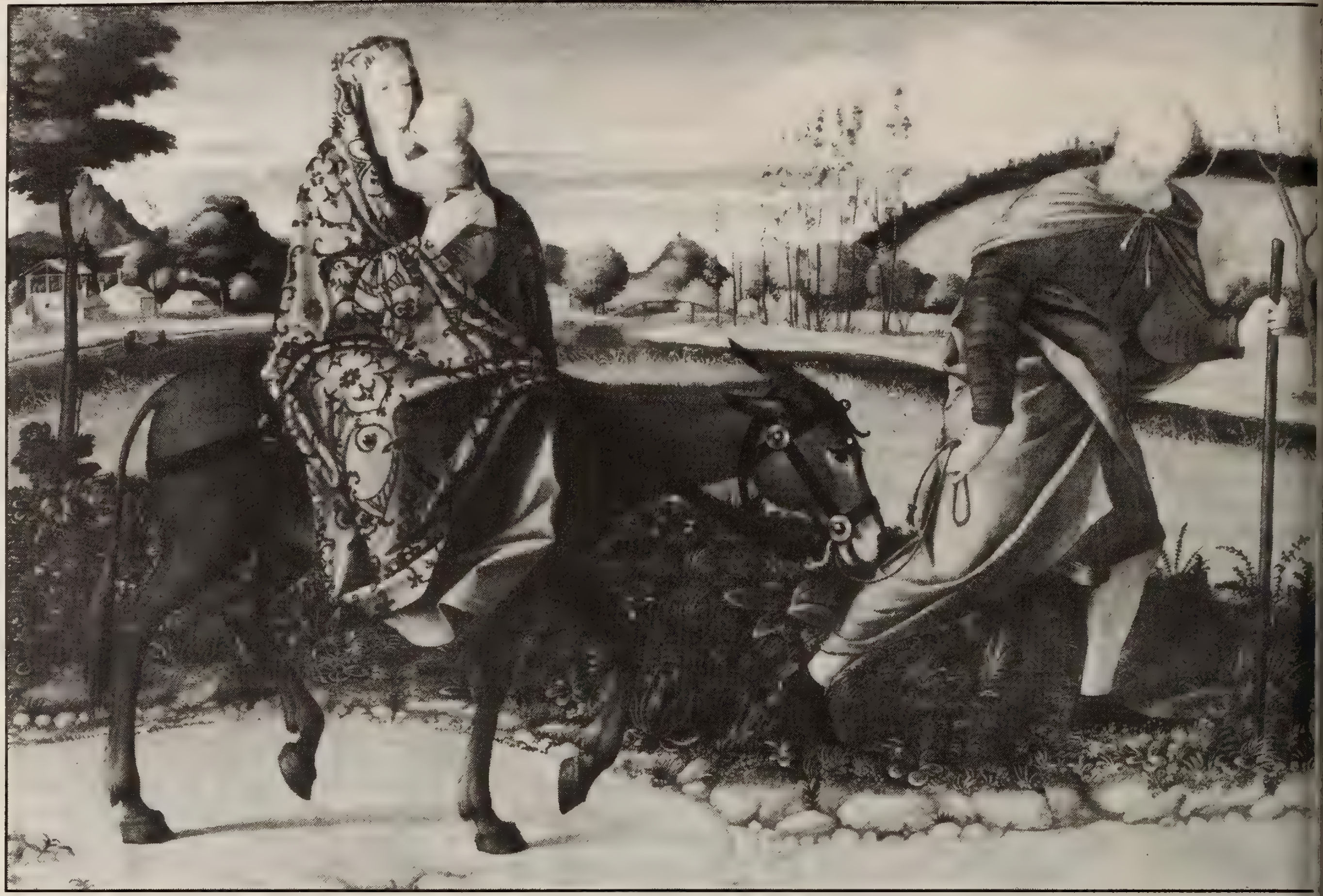
CLEVELAND (CNS) — Retired Bishop William M. Cosgrove of Belleville, Ill., died Dec. 11 in Cleveland, where he had been living in retirement. He was 76. Bishop Cosgrove had resigned his post in Belleville more than 10 years ago because of a heart condition. At the time of his death, he was recovering from pneumonia. Funeral Masses were Dec. 14 at St. Jude Church in Cleveland and Dec. 17 at St. Peter's Cathedral in Belleville. Burial followed in the cathedral. The bishop was in the national news most recently when he was among 26 bishops criticizing the U.S. response to the Persian Gulf crisis in October 1990, before the start of the Persian Gulf War.

Guatemalan Accepts Nobel Peace Prize, Calls For End To War

OSLO, Norway (CNS) — Guatemalan Indian leader Rigoberta Menchu, accepting the 1992 Nobel Peace Prize, called for international help to end her country's guerrilla war and eradicate human rights abuses. Accepting the gold Nobel medal and a diploma at a glittering ceremony at Oslo's City Hall, she urged greater efforts to stamp out racism and discrimination against all indigenous people. "I invite the international community tocontribute" to revive stalled Guatemalan peace talks, the 33-year-old Catholic woman said in an emotional speech to an audience that included Norway's King Harald and Prime Minister Gro Harlem Brundtland.

Archbishop Lyke Takes Advent One Day At A Time As Health Worsens

ATLANTA (CNS) — The Advent season at the archbishop's residence in Atlanta is being taken "one day at a time ... with God's help," according to the sister of Archbishop James P. Lyke. Doris Fields of Chicago has been staying at the residence since September with another longtime family friend, Erma Laws of Memphis, Tenn. The two women are helping to care for the 53-year- old archbishop, who is battling cancer. Since the first week of November, Archbishop Lyke has been receiving hospice care at home. Aggressive treatment for the kidney cancer that had metastasized to the lining of his lung was discontinued after it failed to stop the spread of the cancer.



Early Refugees: Joseph leads Mary and the baby Jesus away from Bethlehem and the wrath of King Herod in this reproduction of "T Flight into Egypt" by the 15th-century Venetian painter Giovanni Bellini. Like the Holy Family, millions of people today are forced flee their homelands to escape violence and repression. CNS photo from National Gallery of Art, Mellon Collecti

Loyola University Chicago Honors Journalist, Poet

CHICAGO (CNS) — Journalist Peter Steinfels and poet Naomi Long Madgett received honorary doctor of humane letters degrees at Loyola University Chicago's midyear convocation Dec. 16. Steinfels, a Loyola alumnus who is senior religion correspondent for The New York Times, also delivered the commencement address at the convocation. He formerly was editor in chief of Commonweal, a lay- edited journal of political, religious and literary opinion. Ms. Madgett, director and editor at Lotus Press Inc. in Detroit, is the author of seven books of poetry, including "Octavia and Other Poems," the first book of poetry ever designated as required reading in the Detroit public school system.

Catholic College Criticized For New Building Honoring Ex-CIA Chief

ROCKVILLE CENTRE, N.Y. (CNS) — A Catholic college in Rockville Centre has drawn criticism for dedicating a new building in honor of the late William J. Casey, former head of the Central Intelligence Agency. Auxiliary Bishop Alfred J. Markiewicz of Rockville Centre dedicated the 42,000-square-foot William J. Casey Center at Molloy College Dec. 13 at a ceremony attended by former U.N. Ambassador Jeane J. Kirkpatrick and former U.S. AttorneyGeneral Edwin Meese III. Molloy, founded in 1955, describes itself as "a Catholic college in the Dominican tradition" and has about 3,000 students. But a group of local Dominicans protested the dedication, saying in a letter to Dominican Sister Janet Fitzgerald, college president, that the building will "stand as a memorial to a manner of governance which is not in keeping with the best of our Christian, Dominican and Democratic traditions."

Pope Names Italian Archbishop As Nuncio To Cuba

VATICAN CITY (CNS) — Pope John Paul II named Italian Archbishop Beniamino Stella, a 51-year-old diplomat, as apostolic nuncio to Cuba, the Vatican announced Dec. 15. Archbishop Stella had been papal nuncio to the Central African Republic and Chad since 1987. Earlier, he held diplomatic po tions in the Dominican Republic, Zai and Malta and spent several years at t Vatican in the diplomatic service. Arc bishop Stella succeeds Archbish Faustino Sainz Munoz, who was tran ferred from Cuba to Zaire in Octobe

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

Scripture

Readings For December 28 — January 9

Monday: 1 John 1:5-2:2; Matthew 2: 13-18

Tuesday: 1 John 2: 3-11; Luke 2: 22-35

Wednesday: 1 John 2: 12-17; Luke 2: 36-40

Thursday: 1 John 2: 18-21; John 1: 1-18

Friday: Numbers 6:22-27; Galatians 4:4-7; Luke 2:16-21

Saturday: 1 John 2:22-28; John 1:19-26

Sunday: Isaiah 60:1-6; Ephesians 3:2-3, 5-6; Matthew 2:1-12

Monday: 1 John 3:22-4, 6; Matthew 4:12-17, 23-25

Tuesday: 1 John 4:7-10; Mark 6:34-44

Wednesday: 1 John 4:11-18; Mark 6: 45-52

Thursday: 1 John 4:19-5:4; Luke 4:14-22

Friday: 1 John 5:5-13; Luke 5:12-16

Saturday: 1 John 5:14-21; John 3:22-30

Ngài dến dể chúng ta dược sống viên mãn

Có bao giờ bạn dành thời gian rảnh rỗi dể chiêm ngắm cửa sổ kính màu không? Riêng cá hân, tôi dã từng làm như vậy chỉ vì tôi khâm phục nghệ thuật và chỉ vì nghệ thuật mà thôi. ì thế tôi thường hay di XEM LỄ tại nhà thờ thánh Patrick. Bạn có hình dung dược không? i thường hay ngồi cuối nhà thờ dể nhìn cửa sổ kính màu. Đặc biệt sáng nay, trời tiết thu nh lạnh và không gian mặc vẻ dậm buồn. Không có ánh sáng dể chiếu qua kính màu vì thế ác hình ảnh mang sắc thái phiền buồn gì dó. Các màu dậm lại càng dậm hơn,và các hình ảnh vẻ ma quái chi lạ.Tôi giùng mình mỗi khi nhìn thấy như vậy. Khi tôi xem lễ và dồng thời ũng nhìn các cửa sổ kính màu xem mặt trời dã ló rạng chưa ? thì kìa mặt trời dang lên ném ng toé ánh hồng vào các cửa kính màu sau bàn thờ và vẽ ra một viễn tượng huy hoàng tráng dẹp kinh khủng,dẹp lạ thường. Tất cả khung cảnh dó dã dược dổi mới và tôi trộm nghĩ, thật huy hoàng biết bao! Tôi tự hỏi mình, "cái gì dã có thể thay dổi lạ lùng như vậy?" ĐÓ LÀ NH SÁNG, thật dúng vậy!

Tất cả chúng ta là những cửa sổ kính màu. Những màu sắc, dỏ, den, xanh và xám là một n cảnh của những cảm xúc mà chúng ta dang có.Những cảm xúc càng mạnh bao nhiêu,thì ưng càng làm cho con người thay dổi hình thù ghê gớm bệnh nhiều,một khi mà chúng không ợc ánh sáng soi qua. Đặc biệt chúng ta có nhiều lằn dậm dọc ngang phân chia những cảm c dó. Những lằn dậm dó là những sự khó khăn, thách dố trong cuộc sống hằng ngày chúng m cho con người chúng ta hằn lên những nét sợ hãi. Những nét dậm dó tùy thuộc sự xúc m của từng lúc xảy dến trong cuộc sống và làm cho gương mặt chúng ta hằn rõ những dường t già nua mà dù chúng ta có dùng bao nhiêu mỹ phẩm chăng nữa cũng không giấu nổi. Càng ánh sáng chúng ta càng thấy những nét dó lộ diện rõ hơn, và có thể chúng ta trở thành những ng ma xua duổi những người khác muốn dến gần.

Một câu hỏi thực tế, "LÀM CÁCH NÀO ĐỂ CHÚNG TA ĐẾN GẦN ÁNH SÁNG? HÚNG TA CÓ THỂ NGĂN CHẶN ÁNH SÁNG ĐƯỢC KHÔNG? Chúng ta có thể làm ợc như vậy. Chúng ta có thể chận ngăn ánh sáng hoàn toàn, mặc dầu chúng ta là những cửa kính màu tuyệt sắc mà trên dời này chưa ai thấy. Những cửa sổ màu cần dược ánh sáng chiếu i dể lộ vẻ dẹp tuyệt diệu của chúng.Chúng ta cũng vậy, chúng ta cần ánh sáng siêu nhiên có sức khiến chúng ta thoát ra những vẻ dẹp kiều diễm, hoặc những cảm xúc nào mà chúng hiệncó, ngay cả nhận diện sự dổ vỡ và tội lỗi của cá nhân nữa. Chúng ta cần phải dứng xa dôi chút, dể có thể nhìn cửa sổ màu là chúng ta và dể cho ánh sáng Chúa Kito chiếu giải.

Chúa Kito là ÁNH SÁNG. Ngài dến hằng ngày trong phép THÁNH THỂ, giống như mặt trời mọc lên mỗi sáng. Tôi có thể dến với ánh sáng hay tôi có thể chạy trốn ánh sáng. Tôi có thể THAM DỰ THÁNH LỄ hay tôi có thể XEM LỄ từ xa,và các hồng ân của Chúa vượt chạy hư mất. Tất cả tùy thuộc nơi tôi.

Giáng sinh là thời diểm chúng ta mừng ánh sáng, vì Chúa là ánh sáng.Ngài dã nói;" Ta là ánh sáng dến trong thế gian, ai theo ta sẽ không phải di trong tăm tối."

Tôi rất yêu thích một tấm ảnh giấy, tấm hình này vẽ Đức Mẹ dang bồng Chúa và nâng Chúa lên cho mọi người thấy, mặt mẹ thì giấu dằng sau lưng Ngài như Mẹ muốn nói;" dây là chúa Kito!" và tôi trộm nghĩ, thật sự Đức Mẹ là một người dàn bà ngụp lặn giữa vùng ánh sáng. Bao nhiêu lần tôi dã phải tự hỏi mình: "Tôi có bước di trong ánh sáng không ?Chúa Giesu có phải là số MỘT của tôi không? tôi có dặt Chúa trước mặt mình không hay tôi giấu Chúa sau lưng? Thánh Gioan dã nói" Ngài phải lớn lên, còn tôi sẽ phải nhỏ di!" và dó mới là ĐỘNG LỰC quan trọng nhất dể hướng dẫn mọi hành dộng của tôi.Ngài phải dược biểu lộ rõ ràng trong cuộc sống của tôi. Nói cách khác, Ngài phải là TRUNG TÂM-ĐIỂM là TIN MỪNG trong các công việc tôi làm. Có thể tôi sẽ phải cắt di rất nhiều dường nét mà chính chúng dã cản trở ánh sáng chiếu qua. Gương mặt Ngài phải dược bừng sáng trong cuộc sống của tôi.

Trong cuốn sách nhỏ bé gọi là Tiên Tri,tác giả Kahlil Gibran dã viết như sau:

Yêu chỉ cho di vì yêu,và cũng không lấy gì ngoài tình yêu,
Yêu không lệ thuộc về ai cả,và cũng không bị ai lệ thuộc.
Vì Yêu là dủ là tự mãn.

Khi bạn yêu bạn không nên nói là Chúa ở trong tôi nhưng hãy nói rằng tôi dang ở trong Trái Tim của Ngài. "và dừng bao giờ nghĩ rằng tôi có thể diều khiển tình yêu vì yêu nếu thấy bạn xứng dáng sẽ diều khiển bạn...bạn hãy ao ước nếu bạn có lòng ước ao là dược TIÊU HAO như dòng suối mát, dược hát lên những diệu ca trong dêm lặng." Tiên Tri tr.14

Giáng sinh là tình yêu nhập thể. Là lễ tế TÌNH YÊU QUÊN MÌNH. Và vì thế mỗi ngày với tôi l à lễ Giáng sinh bởi vì mỗi ngày tôi dược THAM DỰ Thánh Lễ và như vậy tôi dược nhận lãnh tình yêu của Chúa và như Mẹ Maria tôi cũng muốn dưa Ngài lên trước mặt tôi. Tất cả mọi hành dộng tôi làm vì Ngài, cho Ngài và trong Ngài. Đó là lời nguyện Giáng sinh cho từng quí vị dộc giả.

He Came So That We May Have Abundant Life To The Fullest

Have you ever had time to watch nted glass windows? I have many hes, just for pure admiration, art for art sake. I love to go to Mass at St Peter downtown or St Patrick Cathedral to "hear" Mass and look at the colored glass windows. And, of course, o as an expected "good Catholic," as ister who is supposed to be a good mple to the faithful since the religus are God's witnesses between the rarchy and the laity.

On a particular morning in late Aun, I went as usual to St Patrick to ar" Mass. I always sit at the back of Church to watch the glass windows. s morning, the air was damp and the was overcast. The colors were unally dark and grotesque, and somev the windows seemed ghostly and figured. I shuddered just to look at m.

As I was listening to Mass, I watched see if the sun would come. As the est was at the point of consecration, sun threw its first rays on the winvs behind the altar and, lo and bed, a vista of light and colors illumied the church in a glorious and beaus light. The whole environment was sformed, and what a magnificent sformation it was! What brought ut the change, I asked myself ? It was light. Indeed, it was the light!

All of us are like tainted glass wins. Our colors of red, black, green gray display our emotions. The ker the emotions, the more grotesque become and there is little if any t. There are many black lines that der our emotions, signaling the diffiies in our lives. The intensity often ends on a moment. Indeed, difficul and hardships make severe lines on faces and no amount of cosmetics can erase them.

The further we move from light, the darker we become and sometimes we can become ghostly shadows who scare people away from us.

The question is how can we draw nearer to the light? Do we put a barrier between us and the light ? Indeed we do. We can block the light totally, even though our windows may be the most magnificent pieces of art work in the world.

But they need the light to show their true beauty. We need the light to show us who we are and what emotions we possess, even our sinfulness and brokenness. We need to stand at a distance to look at our windows and allow God's transforming light to shine on us.

Jesus Christ is our light. He comes everyday in the Holy Eucharist, just as the sun comes out every day. He gives us Himself every moment, just as the sun shines its light on the universe.

I can come to the light or I can run from it. I can participate in the Eucharist or just hear it from afar, and the grace of God flows by me. It all depends on me.

Christmas is the time to celebrate the light, because Christ is the light." I am the light of the world, who follows me will not walk in darkness."

I love a particular picture of Mary holding the child Jesus in front of her face as if she is saying, "Behold the light!"

I often ask myself if I am walking in the light. Is Jesus Christ my number one? Do I place Him in front of me or do I block Him out? St John said, "He must increase and I must decrease." That is my strong motive for all my actions. He must be seen clearly in in my life. He must be the central message of all the activities of daily life.

Many times I must wipe away the shadow that falls across the light so nothing hinders my sight. His face must be the central focus of my life. And I must be a window near the light.

Parishes Join National Night Of Prayer For Life

By JEFF MINICK

ASHEVILLE — St. Lawrence Church of Asheville and St. John's Church of Waynesville joined Catholic churches across the country on Dec. 6, the Feast of the Immaculate Conception, in a prayer vigil for life.

More than 300 parishes participated in the Third Annual National Night of Prayer for Life, up from about 200 last year. Participants prayed in particular for an end to abortion and a renewed reverence for life among all peoples.

National organizers called for prayer from 9 p.m. on Dec. 8 to 1 p.m. on Dec. 9, thereby uniting the entire country in prayer for at least one hour. But parishioners at St. Lawrence went one step further and conducted an all-night vigil. The smaller parish of St. John's had its vigil from 6:30 p.m. to 8:30 p.m.

At the heart of the prayer vigil is the adoration of the Eucharist. Eucharistic adoration has become a way of life at St. Lawrence Church, now in its fourth year of Perpetual Eucharistic Adoration.

"Our parish is honored and humbled to promote veneration of the Mother of God and to provide the Perpetual Eucharistic Adoration for the veneration of her son, our Lord and Savoir," said Father Carl Kaltreider, pastor of St. Lawrence.

At St. John's Church, Father Thomas Stott has begun Eucharistic Adoration before weekend Masses. "With adoration before Mass, the faithful have an opportunity usually restricted to the few by circumstances," Father Stott said. "We also use an antiphonal Athanasian Creed each time for the glory of the Divine Person and the education of the Christian faithful."

The special patron for the national vigil is Our Lady of Guadalupe. A comparison is drawn between the conversion of the Aztecs in 1531 following the appearance of Our Lady of Guadalupe and the desired conversion of hearts today. The day on which the vigil ends, Dec. 9, is also the date when the Blessed Mother first appeared to Juan Diego.

"One of the chief ways to intercede is to offer prayers of reparation for our personal and collective sins," said Helen Gordon, a St. Lawrence parishioner and founding member of Guadalupe: Catholics for Life.

For Jack Vaughn, who helped organize the vigil at St. Lawrence, one of the highlights occurred in the early hours of the morning: "One of the people who came to pray sang the Hymn of Guadalupe. It was beautiful to hear that lone voice singing in the night in honor of our Lady."

Jeff Minick is a parishioner at St. John in Waynesville.

St. Gabriel To Begin Perpetual Adoration

CHARLOTTE -- Beginning Jan, 1, 1993 with the noon Mass, St. Gabriel church in Charlotte will begin exposition of the Blessed Sacrament.

This spiritual practice helps personal and communal relationships with the Lord and gives the Catholic community the opportunity to spend time -- 24 hours a day -- before the Blessed Sacrament.

Contact St. Gabriel parish, (704) 364-5431, to commit to at least one hour per month to pray.

This newspaper is printed on recycled newsprint and is recyclable.

Comunidad Hispana
Comuniquémonos

¡Feliz Navidad!

Queremos compartir con todos los hispanos de la diócesis de Charlotte la paz y alegría que el Niño de Dios nos vino a traer al mundo.

Deseamos a cada uno que la luz que brilló en Belén siempre ilumine sus vidas con creciente fe, esperanza y amor.

Oremos por cada familia hispana ante el pesebre del Niño Jesús, junto al fiel San José y la bella Virgen María, para que el Señor nos colme de bendiciones.

Jesús Se Hizo Niño Como Nosotros

Dios pudo haber escogido otra manera de salvarnos, pero quiso este modo, según nos dice San Pablo en su carta a los Gálatas: "Cuando se cumplió el tiempo, Dios envió a su Hijo, que nació de una mujer, sometido a la ley de Moisés, para dar libertad a los que estábamos bajo esa ley, para que Dios nos recibiera como a hijos." Gal. 4, 4-5.

También pudiera haber hecho todo más simple seleccionando a una mujer de más categoría para ser madre de Jesús. Sin embargo, eligió a María, una jovencita aún soltera, lo que ocasionó mucho sufrimiento para José, su prometido, Mt. 1, 18. Este era un modesto carpintero y Dios lo llamó a convertirse en el guardián de la Sagrada Familia. Si hubiera sido un rico hacendado, no sufrirían Jesús y María tanta pobreza y años de exilio en Egipto, Lc. 2, 6-7 y Mt. 2, 13-15.

Jesús nació pobre en el pueblecito de Belén y fue recostado en un pesebre por su madre María. Lo saludaron pastores que pasaban la noche en el campo cuidando sus ovejas, Mt. 2, 8-20, los cuales regresaron dando gloria y alabanza a Dios por todo lo que habían visto y oído, pues todo sucedió como el ángel les había dicho acerca del Niño.

María y José criaron a Jesús en Nazaret en vez de la ciudad de Jerusalén. En ese pequeño pueblo, en un ambiente de pobreza, con dignidad y tranquilidad, el Hijo de Dios creció en edad, en gracia y sabiduría, Lc. 2, 39-40.

¿Qué mensaje se recoge esta Navidad al comparer los hechos mencionados ante la situación del mundo actual? ¿Con quién se identifica hoy el Niño Jesús? ¿Qué Belen escogería para nacer? Cuando nosotros preparemos los festejos y regalos para celebrar la venida del Mesías prometido, ¿dónde encontraremos al "Príncipe de la Paz"? Pues el mensaje de Jesús es siempre el mismo cada año: humilidad, sencillez, paz, valores espirituales ante todo lo demás. El prefirió escoger la pobreza y una vida de sacrificio.

En la primera Navidad no hubo decoraciones, arbolitos, cenas, ni regalos, pero sí la más grande alegría de ver nacer al "Deseado de las naciones" y de presenciar el cumplimiento de las promesas anunciadas por los profetas. ¡Qué gozo tan grande sintieron José, María y los pastores de Belén al ver de cerca al Hijo de Dios hecho hombre como nosotros! "Les traigo una buena noticia, que será motivo de gran alegría para todos. Hoy ha nacido en el pueblo de David un salvador, que es el Mesías, el Señor. Como señal, encontrarán al niño envuelto en pañales y acostado en un establo" Lc. 2, 10-12.

María y José son los únicos que nos pueden enseñar cómo debemos prepararnos para recibir dignamente al Niño Dios. Ante todo tenemos que imitar su recogimiento interior que nace de una profunda reflexión del gran acontecimiento. Deseemos la venida de Jesus dentro de nuestros corazones con mucho amor y determinación de seguir el mensaje de Navidad. Hagamos una celebración familiar sencilla para devolver el sentido original a esta fiesta anual cristiana, quitando lo que tiene de comercial y de distracción de su religiosidad. La riqueza espiritual que saquemos de esta Navidad depende de cada uno de nosotros.

Horario De Las Misas En Español Para La Navidad

Yadkinville, Critso Rey, tendrán la Misa de medianoche el 24.

Biscoe, Nuestra Señora de las Américas, Misa del Gallo el 24.

Charlotte, Nuestra Señora de la Asunción, vísperas de Navidad, Misa a las 4:30 p.m. el 24.

Charlotte, St. Patrick, vísperas de Navidad, Misa a las 8 p.m., el 24.

Charlotte, Centro Católico Hispano, Misa el 25 a las 10:30 a.m.

Monroe, Nuestra Señora de Lourdes, Misa el 25 a la 1:30 p.m.

Noticias Diocesanas

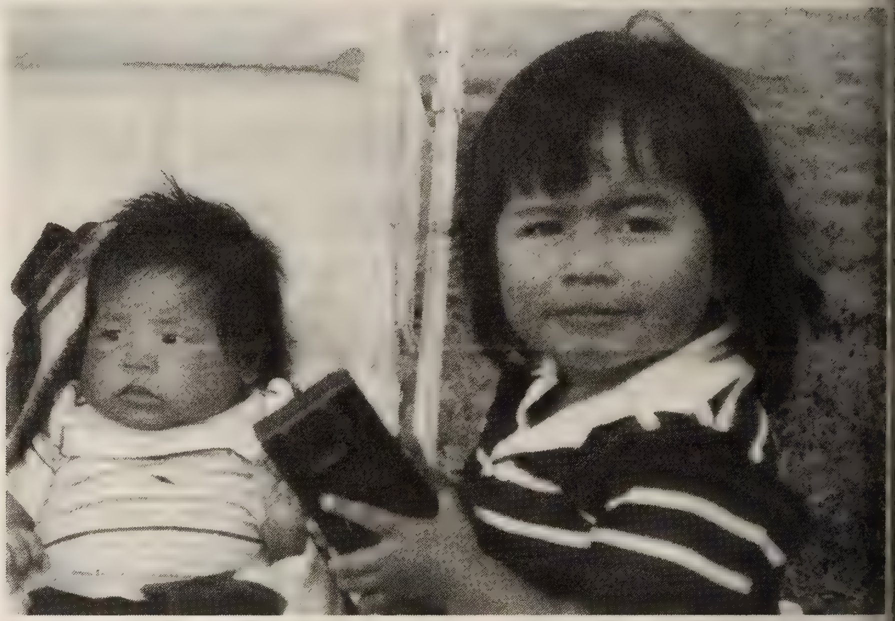
Oportunidad de trabajo de secretaria bilingüe con buena compañía y beneficios. Pueden llamar a Debora al teléfono (704) 568-7750.

Entrenamiento para el programa "Renacer" excelente para las comunidades locales. Vendrá la Hermana María Iglesias de Washington. Han de avisar con anticipación a la Hna. Andrea, en el Centro Cristo Rey allí sera la reunión, ruta 601 y Hoots Rd., Yadkinville, NC, teléfono (919) 463-5533. La fecha es el domingo 24 de enero, después de la Misa de 12 mediodía.

Vayan reservando la fecha del sábado 13 de febrero para el Baile de los Enamorados, que tendrá lugarn el Centro Católico Hispano, Charlotte. Tel. (704) 335-1281.

En estas Navidades recordemos a los necesitados de Yugoslavia y a los pobres de Somalia. Los donativos deben ser enviados al Catholic Relief Service al P.O. Box 17090, Baltimore, MD 21298 especificando para quién se ofrece la ayuda. ¡Oremos todos por la paz en los países en guerra!

Un grupo de niños y niñas de Primer Grado en la catequesis del Centro Católico Hispan de Charlotte, con su maestra Consuelo Cansler.



María Elena y Francisco, hijos de Ana y Juan Muñoz, quienes también vinieron de Salvador.

Angela y Nancy, hijas de Enrique y Norma Argueta, procedentes de El Salvador.

Retiro Espiritual Para Jóvenes De 15 A 25 Años

Todos los jóvenes interesados en pasar un fin de semana de oración y reflexión compartida quedan invitados. Tendrá lugar en la casa de retiros "The Oratory" en Rock Hill, SC, del 29 al 31 de enero, 1993. La Hermana Sagrario Núñez acompañará a los jóvenes en búsqueda y encuentro con Cristo. Pa inscribirse, llamen lo antes posible José Fernández al (704) 554-9550 Carmen Guerrero al (704) 556-0805

Mensaje del Obispo

Amados Amigos y Amigas en Cristo:

Una vez mas celebramos la causa de nuestra alegria, el Nacimiento de Cristo que entra a formar parte de nuestro mundo. Es, en verdad, un tiempo de gozo y experimentamos este gozo sobre la venida de Cristo de muchas y muy diferentes maneras.

Admiramos las brillantes luces multicolores de este tiempo de Navidad que lucen con su luz en medio del frio y el temprano oscurecer propio del invierno. Oímos con gozo y alegria la hermosa música de los billancicos de todas las culturas y naciones. Experimentamos con sumo placer el amor de nuestra familia y amistades y gozamos la cálida hospitalidad de los hogares de familias y amistades que amablemente nos reciben en sus casas.

Navidad es en verdad un tiempo en que celebrar y mantener de manera muy especial la causa de nuestra alegria, nuestra esperanza y nuestra paz. Los Angeles fueron los primeros en proclamar la razón de nuestro gozo en su anuncio a los pastores en los campos de Belen: "Hoy les ha nacido en el pueblo de David un Niño es el Mesias, el Señor." Debemos por lo tanto regocijarnos en Navidad y celebrar esta fiesta porque el no hacerlo sería dar muestra de nuestra ingratitud hacia un Dios que es Padre y que tanto nos ama. Navidad es en realidad la hermosa y a la vez gozosa celebración de la magnífica realidad que nuestro Señor Jesus ha venido a vivir entre nosotros como un espléndido regalo dado por nuestro Padre Celestial. Jesús vino a vivir entre nosotros en esa primera Nochebuena en medio del frio y a media noche. En el silencio de la noche Jesús Nuestro Señor nació de la Virgen María que lo envolvio entre pañales y cuidadosamente lo colocó en el pesebre del establo de Belén. Este Divino Niño vino no solo a cumplir todas las profecías de Antiguo Testamento sino que vino a traer a toda la humanidad la magnífica razon de esperanza, de gozo y de paz. Vino como la manifestacion encarnada del Amor de Dios hacia nosotros.

Nuestro constante gozo Navideño es siempre el Divino Amor de nuestro Dios plenamente compartido con nosotros en Jesucriso Nuestro Señor. El tan largamente prometido y esperado Mesías vive con nosotros en la Persona de Jesús el Cristo de Dios. El está aquí como nuestro hermano, nuestro amigo, nuestro compañero durante nuestra toda nuestra vida y nuestro Redentor. Cuando Jesús vino a vivir entre nosotros desde su nacimiento en Belem de Judea nos trajo consigo los maravillosos dones celestiales de un Padre que tanto nos ama para colamrnos del don de su Divino Amor, su admirable Gracia, la paz de su Eterna Misericordia y perdón, su promesa de vida eterna y una completa participación en su gloriosa Resurrección...El mismo Jesús cuyo Nacimiento fue proclamado a los pastores y cuya estrella en la Epifanía que los Reyes Magos tan cuidadosamente siguieron hasta llegar al Portal de Belén siguen viviendo con nosotros a traves de las maravillosas realidades de la Iglesia — los Santos Sacramentos, las Sagradas Escrituras y el poder de la oración. No es de extrañar, por lo tanto, que tenemos ocasión de gozo y de celebración del Milagro de Navidad.

La narración de Navidad en el Evangelio ha llegado a nosotros a través de casi 2.000 años de historia humana es la causa de nuestro gozo Navideño. Al acercarnos al fin del segundo milenio, no hay verdad que debe ser mas proclamada, nada mas importante que esta: El Hijo Eterno de Dios se ha hecho Hombre por el poder del Espiritu Santo. El mismo Hijo de Dios ha asumido nuestra humanidad para siempre. Puede ser que ahora mas que nunca antes en la historia de la humanidad nos urge nolver a descubrir el tremendo valor de nuestra humanidad. Debemos hacernos cargo de lo que somos llamados a ser a los ojos de Dios: segun sus designios, la vida eterna.

Mis deseos y mis oraciones por ustedes y sus seres queridos durante esta Navidad y durante el año entrante son para que quedan en verdad regocijarse en lo divino como en lo humano como se merece la celebración de la Navidad. Durante el año que viene que Nuestro Señor los bendiga con su paz y les conceda a ustedes y sus seres queridos los dones de salud, felicidad y paz.

Sinceramente en Jesucristo,
Obispo John F. Donoghue

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Left: Newly elected officers for the 1992-93 year for Catholic Social Services board of directors are, left to right, top row, Secretary-Treasurer Roger Evans and President Paul vanderStraten; bottom row, John Kelleher, member of the executive committee Ex Officio and outgoing president, and Vice President Lee Accettullo.

Dietzen, from page 5

transmitted disease.

Obviously, this tragic threat to their lives raises major moral and psychological issues about their marriage relationship and about any future children, which they need to resolve together thoroughly.

It goes without saying, I hope, that to withhold such information from one's future spouse would be a gross, sinful injustice and could even raise eventual suspicion about the validity of the marriage.

This, of course, is not your son's situation. I hope they will avail themselves of the best possible medical and psychological advice before reaching their final decision.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.

(Questions for this column should be sent to Father Dietzen at the same address.)

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Diocesan News Briefs

Memorial Garden

KINGS MOUNTAIN — The Charles R. Walker Memorial Garden at Christ the King Church was recently dedicated in special services attended by Walker family members and friends.

Msgr. William Wellein led the dedication, assisted by former pastors of Christ the King: Father Thomas Clements, Father Francis Cintula, Father Michael Hoban, Father Pat Gavigan and Msgr. Felix Keleher.

The late Charles R. Walker was recognized as a faithful and dedicated church member, a loving husband, father and grandfather and an active participant and leader in a senior citizens program.

Foundation Grant

BELMONT — Belmont Abbey College has received a $60,000 grant from the Teagle Foundation in New York. The grant will be used to increase the college's data base.

The Teagle Foundation was established in 1944 by Walter C. Teagle, longtime presdient and later chiarman of the board of Standard Oil Compnay, now Exxon Corp. The majortiy of the foundation's grants are awarded to institutions of higher education.

Franciscan Center

GREENSBORO — The Franciscan Center has expanded its bookstore and has added a gift store, which carries rosaries, medals, crucifixes, statues, plaques, tapes, gift certificates and Christmas cards.

Dinner Dance

GREENSBORO — The Knights of Columbus Council #939 is having its annual New Year's Celebration on Dec. 31 at the council home at 2780 Horsepen Creek Rd. Cost is $50 a couple, and includes a prime rib dinner, coffee, tea, dessert, beer, wine, setups and party favors.

Cocktails are at 6:30 p.m., dinner at 7:30 p.m. Dancing is from 9 p.m. to 1 a.m. Cost is $50 per couple. For reservations, call Pat Kirwan at (919) 292-2776, days or evenings.

Perpetual Adoration

CHARLOTTE — Perpetual adoration will be held at St. Gabriel Church in the Blessed Sacrament Chapel beginning in January.

To sign up for one hour each week or month to be in the presence of the Blessed Sacrament, call Dana Bean at (704) 553-0037.

Winter Tour Visit

CHARLOTTE — St. Gabriel Church is hosting the Notre Dame Chorale on its Winter Tour visit. The concert is Tuesday, Jan. 5 at 8 p.m.

The Notre Dame Chorale, in its 20th season, is a choir of 50 plus members from the Indiana university. The program will include sacred and secular music.

Tickets may be purshased in advance by calling Jay Kilroy at (704) 365-1416. Adult tickets are $5 each; tickets for children 12 and under are $3 each.

13th Newman Lecture

ROCK HILL, S.C. — The Oratory is presenting the annual 13th Newman Lecture Saturday, Jan. 30 from 9:30 a.m. to 4 p.m. Jesuit Father Daniel Berrigan will speak on "The Peacemaking Christian in the Warmaking State."

Father Berrigan of New York City is known for his prophetic and scholarly commitment to peace and justice. As a poet, prophet and former prisoner, he has been a witness to the justice of the Gospel in our time. He has written several books, articles and poems.

Early registration is not required.For more information, call the Oratory at (803) 327-2097.

Retreat Weekends

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Dreams: Journeying through the Inner Life," Feb. 5 - 7 and "Enneagram: The Nine Face of God," Feb. 11-14.

The dream workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoretical input, dreamwork.

The Enneagram workshop is a challenging approach to holiness and self discovery. While at one level the workshop is a personality study, it is also a spirituality of conversion.

The director for both workshops is Father Bernie Tickerhoof. Suggested donations are $75 for the dream workshop and $135 for the Enneagram.

To register, write the Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, N.C. 28751. Or call (704) 926-3833.

New Year's Eve Mass

GREENSBORO — St. Paul the Apostle will have its third annual New Year's Eve Mass at 11:30 p.m. Thursday, Dec. 31.

House of Mercy

BELMONT — The House of Mercy has a wish list. The residential facility for persons living with AIDS needs serving knives and steak knives, twin sheet sets in navy, maroon and hunter green, a facsimile machine, an answering machine, a four-slice toaster, office chairs and supplies (especially white photocopier and computer paper), and household paper products.

To make a donation, call the House of Mercy at (704) 825-3273.

K of C New Years Eve Party

CHARLOTTE — The Knights of Columbus Council 770 is hosting a New Years Eve dinner and dancing party at the Council Hall. The Blue Moons will play music from the '40s, '50s and '60s. Dress accordingly. A prime rib dinner will be served at 8 p.m. BOYB setups provided.

Cost is $40 per couple and $20 single. For reservations, call Marve Wyniemko at (704) 366-8036 or Bill Jarrell at (704) 372-1090.

Annual Christmas Dinner

CHARLOTTE — St. Patrick Cathedral is sponsoring its annual Christmas dinner for the needy and alone in the St. Patrick School cafeteria on Christmas day from 11 a.m. to 3 p.m.

The free dinner is for people who would not have a Christmas dinner because of financial need, lack of family or those who are traveling.

Transportation is provided for those who need it, and entertainment will be provided by church members. Meals will be delivered to people unable to attend.

For reservations, call the church office at (704) 334-2283.

Homeless Shelter

BOONE — Volunteers are needed at the winter shelter run by the Hospitality House of the Boone Area, Inc. For more information, call Jim Thompson at (704) 264-1237.

Square Dancing

CHARLOTTE — St. Ann's Church is having an open house for people interested in square dancing at the chur on Saturday, Jan. 2 at 7 p.m.

The church is also sponsoring Christmas dance and covered dish di ner Saturday, Dec. 19 at 6:30 p.m.

For more information, call Don Mary Lous Johanek at (704) 542-91 or Dick or Marion Zacharias at (7 847-4619.

Conference On Aging

CHARLOTTE — Singer/storytel Ed Kilbourne will be the featured speak at an Interfaith Conference on Aging Providence Baptist Church, 49 Randolph Rd., Thursday, Jan. 28 fron a.m. to 4 p.m.

The theme for the regional conf ence is "Crossroads: Expanding C tions for Ministry with Older Adult The conference is designed for peo interested in establishing or expandi church ministries for older adults.

The conference is open to all fait Registration fee is $12. For registrati brochures or more information, c Rachel Greene at Catholic Social S vices, (704) 331-1720.

The Catholic News & Herald w comes parish news for the diocesan n briefs. Good photographs, preferal black and white, also are welcon Please submit news releases and pho at least 10 days before date of publi tion.

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World and National Briefs

hicago Priest Convicted Of Child buse Won't Get New Post

CHICAGO (CNS) — Convicted ild molester Father Robert Mayer uld "end up outside the priesthood" d in any case will not be given a inisterial assignment in the Chicago rchdiocese, according to an chdiocesan spokesman. Father Mayer, e 53-year- old former pastor of St. dilo in Berwyn, was convicted Dec. of sexually abusing a 13-year-old rl in his rectory in January 1991. When ntenced Jan. 8, he could receive pro- tion or as much as seven years in ison. "This is a personal tragedy for is young girl, her family, classmates d teachers, the people of St. Odilo rish, Father Mayer himself and the chdiocese," said Father James Close, chdiocesan director of communica- ns. "Our thoughts and prayers go out all those who have been hurt by these ents."

w Study Shows Church Lags In inority Hiring

WASHINGTON (CNS) — Catho- dioceses lag behind the general U.S. or force in hiring of minority groups, ecially for upper-level jobs, says a ort issued Dec. 7 by the National tholic Conference for Interracial Jus- e. "The (U.S.) Catholic Church is proaching 40 percent or more minor- . It is time for new efforts at involving se minorities in the church," said ome B. Ernst, the conference's ex- tive director. According to the re- rt only 8.9 percent of top-level em- yees — officials and managers — in ntral diocesan offices are from racial ethnic minorities. Although minori- s represent 22.1 percent of the total ilian labor force in the United States, y represented only 14 percent of the al work force in the diocesan central ices surveyed.

dica Booklet Explores Catholic llege Identity

WASHINGTON (CNS) — The fac- y is the single most important ele- nt in the efforts of any Catholic col- e or university to maintain its Catho- identity, according to a new booklet the subject. Published Dec. 10 by undations and Donors Interested in tholic Activities, the 58-page booklet ries the proceedings of a national nposium held in California last June, which some of the nation's leading ures in Catholic education met with lanthropists to discuss that topic. It is ed "Institutional Identity and the igious Impact of Catholic Higher ication."

tican Official Urges End To Op- ssion Of Indigenous Peoples

UNITED NATIONS (CNS) — The ican ambassador to the United Na- s said in an interview that he hoped holics and others would use the 1993 rnational Year of the World's Indig- us People to reflect on ways that "a t of mankind has been oppressing ther part." Archbishop Renato R. tino saud,"Many times the rich and erful, with the arrogance of power wealth, do not even notice they are ressing someone." Archbishop tino spoke to Catholic News Ser- as the U.N. General Assembly was g the annual observance of Human hts Day, Dec. 10, to launch the inter- onal year.

Pittsburgh Diocese Reports Budget Surplus For Third Year In Row

PITTSBURGH (CNS) — The Diocese of Pittsburgh had a budget surplus of $80,866 for the fiscal year that ended June 30, making it the third year in a row that the diocese operated in the black. Bishop Donald W. Wuerl of Pittsburgh made public details of the diocesan budget in an eight-page supplement to the Pittsburgh Catholic published Dec. 4. "In reviewing this report, it is important to remember that the financial structure of the diocese serves not as an end to itself, but rather as a vehicle for the spiritual life and work of the church," Bishop Wuerl said in a letter published with the report.

Jury Convicts Former Priest Of Sexually Molesting Baby Sitter

MINNEAPOLIS (CNS) — Former priest James R. Porter was convicted Dec. 11 of sexually molesting a 15-year-old baby sitter. It was the first criminal conviction for Porter, who is accused of molesting dozens of boys and girls in several states before and after he left the priesthood in 1974. His sentencing was set for Jan. 28; Porter was released to the custody of his attorney, Paul Lukas. The 57-year-old ex-priest was convicted of six counts of fourth-degree criminal sexual conduct. He faces up to four years in prison and a $10,000 fine on each count, but state guidelines recommend probation for a person with no previous criminal record.

Catechism's Treatment Of Exorcism Stirs Interest

VATICAN CITY (CNS) — The new universal catechism has made it clear that exorcism is a legitimate religious rite — stirring up interest in a problematic topic for the Vatican. Shortly after the catechism's debut, an Italian cleric claimed that Pope John Paul II had performed exorcisms inside the Vatican. A Vatican source promptly denied the story. In the past, the Vatican has stressed the limited conditions under which exorcism, the casting out of an evil spirit, can be performed. Only qualified priests acting with the permission of their bishop can use the rite. The newly published Catechism of the Catholic Church mentions exorcism four times and notes that it was practiced by Jesus, according to Gospel accounts.

Italian Bishop, Politicians Call For Deployment Of Peace Force

ROME (CNS) — An Italian bishop and four members of the Italian Parliament who visited Bosnia-Herzegovina in early December called for a massive deployment of unarmed people to work for peace in the Balkans. Bishop Luigi Bettazzi of Ivrea called for a "vast operation of peaceful persuasion" in the Balkans. Bishop Bettazzi made his comments after returning from Sarajevo, the Bosnian capital, with an international group of 500 pacifists. An Italian group, Blessed are the Peacemakers, coordinated the Dec. 7-13 trip, which included several U.S. citizens.

Indian Bishops Urge Simple Christmas To Atone For Violence

NEW DELHI, India (CNS) — The Catholic Bishops' Conference of India is asking Catholics to limit this year's Christmas celebrations to spiritual observances to atone for communal violence that has claimed hundreds of lives since early December. "At this moment of national tragedy, the bishops' conference urges Catholics to observe Christmas marked by simplicity and restraint as an atonement for the recent violence in the country," the conference president, Archbishop Alphonsus Mathias of Bangalore, said in a press release issued in New Delhi Dec. 14. His remarks were reported by UCA News, an Asian church news agency based in Thailand.

Zairean Archbishop Visits Vatican; Is Key Player In His Country

\VATICAN CITY (CNS) — Vatican officials met with an archbishop from Zaire who is a major player in efforts to reconstruct his wrecked country and expressed hopes for reconciliation in the Central African nation. Archbishop Laurent Monsengwo Pasinya of Kisangani, who has headed a national constitutional commission, discussed the situation in Zaire with Secretary of State Cardinal Angelo Sodano and his deputy, Archbishop Jean-Louis Tauran. During the Dec. 11 encounter, the archbishop briefed the Vatican officials on the church's role in the democratic reform movement in Zaire. The reforms have been resisted by Zaire's strongman leader Mobutu Sese Seko, president since 1965 and head of the sole political party, the Popular Revolutionary Movement.

Relations With Non-Christians On Theological Panel's Study List

VATICAN CITY (CNS) — The relationship between Christian and non-Christian religions is one of four topics that the International Theological Commission plans to study over the next few years. The commission met at the Vatican Nov. 30-Dec. 4 to install new members and set the agenda for its new five-year term. The panel is headed by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith. Members spent much of the meeting developing a document on "various problems currently being discussed in the theology of redemption," a press statement said.

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His Excellency, The Most Reverend John F. Donoghue, announces the following appointments in the Diocese of Charlotte:

Effective December 9, 1992

According to the prescription of Canon 502, the following are appointed Diocesan Consultors for a period of five years:

Rev. Msgr. Richard F. Allen
Rev. Msgr. Thomas P. Burke
Rev. Msgr. Joseph A. Kerin
Rev. Msgr. Anthony Kovacic
Rev. Msgr, John J. McSweeney, V.G.
Very Rev. Francis J. O'Rourke
Very Rev. Edward J. Sheridan, V.F.
Rev. Msgr. Joseph S. Showfety, V.G.
Rev. James K. Solari
Very Rev. Thomas R. Walsh, V.F.

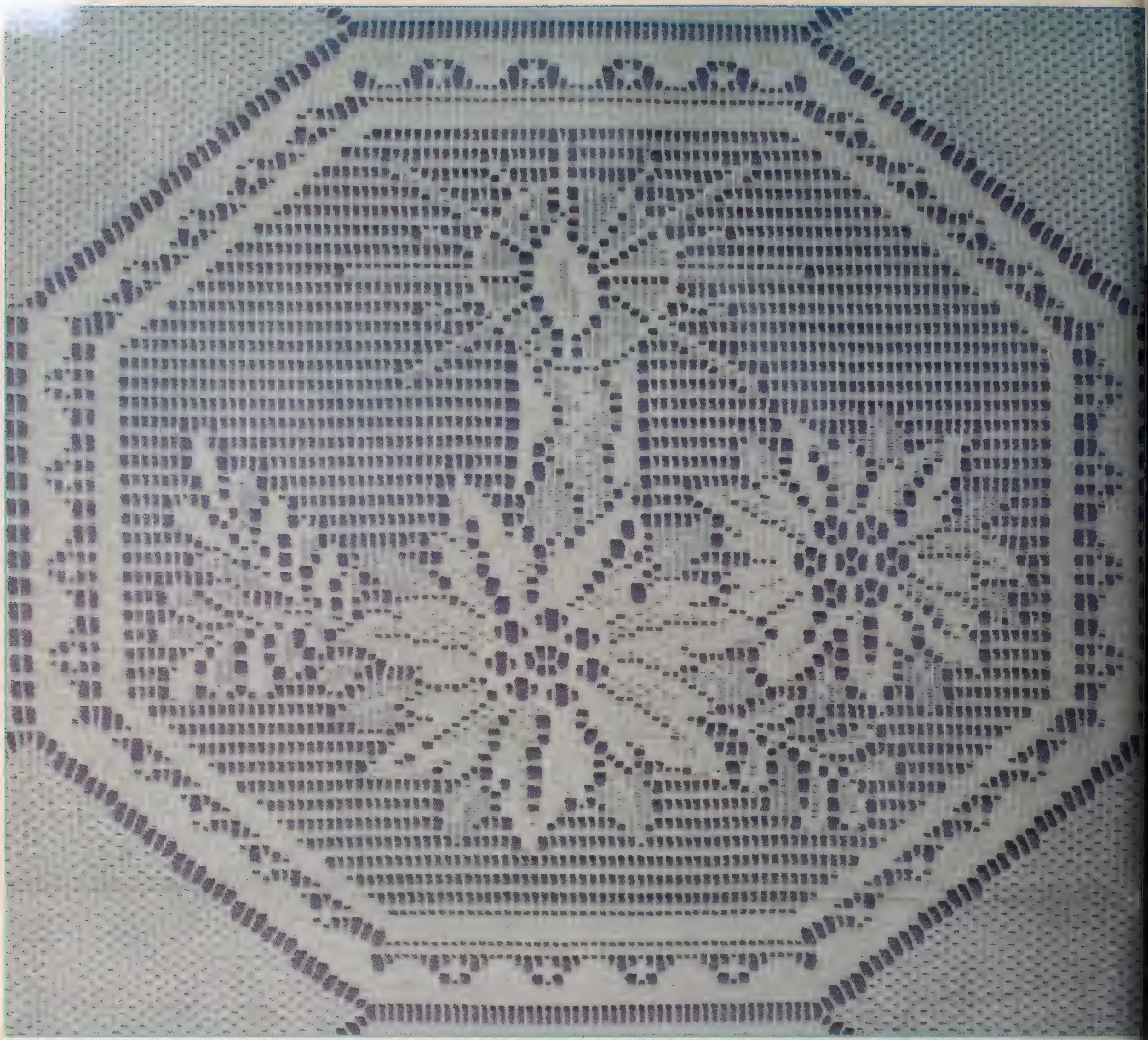
Effective December 31, 1992

Very Rev. Francis J. O'Rourke, Director of Vocations
Rev. Kenneth L. Whittington, Director, Office of Worship

Effective January 6, 1993

Rev. Mr. Charles Chamberlain, OSFS, Intern Deacon, St. Paul the Apostle Church, Greensboro

Rev. Msgr. John J. McSweeney, V.G.
Chancellor



Merry Christmas and Happy New Year from the staff of *The Catholic News & Herald*

Basketball Tournament Matches Teams From Carolina Diocesan Schools

CHARLOTTE --The second annual Holy Angels Holiday Tournament, sponsored by Charlotte Catholic High School, will be Dec. 28-29 at the Charlotte Catholic High School gym. Teams from Charlotte Catholic High School, Cardinal Gibbons High School, Raleigh, Cardinal Newman High School,Columbia, S.C., Bishop England High School,Charleston, S.C., and St. Andrew's,Savannah, Ga, will competing in the two-day event. Proceeds from the tournament will be given to Holy Angels.

The tournament begins at 3:00 p.m. on Monday, December 28. Action picks up on Tuesday, December 29 at noon, with the boy's championship scheduled at 4:30 p.m. Cost is $3 per day, or $5 for the tournament. Student rates are available.

Between the second and third games on Monday, several Holy Angels children will participate in a wheelchair basketball game with members of the Charlotte Catholic High School Student Council.

Just before the boy's championship game on Tuesday (around 4:15 p.m.), the student council members will play against members of Holy Angels' Great Adventures (a club for adults with or without mental retardation.)

Entertainment at halftime of the boy's championship game will feature the "Holy Angels Dance Troupe."

At the conclusion of Tuesday's events, the Kays Gary MVP Award will be presented to the tournament's most valuable player (male and female). The award was named in honor of Kays Gary, a long time friend of Holy Angels and columnist for *The Charlotte Observer*. He was instumental in the early growth of Holy Angels.

Holy Angels of Belmont, N.C., is a private, non-profit corporation since 1956 sponsored by the Sisters of Mercy of North Carolina. Holy Angels provides quality and innovative programs for children and adults with developmental disabilities. Programs include: Holy Angels Residential Center; Maria Morrow Center; Belhaven, Lakewood and South Point group homes; Fox Run Homes — Pinehaven, Brookview and Oakcrest; Little Angels Child Development Center; and Great Adventures.

CSS Spreads Christmas Chee

CHARLOTTE — Catholic Social Services at the Catholic Center is playing Santa Claus to 51 families today.

Shiny bikes and wrapped boxes of all kinds were piled high in CSS offices early this week as the gifts were made ready for delivery.

A young mother cried when she saw the bundle of presents for her two young children, recalls Jane Anklin, program coordinator. Moments like this make the mountainous task of pulling Christmas together for so many families worth the effort, says Anklin.

Needy families are adopted for the holiday by parishes, businesses and individual families.

Eighteen of the families were
ferred to CSS through the Departm
of Social Services, six through the Pri
Ministry and 27 came directly thro
CSS.

St. Gabriel, St. Thomas Aqu
and St. Peter parishes adopted fami
through the CSS offices at the Cath
Center. Other churches, such as St. J
Neumann, worked through the CSS
Street office in Charlotte. St. L
adopted a family through the Refu
Office. Still others, such as St. The
in Mooresville, spread good will thro
independent organizations.

Jane Anklin helps spread good will. Photo by CAROL HAZ

CATHOLIC NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 18 • January 8, 1993

y The Waters Of Jordan...

ming up out of the waters, He saw the heavens opened, and the Spirit like a dove descended him." (Mark 1:10) Pilgrims come from all over the world to be "born again" in consecrated rs from the Jordan. Photo by JOANN KEANE

.C. Trappist Monastery Extends outhern Monastic Hospitality'

By CAROL HAZARD
Associate Editor

MONCKS CORNER, S.C. — Luis o came to Mepkin Abbey looking for perfect connection with God." The ed New York Supreme Court justice overed the connection has to do with . Of this, he is sure.

"I have come late in life to understand those who love selflessly have a great to give of that love," says the 61-year- grandfather.

Neco has learned much about life and from the 26 monks at Mepkin.

He is one of hundreds of men, Catholic non-Catholic alike, who have been omed into the bosom of the Cistercian- pist community on 3,400 acres of grace- roperty bordering the Cooper River in h Carolina's low country.

Drawn to the contemplative monastic hey come to get in touch with God and selves. Says Abbot Francis Kline, "It's d of Southern monastic hospitality."

Mepkin Abbey is one of a few, if not the monastery that receives "outsiders" he community as one of its own.

The guests do as the monks do, living stere lifestyle among the cloistered, contemplative community. They rise at 3 a.m., come together for prayer seven times a day, work, study and take their meals together in silence.

They stay for at least one month, long enough to become free from their outside lives and pick up the rhythm of monastic life.

It takes a minimum of one week just to unwind, says Brother John Corrigan, program coordinator.

Candidates are screened carefully for their intentions. Some are interested in returning to organized religion after years of agnosticism or cynicism. Others are motivated by a desire to deepen their spirituality. Priests often make the guest program a retreat.

Occasionally, a new arrival becomes so frightened by the solitude and lack of distractions (no TV or radio), he flees after a few days, says Brother Corrigan. Most, however, adjust to the unharried, disciplined pace.

Neco spent six weeks at the monastery, leaving at the end of December. It was his second stay at Mepkin. He had been there for five weeks a few months before, trying

See **Monks,** Page 2

Archbishop Lyke, Nation's Top Black Prelate, Dies Of Cancer At Age 53

Archbishop James P. Lyke of Atlanta, shown in a 1991 photo, died Dec. 27 after a long fight against cancer. (CNS photo by Linda Schaefer)

ATLANTA (CNS) — Archbishop James P. Lyke of Atlanta, the U.S. Catholic Church's only active black archbishop, died at home Dec. 27 after a two-year battle with cancer. He was 53.

His funeral Mass was celebrated Dec. 31 at Christ the King Cathedral in Atlanta, followed by burial at Arlington Cemetery in Sandy Springs.

Archbishop Lyke was a leader in the civil rights and pro-life movements and in African-American cultural and liturgical development, and he wrote numerous articles in national publications on black Catholic issues in America.

His death reduces the number of active U.S. black Catholic bishops to 11.

"In a very short period of time, he accomplished so much in both the Archdiocese and Province of Atlanta," said Bishop John F. Donoghue of Charlotte. In addition to Atlanta, Savannah, Charleston, Raleigh and Charlotte make up the five dioceses of the Province of Atlanta.

"He was the chief architect for the Provincial statement on Capital Punishment, and was a man deeply committed to the whole concept of justice for everyone," said Bishop Donoghue.

Beverly Carroll, head of the U.S. bishops' Secretariat for Black Catholics, called him "a giant in the African-American Catholic movement."

"He was certainly one of the most prophetic leaders I have ever met," she said. "He had such a passion for the Catholic tradition.... He had a keen sense of family, and he was a prophetic writer."

When he was made an auxiliary bishop of Cleveland in 1979 at the age of 40, he was the youngest bishop in the country, only the fifth U.S. black bishop, and — a Chicago native — the first black from the North to become a bishop.

In the early 1980s he played a key role in organizing the black bishops to work as a group on national issues of common concern. In 1984 he coordinated their writing and issuance of "What We Have Seen and Heard."

The first-ever joint pastoral letter by the black bishops, who then numbered 10, it proclaimed the richness of the black Catholic heritage in America but called racism a festering wound in the Church that remains a major obstacle to the evangelization of blacks.

He was appointed administrator of the Atlanta Archdiocese in August 1990. In January 1991, doctors operated on Bishop Lyke to remove a cancerous kidney. In April 1991, nearly 10 months after he had become administrator of the Atlanta Archdiocese, Pope John Paul II appointed him archbishop.

Last April doctors found inoperable cancer in his right lung. In November, as the cancer worsened and it became clear that further treatment would not help, at his request he began receiving hospice care at home.

Carroll said Archbishop Lyke's single most important legacy to the Church is *Lead Me, Guide Me,* an African-American Catholic hymnal that is widely used not only in the

See **Lyke,** Page 13

Monk at Mepkin Abbey spends quiet time overlooking the Cooper River.
Photo by CAROL HAZARD

Monks Extend Southern Hospitality (from page 1)

to tap into humanity on a level he couldn't as an impartial judge.

"I meted out justice, but never with the compassion of a Christian. The situation prohibited it. Now, I can identify with the suffering of others and I see in it, the suffering of Christ."

Neco thought the first five weeks might be too much, but it wasn't enough. "My inner journey had just begun and it was concluded too abruptly," he says.

Returning to Mepkin, Neco found "the hearth and home" he had always yearned for, he says. "The monks have enwrapped me in the community. They have given me a cloak of love."

He left recharged, "quite filled with the Holy Spirit," and forever changed by the monks' "ineffable gentleness."

"In the hurly-burly world of machismo, gentleness is not considered a virtue. And gentleness between males is not displayed too readily. This community carries gentleness with unconquerable nobility. By receiving this gentleness, I am ennobled and I, in turn, have become gentler."

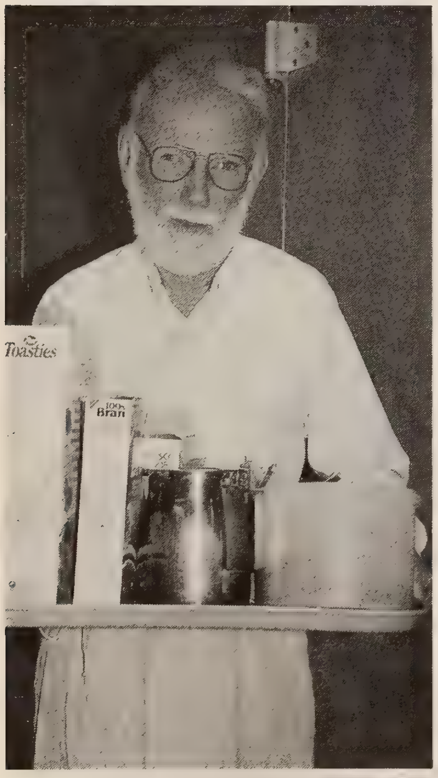
The Monastic Guest Program is a creation of the monks' love, he says. "It is one of the purest and most unselfish gifts I have ever received."

Accepting strangers into a cloistered community is "quite daring," says Brother Corrigan. "It's like bringing people into your home."

Although the average age of the community is 60 plus years, the guest program is not a recruiting tool, says Brother Corrigan. It is indeed "a gift," offered free of charge and simply because people in "today's wounded world" want to spend time in a monastery.

Men of all ages from across the country, Alaska and Australia have found their way to Mepkin. Since only three are accepted at any one time, the program is booked for months in advance.

It is for people who are ready to ask "the deeper questions about life and face issues in their own lives," says Brother Corrigan. "It is not a halfway house or for someone who wants room and board for a month."



Guest Joe Whelan works in the kitchen.

The lifestyle requires a mature and mentally balanced person, he says. "If someone is unsure of themselves, this could be very difficult for them."

The pastoral setting of rolling hills and ancient live oaks adorned with Spanish moss might seem a good place to escape.

But it is here that life's battles are revealed in the starkest light. It is here where some people come to terms with themselves and rearrange their priorities.

"What seems to be a rather simple life of contemplation becomes a much more complex set of dynamics," says Neco.

The dynamics involve struggle, an internal inquiry intimate to people committed to the monastic life.

"It's a basic cosmic struggle between good and evil," says Abbot Kline. "One has to confront one's own demons. It's a nude fight with next to no supports. It is Jacob struggling with the angel in the middle of the night."

Monks do it for the love of God, he says. They also do it for the sake of everybody. "It's a martyrdom."

"We don't achieve holiness so much but we do achieve the struggle to bare our hearts to the work of God," says Abbot Kline. "So God works the way He wants to in the human heart in a way He can't in the city."

It's not a gratifying life in terms of personal accomplishments, says Abbot Kline. "Community life does not happen unless it is a completely selfless life."

Therefore, very few are called to it.

Neither Neco nor guest Bill Dronen of Charleston could say whether they would become monks if they could. The question, they said, was too complicated.

Dronen, a 62-year-old business management consultant and former Caterpillar executive, came to Mepkin to take his spiritual development "up another notch" and to figure out the kind of person he wants to be for the rest of his life, he says.

"If I had to do it all over again, I would put relationships with people higher on the list," Dronen says. "Once you get all the things you think you need, you realize they are not very important."

MEPKIN ABBEY

Mepkin Abbey cross and symbol mark entryway.

Dronen has made retreats for 13 years, starting with weekend trips, graduating to week-long and self-directed retreats and now, for the first time, becoming part of a community.

Retreats are in effect religious seminars, brief respites from a frenzied life pace, Dronen says. The monastic experience is a religious journey, "seep time" as he calls it. Dronen was intrigued by the counter-cultural aspects of the Mepkin community; rising at a time most people sleep, wearing habits, eating vegetarian meals, adhering to a strict schedule, he says.

"Ascesis (self discipline) is critical to the monastic life, since it changes one's perception of God from a notional idea into an experiential spirituality," says Abbot Kline.

Distractions are kept at a minimum, including availability of food and a limited choice of reading material. "One's whole environment is controlled here, so it influences what you think and experience in your heart," says Abbot Kline.

The 3 a.m. rising time is an ancient old practice, he says. Someone must keep vigil at all hours for the second coming, so monks take on the responsibility at that time of day.

Yet, there is more to it than that. "In silence and solitude, that is where you find God most easily," says Abbot Kline.

"The psyche, the dream world becomes that much more vivid before dawn. It is a great time to pray. It's also the best time to read the Bible, because the Bible is a very intuitive book, not easily given to rational analysis."

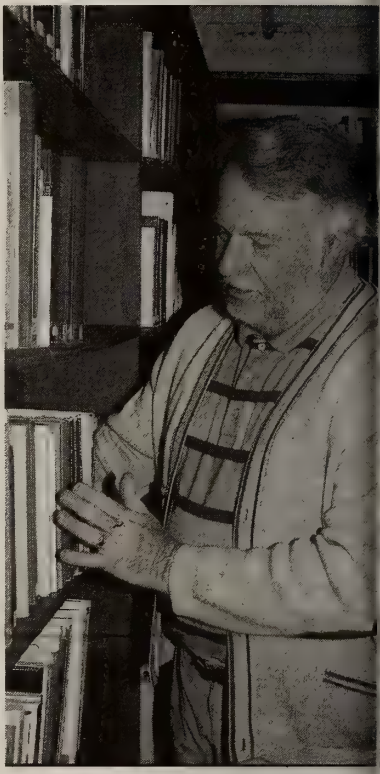
Moreover, the pre-dawn hours — while quiet on the human level — are alive with activity in the animal plant kingdoms, says Abbot Kline

Rabbits and foxes are feeding, are hooting, the pores of the eart open, plants are growing, fish are j ing, herons screaming, alligators ing, deer snorting, wood hogs scan ing, crickets chirping.

Says Father Aelred Hagen, n director, "A monastery provides s space to listen to what God is sa Most people are so busy, they can' the time. This is what our guests back with them to their jobs and munity."

That, and the unique opportun experience, if only for a brief tim integrity of the monastic life, "the C tian life lived as a whole in a pray Gospel-like community," Father H says.

If we believe we are connected to one another, to the whole global village, then what I do here does not effect just this community but in some way ripples out," says Father Aelred Hagen. "If we live our life authentically, something good happens in the world.

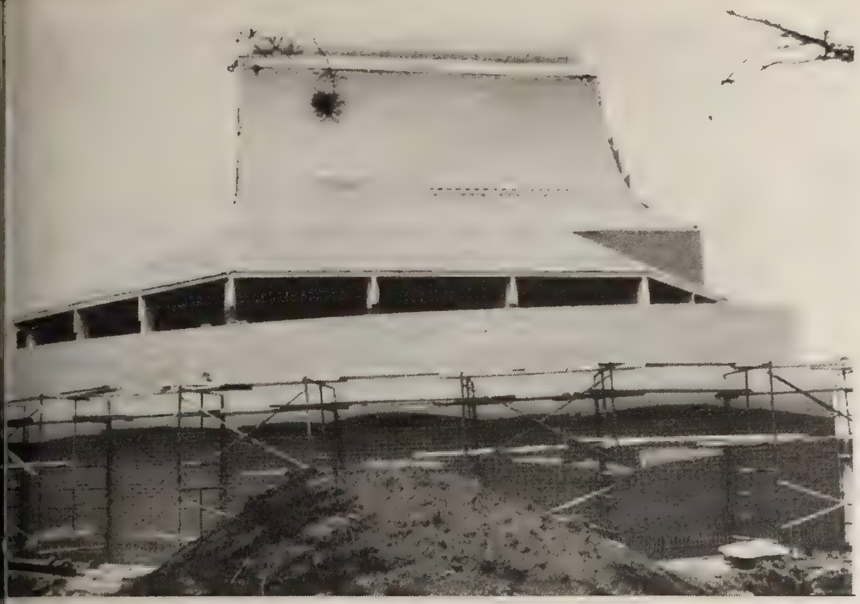


Above: Guest Bill Dronen works i 12,000-book library at the abbey a contribution to the community.

Center: Guest Luis Neco boxes eggs, "honest labor" in return for his stay at Me Egg farming provides the monks with livelihood. There are 35,000 hens.

Photos By

CAROL HAZARD



v sanctuary, scheduled for completion in the spring, is the final phase of a major ruction program at St. Paul the Apostle in Greensboro. Religious education and office ies already are complete.

reensboro Parish Begins To ee Fruits Of Building Program

By MICHELLE KING

GREENSBORO — Blueprints and schemes. Muddy sidewalks and r failures. Committees, subcomes and an endless stream of week- meetings. From vision to pledge to dedication, the path of a new ing project is far from smooth.

ut members of St. Paul the Apostle ch in Greensboro aren't complain- With the parish staff now settled ew offices and the religious educa- program enjoying newly remod- classrooms, they are beginning to ne fruits of their labor. Both the es and classrooms were part of the phase of a building project that will lude when the parish's new sanctu- complete in the spring of 1993.

he project began with a study by a visioning committee formed in At that time, St. Paul had 800-900 ered families; now the count stands out 1,100 families. Ken Shahbaz, man of the parish building com- e, said the visioning committee d at the space needs of the parish. They looked at what we were all ," Shahbaz said, "the fact that we talking about building, and what ould do to us as far as a parish and munity family."

he building committee subse- ly submitted a construction and deling plan to the diocese and re- d acceptance in June 1986. In 1987 arish developed a master plan, included a more detailed blue- of what the parish needed in a new uary as well as administrative and educational areas. John Stec, a parishioner and the same architect who designed the existing multipurpose building, was hired to design the new building.

According to Shahbaz, the parish sees the new sanctuary and educational and administrative facilities as an expression of its presence in the community.

"We have always seen ourselves as a parish that wants to participate greatly in the community," Shahbaz said. "It's not just us; we want to invite others in and participate in other kinds of activities than just worship.

"I think it's that sense of openness that we want to make certain we don't lose. I hear the comments of folks who say, 'People are friendly at St. Paul's; they're a little laid back.' We have quite a few non-Catholics, many of us have spouses who are non-Catholic, and we want them to feel comfortable coming to activities here. That's very important."

Oblate Father Jim O'Neill, pastor of St. Paul the Apostle, said the new sanctuary, which will seat 800 people, will offer a setting more conducive to good liturgy.

"There should be plenty of seats, the sound system should be excellent, and people should have a good view," Father O'Neill said. "The seating will be arranged so that people can see each other and have contact with each other. The setting should lend itself to a good liturgical experience."

Michelle King is a member of St. Paul the Apostle Parish.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of he residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Zoning Dispute Poses Challenge For Charlotte Catholic High

By JOANN KEANE
Associate Editor

CHARLOTTE —The future of Catholic education in Mecklenburg County hangs in the balance.

And judgement day is Jan. 19.

That's when the Charlotte Mecklenburg Planning Commission's public hearing will listen as the Diocese of Charlotte and Mecklenburg Area Catholic Schools defend their rezoning request.

"We filed a rezoning request for both the main campus of Charlotte Catholic High School and the 2.17 acre tract of land that the diocese owns at the corner of Cambridge Dr. and Park Rd." said Joe Treacy, MACS board president. MACS has plans to turn the land into much needed parking spaces for CCHS.

The parking lot is a pivotal part of MACS' master plan for the future, which call for a proposed 21,000 square foot classroom/administration building, and a small addition to the existing cafeteria. No new classroom space may be built without additional parking.

Blocking MACS efforts are members of Freedom Park's Neighborhood Association. "We have met on a number of occasions with neighborhood leaders and adjoining land owners. From a technical standpoint, we think we have met all of their concerns," said Treacy. "Unfortunately, they have advised us they are going to oppose because they don't want a parking lot on that land."

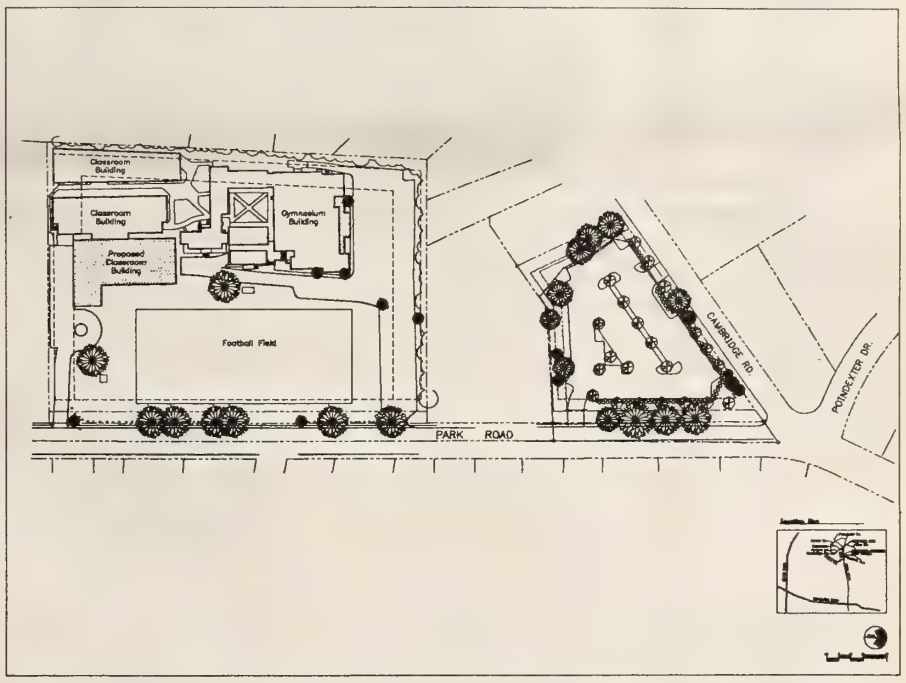
The neighborhood association has no objection to the construction plans, only the parking lot.

The parcel of land is zoned single family residential. While a high school is permissible within the residential zone, a non-connected parking lot is not. "Because the two tracts are non-contiguous, we cannot use the 2.17 tract for parking in connection with the high school," said Treacy. "We have to use the next highest zoning classification that would allow for accessary parking. We are asking for an upgrade of zoning."

"The parking lot calls for 131 parking spaces, which will give us a total of 256 spaces both on the main campus and on the new lot," said Treacy.

At the neighborhood's request, plans have been modified. Landscaping and buffers are included in the architectural plans, yet the neighborhood association won't budge.

Treacy calls the project critical for the future. "One of the boards' stated objectives is an addition to Charlotte Catholic by the fall of 1994, contingent upon three things." Beyond the first step of rezoning, enrollment must justify the need, and financial support has to be in place.



Area of a zoning dispute which could affect future expansion of Charlotte Catholic High School.

Retired Charleston Bishop Dies; Was Fighter For Racial Justice

CHARLESTON, S.C. (CNS) — Retired Bishop Ernest L. Unterkoefler of Charleston, a nationally noted ecumenist and fighter for racial justice, died in Charleston Jan. 4 after a long illness. He was 75.

His funeral was scheduled for Jan. 8 at St. John the Baptist Cathedral in Charleston.

When he retired as bishop of Charleston Feb. 22, 1990, it was the 28th anniversary of his ordination as a bishop and the 25th of his installation as head of the Charleston Diocese. At the time he was one of the few remaining active bishops who had attended all four sessions of the Second Vatican Council, 1962- 65.

Born in Philadelphia Aug. 17, 1917, Ernest Leo Unterkoefler graduated summa cum laude from The Catholic University of America before he decided to study for the priesthood. He earned graduate degrees in theology and canon law and was ordained a priest of the Diocese of Richmond, Va., May 18, 1944.

After pastoral assignments and diocesan posts as notary, tribunal secretary, chancellor and vicar general, he was named auxiliary bishop of Richmond Dec. 31, 1961, and ordained the following Feb. 22. Named bishop of Charleston three years later, he was installed there Feb. 22, 1965.

In 25 years as South Carolina's only Catholic bishop, he was a state leader in the struggle against racism and a state and national leader in ecumenism.

See **Bishop,** Page 11

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

We All Lost

The deaths in the past 12 days of Archbishop James P. Lyke of Atlanta and retired Bishop Ernest Unterkoefler of Charleston constituted a major loss for the U.S. Church and especially for those of us in the Province of Atlanta.

The death of Archbishop Lyke was an especially serious loss. He was only 53 years old and had only just begun his duties as archbishop and as metropolitan of the province. Under other circumstances, we might have expected to benefit from his service and guidance for another 20 years or more.

Bishop Donoghue, commenting on the death, noted that Archbishop Lyke had accomplished much in his slightly more than two years as first administrator and then archbishop of the Archdiocese of Atlanta. The accomplishments were remarkable given the fact that he was suffering from cancer for most of that time.

Despite his illness, he actively carried out his duties. As the nation's only active black archbishop, he remained active in the affairs of black Catholics. He had been coordinator of the 1984 black bishops' pastoral which sparked the revival of national black Catholic congresses. When the second such congress was held in July, he was too ill to attend. But he sent a lengthy message to the delegates..

Despite the death of his own brother at the hands of an armed robber, he opposed capital punishment and recently issued a pastoral letter expressing that opposition. The other bishops of the province joined him in signing it.

Although Bishop Unterkoefler had been retired for almost three years, he continued to serve as an inspiration to many of us. He was for many years a tireless worker for ecumenism and for racial justice. Even after retirement, he participated actively in dialogues with other denominations.

In South Carolina, he worked constantly to promote rapid and peaceful integration. He was a close associate of Martin Luther King Jr. and took part in Dr. King's 1963 March on Washington.

Both men will be mised.

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Pro-Life Corner

Respect Life

"Concern for the child, even before birth... is the primary ar fundamental test of the relationship of one human being another."

Pope John Paul II

The Respect Life Office Diocese of Charlotte (704) 331-1720

Please join Bishop Donoghue for the annual concelebrated Mass for the Unborn
Sunday, Jan.17, 1993, 2:30 p.m., St. Gabriel Church, Charlotte

The Pope Speaks

ROME (CNS) — The ending of one year and the beginning of another naturally lead people to evaluate their lives and the events that have occurred, said Pope John Paul II.

"Particularly when people find themselves facing an ending, they feel the need for a judgment," he said at a Dec. 31 evening Mass and prayer of thanksgiving for the year ending.

The celebration, occurring in the glow of Christmas, allows Christians to make their judgments relying not just on human logic, but on their knowledge of God's plan for humanity, the pope said.

"The human logic of judgment coincides wit divine will to save human beings. God wants th be saved. This is why the light came into the w

Men and women, he said, "are called to walk i light, to become its witnesses."

Readings at the Mass marking the end of the spoke of God coming to judge the earth. The rea show the connection between the coming of celebrated at Christmas and God's promise to r "in the fullness of time," the pope said.

As a year passes, the readings remind peopl time is moving toward an ultimate destiny, towar kingdom of God which is the completion of the hi of men and women and of the world."

After celebrating the Mass at Rome's Gesu Ch the pope was to join the crowd of pilgrims visitin life-size nativity scene in St. Peter's Square.

VATICAN CITY (CNS) — Pope John Paul II, back in full form following intestinal surgery last July, spent a day on the Italian ski slopes during the Christmas holidays.

A Vatican official confirmed that the 72-year-old pontiff skied for two hours during a six-hour excursion Dec. 29 to Campo Felice, about 50 miles east of Rome in the central Apennines.

The pope hiked, did some cross-country skiing and took on a number of intermediate-level downhill runs, pausing several times to rest and pray, the official said. He ate a sack lunch and remained on the slopes until shortly after dark.

"It was an invigorating and relaxing trip, and it made clear that the pope is in good health," the Vatican official said.

Italian newspapers quoted the camp's ski instructor, Gennaro di Stefano, as saying the pope ha most of the ski runs well, but showed less flair wh tried a hill rated "very difficult."

"Considering his age, however, he got do very well," di Stefano said.

Accompanied by two aides and a few se guards, the pope mingled with the estimated skiers on the slopes but apparently went unrecogr He was dressed in a ski jacket, a white ha sunglasses. The weather was sunny but cold, temperatures well below freezing on the mountai It was the fourth time the pope has skied at C Felice and his first ski outing since 1990.

Vatican officials have described the pope's l as excellent in recent weeks, and he has app energetic at public ceremonies.

ROME (CNS) — Pope John Paul II probably will not have to follow all the laws of Khartoum when he stops in the Sudanese capital Feb. 10 during a trip to Africa, according to a Comboni missionary.

Father Joseph Bragotti, who handles press relations at the Comboni headquarters in Rome, said he believes the Sudanese government "will bend over backward to make everything nice."

But for Catholics who live in the Sudanese capital, life is quite different, he said.

Civil laws are based on Islamic law, he said. The "law of public order" for the Khartoum province sets a maximum penalty of 5,000 Sudanese pounds and 25 lashes for women and men standing in line together or getting on buses through the same doors.

It bans bathing in the Nile River or washing a car, Father Bragotti said. It bans posters with words or drawings "contrary to faith and morals, public customs and good taste."

"Every now and then they come up with little laws of this sort," he said.

While those rules should not be a problem f pope, the Comboni priest said the law also "singing in public with a loudspeaker" and celeb Mass out in the open. Pope John Paul is expec celebrate an outdoor Mass during his brief sto after visiting Benin and Uganda Feb. 3-10.

The Vatican said the pope wanted to visit Su celebrate the recent beatification of Sudanese Josephine Bakhita and "to comfort the Sudanese c community."

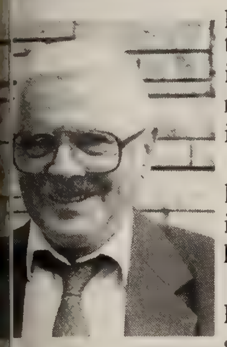
Sudan has been afflicted by a civil war pitti central government — dominated by Arab Mu from northern Sudan — against the mainly Ch and animist blacks in the South.

Father Bragotti said there are more than 60 Co priests and a similar number of Comboni sisters ing in Sudan, mainly in the northern and wester of the country. Twelve Combonis were amo foreign missionaries the government expelled fr southern city of Juba in September.

The Editor's Notebook

By BOB GATELY

/e're into another year and I find myself wondering what it will bring. I have ing feeling that it isn't going to be peace in the world.



he Serbs in what used to be Yugoslavia show no real signs of ending their program of "ethnic cleansing" and there are some signs that they may even expand it beyond the areas already involved. There also are strong indications that other nations — including the Uniteed States — will become involved.

Iraq's Saddam Hussein appears to be ready to try his luck again and there already has been aerial combat involving American pilots. That's one job that still may have to be finished.

The humanitarian mission to feed the starving in Somalia may yet wind up in more fighting than the minor skirmishes which already have occurred.

nd those are just the really major ones. There are plenty of other trouble spots orthern Ireland, South Africa and the former Soviet republics.

'hat brings this up is the fact that I have a birthday coming up in a couple of . I won't go into the exactt age but suffice to say that Calvin Coolidge was ent when I was born.

s far as I can determine, there has not been an entire year since that time when ıas been complete peace in the world. It's a pretty dismal record — three major ınd countless smaller wars, revolutions, civil wars, "pacification" campaigns, actions etc.

ceep hoping that I'll see at least one year of peace during whatever time I have ut I'm not counting on it.

ease pardon my pessimism. Maybe it's just the thought of becoming a year

ctually, in some ways, I think 1993 may be a better year than 1992. At least onomy seems to be improving somewhat.

t any rate, I would like to wish all of our readers a Happy New Year on behalf self and the rest of the staff of *The Catholic News & Herald.*

nsubstantiation

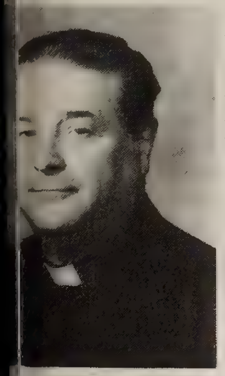
By FATHER JOHN DIETZEN

. Years ago we were taught that transubstantiation was a basic belief of ith. Today we hear no reference to it in our homilies. Is it still a valid part tholic doctrine? (Florida)

The word itself may not be used as much in catechism and other instruction or homilies. But that has nothing to do with our belief in this essential ıe of Christianity.

ıe reality behind the word, the true presence of our Lord Jesus Christ, "Body ood, soul and divinity," under the appearance of the eucharistic bread and is and always will be at the heart of our Catholic Christian faith.

ıis you will hear repeatedly, not only in homilies but in the rest of Mass, if you



Every Liturgy of the Eucharist at Mass literally overflows with this reality. Most obviously of course, in the words of consecration during the institution narrative of the Eucharistic Prayers, we hear the words of our Lord himself, "This is my body ... this is my blood."

Every time you receive Communion you make an explicit profession of faith in this mystery by your "Amen," as the eucharistic minister holds up the host and declares the "body of Christ."

The word you speak of is prominent in Christian eucharistic tradition. The reason it is not used as frequently today, however, is very simple. It is too much of a Latin mouthful, and it is perfectly possible to express what we believe about this sacrament without resorting to such (for us) ıliar and arcane terminology.

e new Catechism of the Catholic Church is a good example. By the words of and the invocation of the Holy Spirit, it says, the bread and wine mysteriously e the body and blood of Christ (1333).

ter the catechism speaks at some length about what happens when Christ es present in the Eucharist. A "conversion" of the bread and wine into another takes place. The Church believes, it says, that the word of Christ and the Spirit ower to make this change happen (1373-5).

e word transubstantiation doesn't occur at all in this explanation except at the ıd then simply as part of a quote from the Council of Trent (1376).

st year a child in our First Communion class piped up, "My mother said to ask w we know for sure that the Communion host is Jesus."

ter promising to get even with her mother, I told her, "Because Jesus said so. the whole answer."

the catechism indicates, no one can really go much further than that. sive big words may have theological and doctrinal value, but they really don't much more about the what or the how, or take us any deeper into the mystery.

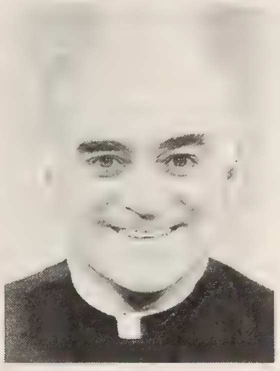
free brochure outlining marriage regulations in the Catholic Church and ing the promises in an interfaith marriage is available by sending a stamped dressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main omington, Ill. 61701. Questions for this column should be sent to Father at the same address.)

pyright © 1993 by Catholic News Service

Light One Candle

By FATHER JOHN CATOIR

As you think about your New Year's resolutions, I'd like to remind you of a subtle theological point. Everything that emanates from God's life is personal. Therefore, you are not always on the receiving end in your relationship with God. You are a partner in a mysterious supernatural union which gives you the surprising power to comfort God.



Jesus compared God to a human father who longs for the return of His favorite child. The Parable of the Prodigal Son tells of a father who was immensely comforted by the return of his beloved son. If the son had not returned to recapture his innocence, the father would have remained in sorrow.

What would happen to your prayer life if you imagined that you were capable of giving comfort to your Heavenly Father? Isn't it true that God loves you with an infinite love? Therefore, isn't it correct to say that He can be comforted by your devotion? Like the father pining for his wayward child, God the Father waits for you to come to Him, especially if you are one of His lukewarm children.

The saints down through the ages have been aware of God's passionate longing for souls. Many of them have written about how, in the intimacy of their prayer life, they have responded to Him. The saints love God without forcing feelings of any kind. They know that true love is in the will, that feelings are of little importance. If the emotions help, that's good, but when they get in the way, it's best to ignore them. Pure prayer is in the will to give yourself to God.

Most of us simply do not comprehend the depth of God's love. We do not have the mystics' childlike simplicity. We do not see that God passionately desires to give Himself to us, and that He is comforted when we give ourselves to Him.

It comforts the Father when we become instruments of His love as Jesus was. Our Lord not only forgave those who crucified Him, He made excuses for them. *Father forgive them for they know not what they do.* (Luke 23:34) All the virtues we practice for the love of God give Him comfort. We please our loving Father when we consciously do little things well for Him. He is delighted when we cooperate with His grace and rise to great heights of virtue.

The Risen Lord comes to us in the Eucharist to be our intimate companion, but we must open ourselves to receive and comfort Him. Every love relationship is personal, and depends on the interaction of the two lovers. All the mystics have compared the great mystery of our relationship with God to a human love affair. And so it follows, difficult as it may seem to fathom, that you and I have the power to comfort God.

Next time you offer yourself to God, just be still and know that He is happy to spend this quiet time with you.

(For a free copy of the Christopher News Note, THE POWER OF FORGIVENESS, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is direcctor of The Chrstophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

In the spirit of "Yes Virginia, there is a Santa Claus," CSS is there to admit that "Yes, there are some folks who could fit the term 'underserving' poor." This is a harsh reality to face and an equally harsh reality to deal with, particularly when an agency as ours is trusted with the stewardship of the gifts of others, be it at Christmastime or throughout a New Year.

While agencies such as ours attempt to deal with the above reality as constructively as possible, we draw on our understanding of personality types, resistance, denial, and then we dig a bit further into Scripture and to documents of the Church such as the work done by Bishop Untener on this topic.

In his dialogues with the poor of his area, he felt he learned several things about the rest of us. One is that we are too quick to substitute the "emotionally" poor for the "financially" poor and find ways to look and still miss the "poor." To meet the financially "poor" (in a constructive way), we must go out of our way to place ourselves in situations where we can interact, the bishop says. For him, the "undeserving poor" are those who have made the bad choices, or worse yet, have failed to make any choices at all. They are the ones who have been helped before and it didn't help. His response is "help them anyway."

Who is really to decide if they are undeserving? The memory of Jesus' endless mercy helps the bishop dig in a bit further and give again. But he is realistic enough to ask us not to stop there; but to get involved with those aspects of society that keep the poor alienated and when possible, with those aspects of the person that keep him or her blocked and bent in the wrong direction.

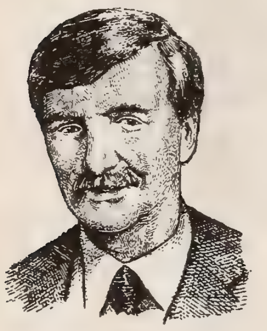
Bishop Untener is realistic enough to know that if you try to help the poor, you will sometimes get taken. Helping the poor, he says, has its risks (but not to help can have greater risks, especially when we meet our Heavenly Father.)

The same is true of forgiveness. If you try to forgive 70 times seven, you will sometimes get stepped on. It's a darn shame, but be generous anyway.

Lifeline

By JIM MCINERNEY

Chicago was murderously hot the Sunday of July 9, 1893. Despite attempts to escape the heat at a local tavern expressman James Cornish found himself in the middle of a barroom brawl. A few minutes after the melee began, Cornish was in the emergency room of nearby Provident Hospital with a knife sticking out of his chest. His attending physician was Daniel Hale Williams, one of the few black doctors of his day.



It soon became apparent that Cornish was suffering more than a chest wound. His symptoms indicated that the heart was involved. In those days, the only known medical advice for such injuries was to do nothing. But as the patient's pulse grew weaker, Williams made a decision that revolutionized thoracic surgery. Rather than helplessly stand by and watch this man die, he said, "I'll operate."

The result was one of the first successful pericardial operations in history. Although, strictly speaking, the operation did not involve the heart muscle, nevertheless it was widely acclaimed. By operating on and sewing up the pericardial (near heart) sac — something, so the experts said, that could not be done without killing the patient — he instilled in others the inspiration to be bold and to not give up in such situations. Anyone who has undergone successful heart surgery owes Williams a debt of gratitude.

About 60 years later, Dr. Martin Luther King did something even more remarkable than Williams. Although his epitaphs read "minister, orator, civil rights leader, etc., in my book he was an apostle of Williams. He was a heart surgeon. Rather than stand by and watch America die from the grievous wounds of racial hatred, he made a revolutionary decision. He said, "I'll operate."

He operated on the heart of America. He did this despite the opinion of experts who said that this could not be done without great harm. He did it despite the hatred and resistance of his patients. He told white America that it was suffering from a fatal spiritual disease and that the only cure was the open heart surgery he performed with skill and grace. I remember how, as a child, I sat transfixed in front of the television set watching news coverage of the famous bus boycott demonstrations in Alabama. I remember the shame I felt as I watched the fire hoses knock down school children and the police dogs and night sticks brutalize the demonstrators. I remember not liking those feelings of shame and guilt. Looking back on it, I'm glad I had those reactions. Dr. King was operating on my heart, too.

Well now, you might ask, what's all this got to do with a pro-life column? Two things. First, racism is one of the maladies of our society that contributes to the cheapening of human life. As long as it continues to prevail, all of our lives are diminished. I wish Dr. King, or some leader like him, were around today to remind us that we have to get along as a nation or we are sunk.

Secondly, I wish we had someone of King's stature who would lead African Americans in their opposition to abortion and how it is decimating the future population of black America. According to Barbara Bell of Massachusetts Blacks for Life, of the estimated 1.6 million abortions committed each year, about 25 percent, or 400,000, are black. In other words, each year an estimated two percent of the black population of the United States is wiped out through abortion!

This is a statistic that would make any Nazi or Klansman stand up and cheer.

Where is the protest? Why the silence from those who claim to be Dr. King's heirs? Where is the prophetic voice calling for an end to this horror? Could it be that the only ones who do speak out against it are those "crazy" antiabortionists, whom the media continue to label "right wing?"

So, those are my thoughts as we celebrate Martin Luther King Day. I think of his unfulfilled dream, the effective rooting out of racism in this country. I also think of the nightmare that is being fulfilled, the black abortion holocaust and the desperate need for someone to speak against such madness.

(If you want more information on black abortion rates and blacks who are protesting it, write: Barbara Bell, c/o Massachusetts Blacks for Life, P.O. Box 724, Kendell Square, Cambridge, MA 02142.)

Letters To The Editor

Too many deaths

To The Editor:

For a New Year's resolution let's try to tell folks more of what abortion is about. Babies are killed in abortions, 4,000 a day in the United States.

Our Declaration of Independence says "all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

Think of the feast of the Holy Innocents and then join a pro life group in your area!

We can all do some good in our own way.

Mary Rita Crowe
Rochester, NY

To The Editor:

I wonder who Mrs. Turpish (Letters To The Editor, Dec. 4) is angry at. Is it Sister Mary for expressing a teacher's pride for the success of one of her students? Is she angry with Mr. Clinton's mother for selecting a Catholic school for her son because of the discipline and teaching? Oddly enough those are the main reasons private schools are filled to capacity today.

Perhaps she is angry at the Catholic schools for their teaching and discipline, which is now and always has been the backbone of Catholic education. In Mr. Clinton's case, the teaching must have been successful because he categorically opposed Vietnam and Desert Storm which many Right-to-Life people supported.

How can any knowledgeable woman, Catholic or otherwise, oppose a woman's right to choose what she does with her body? In spite of what men say, women do have the right to their bodies and minds, just as men have now and have always had.

I would think the Anita Hill—Clarence Thomas hearings would have

See **Letters,** Page 11

How Does Canon Law Affect U

Mixed Marriages

By JEANNE-MARGARET MACNALLY

This article reflects the interpretations of the eminent canonist, Jesuit
Ladislas Orsy, to whom I give credit for the best of my canonical education.
marriage is a canonical term used for the marriage between two Christian

baptized Catholic and one baptized in another Chr
church. They share the same baptism, but they d
profess the same beliefs — a tragic state of the Ch
churches. The couple are united and divided at the
time. This is difficult to explain theologically, muc
canonically.

The historical origin of our present legislature
back to bitter confrontations between Reformers a
Roman Church. But the laws became most severe
1917 Code of Canon Law. Today we have new laws
Vatican II which attempt to balance the values of t
law and the values of the Council. Canons 1124
provide the broad norms for mixed marriages.

Mixed marriages, particularly in our part of the
try are ordinary occurrences. The canons uphold the rights and duties of the Ca
party and expect this to be balanced with the rights of non-Catholic persons.
balancing requires prudence by the spouses.

The permission fo the ordinary, i.e., the diocesan bishop is required for a
marriage. The bishops can delegate the power to grant permission to priests w
in parishes. This permission is granted with the condition that the Catholic pr
to fulfill his/her obligations and the duty of the Catholic party to respe
conscience of the other party to uphold the harmony of marriage. The
permission is canonical; it means the lawmaker is well disposed towards an
does not want it to be performed until he has had the opportunity to check th
necessary conditions or requirements are fulfilled. A marriage contracted w
permission would be unlawful (illicit) but valid. The task of loving and helpin
other is given priority over the religious education of the children. Keeping
mind the parents, using the values of marriage, per se may jointly determi
religious upbringing of the children. No longer must the non-Catholic part
promises to rear the children Catholic.

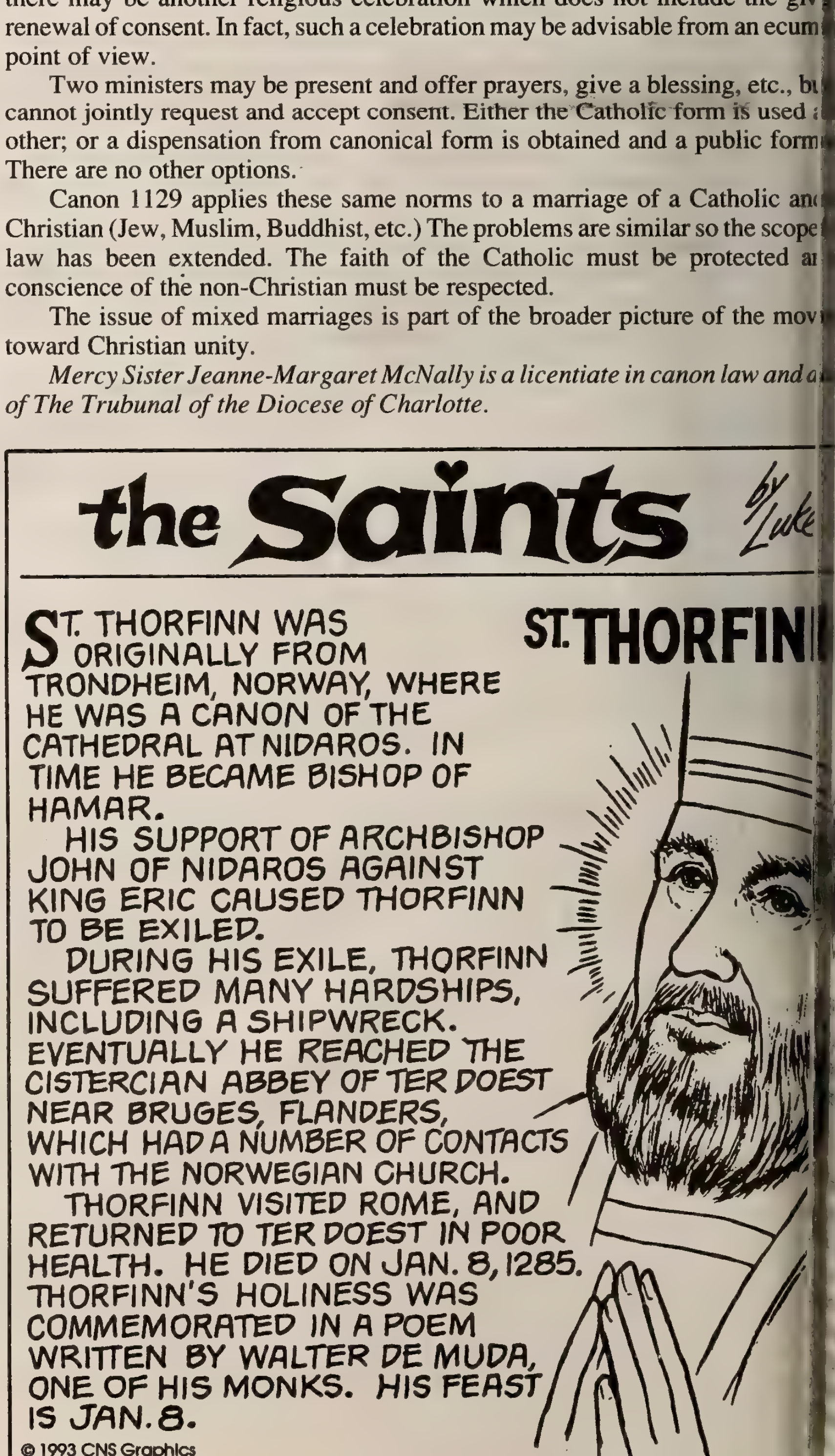
The parties are bound to observe canonical form, i.e., marriage be
delegated priest or deacon, two witnesses and consent given to the priest or d
However, here too, the bishop may grant a dispensation from this form if the
grave difficulties. No two religious celebrations should take place to give or
consent. Once the sacrament is completed there should be no repetition. Ho
there may be another religious celebration which does not include the giv
renewal of consent. In fact, such a celebration may be advisable from an ecum
point of view.

Two ministers may be present and offer prayers, give a blessing, etc., bu
cannot jointly request and accept consent. Either the Catholic form is used
other; or a dispensation from canonical form is obtained and a public form
There are no other options.

Canon 1129 applies these same norms to a marriage of a Catholic an
Christian (Jew, Muslim, Buddhist, etc.) The problems are similar so the scope
law has been extended. The faith of the Catholic must be protected a
conscience of the non-Christian must be respected.

The issue of mixed marriages is part of the broader picture of the mov
toward Christian unity.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a
of The Trubunal of the Diocese of Charlotte.


the Saints
by Luke
ST. THORFIN
ST. THORFINN WAS ORIGINALLY FROM TRONDHEIM, NORWAY, WHERE HE WAS A CANON OF THE CATHEDRAL AT NIDAROS. IN TIME HE BECAME BISHOP OF HAMAR.
HIS SUPPORT OF ARCHBISHOP JOHN OF NIDAROS AGAINST KING ERIC CAUSED THORFINN TO BE EXILED.
DURING HIS EXILE, THORFINN SUFFERED MANY HARDSHIPS, INCLUDING A SHIPWRECK. EVENTUALLY HE REACHED THE CISTERCIAN ABBEY OF TER DOEST NEAR BRUGES, FLANDERS, WHICH HAD A NUMBER OF CONTACTS WITH THE NORWEGIAN CHURCH.
THORFINN VISITED ROME, AND RETURNED TO TER DOEST IN POOR HEALTH. HE DIED ON JAN. 8, 1285. THORFINN'S HOLINESS WAS COMMEMORATED IN A POEM WRITTEN BY WALTER DE MUDA, ONE OF HIS MONKS. HIS FEAST IS JAN. 8.
© 1993 CNS Graphics

Kirk Cameron & Chelsea Noble

Youth Beat PAGE

By Paul Lauer

Kirk Cameron and wife Chelsea Noble are giving Hollywood a new interpretation of the word "heartthrob." The "Growing Pains" stars want hearts beating for the right stuff...

Youth Beat: What do you consider to be the basics in life?
Kirk Cameron: Number one is my personal relationship with God -- making sure that's honest. And the basics of family. None of us has a perfect family. Sometimes your folks aren't even together. Or sometimes it's hard to talk to your parents. But instead of looking at what you want to be different, you need to start looking to God and saying, "Hey, I can get through this by hanging on to You."

Youth Beat: What was the big challenge for you growing up as a teenager?
Chelsea Noble: Peer pressure. You're pressured to do things, like to drink or to have sex or whatever. It's hard to stand up against a lot of people who are telling you to do it. But my faith, even at that time, guided me, and gave me the strength`to say no. And I think that I was respected because of that. You've got to live your life carefully. Respecting your body is something precious. You don't have to sell out to what is selling on the newsstands.

Youth Beat: What gives you the strength to be true to your convictions?
Kirk: That God cares so much about me! That he always has the time. When everything alse just seems confusing, God is always there. He reaches out to us and says, "Hey, I'm here to help. I'm here to be your very best friend." It's a simple trusting in God that makes things work out.
Chelsea: When you don't think of God first, you're run by the need to be accepted, or by anger or passion -- you're run by things other than the grace and goodness of God, who helps you think before you speak and before you act. God gives you integrity and honor.

Youth Beat: Do you guys pray together?
Both: Absolutely. We pray together a lot.

Youth Beat: Why do you think God put you in the public eye as celebrities?
Chelsea: I don't know. But one thing I know is that God loves everybody, every single person. I don't feel like I'm special. I want to live my life knowing that I'm motivated by love for others, committed to being the best person that I can be. Before your work comes how you treat people.
Kirk: When I'm dreaming about what I want my life to be, I can get discouraged and scared. "Am I going to be happy...Will my career be successful...?" You don't know the answers. But God says, "If you put me first in your life, all these things are going to work out." If you keep your faith, you can trust that God's gonna make you the person he wants you to be. •••

SOUL

By Paul Lauer

How God Shows LOVE...

You love me. And you want to show it. So you say it—with a word. That way your love enters the physical world. Cool?

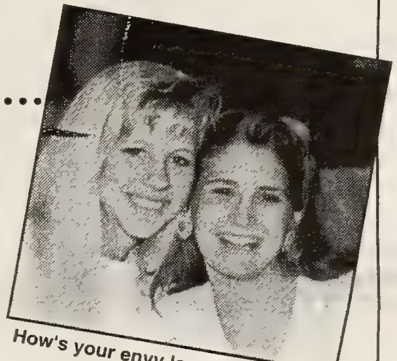
God loves you. And he wanted to show it. So he said it—with a Word. The love which God has for us is expressed in his Son, Jesus. He's called the Word of God because he's the complete expression of the Father. And through him, God's love entered the physical world. So if you want to know about God, and you want to know what he thinks about you, look at Jesus Christ. He's the image of the Father, in human form. On earth he was fully human, and yet he was still fully God. In him, heaven and earth were fused, and God once again walked among us.

Jesus showed us how God sees things, and he showed us that God was willing to die for love of us. In Jesus, God took his mind and heart and placed them right before our eyes. We need only open our eyes to see how beautiful they are. •••

Life

JEALOUSY BUMMERS

By Regina Doman



How's your envy level?

There are only a few things in life that can make you feel worse than JEALOUSY. It begins when you start comparing yourself to other people and you come out on the bottom. Jealousy is right around the corner, ready to pounce.

I was truly envious of my sister because she seemed to have it all together. She has tons of friends, a beautiful singing voice (I'll bet she makes an album someday) and a cute boyfriend. I had a really tough time being around her. Finally I told her how I felt, just to get it off my chest, and she said, "Are you kidding? You have so many talents. Sometimes I get jealous of you!"

Wow! I thought that I was competing with my sister, and here we were in the same boat. My negative feelings towards her left right away. Jealousy leads us to hate people we should be loving.

The best way to avoid it is simple: don't compare yourself with others! And keep remembering God's perspective on all of us: God's love isn't envious. When we see others with his eyes, we'll find there's no comparison! •••

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Movie Reviews

EW YORK (CNS) — The follow-
e capsule reviews of movies re-
reviewed by the U.S. Catholic
rence Office for Film and Broad-
g

Crying Game" (Miramax)
uirky tale of an IRA gunman
en Rea) who, after the bungled
g of a British soldier (Forest
ker), escapes Belfast for London
his attempt to make amends to the
soldier's lover (Jaye Davidson)
is life upside down. Writer-direc-
il Jordan starts with the unnatural
ce of republican terrorists and ends
e unnatural relationship of two of society's outcasts in a picture filled with ironic contrivances, bizarre situations and human frailties. The plot hinges on transvestitism and the film contains some scenes of hard-edged violence, a flash of frontal nudity and recurring rough language. **The USCC is A-IV — adults, with reservations. The MPAA rating is R — restricted.**

"Lorenzo's Oil" (Universal)

Confronted with the devastating news that their 5-year-old son (Zack O'Malley Greenburg) is dying of a rare terminal disease, his desperate parents (Nick Nolte and Susan Sarandon) defy medical science by setting out on their own to find some way to prolong their boy's life. Without shielding viewers from the relentless progress of the child's degenerative illness, director George Miller presents a grueling but incredible fact-based story of a couple who, with no medical training and while agonizing over their son's constant suffering, beat tremendous odds in discovering a treatment that has since saved hundreds of afflicted boys. Harrowing scenes of a child's physical deterioration and some intense arguments. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Peter's Friends" (Goldwyn)

British seriocomedy about six university classmates (Kenneth Branagh, Emma Thompson, Stephen Fry, Alphonsia Emmanuel, Hugh Laurie and Imelda Staunton) who, a decade after graduation, reunite at an English manor for a New Year's weekend of carefree catching-up and unexpected soul-searching. Producer-director Branagh's derivative situation is sporadically entertaining as it charts the shifting personal relationships of friends who are each facing turning points in their lives. Fleeting bedroom shot, flash of rear nudity and frequent rough language. **The USCC. classification is A-III — adults. Not rated by the MPAA.**

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Searching for signs of the times in the 1990s

FAITH alive!

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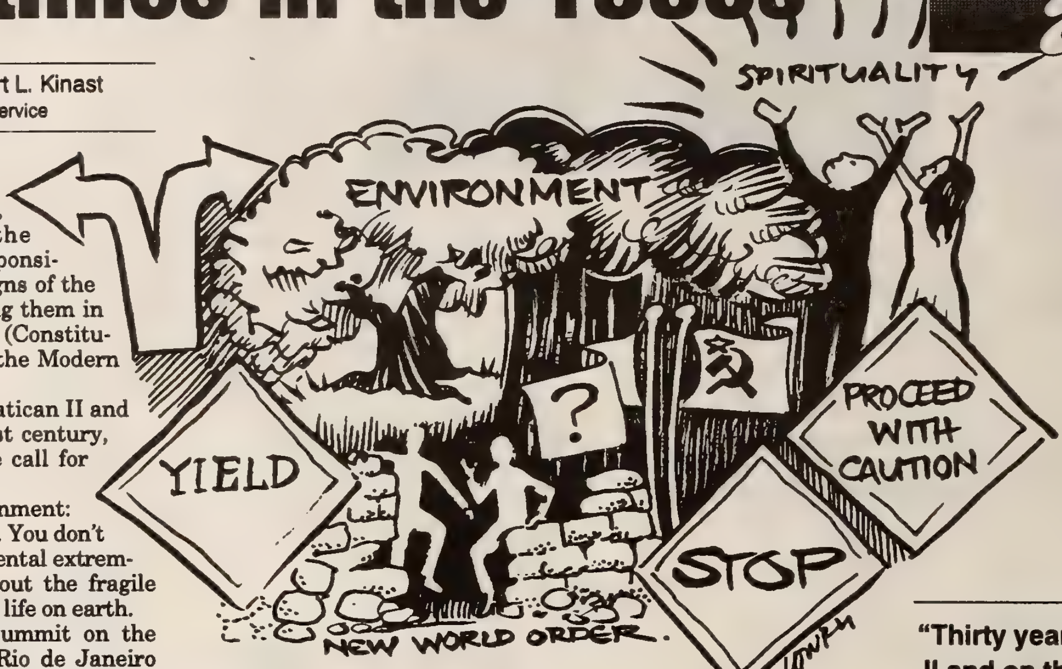
By Father Robert L. Kinast
Catholic News Service



When Vatican Council II turned its attention to the world, it declared that "the church carries the responsibility of reading the signs of the time and of interpreting them in the light of the Gospel" (Constitution on the Church in the Modern World, 4).

Thirty years after Vatican II and on the verge of the 21st century, what signs of our time call for interpretation?

1. Care of the environment:

The planet is in peril. You don't have to be an environmental extremist to be concerned about the fragile network that maintains life on earth.

The international summit on the environment, held in Rio de Janeiro last summer, drew the world's attention to the gravity of the problem. It made the need to preserve the Earth an unmistakable sign of the time.

Christians should need no such reminder. From the opening pages of the Bible, Christians hear how God entrusted the creation to human care with the expectation that it would become fruitful in human hands.

■■■

The present ecological crisis is a sign that we must learn to care better for the Earth. For Christians the starting place is the liturgy.

In the liturgy we learn to cult-ivate creation. Using the goods of the Earth in a reverent and moderate way develops a sensitivity to creation as God's work.

Shaped by this experience, Christians join with others to fulfill their responsibility to the environment by eliminating unnecessary consumption, avoiding products that pollute, recycling what can be used again, insisting on environmental studies for new projects, and investing in companies that do not harm the environment.

2. Technology for humans:

Modern life is virtually synonymous with advances in technology. From the industrial age to the computer age to the space age to the information age, society has been shaped by the application of discoveries in physics, biology, chemistry and mathematics.

"Developed" nations are those that have access to the latest technology; underdeveloped or undeveloped nations are those that do not.

Technology in itself is a sign of human creativity and a glorification of God so long as it serves human values and its benefits are available to all. But when technology is used to perpetuate the domination of classes or nations, when technology becomes a weapon in political or financial dealing or is developed without regard for its environmental impact, then it is a countersign.

Christians are as eager to enjoy the benefits of technology as anyone else, but along with everyone else Christians bear the responsibility to evaluate developments in technology to see that they keep human persons primary and serve human needs.

3. A new world order is emerging:

That is the impression created by the dramatic breakup of the Soviet Union. Whether the changes are really that new or likely to yield any lasting order is a debatable question.

What is not debatable is that the longing for political and cultural freedom lies deep in the human heart.

A key element in the quest for freedom is the desire to participate, to contribute to the events that shape one's life. Christians understand and cherish this kind of freedom.

While acknowledging the indispensable grace of God for salvation, Christians also realize that without their cooperation God's grace is ineffective.

This experience of participation begins for many people in the church itself. Active involvement in the liturgy fosters involvement in other areas of parish life. This cultivates a habit or participation which people bring to civic and business affairs.

Of course, the reverse also happens. Participation in secular life often stimulates a desire for greater participation in church life.

As a sign of the time, the recent "outbreak" of political freedom calls for a reexamination of all institutions. By improving the channels of participation and taking advantage of those that currently exist, each person can contribute to the shaping of a new world order.

4. Spiritual hunger:

Spirituality is on the rise. This was one of the "megatrends" John Naisbitt and Patricia Auberdeen identified in their book, "Megatrends 2000."

Perhaps the worldwide interes spirituality is not always equated adherence to traditional religions, trines or practices, but it does poin a search for deeper meaning bey the gratification of material pos sions and pleasure.

This spiritual hunger reflects fact that each person is created wi desire for union with God. This de defines the very nature of being man. It is natural that we shoul spiritual.

Often we see that people thro out the world create unique relat ships with God which may be very ferent from others' relationsh Christians sh not be surprise this. They k there are a g variety of spiri traditions wit Christianity its

The challeng this sign of the is for all individ to examine depth of their spiritual com ment. From thi sition they wil able to identify is shared by diffe approaches an interpret with ot those signs of the time that lead deeper union with God.

> "Thirty years after Vatican II and on the verge of the 21st century, what signs of our time call for interpretation? Care of the environment ... technology for humans ... a new world order (that) is emerging ... spiritual hunger."

(Father Kinast Kinast is the dir of the Center for Theological Refle in Madeira Beach, Fla.)

FOOD FOR THOUGHT

The world keeps changing and changing.

That means the place where faith comes to life is always new, always different. Does that mean the Gospel needs to change also in order to fit the world better?

No, but it means Christians are kept on their toes. Christians of every age find themselves asking if any aspects of God's word that could provide insight for their times are getting overlooked.

The world has a way of requiring Christians to bring faith to life in situations barely familiar to them. Today it is a world of:
—medical technology that calls upon Christians for painful difficult decisions;
—space exploration reconstructing our very conception of the universe;
—drugs creating new fears for parents;
—aged people living more often to be 85 or 95 and challenging again our notion of family — especially when a family's members are divided by the great distances a mobile society creates.

The changing world is a place of new fears and new possibilities; new powers, new weaknesses.
These fears, possibilities, powers and weaknesses are signs of the times. They invite Christians to delve deeper and deeper into faith for the life-support it offers here and now.

1

David Gibson, Editor, Faith Alive!

FAITH IN ACTION

Is interdependence a sign a challenge of the times? "More a more we are recognizing o interdependence," writes Jes Father William A. Barry in *Spiritu Direction and the Encounter W God"* (Paulist Press, 997 Macart Blvd., Mahwah, N.J. 07430. 19 Paperback, $7.95). The auth suggests that an age of int dependence offers the possibi for groups and institutions to w together to create a society m "in tune" with the action of God. challenge of the times, then, is people "to trust one another enou to believe in their power to m society or some part of it m amenable to Gospel values."

Reflection: What pressing need people in my local commun currently is somewhat overloo by the church community, whatever reason? Is it possi that members of a small group my parish could do something address this need?

Listen carefully! /hat do you hear?

By Leif Kehrwald
Catholic News Service

n the Saturday before election parental sideline conversation 10-year-old's soccer game was means ordinary.

o parents were animated in ex- ing their opposite views on a oversial statewide referendum. I held my own view, I re- ed silent, feeling superior to the ith whom I disagreed.

ter reflection, however, showed in my judgmental posture I was of the very thing I thought the person stood for: prejudice and ng of other people.

ad to step back, examine the gen- y of my own spirit, and listen to oice within which says, "Be still now that I am God."

s, even in the middle of a referen- lebate, on the freeway, looking at ed rivers and streams and hear- ews reports of greed and brutal- need to anchor how I respond to ns of this age age-old as- ce that "God nd I, there- ust be God's nt witness.

is is a tre- us challenge age of rapid ment and e and instant cation. These es of life in)s are giving ed to be spiri- grounded a rimacy. We counter hu- oncerns and unique experiences in 's world where the ordinary rubs st the sacred like a fingernail on ckboard, demanding a spiritual etake.

e experience mentioned above clined my ear closer to the black- where I'm also hearing: "While en are the leaders of tomorrow, are the prophets of today."

ildren have a rare gift of being umbered. Often they speak wis- and truth for all ages, like the 4- old searching for his connection God. The boy turned not to his ts but to his infant sister and tely asked, "Quick, tell me where e from. I'm beginning to forget." u know when you've heard true t from a child because you feel and convicted at the same time.

CNS photo by John Fesler

This age has not changed their insights.

You might think: Wouldn't it be great to be a kid again?

Think again. Our children face great danger in this society. Countless are homeless and more are aborted each year. Nearly half of all African-American children are poor and many are dying from poverty. In this richest nation on earth, far too many children are abused, neglected and undernurtured.

These sad figures today challenge our spirituality, which calls for us to embrace and cherish the gift of our children. Without our care and nurturing they cannot unleash the wisdom they bring to share.

> "Our children face great danger in this society.... Far too many children are abused, neglected and undernurtured. These sad figures today challenge our spirituality which calls for us to embrace and cherish the gift of our children."

The value of life is not related to the functions we perform. There's a strong force in modern society attempting to reduce life to matters of quality, productivity, painlessness and independence.

If you've ever had a serious, chronic illness or have been incapacitated for an extended period of time, you know how important basic health is to simple functioning.

Yet your spirituality reminds you that your life retains genuine meaning to all those around you, to yourself and therefore to the rest of the world even when you suffer from the more dreaded illnesses such as AIDS and chemical dependency.

When basic human values are sacrificed for vain pursuits, we feel empty, deprived of and separated from our Creator. That's a great danger. But the greater danger lies with you and me in not allowing ourselves to be spiritually challenged.

Put your ear to the blackboard. What do you hear?

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

AITH alive!

Some signs we read well, some we don't

By Father John J. Castelot
Catholic News Service

Everything people do, as individuals or societies, has consequences. Everything has a built-in arrow pointing to the future, and responsible people, alert to the signs of the times, pay attention to those arrows.

As the car mechanic says when recommending an oil filter, "You can pay me now, or really pay me later."

On one occasion Jesus alluded to the crowds' cleverness in predicting rainy or dry weather. As an agricultural people, they were sensitive to weather signs.

But Jesus chided them for their blindness to signs of even greater import. "You know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time?" (Luke 12:56)

The present time was the time of his ministry, his urgent proclamation of the long-awaited reign of God's dynamic love.

Everything Jesus did proclaimed this love: his practical concern for the poor, the sick, the disadvantaged of an unfeeling social system; his embrace of sinners.

All these represented signs of the times, implicit invitations to re-evaluate the situation and to turn things around in the direction of justice, compassion, love, harmony, peace. This was the direction within their grasp "if" they read the signs of the times and responded positively by living responsibly.

On another occasion Jesus gave the example of a man who harvested a bumper crop, a crop so abundant he didn't know what to do with it. All around him people were starving — a sign of the times — but the man's selfishly myopic solution was to build bigger storage areas.

God's reaction to this deliberate blindness was devastating: "You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?"

Jesus makes the lesson explicit: "Thus will it be for the one who stores up treasures for himself but is not rich in what matters to God" (Luke 12:16-21).

> "All these represented signs of the times, implicit invitations to re-evaluate the situation and to turn things around in the direction of justice, compassion, love, harmony, peace."

Prophets were people with sharp insight into the signs of the times and the courage to interpret them for people.

Amos lived in an era of lush prosperity for a small upper crust. The vast majority of their fellow-Israelites, however, lived in scandalous poverty.

In a particularly biting passage, Amos satirized the conspicuous consumption and obscenely luxurious lifestyle of the elite, concluding with the sad observation: "Yet they are not made ill by the collapse of Joseph (Israel)" (Amos 6:6).

If they had looked out of their bay windows and seen the homeless and starving in the streets, it would have made them sick and moved them to remedy the situation.

But they ignored the signs of the times, and within 25 years Assyria wiped them out and dragged them into exile and oblivion.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

If someone completely unfamiliar with the Gospel asked you to tell of something vital it offered to a troubled world, how would you respond?

"The Gospel calls us to care for those who are most vulnerable, most disadvantaged in society. When we do that, it strengthens society as a whole." — Laura Robinson, Muncie, Ind.

"It offers a message of peace, of a meaning to life and of how to cope with life's difficulties, for example, death, sickness and everyday life." — Veronica Eikey, Wheeling, W.Va.

"It tells me there is a God and that he loves me personally." — Debby Phillips, Barnesville, Ohio

"It gives me the message of how I am to treat others. And if each of us tries to treat others with tenderness and respect, they in turn may treat still others in this way. It's a message that has the power to transform the world." — John Hoffman, Bethany, W.Va.

An upcoming edition asks: How would you describe someone whose faith is alive?

If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Former OSV Editor, Knights Official Dead At 66

HUNTINGTON, Ind. (CNS) — Richard B. Scheiber, former editor of *Our Sunday Visitor* newspaper and former supreme secretary of the Knights of Columbus, died in Huntington Dec. 29 of cancer. A funeral Mass was Jan. 2 at St. Peter and Paul Church in Huntington. Robert P. Lockwood, president of *Our Sunday Visitor*, praised Scheiber for his more than 27 years of service to *Our Sunday Visitor*, including five years as editor of the newspaper. Virgil C. Dechant, supreme knight of the Knights of Columbus, praised Scheiber as "a loyal son of the Church and a distinguished Knight of Columbus who exemplified the order's ideal of practical Catholicism in all aspects of his personal and professional life."

Bishop Boudreaux Resigns; Successor Named In Houma-Thibodaux

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Bishop Warren L. Boudreaux of Houma-Thibodaux, La., for reasons of health and named Msgr. C. Michael Jarrell to succeed him. The changes were announced in Washington Dec. 29 by Archbishop Agostino Cacciavillan, apostolic pro-nuncio in the United States. Bishop Boudreaux, who will be 75 on Jan. 25, was the first bishop of Houma-Thibodaux, serving there since 1977. 1992 marked the 50th anniversary of his ordination as a priest and the 30th anniversary of his episcopal ordination. Bishop-designate Jarrell, 52, was pastor of Sacred Heart Church in Ville Platte, La., at the time of his appointment to the hierarchy.

Catholic Marines Chaplain Backs Current Military Policy On Gays

WASHINGTON (CNS) — President-elect Bill Clinton should not change the current U.S. policy of barring homosexuals from military service, says Father Eugene T. Gomulka, deputy chaplain of the U.S. Marine Corps. "If this decision were made, it would eclipse Roe vs. Wade (the 1973 U.S. Supreme Court abortion decision) in its impact on our society," Father Gomulka said. In the 1970s, advocates of legal abortion cited exceptionally difficult cases to argue their position, he said, but the end result was abortion virtually on demand throughout the nation. Similarly, he said, he believes that a regulation requiring the military to accept homosexuals would bring radical changes, leading in practice to "homosexuality on demand" in the armed forces.

News To Me, Mother Teresa Says Of Rumors Of Diana's Conversion

MANCHESTER, England (CNS) — Speculation that the Princess of Wales has discussed converting to Catholicism with Mother Teresa has been dismissed — by Mother Teresa herself. Newspaper reports on Dec. 27 claimed that Princess Diana, who separated from her husband, Prince Charles, earlier in the month, was receiving instruction in the faith from a Dominican priest. Dominican spokesmen said they know of no such activity by any of their colleagues. Buckingham Palace declined to comment on "hypotheticals."

Cuban Exile Who Aided Daring Pilot Sees No Impossible Causes

AUSTIN, Texas (CNS) — When Orestes Lorenzo Perez expressed a hope to bring his wife and his sons out of Cuba, other men might have dismissed it as an impossible cause. But not Armando Valladares. Valladares, a political prisoner in Cuba for 22 years, is founder of the Valladares Foundation, the non-profit international human rights advocacy organization which provided Lorenzo with the plane that he used to fly his family to freedom Dec. 19. "I was a government official of the Castro regime," Valladares said in a recent speech at the University of Texas in Austin. "I supported the revolution, but I had religious convictions, spiritual convictions and ideals of liberty and justice."

Father Minogue Elected President Of DePaul University In Chicago

CHICAGO (CNS) — Vincentian Father John Minogue, the newly elected president of DePaul University in Chicago, called value-based education a key in the transformation of society. "I believe that values, especially DePaul's urban mission, make a difference," said Father Minogue. Father Minogue, 46, is a member of the Congregation of the Mission, the religious community which founded and sponsors DePaul University. His term is effective July 1. A native of Chicago and a graduate of DePaul, Father Minogue has been a board member of the university for the past 11 years.

Archbishop Pilarczyk Marks 10 Years In Cincinnati

CINCINNATI (CNS) — Archbishop Daniel E. Pilarczyk, who in November ended a three-year term as president of the National Conference of Catholic Bishops, marked his 10th anniversary as archbishop of Cincinnati Dec. 20. His archdiocesan newspaper, the *Catholic Telegraph*, put out a special 24-page insert commemorating his decade of leadership in southern Ohio. It said that Archbishop Pilarczyk, now 58, personally visited each of the 253 parishes in his archdiocese within his first four years as archbishop, celebrating Mass, meeting with the pastor, staff and parish council and, if there was a school, spending some time in every classroom.

U.S., East European Parishes To Be Linked For Exchange

WASHINGTON (CNS) — "I was trying to send $2 to Moscow," remembers Bob McQuie. From his frustration over trying to do what would usually be an easy task — were it not for having to cross borders, languages and time zones — McQuie began an odyssey that could keep countless U.S. Catholics from having to endure the same hassles. McQuie, a retired federal employee, is now volunteering his time to set up Parish to Parish, an exchange program between U.S. Catholic parishes and Catholic communities throughout Eastern Europe. When stymied in his efforts to send money to Russia, McQuie said, he turned to the U.S. Bishops' Office to Aid the Church in Central and Eastern Europe.

Sixth-Grade Sportscaster Gets Celebrity Status

ERIE, Pa. (CNS) — Maria Sansone, 11-year-old anchor of "Down to Size" sports segments on an Erie television station, is getting more than 15 minutes of fame as word spreads about her talents. The sixth-grade student at St. Andrew School in Erie has been featured in the *The Wall Street Journal* and has made appearances on "Good Morning America" and "The Tonight Show." Of her new-found celebrity, Maria said, "At first I didn't want to do it. It's overwhelming. Then I talked to my mom about it and she said it was a good opportunity and I decided to do it." In addition to newspapers and TV, Maria has done interviews with three radio stations, and People magazine came to her home Dec. 13 for a story.

First U.S. Tridentine-Rite Ordination In 30 Years Held In Scranton

SCRANTON, Pa. (CNS) — Bishop James C. Timlin of Scranton ordained Karl Alfred Pikus to the priesthood Dec. 27 in a Latin-language ceremony that used the pre-Vatican II Tridentine
Father Pikus thus became the se
American to be ordained for the Pri
Fraternity of St. Peter and the first
ordained in the United States.
priestly fraternity was founded with
John Paul II's blessing in 1988 to
priests for traditionalist followe
excommunicated Archbishop M
Lefebvre who wish to be recon
with the Catholic Church. Archbi
Lefebvre died in 1991 without reco
ing to the church.

Christophers Holdi Video Contest For College Students

NEW YORK — Campus vi
filmmakers — regardless of their
jors — are invited to enter
Christophers Video Contest For
lege Students by the deadline, Fr
June 11, 1993. Entries must be
minutes or under in length and ex
the theme, "One Person Can Ma
Difference."

In the past, students have used
mation music video, news report, d
mentary, comedy and drama to ca
their visions of how one person
make the world a better place.

Father John Catoir, director of
Christophers, described the conte
"an opportunity for students to use
cameras and their creativity to in
and encourage others.

The competition is sponsored a
ally by The Christophers, a New Yo
based international media organiz
which produces the syndicated T.V
ries, "Christopher Closeup." Win
entries will be incorporated into
weekly program, which has aired a
the country and abroad on both
and commercial stations for more
40 years.

There are also cash prizes of $3
$2,000 and $1,000 for the top
winners and awards of $500 each f
five students receiving honorable
tion.

To compete, entrants must be
rently enrolled college students in
standing. Projects can be create
either film or videotape but mu
submitted on VHS or 3/4-inch cas
only. A completed official entry
must accompany each submis
Forms are available from college
Media and Communications de
ments and from The Christopher
East 48th Street, New York, NY 1
(212) 759-4050.

Scripture

Readings For The Week Of January 10 - January 16

Sunday: Isaiah 42:1-4, 6-7 Acts 10:34-38; Matthew 3:13-17.

Monday: Hebrews 1:1-6; Mark 1:14-20.

Tuesday: Hebrews 2:5-12; Mark 1:21-28.

Wednesday: Hebrews 2:14-18; Mark 1:29-39

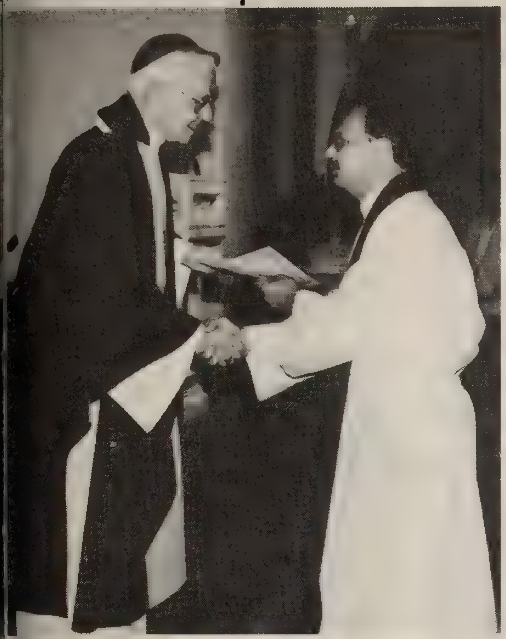
Thursday: Hebrews 3:7-14; Mark 1:40-45.

Friday: Hebrews 4:1-5, 11; Mark 2:1-12.

Saturday: ebrews 4:12-16; Mark 2:13-17.

Please pray for the following deceased priests during the month of January
Reverend Arthur J. Racette, 1975
Monsignor Lawrence Newman, 1981
Monsignor Eugene H. Livelsbrger, 1987
Reverend Bernard J. McDevitt, 1942
Monsignor Michael A. Irwin, 1952
Reverend Charles E. Sweeney, 1958
Reverend Robert J. MacMillan, 1962
Reverend Cletus J. Helfrich, 1971
Reverend Philip J. O'Mara, 1975
Monsignor Charles J. O'Connor, 1976
Reverend Kenneth J. Parker, 11976
Reverend Thomas E. Curran, 1983
Monsignor Edward T. Gilbert, 1983
Reverend Herman Grones, OSB, 1936
Reverend Matthew Graz, OSB, 1942
Reverend Gerard Rettger, OSB, 1944
Reverend Benedict Rettger, OSB, 1952
Reverend Maurus Buchheit, OSB, 1975
Reverend Paul Milde, OSB, 1979

umenical Spirit...



Bishop John F. Donoghue presents a certificate of completion of the Spiritual Directors program to Rev. David Hill, pastor of Calvary Lutheran Curch in Morganton. Rev. Hill was one in the first graduating class of Spiritual Directors in July, 1992. The diocesan program was initiated as a result of synod recommendations in 1987. Rev. Hill hopes to start a similar program for the Lutheran community based on the direction received from the diocesan training.

hop (From Page 3)

During Vatican II, a gathering of all world's Catholic bishops in Rome, poke out on behalf of restoring the nanent diaconate.

When the diaconate was restored wing the council, he played a key in its U.S. development, as first rman of the U.S. bishops' Commit- n the Permanent Diaconate in 1968- nd again in 1975-77. In the years he not head the committee he was a sultant to it. By 1992 there were e than 10,000 permanent deacons in U.S. Church, more than half the ldwide total.

As assistant secretary of the Ad- istrative Board of the National nolic Welfare Conference 1963-66, vas involved in the restructuring of body into the National Conference atholic Bishops and U.S. Catholic ference, and he was first NCCB- C secretary, 1966-69.

One of the original members of the CB Committee — then Commis- —for Ecumenical and Interreligious irs, he was a member or consultant from 1965 on, including a stint as rman 1978-81.

He was Catholic co-chairman of the nolic dialogue with Presbyterian and ormed churches from 1965 until last He was Catholic co-chairman of the lican-Roman Catholic Joint Inter- onal Commission, originally Sub- mission, on Theology of Marriage n 1967 until its work was completed 975.

He once said, "My greatest satisfaction is in ordaining priests and providing personnel for the growing parishes in the state." But he was most recognized in overwhelmingly Protestant South Carolina for his struggles against racism and his persistent efforts to overcome anti-Catholic prejudice and promote interfaith harmony and cooperation.

His years of ecumenical efforts reached a culmination in 1987 when Pope John Paul II visited Columbia, S.C., for a national meeting with American Protestant leaders.

An ardent opponent of racial discrimination of any kind, Bishop Unterkoefler worked with the Rev. Martin Luther King Jr. in the civil rights movement of the 1960s and traveled from Charleston to Washington in 1963 to join Dr. King's March on Washington. He was among the religious leaders on the steps of the Lincoln Memorial with Dr. King as Dr. King delivered his famous "I Have a Dream" speech.

In South Carolina Bishop Unterkoefler worked constantly with other religious leaders to promote rapid, peaceful integration. After the key legal battles over racial discrimination were won, he continued to fight strenuously against what he called the "silent racism" in society and the Church.

He was credited with behind-the-scenes leadership that saved the National Office for Black Catholics in the 1970s when it looked like start-up funding for the organization from the bishops' conference would be lost.

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Visiting Vietnamese Families Aids Woman's Spiritual Growth

By BEATRICE LEAKE

CHARLOTTE—It was a day I would never forget. A day of more understanding of myself and of those less fortunate than I, or so I thought.

My husband and I left Concord with Redemptorist Father Vang Cong Tran on a short journey to Charlotte. There we met Vietnamese families that through the grace of God and with the help of the U.S. government and the Catholic Church, finally had made their way to America.

I had no idea of what I would see or feel, but I knew in my heart it was right, and nothing would stand in my way. I've always been one who wanted to put my arms around those in need, tuck them under my wing, and care for them as Jesus and his mother would do.

We filled up the van at St. James Catholic Church in Concord with donations received from the people of the parish. After a 30 minute ride, we arrived at our destination. We entered the apartment complex and knocked on doors of those on our list. At each home we visited, the door would open, and Father Vang would exchange some conversation, for only he could speak their language. The warmth and the smiles that shown on their faces was overwhelming. Each home invited us in.

Father spoke to them as we gathered in their living rooms, checking on how they were doing and if anything was needed. Father would put them at ease, and sober conversation soon turned to smiles and laughter. It was obvious that the Holy Spirit was very much at work.

Father made the rounds, checking kitchen cupboards and refrigerators to make sure they had food and that it was put in the proper place. You see, these people had lived in the jungle and didn't know about refrigerators, which we take for granted, and they put all their food in the cupboards. Much has to be taught to these children of God as they continue to grow in learning the ways of American life.

The children were all spoken to and given a piece of candy or a cookie, which they loved. Only one each was needed, for these people take only what is needed at the time, something we Americans never do. They showed no greed or selfishness, just gratitude for whatever they received. I noticed that the adults would give their cookies to the children without a second thought.

Some of the children are sick, which is typical of children at this time of year. The children were all very close to their mothers. It was obvious how much they were loved, and this is also true of the community. These people are family oriented and trusting of one another. I couldn't help but sense, despite everything they are going through, a spiritual peace within them.

They aren't to be pitied, but to be envied. If we all had this peace the world would be a better place to live in. To be able to accept each day for what it is and to live in the present, to not dwell on the past or worry about the future, is to accept what the Lord brings us today and to be thankful for it.

At one home, there was a man sick with stomach pains and diarrhea. We gathered around his mattress for they have no beds and sleep on the floor, and prayed that he would get well. You don't often see men gathering around a sick person's bed to pray. It was so beautiful, I could have cried.

To be able to see God at work in this community was awesome. You could feel the presence so much that it was as if the Lord himself had his hand on all of our shoulders. The air was full of the Holy Spirit, a peace that had to be like heaven. I felt no fear, no anxiety, just love. This is different than the love we feel in our homes. It's something that you never want to give up or lose. You'll do anything to feel it again. I know in my heart the Lord was right there with all of us. Knowing and understanding what was happening and what will come. I could see Jesus through all of them. Yes there was concern of their future, but beyond that was Jesus.

There will be many trials to come for these families, as there will be for all of us in our continuing journey towards the glorious kingdom that God has waiting for all of us. Togetherness as one, and the community of God, are something that every individual should strive for. This Vietnamese community will make it, I can't help but wander if we will.

Much love has gone into helping these people, and it shows. What you give in life, the Lord will give back. Materialistically, there are needs to be met and there will be for a while, but spiritually, you can't top it.

Beatrice Leake is a parishioner of St. James in Concord.

Letters (From Page 6)

made it clear that women do have rights. Yes, to me, a man, abortion is wrong. Also, 20,000 deaths a year from handguns are wrong. Death by gas chamber, electric chair or lethan injection is wrong. War is wrong. Death by starvation when stores are filled to overflowing is wrong. Death by freezing when there are empty buildings is wrong.

It is easy for us to judge and condemn those who are thrust into the situation of abortion, but perhaps it would be more in keeping with Christ if we attacked and defeated all the evil, legal death that is rampant in our society today.

Perhaps Mr. Clinton through his Catholic teaching will seek to walk this path. Instead of judging and condemning, let us pray that this may be so.

Richard J. Preston
Charlotte

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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Comunidad Hispana
Comuniquémonos

¡Feliz Año Nuevo!

1992 se nos va a terminar y mirando hacia atràs con los ojos de la fe, todos hemos de dar gracias a Dios en primer lugar, antes de lamentarnos por lo que este año pasado nos haya traido de penas y sufrimientos. Siempre hay que empezar por lo bueno que Dios nos ha regalado y cada uno encontrará mucho que agradecer: la vida, salud, hogar, alimento, ropa, trabajo, familia, alegrias, celebraciones, comunidad, amistades y un sin fin más de cosas necesarias en la vida. Pero hay otras más valiosas aún: la Iglesia, los sacramentos, las eucaristías, el amor de Cristo, la devoción a María Santísima, la divina providencia, las gracias recibidas en abundancia, la fortaleza para perseverar en la vida cristiana, la oración, la paz interior, el consuelo de la presencia de la Trinidad en nuestra alma, el alimento espiritual de la Palabra de Dios, los buenos consejos y ejemplos de personas que nos han animado a ser mejores, libros y escritos inspiradores que nos han hecho reflexionar profundamente y muchas más si nos detenemos a pensar seriamente.

¡Qué bueno es Dios y cuánto nos quiere como hijos e hijas que contamos el precio de la cruz de Jesús! Nuestra tendencia espontánea es quejarnos en seguida de cualquier cosita que nos disgusta, olvidándonos de todo lo bueno que recibimos por la misericordia del Señor. Decimos que Año Nuevo es empezar una "vida nueva", hagamos el propósito firme de agradecer a Dios hasta lo más insignificante de lo diario y de soportar lo que nos disgusta, ofreciéndolo como sacrificio con Jesús al Padre.

La Hermana Pilar Dalmau, directora del Centro Católico Hispano, desea su más cordial ¡Feliz Año Nuevo! a los sacerdotes, reliogiosas y laicos dedicados al servicio pastoral con los hispanos, a las comunidades organizadas, a los grupos y movimientos apostólicos, a las personas que han ofrecido sus talentos, tiempo y tesoro, a los colaboradores voluntarios y a cada uno de los hispanos y sus familias.

Agradecemos la valiosa colaboración de estos dos jovencitos que prestan su aporte en celebraciones liturgicas los domingos en la catedral de San Patricio, Charlotte. Toni An a la derecha, anima tocando el órgano con su notable talento musical y Ricardo Torre la izquierda, sirve fielmente cada semana en el altar con acólito. Toni es hijo de Ant y Angie Anaya, del Perú y los padres de Ricardo son Gladys y Rafael Torres, de Puerto R

Revisión De Vida Familiar

El último domingo del 92 terminó con la fiesta de la Sagrada Familia, la cual nos reta con el ejemplo de nuestros modelos: Jesús, María y José. La Iglesia con esta celebración litúrgica nos invita a considerar la familia ideal, aquella que se desarrolló en la sencillez, humildad y santidad en el hogar de Nazaret hace dos mil años.

Nuestra vida familiar debe reflejar hoy ese modelo y ser también ejemplo para la sociedad en que nos encontramos. El padre, la madre y los hijos tienen una función importante en el bienestar de hogar. Cada uno tiene derechos y deberes, si recordamos todo lo que implica el cuarto mandamiento. Muchas preguntas deben hacerse los miembros de la familia en esta revisión de vida al final del año para enmendarse y mejorar en el futuro. Un diálogo sincero puede entre todos encaminar el rumbo de la familia hacia una meta de felicidad duradera.

La familia cristiana que se inspira en la Sagrada Familia y se propone seguir sus enseñanzas prácticas de amor, respeto, servicio, consideración, interés, generosidad, paciencia, honestidad y demás valores, puestos en acción hasta los más pequeños detalles, con seguridad llegará a poner a Dios como centro de su comunidad familiar.

¡Pidamos a Dios que nuestras familias hispanas se esfuercen en imitar a la Sagrada Familia durante el próximo año de 1993!

Agradecemos a Luis Wolf su incansable servicio voluntario de la administración de las finanzas del Centro Católico Hispano de Charlotte.

Los Pobres Y Los Ricos Encontraron A Jesús

Allí en Belén todas las personas de buena voluntad, que escucharon la "buena noticia: o siguieron la luz que los guiaba, todos al fin, ricos y pobres, encontraron al Niño Rey y sus diferencias sociales no importaban, puesto que ante el Hijo de Dios, todos eran iguales. Hay varios temas que resaltan alrededor de la cuna de Jesús: el misterio de la encarnación y nacimiento del Verbo divino hecho hombre, la paz y alegría que trajo al mundo, la luz con que quiso brillar para abrir los ojos de la fe a las realidades eternas, la humildad y sencillez que atraen por ser más hermosas que todas las riquezas de la tierra, la "epifanía" manifestación visible del amor de Dios a la humanidad, las melodías que dan gloria a Dios ante todo con su música alegre y reconocen la prioridad del Ser Supremo, el valor de la familia unida en cumplimiento la voluntad del Señor, la fidelidad a las promesas cumplidas, el abandono a los designios de la providencia divina y la conexion que tiene la cuna de Belén con la cruz del Calvario en el Salvador.

Esta conexión entre la cuna y la cruz se halla en un villancico del compositor Cesário Gabaraín, titulado "Los Cielos y la Tierra" en la tercera estrofa, que dice: "Los magos y pastores que fueron al portal hallaron en tus brazos a Je Sabemos que a tu lado le vam encontrar lo mismo en la alegría qu la cruz" refiriéndose a María. (villancico nos recuerda que el m regalo que le podemos llevar al N Dios, tanto ricos como pobres, e regalo de nuestra propia vida. " Reyes Magos" de Emilio Vicente Ma en su cuarta estrofa, nos dice: "Llé tu vida; ponla ante el Señor. No pie que son riquezas aquello que busca sólo viene buscando el amor".

Carmelo Erdozaín, en su villan "Caminando desde Oriente" canta e estribillo: "Los reyes traen oro, incie y mirra, y entregan sus tesoros al N Rey; también nosotros vamos con regalos, llevamos al establo pure fe". Los dones ofrecidos por los R Magos son símbolos del sacrifi ofrecido por Cristo al Padre. E adoración de estos personajes real ve una actitud de profundo respeto una entrega que anticipa la de Jesú la cruz. El nuevo Rey ha venido a cam el curso de la historia de tod humanidad. Los Reyes represe nuestros deseos y esperanzas, c estrellas que alumbran el camino h la verdadera Luz del mundo.

Noticias Diocesanos

16 de enero: todos están invitados a un día de reflexión y oración con el grupo "Buen Pastor" de renovación carismática. Será en el Centro Católico Hispano de Charlotte, de 9 a.m. a 5 p.m. Más información con el tel (704) 335-1281. Lo dirigirá la Hermana Sagrario Núñez.

29 al 31 de enero: todos los jóvenes de 15 a 25 años de edad quedan invitados al retiro espiritual, en The Oratory, Rock Hill, SC. Pueden llamar a José Fernández (704) 554-9550, Carmen Guerrero (704) 556-0805, Gladys Torres (704) 563-7428.

24 de enero: entrenamiento pa programa "Renacer" en Cristo Yadkinville. Llamar a la Hna. An (919) 463-5533..

5 al 7 de febrero: Escuela Inter de Cursillos en el Centro Cat Hispano de Charlotte. Vendrá el eq de la Region VII de Miami. Inscrip (704) 335-1281.

13 de febrero: Baile de Enamorados en el Centro Cat Hispano de Charlotte. Boletos Consuelo Amessa, tel.(704) 535-4

iocesan King Celebration To eature Awareness Workshops

CHARLOTTE —The African-erican Affairs Ministry of the Dio- of Charlotte has scheduled two reness workshops as a part of its nual Martin Luther King, Jr. Birth- Celebration," to be held Jan. 23 at Lady of Consolation Church in rlotte from 9 a.m. to 4 p.m. They highlight the topics "The Socio-cal and Philosophical Aspects of ism, and the need to Appreciate the ural Differences of Others, " and ten to the Voices of Our Ances- "

Dr. Edwin Nichols, a clinical psy-ogist, and Dr. Joanne Barnett, the stant provost for Multicultural and national Affairs at La Salle Univer- in Philadelphia, will facilitate the kshops respectively.

Nichols is the director of Nichols Associates, Inc., an applied vorial science firm based in Wash-on, D.C. His presentation will be gned to promote understanding as w the socialization process affects dividual's view on the world, and it shapes his formation of "isms" in society. It will also provide insight how logic and value sets influence lecision making processes.

The program design will guide par-ants through a series of experiences

*Demonstrate unconscious cultural that governs the decision making ess.

*Analyze socialization as a rein-ement of values which affect behav-

*Explore basic attitudes that foster ngs of mistrust between self and rs.

*Resolve dysfunctional concepts of onalized guilt.

*Make a personal commitment to change agent in the development of respect for cultural differences..

Barnett, who also serves as an adjunct faculty member in both the undergraduate and graduate Religion Departments at La Salle, also taught New Testament Literature at Howard University in Washington D.C. In addition, she serves as administrative assistant for Adult Ministries for the Christian Education Department of the African Methodist Episcopal Zion Chruch.

Barnett's presentation "Listen to the Voices of Our Ancestors," will guide participants through the long and interesting story that has been revealed through the voices of our forefathers. It is designed to re-tell the roles our ancestors played in the developments of Christianity and the Catholic Faith. It also focuses on:

*Determining who we are.

*Recalling the historical and cultural heritage of African-Americans.

*Sharing our cultural and spiritual gifts as Catholics.

*Identifying some ancestors whose contributions are an integral part of Church history.

At the conclusion of the workshops Bishop John F. Donoghue will celebrate Mass at 4 p.m. at Our Lady of Consolation.

Pre-registration is $8 per adult and $6 per student under 18. Registration at the door is $10 per adult and $8 per student.

— — — — — — — — — — — — — — —

Pre-registration Form

Enclosed is a check/money order in the amount of $____ for pre-registration for ____ adult(s) and ___ student(s). Make checks payable to Ministry for African-American Affairs and mail by Jan. 15 to Dwight Walker, 2706 Vestal St., Greensboro, NC 27406.

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(704) 523-4641

The late Archbishop James P. Lyke of Atlanta celebrating Mass at the installation of a new pastor in an Atlanta parish in October. (CNS photo by Linda Schaefer, *The Georgia Bulletin*)

Lyke (From Page 1)

United States but abroad. He coordinated the African-American Hymnal Project, which produced the 450-selection hymnal in 1986. It sold more than 100,000 copies within the first four years after publication.

His first pastoral letter in Atlanta was an extended poem on unborn life. In it he drew from his Franciscan spiritual roots to try to get past the usual debates over abortion to a deeper level of what he called "a feeling for new life ... the joy, excitement, miracle and potential of every new life."

James Patterson Lyke was born in Chicago Feb. 18, 1939, the youngest of seven children who were raised by their mother in an inner-city housing project.

Baptized when he was 10, he joined the Order of Friars Minor in 1959 and was ordained a Franciscan priest in 1966 after studies at St. Joseph Seminary College in Oak Brook, Ill., Our Lady of Angels Seminary in Cleveland and St. Joseph Theological Seminary in Teutopolis, Ill.

In 1967-68 he taught religion at Padua Franciscan High School in Parma, Ohio, and worked with several civil rights projects in the area. He also conducted high school retreats and worked with the Cleveland diocesan liturgical commission.

From 1968 to 1977 he was at St. Thomas (later St. Augustine) Parish in Memphis, Tenn., first as associate pastor and then as pastor and superior of the local Franciscan community. When he was named pastor in 1970, he was the youngest priest to hold a pastorate in the state of Tennessee. He was also administrator of St. Bertrand Elementary School, the only experimental elementary school in the Memphis Diocese.

From 1977 to 1979 he was pastor of St. Benedict the Black Church in Grambling, La., and director of the Newman Center at Grambling State University.

While in Memphis he began to receive national recognition as a black Catholic leader. When he was appointed auxiliary bishop of Cleveland in 1979 he was president of the National Black Catholic Clergy Caucus, on the board of directors of the National Office for Black Catholics and a member of the Southern Poverty Law Center. He was also involved in a number of major civil rights projects.

As a bishop he testified before Congress several times in support of increased federal funding to fight hunger, poverty and homelessness.

He also urged tuition tax credits for parents who wish to choose non-public schools for their children, arguing that "the real poverty in our inner city neighborhoods is the lack of such choices.... Tuition tax credits will enable poor families to have a choice."

He was a member of the Black United Fund, the National Association for the Advancement of Colored People, the National Urban League, Bread for the World, Pax Christi USA, and a variety of other national black and Catholic organizations.

Despite his extensive involvement in various public policy issues such as poverty and civil rights, among Archbishop Lyke's driving interests were liturgy, education, black culture, family life and catechetics.

Most of his published articles focused on black Catholic perspectives on worship, culture, evangelization and family life.

Carroll said that as a convert, he liked to point out that he was a Catholic "because he really wanted to be Catholic." He was committed to expanding the multicultural dimensions of Catholicism, she said.

She described the 1984 black bishops' pastoral that he coordinated as a "vision statement" that marked a new phase in African-American Catholic consciousness. It sparked the modern revival of national black Catholic congresses, she said.

When the second such congress met last July in New Orleans, Archbishop Lyke was too ill too attend, but he wrote a paper that was read to the delegates. In it he urged new church ministries to black families and empowerment of families as the key to the future of black Catholicism in America.

"We must help the next generation understand their spiritual and cultural history," he wrote. "Then that pride will spill over into the community. The church can become a trusted institution in black neighborhoods."

Associate Editor Joann Keane contributed to this article.

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Diocesan News Briefs

Christmas Card Recycling

Don't throw away those used Christmas cards, religious or non-religious. Please send them to: Saint Jude's Ranch for Children, P.O. Box 1426-AL, Boulder City, Nev. 89005-1426.

Special Catechist Program

CHARLOTTE — Joanna Case, a national speaker and a teacher at Charlotte Catholic High, will give a presentation on "Catholic Identity" at St. John Neumann Church Monday, Jan. 18 from 6:30 p.m. to 9 p.m.

Mid-Life Workshop

CHARLOTTE — The Adult Education Program at St. Gabriel Church is offering "Mid-Life Directions," a workshop for personal and spiritual growth, the weekend of Jan. 15-17. The program starts Friday, Jan. 15 at 7:15 p.m. in St. Gabriel's Community Center Cafeteria.

The workshop offers an opportunity for people ages 35 to 65 plus to look at their lives as crisis, transition and renaissance in the light of the Gospel. It confronts anew the question about the purpose of one's life.

The workshop will be led by Immaculate Heart of Mary Sister Monica Stuhlreyer from St. Michael's Catholic Community in Sterling Heights, Mich. Sister Monica has completed a nine-month internship in advanced spiritual direction at the Center for Religious Development in Cambridge, Mass., and is a graduate of the Institute for Spiritual Leadership at Chicago's Jesuit School of Theology at Loyola University.

The fee is $50. Pre-registration is required. For more information, call Sharon Meese at (704) 366-2738.

El Salvador Slide Showing

CHARLOTTE — St. Peter parishioners Jerry Bone, Barney Offerman and Jan Valder-Offerman will talk about their fall trip to El Salvador and show slides in the St. Peter parish hall on Jan. 17 at 10 a.m. and again on Jan. 20 at 7:30 p.m.

Upcoming Diocesan Events

Jan. 9 Catholic Daughters Court 1199
St. Gabriel Parish Center
1:00 pm - 3:00 pm
Lucille Kroboth (704) 537-2189

Jan. 10 Bridging The Gap Between Parents and Teens
Holy Cross, Kernersville
6:30 pm - 8:30 pm
Jean Marie Beckman (919) 996-5109

Jan. 10 "Liturgical Symbolism"
Presented by John Buscemi
St. Paul the Apostle, Greensboro
1:15 pm - 2:45 pm
Mary Connolly (919) 294-4696

Jan 13 "A Dynamic Ministry For Women"
Women's Aglow Fellowship
Idlewild Country Club, Charlotte
Permie Reynolds (704) 377-1019

Jan. 14 Asheville Catholic School 7th Grade Retreat
St. Barnabas, Arden 9:00 am - 2:00 pm
Mary Ann Poli (704) 252-7896

Jan. 15 Belated New Year's Eve Party
St. Paul the Apostle, Greensboro
8:30 pm - 12:30 am
Mary Miller (919) 852-8444

Gift Of Life Mass

GREENSBORO — Bishop John F. Donoghue will celebrate Mass at Our Lady of Grace Church Friday, Jan. 8 at 7 p.m. The purpose of the celebration is to praise and thank God for the gift of life in all of its dimensions.

All of the Greensboro parishes are invited to attend. There will be a reception with the bishop following Mass.

Rise And Shine

BOONE — Day care will be provided for children ages 5 to 12 on public school teacher work days and snow days at St. Elizabeth Church or the Catholic Campus Ministry. Cost per child per day is $12.

The day care, Rise and Shine Child Development Center, needs volunteers, teachers and substitutes to help with the program. For more information, call Cindy Robinson at (704) 297-4063, evenings.

Think Summer

KINGS MOUNTAIN — The Oratory Religion Camp is offering two one-week sessions July 11-17 and July 18-24 at Camp York in Kings Mountain State Park. The camp is for girls and boys under age 13 who will be entering grades 2-7 in September 1993. Cost is $80.

Applications are available from The Oratory Religion Camp, P.O. Box 11586, Rock Hill, S.C. 29731.

March For Life

WASHINGTON D.C. — The Charlotte Diocese is planning a Jan. 21-22 trip to Washington to participate in the annual March for Life. Buses will leave Jan. 21 from Charlotte and Asheville.

For more information, contact your parish coordinator or Maggie Nadol at the Respect Life Office, (704) 331-1720.

Make A Difference

WINSTON-SALEM — The Winston-Salem Hospice needs volunteers. Training is provided by Hospice.

For information, call (919) 768-3972.

Perpetual Adoration

CHARLOTTE — Perpetual adoration is beginning this month at St. Gabriel Church in the Blessed Sacrament Chapel.

To sign up for one hour each week or month to be in the presence of the Blessed Sacrament, call Dana Bean at (704) 553-0037.

Winter Tour Visit

CHARLOTTE — St. Gabriel Church is hosting the Notre Dame Chorale on its winter tour visit. The concert is Tuesday, Jan. 5 at 8 p.m.

The Notre Dame Chorale, in its 20th season, is a choir of 50 plus members from the Indiana university. The program will include sacred and secular music.

Tickets may be purchased in advance by calling Jay Kilroy at (704) 365-1416. Adult tickets are $5 each; tickets for children 12 and under are $3 each.

13th Newman Lecture

ROCK HILL, S.C. — The Oratory is presenting the 13th annual Newman Lecture Saturday, Jan. 30 from 9:30 a.m. to 4 p.m. Jesuit Father Daniel Berrigan will speak on "The Peacemaking Christian in the Warmaking State."

Father Berrigan of New York City is known for his prophetic and scholarly commitment to peace and justice. As a poet, prophet and former prisoner, he has been a witness to the justice of the Gospel in our time. He has written several books, articles and poems.

Early registration is not required. For more information, call the Oratory at (803) 327-2097.

Retreat Weekends

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Dreams: Journeying through the Inner Life," Feb. 5-7 and "Enneagram: The Nine Faces of God," Feb. 11-14.

The dream workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoretical input, dreamwork.

The Enneagram workshop is a challenging approach to holiness and self discovery. While at one level the workshop is a personality study, it is also a spirituality of conversion.

The director for both workshops is Father Bernie Tickerhoof. Suggested donations are $75 for the dream workshop and $135 for the Enneagram.

To register, write the Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, N.C. 28751. Or call (704) 926-3833.

Homeless Shelter

BOONE — Volunteers are needed at the winter shelter run by the Hospitality House of the Boone Area, Inc. For more information, call Jim Thompson at (704) 264-1237.

Conference On Aging

CHARLOTTE — Singer/storyteller Ed Kilbourne will be the featured speaker at an Interfaith Conference on Aging at Providence Baptist Church, 4921 Randolph Rd., Thursday, Jan. 28 from 9 a.m. to 4 p.m.

The theme for the regional conference is "Crossroads: Expanding
tions for Ministry with Older Adu
The conference is designed for pe
interested in establishing or expan
church ministries for older adults.

The conference is open to all fa
Registration fee is $12. For registr
brochures or more information,
Rachel Greene at Catholic Social
vices, (704) 331-1720.

Annual Liturgy Day

CHARLOTTE — Come spen
day with a gifted liturgical musicia
composer whose love for music as p
to God has helped create a new wo
tradition within the U.S. Catl
Church.

Marty Haugen will be the pres
for the Fourth Annual Liturgy Day
Patrick Cathedral on Saturday, Fe
starting at 9 a.m.

The all-day conference is open
people involved in liturgy, inch
planners and presiders, musician
song leaders, ushers and Eucha
ministers. More than 200 peopl
expected to attend.

The event is co-sponsored b
Charlotte Diocese Office of Wo
and the Oratory in Rock Hill, S.C.
is $15. For more information or r
tration forms, contact the Offi
Worship, 1621 Dilworth Rd. East,
lotte, N.C. 28203, or call the off
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World and National Briefs

Rance Fund Dissolved; Church Milwaukee To Get Millions

MILWAUKEE (CNS) — The De ice Foundation, a major donor to holic causes for nearly half a cen- , has been dissolved, its directors ounced Dec. 29. Of its assets of $100 ion, $70 million has been slated for ition of a support fund for the reli- is and charitable activities of the waukee Archdiocese. The other $30 ion has been allocated to a variety of ses, including about $9 million to ous Catholic educational institutions.

iop Wonders Whether irch Should Run Prisons

WHEELING, W.Va. (CNS) — iop Bernard W. Schmitt of Wheel- Charleston wonders whether the rch, just as it runs schools and hos- ls, might also run prisons. "I'm rais- the question more than suggesting answer," Bishop Schmitt said. "In Church's concern for every part of ety, this is an area of particularly re need." The Catholic Church "has ı involved in every other area of ety's problems," he said. "Maybe a e hands-on approach by the Church ld give the Church an opportunity monstrate its mission to heal, reha- ate and re-socialize."

etto Sisters To Meet In Colorado pite Calls For Boycott

DENVER (CNS) — The Sisters of tto said they will hold their July 3 assembly in Colorado as planned, ite calls for a national boycott of the 's tourist and convention facilities rotest the state's ban on gay rights sures. The sisters "will remain within state and commit educational and ncial resources ... to combat bigotry prejudice against gay and lesbian le," the community said in announc- its decision. In the November elec- s, 53 percent of Colorado voters oved Amendment 2, a referendum ging the state constitution to bar state or local legislation that would ect people from discrimination on basis of sexual orientation. The amendment rescinded gay rights laws previously enacted in Denver, Boulder and Aspen.

'Project Life' Seeks To Halt Freedom Of Choice Act

WASHINGTON (CNS) — In an effort to stop the Freedom of Choice Act, the U.S. bishops' Secretariat for Pro-Life Activities and the National Committee for a Human Life Amendment have launched "National Project Life Sunday." They hope thousands of Catholics across the country will write their members of Congress the weekend of Jan. 23-24, asking them to oppose the proposed federal legislation that would outlaw state regulations on abortion. President Bush has opposed the Freedom of Choice Act, but President-elect Clinton said he would sign it if Congress approves it.

Parish Reaction Mixed At Pastor's Death From AIDS

ST. CLOUD, Minn. (CNS) — When the people of Holy Spirit Parish in St. Cloud learned their pastor had died of AIDS, some were angry but others wished they had known so they could have been more supportive. The pastor, Father Joseph Kremer, 51, died the week before Thanksgiving. His cause of death did not become general public knowledge, however, until early December when the death certificate was filed and local media picked up on the fact that he had died of AIDS. Crosier Father Marvin Tellers, associate pastor, preached on compassion after the revelation and told parishioners that Father Kremer "walked with the Holy Spirit in his brokenness and preached to us and lived what he preached, just as Christ did as he walked with us in his brokenness."

Bishop Hopes Principal's Death 'Will Not Be In Vain'

BROOKLYN, N.Y. (CNS) — As one Church leader prayed that the death of Brooklyn school principal Patrick Daly "will not be in vain," another asked God to "send us another one like him." Daly, the 48-year-old principal of P.S. 15 in the Red Hook section of Brooklyn, was buried Dec. 21 after a funeral Mass at Our Lady Queen of Peace Catholic Church on Staten Island. He died Dec. 17 when caught in a cross-fire at a Brooklyn housing project. "The bullet that penetrated the chest of Patrick Daly broke the hearts of millions of New Yorkers who are forced once again to ask the question that is never answered, 'When will the shooting and the killing stop?'" said Bishop Thomas V. Daily of Brooklyn.

THE ORATORY

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The 13th Annual
CARDINAL NEWMAN LECTURE
Saturday, Jan. 30, 1993
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Fr. Daniel Berrigan, S.J.

e Oratory is happy to present Daniel Berrigan, S.J., for the Newman Lecture. Father rrigan is a scholar and author, poet and peace maker. All are welcome as guestsa of e Oratory. Beverages will be nrovided for those who wish to bring a bag lunch.

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Film and discussion series
Thursday, January 21 and every Thursday
through February 11, 1993
7:00 p.m. — Michael Rukstelis and David Valtierra, C.O.

econd mid-winter series using contemporary media to explore the connections ween personal experience and the invitation to faith. Each session developes eflective discussion based on the group viewing and the written insights of omas Merton and Robert Bellah.

per session
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Pre-registration encouraged

Hot Line Set Up For Alleged Abuse Victims In Worcester

WORCESTER, Mass. (CNS) — Bishop Timothy J. Harrington of Worcester said he wants to make himself and other diocesan officials available to anyone in the diocese who has been victimized by sexual abuse. The bishop said he is taking the step as an interim measure until a permanent committee to help abuse victims is named. Bishop Harrington's action came in the wake of reports Father David Holley, a priest of the diocese in the 1960s and now retired in Denver, had been named as an abuser by an alleged victim. The accusation was "most disturbing," Bishop Harrington said in a statement.

U.S. Franciscan Freed By Filipino Captors

ZAMBOANGA, Philippines (CNS) — American Franciscan Brother Augustine Fraszczak says he was prepared to die during the 68 days that Moslem bandits held him captive in jungle hideouts in the southern Philippines. "I was prepared to die.... They said they would kill me. I believed them. I knew they would not get any ransom, and if they did not, they would kill me," Brother Fraszczak, a 55-year-old Polish-born missionary from Chicago, said after he was released unharmed Dec. 29. Unshaven and looking frail, the missionary said he had resigned himself to being killed by his kidnappers after the government and Church authorities rejected their demand for a ransom of $200,000. He was freed after negotiations between the kidnappers and Moslem officials who gave the bandits sacks of rice and two pairs of sunglasses in exchange for his freedom.

New Ukrainian Metropolitan Appointed For Canada

VATICAN CITY (CNS) — Pope John Paul II has appointed the superior of U.S. and Canadian Ukrainian Redemptorists as the new metropolitan of the Eastern-rite church in Canada. The appointment of Archbishop-designate Michael Bzdel, 62, followed the resignation of his 81-year-old predecessor, Ukrainian Archbishop Maxim Hermaniuk of Winnipeg, Manitoba. The Vatican announced the metropolitan's retirement Dec. 29. The Vatican also announced the pope's appointment of Msgr. Roman Danylak to be apostolic administrator of the Ukrainian Diocese of Toronto, assigning him the titular Diocese of Nissa. Ukrainian Bishop Isidore Borecky of Toronto turned 81 years old in October and has headed the diocese since 1956.

Irish Primate Says Time Is Ripe For Peace In Ulster

ARMAGH, Northern Ireland (CNS) — Cardinal Cahal Daly of Armagh, primate of all Ireland, said he believes those who have backed an armed struggle to reunite Ireland are sincere when they speak of peace. He asked for a peace process which would end hostilities in British-ruled Northern Ireland. "The conditions for such a process seem to me to be more favorable now than perhaps they have ever been," Cardinal Daly said. Cardinal Daly said he believes the republican movement — the Irish Republican Army, its political wing and supporters — should be encouraged "to persevere in this direction."

Rivalries Thrive In Post-Soviet Asian Republics, Bishop Says

MILAN, Italy (CNS) — After nearly a year of independence, nationalist and sectarian rivalries are emerging as serious threats in the Central Asian republics of the former Soviet Union, said the Church's top official there. Bishop Jan Lenga, apostolic administrator of Kazakhstan, said the spread of hostilities would be a "terrible catastrophe" for the future of democracy in the region and for the Church's fledgling efforts to reorganize. The 42-year-old bishop, a Ukrainian-born member of the Marian Fathers, made the remarks in a December interview with the Italian newspaper *Avvenire*.

Theft Of Church Goods On The Rise In Poland

WARSAW, Poland (CNS) — Polish police have asked Church authorities to draw up plans for protecting the country's 14,750 churches and chapels from theft following a recent upsurge of robberies and break-ins at places of worship. The crime wave resulted in the loss in 1992 of 176 sculptures, liturgical vessels, paintings, chandeliers, vestments, other sacred items and a number of collection boxes, all worth $3.6 million, according to reports. Among the losses were a 16th-century wooden figure of St. Peter snatched from the throne in Krakow's Wawel Cathedral and three 14th-century statuettes from St. Mary's in Gdansk.

18 Philippines Church Workers Massacred On Christmas Day

COTABATO CITY, Philippines (CNS) — Philippine Muslim gunmen massacred 18 Catholic Church workers as they gathered Christmas Day to discuss holiday festivities, an Army official said Dec. 27. Military authorities said the murders might have been in revenge for the killing of Muslim farmers Dec. 24. Soldiers were searching for the killers in jungle around Carmen and Pikit towns in North Cotabato province, about 560 miles south of Manila, the military said. Army spokesman Col. Jose Valencia told reporters the victims had been meeting with other Catholic Church workers in a school building in Carmen Dec. 25 when the Moslems barged into the room and opened fire.

Key Vatican Official Says Force Could Be Legitimate In Bosnia

TURIN, Italy (CNS) — Vatican Secretary of State Cardinal Angelo Sodano said the level of human rights violations in Bosnia-Herzegovina could legitimize armed intervention — unlike the situation in the Persian Gulf two years ago. Cardinal Sodano explained the Vatican's different positions on the two crises in a wide-ranging interview published Dec. 28 by the Turin daily, *La Stampa*. The cardinal was asked whether recent Vatican statements suggesting the use of force in Bosnia contradicted its strong criticism of the U.S.-led military intervention against Iraq in 1991. "There is no change in principles, but a different judgment," he said.

Crusader Corner

By FRANK MERCOGLIANO

BELMONT — With the Christmas break still going on for most students, both Belmont Abbey basketball squads have started preparing for the post-Christmas portion of the schedule, which means big conference match-ups.

The men's squad and coach Tim Jaeger find a very unwanted present under the tree to start January off in the form of Pfeiffer College.

Pfeiffer is twice the defending Carolinas Conference Champions, and swept through last year's conference schedule 14-0. Pfeiffer was the only conference team to defeat Belmont Abbey during their late season 7-1 playoff drive.

The Crusaders will be heavy underdogs playing in Mesenheimer, where Pfeiffer has won 28 in a row. The Falcons have four former NCAA Division I players in their starting line-up, including Paul Childress, a former starting point-guard at East Carolina for former Abbey Coach Kevin Eastman.

If the name Childress sounds familiar, it should because Paul's older brother Brad is Belmont Abbey's assistant coach.

This will not be the first meeting between the two brothers. Although Brad has never coached against his brother, back in 1990 the two squared off when East Carolina battled Campbell University, where Brad was a star point-guard.

Paul Childress is not Pfeiffer's only threat. They have a shot-blocking machine in 6-11 Antonio Harvey, who once played for the Georgia Bulldogs, and Antoine Davison, a 6-8 forward formerly of Utah.

After the Pfeiffer game, Belmont Abbey will have a chance to atone for a huge loss when the Crusaders host the Lees-McRae Bobcats at 7:30 on Monday night. The Abbey lost to Lees-McRae 70-65 on Dec. 7, ending the Bobcats' 28 game losing streak.

There was only one thing that could stop the offensive barrage of points that the Belmont Abbey Lady Crusaders were scoring, and that was the Christmas break. Yesterday, however, the Lady Crusader's hosted St. Leo's College of Florida with a big streak intact.

After getting out of the gate slowly with a 3-3 record, Elaine Kebbe's Lady Crusaders won their final two games before the break, scoring 100 points in both games, defeating Barton 103-84 and converse College 104-57.

Belmont Abbey had broken the 100 point barrier only once before during Coach Kebbe's first six years at the Lady Crusaders' helm. Now they have a chance at doing it for three consecutive games. Last year, St. Leo's allowed 100 points three times, including 114 to Florida Tech.

Yesterday's game was the only home game for the Lady Crusaders until next Wednesday, when they face Lees-McRae in what could be a district playoff preview. The game finished too late to be included in this week's column.

Before that the Lady Crusaders have important conference business to conduct, as they travel to Pfeiffer to play the Lady Falcons on Saturday at 5:30 p.m. in the first game of a doubleheader. Pfeiffer and the Abbey split the season series last year, and Pfeiffer was picked to finish just behind Belmont Abbey in the pre-season coaches' poll. On Monday the Lady Crusaders travel to Spartanburg, S.C., to take on Converse College once again. Game time is 7 p.m.

Frank Mercogliano is sports information director at Belmont Abbey College.

Charlotte Catholic Alumni Meet In 9th Annual Basketball Tourney

By DANNY HOLMES

CHARLOTTE — Charlotte Catholic High School Alumni squared off on the courts December 26 at the 9th annual Alumni Basketball Tournament at St. Patrick School and Charlotte Catholic High School.

The all-day tournament is designed to bring some of the alumni together for competitive play in a friendly, social atmosphere, said Lynne Holmes, director of alumni and public relations at Charlotte Catholic.

This year's tournament was no exception as 20 teams gathered in hopes of winning the single-elimination event. Eight teams played in the elder men's division while 12 teams competed in the younger bracket.

In the younger division, the class of 1987 met the class of 1988 in the final game. The players, many of whom were on the same team in their high school days, battled aggressively for the first 20 minutes in a well played first half.

However, the strength and talent of the class of '87 was too much for their younger competition. Boo Hood, Kevin Hackett, and Captain Pete McArdle triggered a second half scoring drive which iced the victory.

"When you play an all day tournament like this, fatigue becomes the most important factor," McArdle said. "Whoever hustles the most is usually going to win. Luckily, we were able to outhustle them in the second half."

Captain John McGlaughlin steered the class of '77 past the Grant brothers' team (class of '80-'90) in the finals of the elder division.

After the final games ended, the alumni players met for a reception in the Charlotte Catholic cafeteria.

"The best part of the tournament is when it's over," said class of '90 alumnus Kerry Pratt. "We got knocked out at 8 this morninng, but I've seen people at this reception I haven't seen since high school. This is the reason I'll probably play again next year."

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

ECG

Charlotte Catholic Girls Win Hoop Tourney; Boys Finish Thir

By DANNY HOLMES

CHARLOTTE — Charlotte Catholic High School basketball playrs represented themselves well at the second annual Holy Angels Holiday Tournament as the girls team won the tournament, and the boys team finished third.

The Cougar girls have not lost in their first seven games. They defeated Cardinal Gibbons of Raleigh in the tournament finals by a score of 54-37 with outstanding play by junior Jenny Holst.

Holst, voted tournament most valuable player, threw in 24 points for the Cougars. Defensively, she held all-tournament member Beth Larson to just 11 points. Devon Sodden and Maureen McNally combined for 19 more points in the victory.

On the boys' side, Charlotte Catholic defeated Cardinal Newman of Columbia, S.C., to take third in the tournament by a score of 70-51.

Tom Cranwell led the Cougars in scoring with 18. Chuck Wittman and all-tournament member Jeff Brookman had 13 and 12 points respectively, while senior Chris Healy sank 4 points.

In the boys finals, it was Bishop England of Charleston, S.C., over
dinal Gibbons in a close 55-51 ga

Cardinal Gibbons made a fo
quarter run by converting two big th
point field goals late in the game,
Bishop England point guard Kevin S
sank four clutch free throws to pu
game out of reach for the Crusad
handing coach Tommy Lavelle the t
nament championship.

Aside from the high school co
tition, the Holy Angels' Great Ad
tures (a club for adults with or wit
mental retardation) blew away m
bers of the Charlotte Catholic
School Student Council in a basket
exhibition.

Senior Class Treasurer Katie L
was pleased with the success of
tournament as a whole. "This is the
chance all year we get to play o
Catholic schools from around this
and we get to do it to benefit the
Angels."

Danny Holmes, a journalism
dent at UNC-Chapel Hill, was a stu
intern for The Catholic News & He
last summer.

National Opera Company To Perform At Belmont Abbey

BELMONT—"The School for Lovers was the original subtitle for Mozart's comic opera "Cosi Fan Tutte," which will be performed in English by the National Opera Company Jan. 20 at 8: p.m. in The Haid Theatre on the Belmont Abbey College campus. The free performance is part of Belmont Abbey College's 1992-93 Performing Arts Series.

A more literal translation would be "Women Are Like That," but the opera has been staged under such varied titles as "Who Won The Bet?," "The Girls' Revenge," and even "Love's Labor Lost," in which the original Italian text was replaced by the words of Shakespeare's play.

Actually, these unlikely titles all have a bearing on the delightful plot of the opera, which includes no less than four cases of mistaken identity, a favorite 18th century theatrical device.

The character responsible for this operatic intrigue is Don Alfonso, an aging, cynical bachelor, who makes a bet with his two young soldier friends, Ferrando and Guglielmo, that their fiancees, the sisters Flordilgi and Dorabella, can be proven to be as fickle as he believes women are.

Under the terms of the wager
two men must do everything
Alfonso prescribes for 24 hours.

The two sisters are informed
their betrotheds have been ordered
the wars; and their maid, Despin
bribed by Don Alfonso to encourag
ladies to take advantage of the m
absence by indulging in some dive
flirtations.

No sooner have the men dep
than two spurious "Albanian noblem
appear and quickly begin to woo
sisters ardently. The "Albanians" ar
course, Ferrando and Guglielmo in
guise, according to Don Alfonso'
structions.

Although Fiordiligi and Dora
at first resist the advances of the
personable strangers, they grad
succumb and eventually agree to m
the foreigners after a surprisingly
courtship, aided by Despina in her
disguises, first as a doctor and later
notary.

Having won the bet, Don Al
reveals the plot to the two duped l
and they are reconciled with their o
nal lovers.

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ATHOLIC
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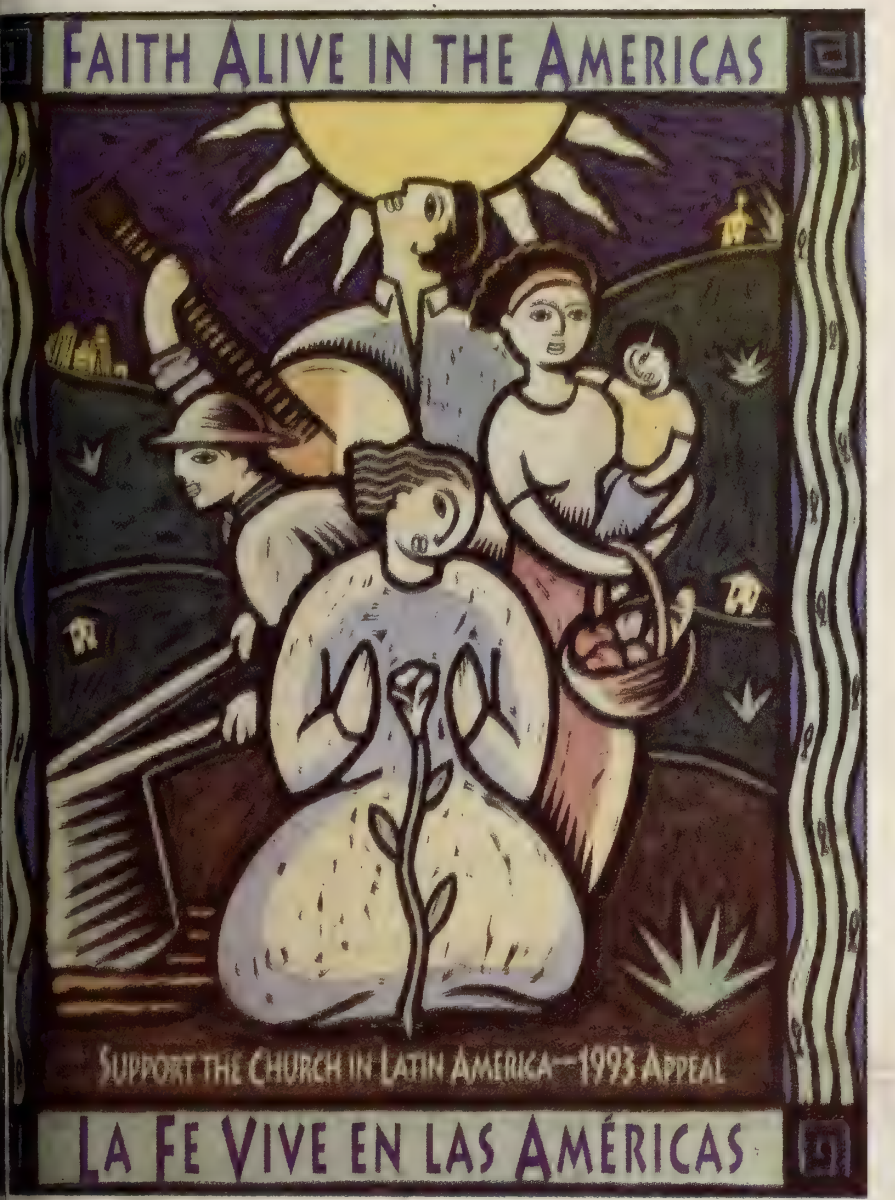

FAITH ALIVE IN THE AMERICAS
SUPPORT THE CHURCH IN LATIN AMERICA—1993 APPEAL
LA FE VIVE EN LAS AMÉRICAS

Bishop To Lead Diocesan Group To Washington March For Life

By JOANN KEANE
Associate Editor

CHARLOTTE — Twenty years after Roe vs. Wade, two generations have been wiped from the face of the earth. Approximately 30 million tiny bodies have been suctioned, dismembered, and callously tossed into waste receptacles.

On Jan. 22, two decades since abortion became legal, and two days after the inauguration of a president — a proponent of legal abortion — the 1993 March for Life will converge upon Washington.

Bishop John F. Donoghue will join the caravan of busses leaving the diocese bound for the annual march on the nation's capital.

"It is imperative that we demonstrate with large numbers of people," says Bishop Donoghue. He speculates the 20th anniversary may bring the largest crowd ever. Last year, hundreds of thousands trekked to Washington from all over the country to march in opposition to the 1973 ruling.

"We must stand up and proclaim that life is sacred," says Bishop Donoghue. "If we don't, we're going to see an even worse situation." It could lead to widespread euthanasia, as sweeping as abortion. Bishop Donoghue opposes the conventional wisdom that says individuals suffering should be allowed to orchestrate their own deaths. "They don't have that right. Life comes from God, and only God has the right to decide when that life should end," says Bishop Donoghue.

Two busses from the diocese will join up with marchers in Washington. One bus leaves from Charlotte, with stops in Winston-Salem and Greensboro. The second departs from Asheville.

Upon arrival in Washington, participants will attend Mass at the National Shrine of the Immaculate Conception, with Cardinal Roger M. Mahony of Los Angeles serving as principal celebrant. Diocese of Charlotte attendees will also have the opportunity for Mass on Friday at the Blessed Sacrament Chapel in the National Shrine, with Bishop Donoghue as celebrant. Marchers will attend the March for Life, and have an opportunity to lobby legislators in congressional office buildings. The two-day trip will return home around midnight.

Bishop Donoghue acknowledges the sacrifices required on the part of people to join the March for Life. 'They have to give up a day or two of work, or mothers who have to leave their families. But it indicates where our priorities are as Christians."

For more information, contact Maggie Nadol, coordinator of the Dicoesan Respect Life Office, 1524 E. Morehead St., Charlotte, NC 28207, or call (704) 331-1720.

uatemalan Archbishop Resolves To ght Spread Of Evangelical Sects

GUATEMALA CITY (CNS)—Arch- op Prospero Penados de Barrio of Gua- ala City said one new year's resolution Guatemalan Catholics should be to stop spread of evangelical sects in the coun-

The archbishop, in a message to Catho- quoted Pope John Paul II saying that proselytizing of the sects suffocates the stian faith" and their message "dilutes oherence and the unity of God's word."

The evangelical movement has been ading rapidly throughout Latin America the 1970s. Within that phenomenon een the growth of fundamentalist sects. emala's population, more than 30 per- Protestant, includes one of the largest entrations of evangelicals in Latin rica.

In an Aug. 7, 1990 World Migration message, Pope John Paul defined sects ovements in which "salvation is con- ed to be a prerogative of only a small p, led by superior individuals who ve they have a special relationship with whose secrets only they claim to v."

The pope has criticized the tactics and eology of the sects on many occasions.

Some Guatemalan Church figures be- the evangelicals bought their follow- Bishop Gerardo Flores Reyes of Vera and Coban, president of the Guatema- shops' conference, told Catholic News ce that "the Protestants contributed illion after the earthquake in 1976 and Jnited World Churches reported that they conducted a business of supply and demand, 'I give you a new roof, you give me your spirit.'"

To counteract the wave of sects and regain some lost ground, Central American bishops have adopted a new approach born from the conclusions of the Fourth General Conference of the Latin American Episcopate held in Santo Domingo, Dominican Republic, last year and recent national pastoral synods.

Known as the "New Evangelization," it aims to work more directly with the poor and incorporate the indigenous traditions and culture — including use of native Indian languages for Masses and other Church-related activities.

Pope John Paul has made a special call to Latin American Indians, urging them to "uphold your Christian faith and support your legitimate aspirations to achieve the place you deserve in society and in the Church."

Archbishop Penados told reporters New Evangelization means "the methods (of the Catholic Church) will be different but the message will be the same."

Mass For The Unborn

The annual concelebrated Mass for the Unborn will be celebrated at 2:30 p.m., Sunday, Jan. 17 at St. Gabriel Churh in Charlotte.

Bishop John F. Donoghue will be the principal celebrant of the Mass.

All Catholics are urged to attend this Mass.

Balkan War Pushing Europe To Edge Of Abyss, Pope Warns At Assisi

ASSISI, Italy (CNS) — Pope John Paul II, praying for peace in Assisi, warned Europe that its ethnic wars have pushed it to the edge of an abyss of destruction.

The survival of European civilization, already traumatized by wars in the 20th century, may depend on ending the war in the Balkans, the pope said during the two-day interfaith meeting in the hometown of St. Francis.

With the flames of oil lamps flickering on an altar behind him in the Basilica of St. Francis, Pope John Paul echoed the Assisi-born saint's prayer: "Lord, make me an instrument of your peace." The pope said people praying for peace must "feel the wounds of war as if they were inflicted on their own flesh."

During a Jan. 9 meeting with Christian, Jewish and Muslim leaders, the pope said, "We are now being asked to contribute in a specific way with our prayers and the offering of our fast to the rebuilding of the continent of Europe and perhaps to its survival."

The horror of war in Europe moves believers to pray for peace while taking concrete steps to promote negotiation, denounce injustice and defend human rights, the pope said.

"In the face of such a tragedy, we cannot remain indifferent; we cannot sleep," the pope said after listening to five people from Bosnia-Herzegovina and Croatia recount experiences of war in their homelands.

The interfaith meeting and a nighttime Christian prayer vigil later in the Basilica of St. Francis were followed by a candlelight procession of young people winding through the frosty medieval hill town to various churches, where they prayed throughout the night.

The somber interfaith meeting took place in the Franciscan convent attached to the basilica, where St. Francis is buried.

Under the rough stone, vaulted ceiling of the meeting hall, the spiritual leader of Muslims in Sarajevo described Bosnia-Herzegovina as "a country bathed with the blood of innocent creatures of God."

Jacub Selimoski said 200,000 Muslims had died in the fighting and more than 35,000 women, as young as 7 and as old as 80, had been raped.

"How can Europe allow an entire nation, a European nation, to disappear from its midst and how can it wash its hands of it with tranquility and indifference?" he asked.

He said more than 30 Muslim leaders came to Assisi from all over Europe to join the pope and other Christians praying particularly that U.N.-sponsored negotiations would "bring a just and lasting peace and not lead to the condoning of crimes, thus giving into violence and aggression."

Selimoski said Bosnia is experiencing a "horrible apocalypse" at the hands of "the Serbian aggressors."

The testimonies included demands for justice in addition to pleas for peace.

See **Assisi,** Page 3

Parishes Share In Rebates From 1992 Diocesan Support Appeal

By JOANN KEANE
Associate Editor

CHARLOTTE—Fifty-six parishes received a belated Christmas gift last week.

The final tally of 1992's Diocesan Support Appeal allocated $204,460.31 to parishes exceeding their assigned goals.

"Every dollar paid over target is returned to the local parish," says Msgr. John J. McSweeney, vicar general and chancellor. Parishes unable to reach targets are responsible for making up the shortages.

Checks were issued from approximately $17,000 to $60, reports Msgr. McSweeney.

Oblate Father James O'Neill has earmarked the Greensboro parish of St. Paul the Apostle's $3,840 rebate for community projects and services. "Whatever collected over and above goes to social projects — not our operating budget — but to charity," says Father O'Neill. The Community Life Commission will decide the proper allocation of the funds.

Nearly 46.4 percent of the diocesan population contributed to the annual appeal.

In light of a strained 1992 economy, the 1992 DSA showed an increase of 9 percent over previous support appeals. The 1992 DSA budget was $1,590000. The final amount received was $1,734,000.

St. Eugene Parish in Asheville received their largest rebate ever. More than $10,000 made its way back to the general parish funds. "A substantial portion will be dispersed through tithing outreach," says Father James Solari, pastor of St. Eugene. Since 1984, the Asheville parish has given 10 percent of its offertory to various charitable organizations.

Last year, $19,000 was disbursed to charity on the recommendations of the parish pastoral council. While they focus on local organizations, they provide help where it is needed. Monies have gone to Holy Angels Nursery, Catherine's House (a shelter for homeless women and women with children in Belmont), and hurricane relief efforts. "Monies returned over quota for charitable use in our own region make the appeal even more attractive to our parishioners," says Father Solari. "We can do a lot of good here as well as supporting our diocesan agencies."

"The success of the support appeal allows the many different DSA funded ministries to continue to provide services — as well as enhancing ministries — to the ever-growing Diocese of Charlotte," says Msgr. McSweeney.

TO LIVE IN CHRIST JESUS
OFFICE OF THE BISHOP

December 29, 1992

Dear Co-Workers in the Lord:

As you know, the "Freedom of Choice" Act was one of the most h contested pieces of legislation to come before the U.S. Congress in 1992. It stopped only by the hard work of dedicated pro-life people.

Since the elections, the situation in Washington has radically changed. I abortion forces on Capitol Hill are well-organized and are preparing to foce bill through Congress. They also intend to secure government funding abortion and to overturn existing pro-life policies on the federal level. Presid elect Clinton has vowed to sign FOCA. That is why it is our responsibilit mobilize Catholics to defeat this dangerous legislation.

On Sunday, January 24, 1993, Catholic churches across the United St hope to generate at least one million pro-life postcards to Congress, advoca the defeat of the "Freedom of Choice" Act and promote the value of life. I ask support of your parish in helping meet this goal.

Your parish Respect Life coordinator will be receiving a packet contai a step-by-step manual and pro-life postcards for U.S. Senators and Represe tives. For those parishes without a parish coordinator, the packets will be directly to the pastor.

Enclosed is a fact sheet on FOCA that may prove helpful in educating parishioners about this dangerous legislation. Should you have any questi please call Maggi Nadol, Diocesan Respect Life Coordinator, (704) 331-1

Thank you for being a voice for life.

With kind personal regards and every best wish, I am

Sincerely yours in Christ,

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte

This letter was sent to all pastors in the Diocese of Charlotte.

U.S. Religious Leaders Echo Calls For Cooperation In Balkans

BALTIMORE (CNS) — Using an interfaith pilgrimage and fast as a dramatic backdrop, Archbishop William H. Keeler of Baltimore called on major religious groups to unite relief efforts in the former Yugoslavia.

The archbishop, president of the National Conference of Catholic Bishops, said such a united effort by Catholic, Muslim, Orthodox and Jewish agencies would help promote trust and cooperation among ethnic groups in the war-torn Balkan region.

"I propose to you this evening," he said during his homily Jan. 9 at Baltimore's Basilica of the Assumption, "that we promote reconciliation in Croatia, Bosnia and elsewhere in the former Yugoslavia by utilizing our relief efforts singly and in collaboration to build trust and promote cooperation among ethnic groups there."

Archbishop Keeler said the day was an "echo of prayer for peace" in union with a similar vigil hosted by Pope John Paul II Jan. 9-10 in Assisi, Italy.

"Could we not conspire this night to employ the good work our humanitarian agencies have already undertaken to bring Muslims, Croats and Serbs together in common enterprises of relief and rehabilitation?" Archbishop Keeler asked in his homily.

"Such acts of solidarity, as Pope John Paul II has recently reminded us, will serve as 'the highway to justice and peace,'" he added. The archbishop's homily concluded a vigil of prayer for peace which visited four religious sites in the greater Baltimore area.

The pilgrimage, which concluded at the Catholic basilica, included stops at the Greek Orthodox Annunciation Cathedral in Baltimore, the mosque of the Islamic Society of Baltimore in Catonsville and the synagogue of the Baltimore Hebrew Congregation in Pikesville.

A special prayer service, led by religious leaders of each faith, was held at each site.

Imam M. Bashar Arafat, spiritual leader of the Baltimore Islamic Society, asked "if we are seeking peace in vain because we are fighting in the name of religion."

"Does Mohammed agree with Iraq occupying the territory of brother Muslims? Does Jesus agree with the rape of Bosnian women? Does Moses agree with the expulsion of people from their homeland?" he asked.

Like other world religions, Islam is a religion of peace and tolerance, said Arafat, who represented the American Muslim Council at the service. He cited the Koran, which enjoins the faithful to "remain steadfast in religion and make no division therein."

Rabbi Murray Saltzman, who led a Havdallah service at the Baltimore Hebrew Congregation, pointed out that "a taste of peace" is available at each Sabbath observance.

But the Havdallah service, which brings the Sabbath observanceto a close, recognizes that the world is still far from peace, he said. "Peace is not passively attained in the Jewish tradition," he said. "One must intervene in history."

In his homily, Archbishop Keeler called on Catholic Relief Services, one of the world's largest private relief agencies, to work cooperatively whenever possible with other denominational relief efforts. The U.S. bishops' overseas aid agency has its headquarters in Baltimore.

"Such an ecumenical and interfaith effort in Bosnia-Herzegovina could have a marvelous symbolic significance for those now almost without hope, those

See **Keeler**, Page 16

Youth Day Above Politics, Will Remain In Denver, Bishops Sa

WASHINGTON (CNS) — Despite calls for a boycott of Colorado because of the state's passage of a referendum against civil rights legislation for homosexuals, World Youth Day '93 events will continue as scheduled in Denver next August.

Archbishop William H. Keeler of Baltimore and Archbishop J. Francis Stafford of Denver, president and vice president respectively of World Youth Day '93, made that announcement Jan. 11 in a joint statement issued in Washington.

"This special celebration of the world's faith and bright future rises above political and social issues," said the two archbishops in their statement.

"World Youth Day '93, which will bring together young people of different nations, views and political persuasions, will be an opportunity to celebrate what all men and women have in common — the right to be respected as persons created by a loving God," they said.

"It is our hope that no one would try to use the event for any other purpose," they added.

Nearly 54 percent of Colorado voters approved the so-called Amendment 2 in November which prohibits civil rights protections based on sexual orientation.

Gay rights organizations have called for a boycott of the state's billion-dollar-a-year tourism and convention industry, and several national groups — including the U.S. Conference of Mayors, the National Organization for Women and the American Association of Law Libraries — have move conventions out of the state.

The Colorado Catholic Conf had remained neutral on Amendn and Archbishops Keeler and St made no direct comment on its m their Jan. 11 statement.

But, they said, "there should question on either the Church's and unequivocal teaching on l sexuality or the dignity and w every individual."

"We pray that the upcomir ebration in Denver will be an oc of grace, of healing, and of reco tion, and — with God's help a good will of all — we are confi will be," they added.

Archbishops Keeler and S repeated Pope John Paul II's mes young people when he announc event himself on Palm Sunday "In the midst of great historical ch faced with epoch-making collap serious, unresolved doubts, ther much need for your emerging st there is need for your ability to b on that 'cornerstone' — new fo life which are more worthy of man person."

World Youth Day, aimed a aged 13 to 39, is scheduled for A 15, with the participation of Po Paul the last two days.

It will be the fifth such intern gathering of young people with th Previous World Youth Day ga were held in Czestochowa, Santiago de Compostela, Spain; Aires, Argentina; and Rome.

sisi (From Page 1)

Archbishop Vinko Puljic of Sarajevo l: "We thank the world for its hu- itarian assistance, but from here we for justice. The politicians slow /n the solution of the problem, al- 's looking for new reasons to avoid :ffective intervention."

"Oh Lord, father of justice, awaken conscience of the world and soften hearts of the powerful," the arch- op prayed.

At the interfaith meeting, the pope true religion fosters life. "It fosters ect for every human being with all or her rights and not the oppression ne person by another; it fosters the eful coexistence of ethnic groups, oles and religions, and not violent osition or war," he said.

The fighting in Bosnia-Herzegovina pitted the mostly Orthodox Serbs nst Muslim Slavs and the mostly olic Croatians.

Serbian Orthodox Patriarch Pavle Pope John Paul a letter explaining hurch could not be represented in si because of Christmas, which the odox celebrated Jan. 7, and the culty of traveling while Serbia is r U.N. sanctions.

Repeatedly Jan. 9 and 10 the pope emned discrimination based on eth- r religious identity.

The religious leaders gathered in i "to make everyone see that only utual acceptance of the other and in sulting mutual respect, made more und by love, resides the secret of a nity finally reconciled," he said.

The prayer and fasting of the week- neeting, he said, were meant as a fic contribution "to the rebuilding continent of Europe and perhaps survival."

At Mass the next day, the pope of the war in the Balkans as "a al accumulation of sins. Human s use instruments of destruction to nd to destroy others like them- ."

he pope, who lived through the occupation of his native Poland, said wars in Europe in the 20th century were marked "by hatred and by deep contempt for humanity, a hatred and contempt which did not forego any means or method of annihilation and destruction."

In an apparent reference to World War II, he said the atrocities had gone so far as to make Europeans wonder whether they "would be able to lift themselves out of this abyss into which a mad craving for power and dominion had pushed them ...."

"That tragic experience sadly seems to have been reborn in some way in these last few years; it continues to make headway in the Balkan Peninsula," he said.

The pope prayed that Christ would "destroy the hate which divides the nations."

At the end of the Mass, the pope gave each of the bishops from the Balkans an Easter candle, telling them he hoped Easter 1993 "can be celebrated in your churches in the joy of rediscovered and re-established peace."

Most of the Muslim and Christian leaders attended the Mass with the Catholic bishops and delegates.

The official Jewish, Muslim, Catholic and other Christian delegations included more than 125 people. Representing the United States and Canada were Cardinal Anthony J. Bevilacqua of Philadelphia and Archbishop Aloysius Ambrozic of Toronto.

At the same time, in the Assisi bishop's residence, the two Jewish delegates and several guests prayed for peace.

Rabbi David Rosen, director of interfaith relations for the Anti-Defamation League of B'nai B'rith in Jerusalem, prayed for those who have died in the former Yugoslavian republics and those who live and suffer there today.

"We ask you to grant them, all the peoples of Europe at this time, and all humankind your power of reconciliation and your gift of faith so that fear and animosity will be overcome and bigotry and hatred will be vanquished," the rabbi prayed.

In the morning before the Mass, the pope held private meetings with some of the religious leaders taking part in the meeting, including Selimoski, Rabbi Rosen and Anglican Archbishop John Habgood of York, England.

After a 15-minute private meeting with the Muslim leader, the pope greeted the entire Muslim delegation, which included delegates from Italy, Germany, Belgium, Albania, France, Turkey, England and Bosnia-Herzegovina.

Barbara Willis (c) of SHARE meets with steering committee members of the Greensboro Vicariate Community Life Network (l-r) Miriam Williams, Sister Anne Joseph Edelen, Frank Rodgers and Bridget Johnson. In the front row is Willis' granddaughter, Ashley.

Vicariate Community Life Group Plans Food Distribution Program

GREENSBORO — The Greensboro Vicariate Community Life Network has selected a food distribution program for its first joint activity.

Ten parishes will work with World SHARE, Heart of the Carolinas to help people purchase food. The people using the program pay $13 and give two hours of community service a month to purchase a food package worth $35 to $38.

"As a community life group, our principle concern is people with fixed or limited incomes," said Daughters of Charity Sister Anne Joseph Edelen, parish area coordinator for Catholic Social Services in Greensboro. "Because SHARE is a self-help program, it provides dignity to those who use it."

The adoption of SHARE followed several months of meetings initiated by Sister Anne Joseph. Parish Community Life Commission representatives met to share information on several types of social ministry in which their parishes are involved and to consider which ones could be accomplished jointly.

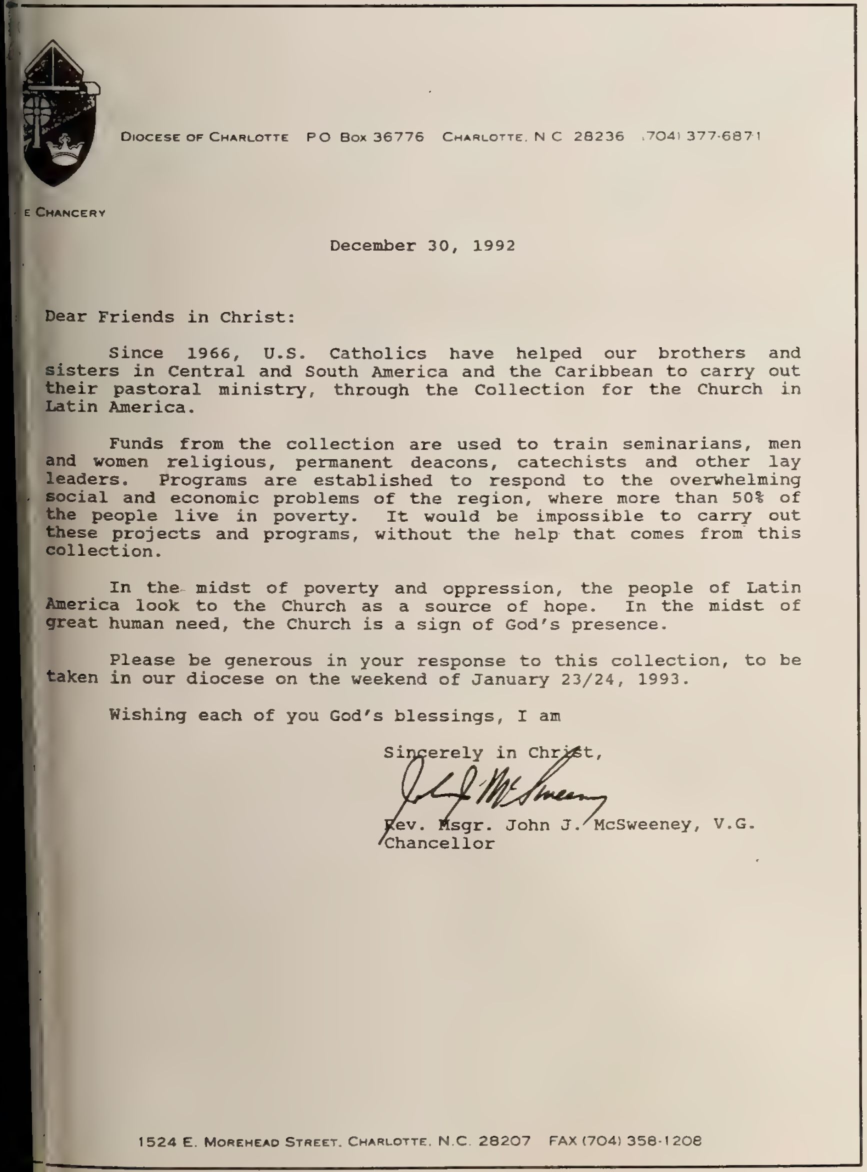
An informational meeting about the SHARE program was conducted in July. Other possible projects were investigated before the final decision was made. Just prior to the Christmas holiday, parish representatives participated in a SHARE training session led by Barbara Willis, community development manager for SHARE.

"I am very pleased with the decision which the group made and I know that the commitment of each parish involved is the result of careful evaluation of the many possibilities which were considered for this first joint vicariate outreach program," said Sister Anne Joseph.

Priests of the parishes have been invited to a luncheon later this month to update them on the progress of the joint vicariate program. During the month of February, participating parishes will recruit both volunteers to help with the program and individuals who want to participate in the food package program.

Parishes agreeing to provide the space for the once-a-month food distribution are Our Lady of Grace in Greensboro, St. Joseph in Asheboro and Our Lady of the Highways in Thomasville.

For more information on the Greensboro Vicariate Community Life Network, contact Sister Anne Joseph Edelen at Catholic Social Services Office, 233 North Greene St., Greensboro, N.C. 27401, or call Sister Ann Joseph at (919) 274-5577.



Diocese of Charlotte P O Box 36776 Charlotte, N C 28236 (704) 377-6871

E Chancery

December 30, 1992

Dear Friends in Christ:

Since 1966, U.S. Catholics have helped our brothers and sisters in Central and South America and the Caribbean to carry out their pastoral ministry, through the Collection for the Church in Latin America.

Funds from the collection are used to train seminarians, men and women religious, permanent deacons, catechists and other lay leaders. Programs are established to respond to the overwhelming social and economic problems of the region, where more than 50% of the people live in poverty. It would be impossible to carry out these projects and programs, without the help that comes from this collection.

In the midst of poverty and oppression, the people of Latin America look to the Church as a source of hope. In the midst of great human need, the Church is a sign of God's presence.

Please be generous in your response to this collection, to be taken in our diocese on the weekend of January 23/24, 1993.

Wishing each of you God's blessings, I am

Sincerely in Christ,

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street, Charlotte, N.C. 28207 FAX (704) 358-1208

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000

Diocese of Charlotte

Editorial

The Need in Latim America

Next weekend, Jan. 23-24, Catholics around the country will be asked to contribute funds to help the Church in Latin America. The money is badly needed.

About 41 percent of the world's Catholics live in Latin America. About 80 percent of the people in the region are Catholics. But more than 50 percent of the people live in poverty and cannot give to the Church.

The Latin American Church simply does not have the resources to meet the many calls it receives for help.

Health care, for example, is virtually non-existent for many people. Governments cannot (and in some cases, will not) provide this care and the people look to the Church for help. In many areas, the Church is the only provider of education for the poor. In many areas, only the Church is speaking out for social justice for the oppressed poor. And it is often the only voice for peace in areas ravaged by civil wars.

In addition to the social needs it is trying desperately to meet, the Church in Latin America faces another challenge.

In a story elsewhere in this issue of *The Catholic News & Herald,* Archbishop Penados of Guatemala City calls attention to the spreading influence of evangelical sects in the region. Many of these groups are well financed and can offer help to the poor. The price of this help is frequently conversion.

The region's bishops have adopted a program which they call the "New Evangelization." It aims to work directly with the poor and to incorporate native traditions, culture and language into Church-related activities.

All of this requires money and that's where we come in.

Money from next weekend's collection will fund projects initiated by Latin Americans and endorsed by local bishops. It won't go for projects which some outsiders think might be beneficial. It will help the local people to help themselves.

We hope you will give generously to this cause.

THE CATHOLIC
NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

"I've never regretted the decision not to have the abortion ... can't think of anything more beautiful than bringing a bal into the world. It wasn't the holiest kind of a conception but li is still beautiful."

Sally, an unmarried teenager

The Respect Life Office Diocese of Charlotte (704) 331-1720

Please join Bishop Donoghue for the annual concelebrated Mass for the Unborn
Sunday, Jan.17, 1993, 2:30 p.m., St. Gabriel Church, Charlotte

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II began 1993 with a plea for peace in the world's trouble spots, from the Balkans to the Middle East.

The pope, at a Mass marking World Peace Day Jan. 1, said the persistence of conflicts across the globe illustrates a great challenge facing the Church: to "eradicate hatred — the first enemy of peace — from the depth of the human being."

Evoking a theme of his peace day message for 1993, the pope said that in many places today poverty represents a "constant threat to peace."

"We must become aware that in many parts of the world there is still violence and injustice, to which we cannot remain indifferent and passive," he said.

He said the poor, who suffer most from hatred and warfare, make clear one of the best reasons for peace: that war does not serve the common good.

The pope said he was beginning the new year with apprehension. While the threat of nuclear war has lifted, he said, the number of smoldering wars and situations of chronic violence in the world has remained high, particularly in Europe, Africa an Middle East.

In Europe, which has experienced two World this century, the fighting in the Balkans shows tha spread of destructive warfare and violence ha ended," he said.

He said Bosnia-Herzegovina and other f Yugoslavian republics were "martyred lands" months of incredible violence. Despite past failu peace, he said, new efforts must be made.

The pope strongly condemned violence i Middle East, "from whatever side it may come, also deplored the reprisals that have followe appeared to refer to Israel's deportation in Decem more than 400 Palestinians for their alleged lir hostile Muslim groups.

The pope said the reprisals "do not respect h rights and unfortunately lead to greater discor conflict, creating further difficulties for the al fragile peace process."

Returning to the theme of peace during a ble Jan. 3, the pope insisted that silencing weapons be the first step toward peace in many of these z

At the same time, the pope said prayer is weapon of peace, when it is not reduced to a verbal expression but accompanied by interior ance, fasting and a coherent and generous witn

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VATICAN CITY (CNS) — Bishops are called to unite their people in faith, Pope John Paul II said before ordaining 11 new bishops.

Auxiliary Bishop Henry J. Mansell of New York was among the bishops ordained in St. Peter's Basilica Jan. 6, the feast of the Epiphany.

During his homily before the rite, the pope read out the names of the bishops and their new positions: a Vatican diplomat, two curial officials, a bishop for Africa and seven auxiliary bishops.

"Your names resound in this temple, placed at the center of the Church, as a sign of the call received from God and of the mission which he entrusts to you today in the episcopal ministry," the pope said.

The liturgy recalled the coming from the East of the three Magi to visit Christ.

"Their gesture of adoration testifies that the baby Jesus is king not only of one people — the people of Israel — but of all the peoples of the earth," the pope said.

"The universality of the one People of God ... shines forth particularly in this celebration of the episcopal ordination of 11 of our brothers who, coming from different nations, bring the homage of the peoples of the earth to God," he said.

Three of the new bishops are Italian, two are Polish, and there was one each from Ghana, the United States, Slovenia, Peru, Sri Lanka and Hungary.

The pope said that the Magi came offering gifts to Jesus, and they left as witnesses to God's g humanity in the incarnation of his son.

"Even if their eyes saw only a newborn bab light which guided them internally enabled th recognize that which their eyes were not able t ceive: It allowed them to understand the most ho God offered to humanity."

The pope asked the new bishops to "brin offering of the Christian people to the feet of the Savior, that is, the gifts of your churches togethe your pastoral efforts."

"In this way," he said, "the most holy gift God has bestowed on the world in Jesus Chris increasingly reveal itself, and humanity will co know how much God has loved it, not hesitat give his only begotten son for it."

Reciting the Angelus later, the pope asked p gathered in St. Peter's Square to pray that th bishops' ministry would be "always illuminated joy and the evangelical hope that Christ wants to all men and women."

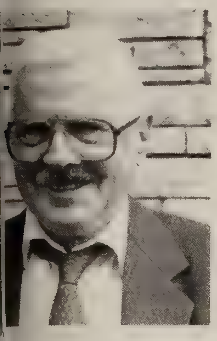
To the visitors gathered around the Vat nativity scene, the pope said the three Magi recog Jesus as the messiah and the prince of peace.

"Dear brothers and sisters, we too prostrat selves at his feet and beg him for the light of the C and the joy of fidelity to his teachings," the pop "We ask, above all, for that peace which the cannot give, but for which it longs, often withou realizing it."

The Editor's Notebook

By BOB GATELY

elieve me, the problem of evangelical sects making inroads upon traditionally olic Hispanic groups is not confined to Latin America. It's going on in this try in almost any area with a large Hispanic population — even in some where the population is not so large.



I know of at least one Baptist church in Charlotte that has converted the house next door into an Hispanic church with a very large sign outside in Spanish proclaiming it as such.

A couple of years ago someone here in the Catholic Center told about attending a meeting at which some Baptists were talking about plans to have at least a small mission in every Hispanic neighborhood in the area. They seemed to believe that they could make inroads even in an area where the Catholic Church has an extremely active Hispanic ministry.

the heavily Hispanic areas on the west side of Chicago, there seems to be an elical church every couple of blocks. Most of them are small storefronts but of the more well-heeled groups have managed to purchase church buildings loned by other denominations. Again, this is an area where our Church is very

the evangelicals can gain Hispanic converts in the face of a strong Catholic ice, think what they may be doing in areas where the Church does not have the ces or Spanish-speaking personnel to combat them.

y the way, some of the tactics used by some of these groups are a bit deceptive. eard of some that had placed such things as vigil lights and votive candles in hurches in an apparent effort to make people think they might be in a Catholic

s usual, the Diocese of Charlotte plans to be well represented at the annual for Life in Washington next week. One of our assistant editors will pany the group and we will be carrying a full account of activities. Watch for ry and pictures in the Jan. 29 edition.

m Groundhog Day To Candlemas Day

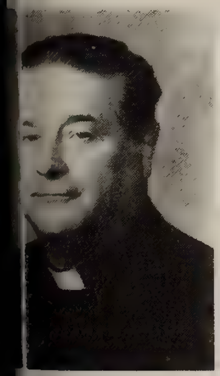
By FATHER JOHN DIETZEN

I've been trying to find out the significance of Ground Hog Day. I know urch celebrates Feb. 2 as Candlemas Day, and the Purification of the d Mother. Why was that day chosen, and is there any connection between st and Groundhog Day? (New York)

There is some connection between the two. According to the law of Moses ld Testament, a mother was ritually unclean for a period of time after giving 0 days for the birth of a boy, 80 days after the birth of a girl. At the end of that e mother came to a priest to be "purified." An offering of two turtle doves or geons was made at that time (Lv. 12).

y firstborn male, animal or human, was considered as belonging to the Lord. ls were sacrificed; human firstborn sons were redeemed by certain payments anged over time (Ex. 34:19-20).

th of these events, the purification of Mary and the presentation of Jesus in the temple, are commemorated Feb. 2.



When these events began to be celebrated in Rome, perhaps in the fourth or fifth centuries, the date was set on Feb. 2, 40 days after Dec. 25, the day the Roman Church celebrated the birth of our Lord. Other churches in the East celebrated the birth of Jesus, and therefore the Purification, at other times.

Eventually candles became a major element in celebrating this feast; thus the tradition of blessing candles during the day's celebrations.

For some unknown reason, a folk legend developed during the Middle Ages that a sunny Candlemas day meant a cold spring.

ly settlers in the New World gave this tradition a typical American fanciful f the woodchuck, or groundhog, peeps out of the hole and sees his shadow, back to sleep through the cold days ahead.

ascinating set of facts connects this feast, by the way, to a longstanding Roman fertility rite, the Lupercalia, celebrated Feb. 15. But that's a whole ory.

s it correct for a divorced woman to serve as a eucharistic minister when re many others available and willing? Should she perform a Communvice? (British Columbia)

Why would you think some Catholics should be excluded simply because ve been through the sad experience of a broken marriage?

re is no reason anyone should be unable to serve in such ministries simply of a divorce. We need to be careful of stereotypes and rash judgments, here many other areas.

ask about women, but the same question, and answer, could be given about fact, as I have explained here previously, there are a number of divorced men now ordained priests, following an annulment of their marriage.

ree brochure answering questions Catholics ask about cremation and other regulations and customs is available by sending a stamped self-addressed e to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, 1. Questions for this column should be sent to Father Dietzen at the same .)

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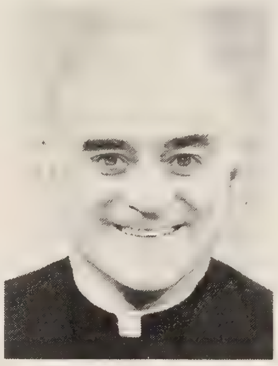
Light One Candle

By FATHER JOHN CATOIR

Feminism is the belief that women and men are equal in dignity as human persons.

It shouldn't be difficult to be a feminist if you're a Catholic, after all Pope John Paul II approved the New Code of Canon Law in 1983 which declared that by virtue of their baptism "all the Christian faithful have a true equality."

In spite of this teaching, the notion of equality seems to be a major stumbling block in the Church. Recently the bishops of the United States voted against a document entitled: *One in Jesus: A Pastoral Response to the Concerns of Women for Church and Society*. Over a period of nine years the writers, Bishop Joseph L. Imesch and his committee, reached out to 75,000 women in 100 dioceses and 25 national women's organizations before submitting this fourth and final draft to the body of bishops. The document reaffirmed the essential equality of every woman and man in God's creation, but it failed to win approval, because the word 'equality' means different things to different people.



The fear of appearing to encourage the ordination of women was a major factor in the debate. Liberals were relieved to see the document defeated because the wording became more and more conservative with each successive draft.

Catherine Mowry LaCugna, a theologian at Notre Dame, writing in *America* magazine, (10/10/92) disputed the traditional view that "man is the head of woman...woman is helpmate of man...she is equal to, though less than man...(that) woman's role is private and domestic, man's is public leadership and headship...that God has eternally decreed that men are superior, and woman inferior...this is not the preordained, intended order of creation, but the order of fallen humankind, fallen creation." Theological feminists like Ms. LaCugna, believe that true equality for women should be reflected in things like pay scale and ministerial opportunity.

Given the explosive negative reaction which greeted the Anglican Church's recent approval of the ordination of women, one can understand the deep reservations of the Roman Catholic hierarchy. However, many Catholics believe that in time the Church's hierarchy will eventually become more open to change. The perception of women as the weaker sex has been changing drastically over the years. Even in patriarchies where women have been suppressed for centuries there is a deeper understanding of the truth than most people realize.

A 17th century Ethiopian poet wrote the following:

"Iron is strong, but fire tempers it. Fire is awesome, but water extinguishes it.

Water is forceful, but the sun dries it. The sun is might, but storm clouds conceal it.

A storm cloud is explosive, but the earth subdues it. The earth is majestic, but men master it.

Men are powerful, but grief overtakes them. Grief is heavy, but wine assuages it.

But (in the end) women are the strongest of all."

(For a free copy of the Christopher News Note, "Lift Up Your Hearts," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

Over the Christmas holiday, I accepted an invitation from one of our volunteers to have a meal with their family. This is a very special couple who were now the proud parents of their second child and the occasion was the baptismal day for the infant.

To my surprise, their home was small and old, not modern and spread out as I had expected. There on the couch was an elderly man, who looked "really" elderly to me. I learned that he was the baby's great grandfather and that he was 95. I saw him hold the baby, give the infant his bottle, burp him and lull him to sleep.

As the evening wore on and I was chatting with the mother, I wondered how secure she felt with this significantly older man handling her infant. She laughed and said, "Oh, he's part of our family, or more precisely, we are a part of his family. This is his home and we moved in shortly after we were married. When our firstborn came along, I found that he was most comfortable with the baby and loved to hold the baby. Then, I realized that I could get a lot done while he kept the baby entertained."

The evening was drawing to a close and I was getting ready to leave. Other members of their family had been there throughout the day and their 2-year-old, Brendan, was wide awake and moving throughout the house with much speed. The elderly man reached over and tried to get Brendan's attention, but the boy scooted by.

With that, the mother spoke to Brendan and said, "'Great' called you." Brendan looked up and the mother repeated the message, "'Great' called you. See what he wants." The 2-year-old turned around, and came into direct eye contact with his elderly relative. 'Great' told him to slow down and indicated that if he agreed then to "give him five." With a slap of the hands, Brendan proceeded to slow down a little, and I smiled at such a wonderful title that I had never before heard so well expressed in such a life giving way.

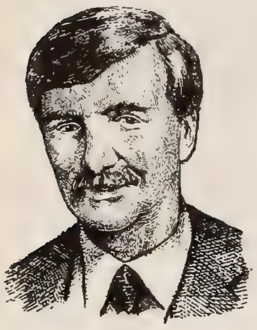
"Great" grandfather!

How Does Canon Law Affect Us?

Lay Preaching

By SISTER JEANNE-MARGARET MCNALLY

The Code of Canon Law explicitly authorizes the conference of bishops to establish guidelines specifying those circumstances in which it is necessary or advantageous for lay persons to preach in a church. In the U.S., the guidelines were adopted November, 1992. The code placed two restrictions on the guidelines: The preaching of a homily during the eucharist is reserved to the ordained and preaching by a lay person in a church requires the authorization by the diocesan bishop.



A homily on the sacred text means an explanation of the mystery. It is the proclamation of the good news calling for, under the grace of God, a response of faith (cc.213 and 762). Other than the homily, lay persons and religious may preach at liturgies for children (c. 766) or in case of the physical or moral incapacity of the ordained minister. Lay persons may be called upon to preach in virtue of their baptism and confirmation. Other settings in which lay persons may preach are such as special celebrations, retreats, missions, public assemblies, etc.

Lay persons who may be authorized to preach must be in good standing and live Christian lives, be active members of the Church, have a solid grounding in Scripture, theology, tradition and liturgy and have good communication skills. Lay persons may be asked to preach at liturgical celebrations outside of Mass. It is important to note that lay persons may be invited to preach if they can meet a special need of the community or confer a particular benefit upon the Church.

It is the right of bishops to preach the word of God anywhere (c. 763). With due regard to canon 765, presbyters (priests) and deacons possess the faculty to preach anywhere with the consent of the pastor of the church. Lay persons can be permitted to preach in a church if it is necessary, in certain circumstances or it is advantageous. Among the forms of preaching the homily is pre-eminent; it is a part of the liturgy itself and is reserved to a priest or to a deacon.

One of the outstanding signs of the action of the Spirit in the church today is the increase of active lay participation in various forms of the apostolate and the deepened knowledge of Scripture and theology which many lay persons possess. Hence, in many parishes or communities there are persons who can be called upon to preach on those occasions when circumstances and the good of the Church require that they supplement the preaching of ordained ministers, in accord with canon 766.

In addition to the guidelines presented by the conference of bishops, the norms issued by the diocesan bishop concerning the exercise of preaching are to be observed by all.

Mercy Sister JeanneMargaret McNally is a licentiate in canon law and a judge of The Tribunal of the Diocese of Charlotte.

Lifeline

Hard Truths And The New Administration

By JIM MCINERNEY

I thought I had seen it all. I thought I was inured to the horror of it. I was wrong.

It was the day after Christmas. I was visiting friends, enjoying great food, good cheer and fellowship. For a few hours, I forgot the small package I had brought with me. Then I remembered and asked the fateful question: "Do you mind if I use your VCR for 10 minutes? I need to view a short pro-life video."

Permission was granted and as I walked into the small room that contained the television, the words of the person who gave me the tape came back to me. "You should see this, Jim. It's really effective." I guess I should have taken that "effective" as a warning.

I cannot tell you that I viewed every second of this short film. There were times when I had to close my eyes and turn my head away. The name of the video is "Hard Truth," produced by American Portrait Films of Cleveland. It deals with abortion in a most effective way, by showing it.

This, of course, is nothing new. There are plenty of visual presentations around showing us everything from the moment of conception to actual abortions and their grizzly aftermaths. But "Hard Truth" does it in a way that would give the most desensitized and calloused person pause.

I think it is time we launched a concerted effort to put this type of film on prime time television. This sounds pretty awful, I know. But sometimes it takes the awful hard truth to wake us up.

We are subjected to scenes of murdered civilians in riots and in war torn countries. Why not murdered babies? We can be shown a man being savagely bludgeoned by police officers. Why can't we be shown these innocent babies being mercilessly decapitated by doctors?

It has been 20 years since seven Supreme Court justices gave us abortion on demand. Why have we not been able to get this message across? It is not enough to say that the big bad media are against us. Of course, they are. It is not enough to say that our culture does not like to be confronted with its own sins. Of course, it doesn't.

In the last presidential campaign, Ross Perot swayed millions of voters with his very dry half-hour information commercials, which contained nothing more visually stimulating than charts and graphs. Maybe, just maybe, we can do the same with the babies.

See **Lifeline,** Page 13

Stewardship Profile

By JEFF ROTHE

Stewardship can be a life changing experience.

My wife, Marcy, and I have been members of St. Ann Parish since moving here Vermont, in '79. Our daughters, Andrea, Trista and Abigail, are all enrolled Ann's School.

For the first few years here, my experience of this parish was limited to atter weekly Mass and maybe the annual ice cream social or St. Patrick's Day dan

As our children became of school age, Marcy encouraged me to serve o school board and later the Educational Development Board. But I felt tha primary responsibility to my family was to get a steady job. I survived as a free designer for a few years before finding that "steady job."

In the years since, I've gradually become more involved in parish activ serving on the communications commission and more recently with the pa council and Men's Club. But my time and attention was still focused main furthering my career, getting a nicer house and a new car every few yea embraced the symbols of success and the American way my industry helped to — the materialism of the '60s, the consumerism of the '70s, the individualism '80s. It's all become part of our culture, but contrary to Christian tradition.

It was then that I realized that through my increased involvement with the p here, the Church had become the focus of my life. I've found greater fulfill pleasure and personal satisfaction by working and worshipping with you peopl I could hope to expect from a job. I did more than further a career, I've found a ca Now I can see, like I know many of you have seen, how stewardship can be changing experience.

Stewardship is a way for each person to fulfill their need to give of their talent and treasure in thanks to God—regardless of what the needs of the par community might be.

In the area of time and talent — I've used my design skills on the newslett brochures — I have some pretty weak talents that I'd like to improve like speaking and making new acquaintances, which is another reason why I have on stewardship.

My giving of treasure was a real surprise. What I thought was a mo contribution to the collection looked pretty meager when compared to a bi tithe, or 10%. We are now gradually increasing our commitment of treasure t that goal.

I believe what was most important—what made the difference for me—w I began giving to God off the top—the "first fruits". Stewardship is giving t what's right, not what's left. In spite of economic setbacks and sudden rate h trust we will somehow find a way to adjust our expenses enough to keep food table, gas in the Buick and the girls enrolled in school. I'd be naive to think t could have any of this without God's help.

How has stewardship affected my life?

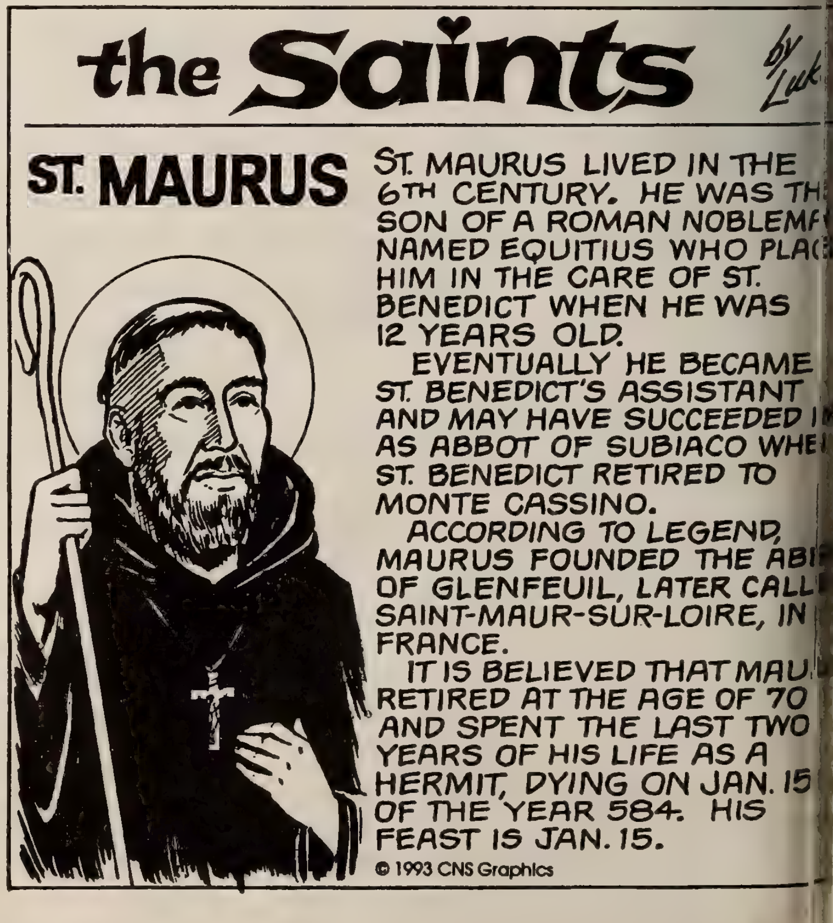
Now I find myself doing things that I would have been embarrassed to d ago — things like sharing my faith experiences at work and praying over a W and fries with the kids at Burger King.

Also, since Marcy and I have paid more attention to our stewardship co ment, we have begun to see a tendency in our children to be better stewards. Th they volunteered to help out with younger children during Adult Ed classes Sunday.

Finally, I've made friends for life with many—the kind of people that m the finest community I'd ever want to live in. And for that I am eternally grat God.

Every human person is called to be a steward—with a natural responsibil some portion of this world. Each year, our stewardship renewal program invitation for you to reassess your priorities and commitments. It asks examine your life, your lifestyle and your willingness to truly live your fai

Jeff Rothe is a member of St. Ann Parish in Charlotte.


the Saints
by Luk
ST. MAURUS
ST. MAURUS LIVED IN THE 6TH CENTURY. HE WAS TH SON OF A ROMAN NOBLEM NAMED EQUITIUS WHO PLA HIM IN THE CARE OF ST. BENEDICT WHEN HE WAS 12 YEARS OLD.
EVENTUALLY HE BECAME ST. BENEDICT'S ASSISTANT AND MAY HAVE SUCCEEDED AS ABBOT OF SUBIACO WHE ST. BENEDICT RETIRED TO MONTE CASSINO.
ACCORDING TO LEGEND, MAURUS FOUNDED THE AB OF GLENFEUIL, LATER CALL SAINT-MAUR-SUR-LOIRE, IN FRANCE.
IT IS BELIEVED THAT MAU RETIRED AT THE AGE OF 70 AND SPENT THE LAST TWO YEARS OF HIS LIFE AS A HERMIT, DYING ON JAN. 15 OF THE YEAR 584. HIS FEAST IS JAN. 15.
© 1993 CNS Graphics

enior Year Isn't Same 'or Teenage Mother

By CHRISTOPHER CARSENS

he's 17 and blonde, the complete fornia girl, with a radiant smile and ɛrleader good looks.

ı fact, she was a cheerleader in jun- high, and she really thought she d make the squad her senior year.

ıe had that entire senior year worked in her daydreams. She'd been in ent government since seventh grade soon became a cinch for student ıcil. She was popular and grades no problem.

ıe recurring daydream usually ended the senior prom. Her date, so cute s tux, would pick her up in a rented , and they'd have a wonderful ing.

ıt now there's this one hitch: her Nathan. Who'd watch Nathan while vas at the prom?

nior year just isn't the same when re a mom.

e's being brave, but it's tough. She ıer regular high school after she ɛd so much time when Nathan was

ɔw she's finishing up at an adult ɔl where she'll get a diploma in But she won't graduate with her No cheerleading, no prom, no cap own.

r good friends are supportive. They and she still goes out with them ends, but it's different.

eir lives revolve around history and who's going out with body's old boyfriend.

r life revolves around getting ın to the doctor and finding some- to take care of him on afternoons her mom works.

r friends never even mention the It would only hurt her.

than's father broke up with her ıfter the baby was born. The court ɛd him two visits a week, and at ıe was pretty regular, but now he hows up once or twice a month, never sticks around more than a few minutes.

"He says he isn't ready to be a father," she says. He never sends any money at all. "He's in school," she adds with just a touch of bitterness.

She and her parents are taking him to court, hoping the judge can somehow make him pay his child support.

But he doesn't have a job, and he isn't looking. She says that after she graduates she'd like to get a job and then move out on her own. It feels funny, having her own child and still being with mom and dad.

She feels college is pretty much out of the picture. She had thought about studying journalism, but she can't see how she'd do that right away. Maybe later, maybe when the baby is older — maybe.

She dates a bit. Sometimes it's hard finding a guy who'll go out with a girl with a 6-month-old baby at home. She's dated some older guys in their 20s, but they seem in a rush for one thing or another.

The last one brought up marriage after their second date.

"That's not what I want,"she says. "I'm not ready for all that. I just want to be on my own for a while, by myself."

She pauses and looks down at the carpet. As a 17-year-old mom, she knows she may never get a chance at really living on her own.

She got pregnant when she was 15. Quietly, I asked her what advice she would give a girl at that age.

"I'd tell her she's not ready for sex and to wait. I'd tell her not to give it all up so soon."

And then she smiles and goes on being brave.

She'll make it through all of this. It just isn't the senior year she had in mind.

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ɉirituality Seminar Scheduled

ARLOTTE — Gregory Dalle- , a nationally licensed pastoral elor and temperment therapist, will 45-minute presentation on "Spiri- " at Our Lady of the Assumption h Jan. 16 at 1 p.m.

er his talk, Dalle-Teeze and Im- ate Heart of Mary Sister Mary ogue will lead a lectionary work- or catechists.

Dalle-Teeze has a doctorate in divinity from University of West Virginia. Sister Mary Rita of the United States Catholic Conference staff has taught elementary school, been an assistant director for the RCIA program and given workshops at East Coast conferences. They are consultants for William H. Sadler, which is sponsoring the lectionary workshop.

London Theatre Tour

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating. All reviews indicate the appropriate age group for the video audience.

"Abbott and Costello Meet the Invisible Man" (1951)

This time around, the boys play private detectives hired by a prizefighter (Arthur Franz) who's used an invisibility serum to escape the police after being framed for murder by a gangster (Sheldon Leonard). Directed by Charles Lamont, the formula comedy's highlight is a boxing match in which the inept Costello gets some help in the ring from his unseen client. Comic violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"Captain Sinbad" (1963)

Silly Arabian Nights fantasy pits the title hero (Guy Williams) against a dastardly magician-ruler (Pedro Armendariz) who's abducted a lovely princess (Heidi Bruhl). Directed by Byron Haskin, the European co-production limps along with a weak storyline but some passable special effects. A few hideous creatures and grisly fight scenes may scare the very young. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the Motion Picture Association of America.**

"Carousel" (1956)

Rodgers and Hammerstein musical from Ferenc Molnar's tragic romance in which a macho carnival worker (Gordon MacRae) dies in a robbery trying to provide for his pregnant wife (Shirley Jones), then gets a chance to come back in spirit to set things right for his still-grieving widow and teen daughter. Directed by Henry King, the dramatic portions seem stilted and out of place in the lovely 19th-century New England setting, though the production numbers are eye-filling and the songs memorable, notably "If I Loved You" and "You'll Never Walk Alone." Romantic complications. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The Magic Sword" (1962)

Halting medieval fantasy in which the foster son (Gary Lockwood) of a good witch (Estelle Winwood) sets off to save a princess (Anne Helm) from being fed to a two-headed dragon by a treacherous wizard (Basil Rathbone). Unimaginatively directed by Bert I. Gordon, the threadbare story features some lackluster special effects but not much else of interest. Stylized violence and assorted villainy. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.**

"The 7th Voyage of Sinbad" (1958)

Exciting Arabian Nights adventure with Sinbad (Kerwin Matthews) battling a one-eyed Cyclops, a two-headed Roc, a ferocious dragon and a sword-wielding skeleton in order to rescue a princess (Kathryn Grant) from a wicked magician (Torin Thatcher). Director Nathan Juran teams with special effects artist Ray Harryhausen to create a satisfying fantasy that will enthrall youngsters without boring their parents. Some scary scenes with menace and stylized violence. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

"Stay Tuned" (1992)

Silly satire about a Seattle couple (John Ritter and Pam Dawber) who must survive 24 hours in the netherworld where theDevil (Jeffrey Jones) projects them into the deadly programs offered on "Hellvision." Peter Hyams' anything-goes direction ends up going haywire as the visual gags flag and the nonsensical plot lurches out of control. Some mindless comic violence and occasional nasty menace. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG — parental guidance suggested.**

"A Stranger Among Us" (1992)

Investigating the murder of a diamond cutter in New York City's Hasidic community, a cynical detective (Melanie Griffith) is drawn to the sect's spirituality — and its leading Hasidic scholar (Eric Thal). Director Sidney Lumet enriches a standard murder mystery- romance with a sensitive and uplifting look at a little-known religious group. Brief scenes of violence and mild sexual references. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Zebra in the Kitchen" (1965)

A lot of silliness occurs when a town is overrun by wildlife freed from the local zoo by a young lad (Jay North) opposed to caging animals. But no harm is done, thanks to the zoo's dedicated director (Martin Milner) and head keeper (Andy Devine). Director Ivan Tors mixes in some mild-mannered slapstick along with the message of treating animals humanely, but its contrived cuteness is not for all tastes. **The U.S. Catholic Conference classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences.**

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Welcome

Is anything sacred about your secular world?

By Father Robert L. Kinast
Catholic News Service

When I was a seminarian and for the first few years after I was ordained people would ask what religious order I belonged to.

I customarily answered by saying, "I'm not a religious priest. I'm secular." Then I would watch people puzzle over my answer until they realized it was a play on words.

Of course I was religious (at least, I hoped so), but I was not part of a religious order. I was part of a diocese and in the Catholic idiom of the time that made me a secular priest. As a secular priest I celebrated the sacred liturgy, preached on sacred Scripture and fulfilled a sacred ministry.

My playful response caught people off guard because words like *sacred* and *secular* seemed to point in opposite directions. The sacred was positive and worthwhile whereas the secular was negative and worthless. This dichotomy was unfortunate and unnecessary.

Literally, the word *secular* means pertaining to time, timebound or created. In this sense, what is secular is distinguished from what is eternal, timeless.

Nonetheless, Christianity, along with most world religions, believes the sacred and the secular are not opposed but related.

1. Creation. Relying on the tradition of the Jews, Christians believe God created the world (in Latin, the *saeculum*). There is something of God's image and likeness in all creation. The secular world has a sacred dimension.

2. Incarnation. Christians believe the Word of God through whom all things (the whole secular order) were made became flesh. The Word truly became human and shares in the secular existence of all creation. In Jesus of Nazareth the sacred and the secular are united in one person.

3. Transformation. Christians believe that the secular order will one day reach its intended fulfillment and be transformed into a new creation. The resurrection of the dead and the life of the world to come are expressions of this belief.

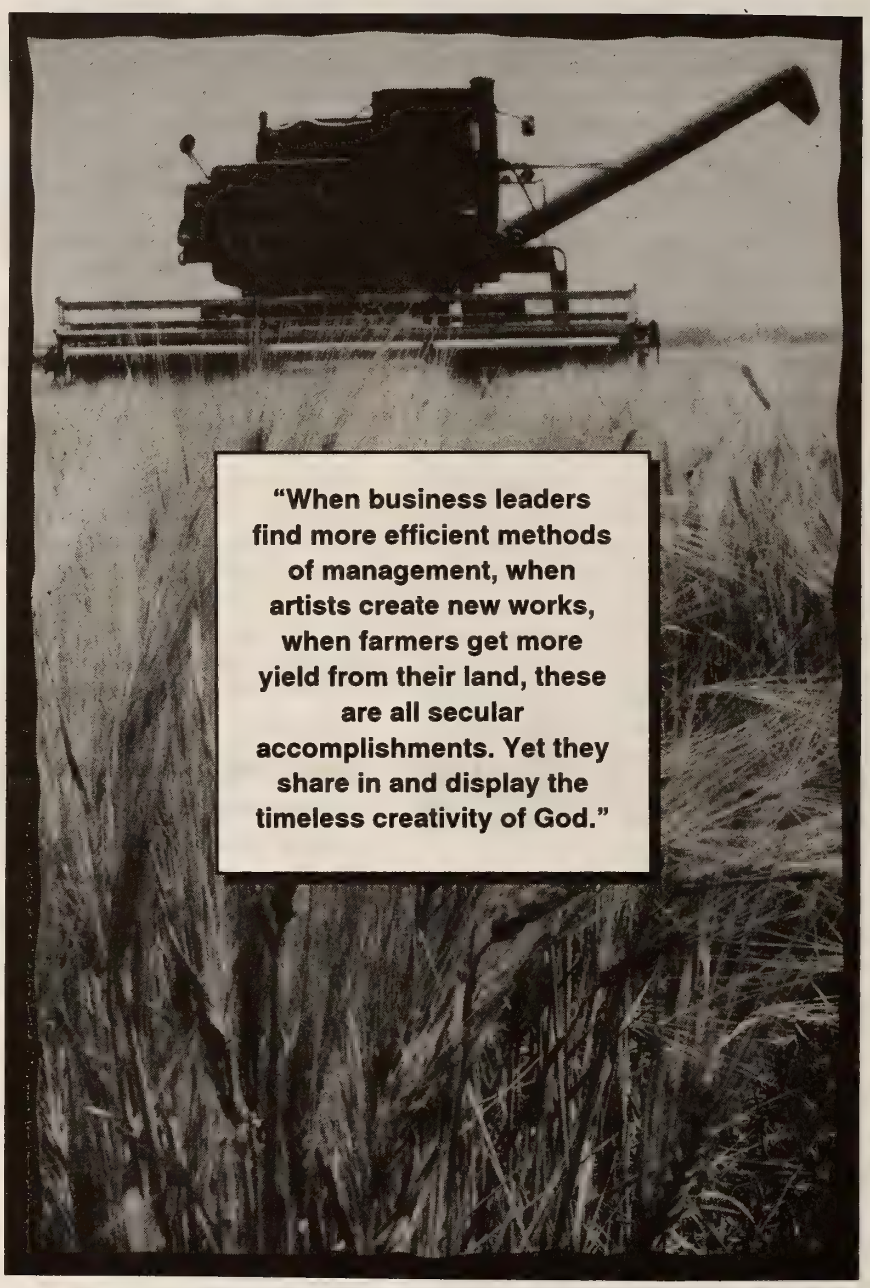
Given these central beliefs, the problem is not blurring the lines between the secular and the sacred. They already are blurred. The challenge is to relate them properly.

Vatican Council II gave an excellent example of this with its description of the relationship between the church and the world, and its insistence that religion does not block involvement in secular life and is no excuse for avoiding secular life's challenges (Chapter 4 of the Pastoral Constitution on the Church in the Modern World).

■■■

Since the council, there has been a growing desire among Catholics to find the sacred within the secular. This desire has been stimulated by some remarkable recent developments.

1. It has been said that change is the only constant in the modern world.



> "When business leaders find more efficient methods of management, when artists create new works, when farmers get more yield from their land, these are all secular accomplishments. Yet they share in and display the timeless creativity of God."

CNS photo by Paul Degruccio

Even if that's an exaggeration, it is true that every field of human endeavor is now marked by frequent change.

Not every change is an improvement but it is a sign of creativity. And creativity reflects the image of God, the original creator.

When scientists unlock the workings of micro-organisms or map the galaxies, when inventors develop new machines and products, when researchers discover a cure for disease, when business leaders find more efficient methods of management, when artists create new works, when farmers get more yield from their land, these are all secular accomplishments. Yet they share in and display the timeless creativity of God.

2. In the last few decades movements for equality and unity have reshaped social life. The most publicized is the struggle for equality between women and men.

Similar efforts and energy are spent harmonizing racial, cultural and ethnic diversity, balancing power between rich and poor nations, establishing international agreements to promote trade, science, technology, art and to restrain tyrants, forming new alliances like OPEC, the European Community and the Pacific Rim.

The motives behind these movements vary and their results must be evaluated carefully but the phenomenon itself points toward the goal of the incarnation — to unite heaven and earth, the sacred and the secular in a common life.

3. As the next millennium approaches, there is increased talk of a new world order — even though the world order it replaces is barely a century old.

FOOD FOR THOUGHT

The world is such a mess! Is tha
what you think, at least some
times?

It is no wonder people mentall
confine God to some "place
outside the mess of real life
Wouldn't it debase the divine t
propose that God's footprint
actually are in our midst –
considering what kind of "midst"
it is?!

We say God always is present
But do we believe it? Or do w
imagine that God just couldn't –
just wouldn't — always be presen
here?

Was God anywhere aroun
when you struggled to get you
teen-ager to go to school thi
morning? Was God there whe
your well-planned day fell apart a
the seams yesterday?

The answer is yes, but it i
indeed "food for thought."

Christians can learn to be on th
lookout for God. In 1993, Fait
Alive! will return again and again t
the search for God in the world c
the here-and-now. How is thi
search conducted by someone lik
me or someone like you?

Begin by asking whether you ar
undermined in the furthest reache
of your mind by a sneakin
suspicion that God is just too goo
for you and is therefore ordinari
inaccessible.

David Gibson, Edito
Faith Alive

2

The major change is the collapse o
Soviet Union and with it the rem
of military domination from the t
the world's agenda.

Economic aid and information s
ing are the new levers of influe
Nations that casually classified
other as enemies are now beco
acquainted — even friendly.

Ethnic cleansing in the former
goslavia, apartheid in South A
terrorism in the British Isles
Middle East, political starvation i
malia and the Sudan testify tha
new world order has not yet arriv

But enough radical changes
occurred to give a glimpse of ho
world might be transformed, not
a blinding flash from heaven but
conversion on earth.

Several years ago, by the w
stopped using my play on words
I realized people no longer were
prised at the merging of the se
and the sacred. It's one punch lin
glad to give up.

(Father Kinast is director o
Center for Theological Reflection
deira Beach, Fla.)

FAITH alive!

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A God unchained

By Father Lawrence E. Mick
Catholic News Service

"Nothing is profane for those know how to see," said the Jesuit ontologist, Father Pierre Teilhard hardin.

would say it like this: God is loose r world.

was conducting a day of reflection turgical ministers in a local par- ecently, focusing on the various es of Christ's presence in the Eu- ist.

eminded the group of the teach- f Vatican Council II that Christ is nt in the assembly, in the priest, e word proclaimed and in the l and wine shared in communion. ien I asked them to reflect on own experiences of Christ's pres- After time for quiet reflection, I ed them to share those experi- with others in small groups.

hen the group reassembled, I l for reports on what kind of expe- es they recalled. Almost all were iences outside of worship: experi- of Christ's presence in difficult tions, experiences of Christ felt in are of a friend, experiences of wonder at nature's beauty and experiences of joy that revealed Christ's love.

For a moment, I wondered if their reports indicated that our worship is sadly lacking a sense of Christ's presence. But it quickly occurred to me that their experience is just what faith teaches: that the infinite God is found in and through finite creation.

One basic doctrine is the incarnation, the belief that the Son of God took on human flesh and the whole human condition.

Moreover, Christians believe Christ forever has linked the divine and the human, and that Christ continues to be present through the human persons who now form his body.

Our worship itself continually reminds us that God is to be found not in the distant skies, but right in our midst. We use bread and wine, oil and water, simple elements of creation that become the means of Christ's special presence in the sacraments.

We hear God's word proclaimed through friends' and neighbors' voices. We share the love and the presence of Christ in a special way in communion with one another at the eucharistic meal.

We are made temples of God at baptism, and we call ourselves the church, the body of Christ. At the end of every Mass, we are sent forth to make Christ present in the world and to serve others in Christ's name.

I hope our worship times are often experiences of Christ's presence, but our worship also should sensitize us so that we more readily recognize God's presence beyond worship.

In years past we may have focused too exclusively on God's presence in the church building and in the sacraments. It seemed there was a clear distinction between the realm of the sacred and the realm of the secular, the holy church and the profane world.

But God cannot be limited that way. The message of the incarnation is that God is not distant from us and may be found under the surface of all our experiences.

Rather than escaping the human and the created to find God, people can learn to recognize the God who is present throughout their lives.

Often we miss God's presence because we live too much on the surface; our awareness may be too superficial. That's why we need times of worship and prayer, times for reflection and for probing the depth and meaning of our lives so that we will recognize the myriad ways the divine presence constantly is being revealed to us.

God may be met most anywhere.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

"'Nothing is profane for those who know how to see,' said the Jesuit paleontologist, Father Pierre Teilhard de Chardin. I would say it like this: God is loose in our world."

ITH IN ACTION

tican Council II was "concerned th stamping out any hint that ıristian belief in a transcendent d or life after death allows rsons to shirk their societal sponsibilities," Father Robert ıast writes in his new book, rror *Meditations: Praying With Images of Vatican II* (Liturgical ess, Collegeville, MN 56321- 00; $4.95). But just as mistaken, ther Kinast says, "are those o immerse themselves in cular activity with no thought of igion, as if secular and spiritual lues are totally separate."

flection. Do I function as though d is absent whenever daily life home or in the marketplace ls a little overwhelming? This ek I will turn attention to a time day when I ordinarily do not nk much of God and ask ether God's voice can be heard en then.

ITH IN THE MARKETPLACE

l where you look in your life for signs of the sacred.

I look into the eyes of my wife and daughter and my neighbors. I look at the daily occurrences in my life. I look within me, too."
im O'Neill, Muncie, Ind.

In the people around me.... How parents discipline their children with love. When people take time to really listen to somebody."
onna Cook, Fresno, Calif.

In the silence of my heart. Without that, life just becomes a hectic running from one activity to another." — Duane Schafer, kane, Wash.

In everything — in nature and in people, the 'good guys' and the 'bad guys.' ... The 'bad guys' help me to see that regardless of t we do, God never abandons us."— Lucille Mendelson, Stockton, Calif.

In other people and in answered prayer." — Cathy Wendowski, Columbus, Ohio.

In the charity I see in people working to save babies. In the large families that adopt another kid." — Kathleen Lawler, DePere, Wis.

Even my illness is a sign of the sacred because through suffering you learn how to depend on God and how much life is a gift."
— Patty Burkhardt, Washington, D.C.

An upcoming edition asks: Is faith a source of happiness for you? Why? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How "worldly" is your God?

By Father John J. Castelot
Catholic News Service

On his way to seek a wife among his kinsfolk in Haran, Jacob stopped at "a certain shrine" for the night.

CNS photo by Lynn Johnson

If it was a shrine, it must have been a Canaanite one, with no religious significance for Jacob. It was just a convenient stopping place.

But during the night he had a religious experience, a dream in which he saw a stairway stretching from earth to heaven, and "God's messengers were going up and down on it.... When Jacob awoke from his sleep, he exclaimed, 'Truly, the Lord is in this place, although I did not know it'" (Genesis 28:16).

His experience did not "make" the place sacred. The experience made Jacob aware of the Lord's presence there.

The Israelites did not think in either-or terms: material-spiritual, body-soul, profane-sacred. That sort of thinking was introduced by Greek philosophy, which set the tone for Western thought and culture. We are part of that culture, heirs of that either-or mentality.

The outlook of biblical people was both-and.

Many ancient religions looked upon the forces of nature as gods to worship and manipulate. For the Israelites that was blasphemy.

Rain, sun and wind were not gods. But God somehow was present and active through them. They were, accordingly, "sacred." All were signs of God's presence and power.

"The heavens declare the glory of God, and the firmament proclaims his handiwork" (Psalm 19:2).

Again: "From your presence where can I flee? If I go up to the heavens, you are there; if I sink to the nether world, you are there" (Psalm 139:7-8).

In the story of creation that opens the Bible, there is a recurring refrain after each act of creation: "And God saw how good it was." At the end of the process, "God looked at everything he had made, and he found it very good" (Genesis 1:31).

Obviously the Creator and the material universe were distinct, but not totally. They were intimately related. Because of this relation everything that existed was sacred.

This is made explicit on the sixth day when God creates humanity, male and female, "in his image" (1:27). Every human being is an icon, an image, a sacred sign of God's creative love.

People always have felt the need to set apart certain places and objects as especially sacred, specific signs of God's universal presence and power.

Good though this is, it was not without danger. It was sometimes a subtle attempt to domesticate God, to separate God from the nitty gritty of daily life.

In biblical thought, it is not a matter of sacred vs. profane, but of varying degrees of sacredness.

Church and state may be legitimately separated; religion and life, God and God's world, are inseparable.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Law Students Work Pro Bono To Help Haitian Refugees In Florida

WEST PALM BEACH, Fla. (CNS) — More than 120 law students from around the country left family and friends during the holidays to assist Haitian refugees in the Diocese of Palm Beach. The volunteer lawyers-to-be helped Haitian boat people seeking refuge in the United States make their way through the complicated legal asylum application process. They wrote down the Haitians' testimonies of hardship, separation from family and political persecution that had occurred since a 1991 military coup in their homeland. The students worked pro bono Dec. 28-Jan. 8, living and conducting interviews with refugees at the Cardinal Newman Youth Center in West Palm Beach.

Run For The Roses Is In Catholic College Coach's Past

WASHINGTON (CNS) — John Pont, the man who brought the Indiana Hoosiers to the Rose Bowl more than a quarter of a century ago, is more than content now to coach at what used to be an all-women's Catholic college. "Everybody has that one thing that they really enjoy doing, and I enjoy coaching," the 65-year-old Pont said. No matter what the school and what the level of play, he added, "football is football."

Jesuit Who Headed St. Peter's College In New Jersey Dies

NEW YORK (CNS) — Jesuit Father Victor Yanitelli, former president of St. Peter's College in Jersey City, N.J., and vicar for 35 parishes in the New York Archdiocese, died of cardiac arrest Jan. 2 at New York Hospital. He was 78. The funeral Mass was Jan. 6 at St. Ignatius Loyola Church in East Manhattan, where Father Yanitelli had served as pastor.

New Jersey Priest Is Invited To The President's Inauguration

NEWARK, N.J. (CNS) — When Msgr. William Linder met Hillary Clinton in September, little did he know he'd be seeing her again at her husband's inauguration. Msgr. Linder, pastor of St. Rose of Lima Church in Newark, will be among about 60 special guests attending a luncheon, the swearing-in ceremony, an inaugural ball and a concert gala during the presidential inauguration. He and the other guests, called "faces of hope," represent the men and women whom the Clinton team met on the campaign trail. Honorees from each state include senior citizens, sick children, environmental and social activists and laid-off laborers.

Bishop Leibrecht Urges Teenagers To Tell Him Their Views

SPRINGFIELD, Mo. (CNS) — Bishop John J. Leibrecht of Springfield-Cape Girardeau has opened a dialogue with teenagers in the pages of his diocesan newspaper by urging them to help others. "You belong to a church which helps others," he said in a letter to Catholic high school students published in the Jan. 11 edition of *The Mirror*. "Be proud of, and part of, this helping Church." The letter, which also was mailed directly to each Catholic high school student in southern Missouri, asked the young people to "think about practical ways we should, or should not, be the Good Samaritan to others" and to write to him with their ideas.

Father Healy, Head Of New York Public Library, Dies Suddenly

NEW YORK (CNS) — Jesuit Father Timothy S. Healy, who headed the New York Public Library after 13 years as president of Georgetown University in Washington, died suddenly Dec. 30. He was 69. Father Healy suffered a heart attack and collapsed at Newark airport in New Jersey after arriving from a Christmas vacation in Scottsdale, Ariz. The author and scholar was pronounced dead at a New Jersey hospital shortly before midnight. President-elect Clinton, a Georgetown graduate, said Father Healy was "the epitome of the merging of faith and intellect, a walking demonstration that there need be no conflict between the two." Clinton called the priest a longtime friend whom he would miss very much.

Jesuit Leader Says Catholics Face Rough Road In Russia

WARSAW, Poland (CNS) — The head of Russia's newly inaugurated Jesuit region says Catholics face a rough road in many of the former Soviet republics. Jesuit Father Stanislaw Opiela said popular attitudes toward Catholics in Russia were "generally negative" and warned that some Russian Orthodox Church leaders want Orthodoxy declared the official state religion. In an interview with Poland's independent Catholic weekly, *Tygodnik Powszechny*, Father Opiela added that, while Christian baptisms remained plentiful, serious interest in the faith was limited.

This newspaper is printed on recycled newsprint and is recyclable.

Scripture

Readings For The Week Of January 17 - January 23

Sunday: Isaiah 49:3, 1-6 1 Corinthians 1:1-3; John 1:29-34.

Monday: Hebrews 6:1-10; Mark 2:18-22.

Tuesday: Hebrews 6:10-20; Mark 2:23-28

Wednesday: Hebrews 7:1-3, 15-17; Mark 3:1-6

Thursday: Hebrews 7:25-8:6; Mark 3:7-12.

Friday: Hebrews 8:8-13; Mark 3:13-19.

Saturday: Hebrews 9:2-3, 13-14; Mark 3:20-21.

St. John Neumann Parishioner Receives Bank's Top Honor

PAT MULCRONE

CHARLOTTE — Pat Mulcr said his Catholic guilt was catching with him when he was awarded F Union Corp.'s most prestigious ho last year.

Mulcrone, a St. John Neumann rishioner, was selected from am 25,000 employees for the corporatio Tenth Legion Award for leadership excellence.

"There are about 300 people should have been up there with me the stage to receive the award)," Mulcrone.

Mulcrone has led First Union's c prehensive due diligence exams of tential acquisitions for the last two ye The exams analyze the risks and de mine the value of banks First Unio considering acquiring.

"Pat is one of those people yo just proud to be associated with," Joe Tronco, a First Union senior president.

Mulcrone was surprised twice a awards ceremony, once with the av and again with the presence of 13 fa members, including his wife, Ela children Daniel and Colleen, his ents, mother-in-law and four of his brothers and sisters and their spous

Mulcrone, a lector, headed th nance council at St. John Neuman four years. He is a member of Home Remodeling, which refurbishes ho for people in the community.

Occasionally, he gives semina the church. One was on financial p ning for middle and lower income f lies.

See What More Than 450 Families Discovered Just Last Year.

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Spring admissions February 1 - February 28
General admissions start March 1

At A Glance: Vatican Statement On Balkans

VATICAN CITY (CNS) — When
broke out between Croatian and
bian forces in June 1991, Pope John
l II called the fighting "fratricidal
useless" and warned that it could
t a "hellish cycle of violence and
e."

Over the next several months he
eatedly urged the beginning of nego-
ons — appeals that went unheeded,
he conflict worsened and spread to
hboring Bosnia-Herzegovina.

Here at a glance are some of the
ican's most important statements and
rts regarding the fighting in the
ner Yugoslavian republics:

—July 1991: Pope sends telegrams
residents of Yugoslavia, Slovenia
Croatia, urging resumption of dia-
ue and end to fighting. At the same
, he says "legitimate aspirations" of
ples cannot be suppressed with force
words taken as moral support for
venian, Croatian independence.

— August 1991: Pope sends envoy
romote peace efforts in meetings
Croatian, Yugoslavian leaders.

- October 1991: Pope meets with
ident of mostly Catholic Croatia to
uss continued fighting. Pope writes
rs to Yugoslavian Catholic and Or-
lox leaders, saying "history will
e us for what we have done or left undone" to stop the war.

— November 1991: Vatican newspaper says Catholic churches, personnel being targeted by Serbian militias. Croatian bishops cite growing toll of dead, wounded and refugees. Pope sends emissary to gauge human damage of war, cites Europe's duty to halt the fighting.

— December 1991: Pope, after numerous appeals on behalf of civilian casualties in Croatia, sends another envoy and humanitarian supplies to war victims.

— January 1992: Vatican becomes one of first states to recognize independence of Croatia and Slovenia; move is attacked by Yugoslavian government.

— April 1992: Pope warns that spread of "blind violence" threatens Bosnia-Herzegovina, as Serbian militias step up attacks on Muslim, Croatian villages.

—May 1992: Vatican launches diplomatic effort to stop increasing death and destruction in Bosnia-Herzegovina. Vatican relief agencies plan for urgent humanitarian aid to victims.

— July 1992: Pope welcomes Croatian ambassador to Vatican, says he wants to visit war-scarred republic when circumstances allow it. Pope deplores deaths of seminarians, attacks against Catholics in Bosnia-Herzegovina.

— August 1992: Vatican says it has evidence of "inhuman" detention camps in Bosnia-Herzegovina, urges end to these and other "atrocities." Vatican secretary of state says international community has a duty to disarm the aggressor. Vatican establishes diplomatic relations with Bosnia-Herzegovina; pope sends envoy to visit the republic's trouble spots.

— September 1992: Vatican representative to Conference on Security and Cooperation in Europe proposes sterner measures against Serbian aggression, including "no-fly zone" and militarily protected relief corridors. He denounces "climate of terror" in Bosnia, says international community should use every means at its disposal to end war of "ethnic cleansing." Pope leads prayers for Bosnia after relief plane shot down; says war marks a "tragic hour for Europe."

— October 1992: Vatican calls on United Nations to address the "plague" of ethnic cleansing.

— November 1992: Pope, in letter to Bosnian bishops, deplores continuing attacks on civilians, arbitrary deportations, detention in concentration camps and destruction of churches and mosques. Vatican repeats request for stronger international measures against Serbian forces and pledges to increase efforts to overcome nationalist rivalries.

— December 1992: Pope, in speech to U.N. Food and Agriculture Organization, says "the conscience of humanity ... asks that humanitarian intervention be obligatory where the survival of populations and entire ethnic groups is seriously compromised."

Vatican secretary of state says situation in Bosnia is "desperate and grave" and could legitimize outside armed intervention. His deputy says any use of force should be "protective and dissuasive" so that it does not lead to a widening of the war.

Vatican's U.N. representative says Bosnia-Herzegovina could be helped by Somalia-style intervention. Other Vatican officials are more cautious but agree that Bosnian tragedy raises urgent questions about morality of military intervention.

Foundation Gift Funds Scholarship

BELMONT—The American Schlafhorst Foundation has established the endowed American Schlafhorst Foundation Scholarship at Belmont Abbey College with a gift of $40,000.

The scholarship will provide financial assistance to residents of North or South Carolina who are computer information systems majors and who have a minimum high school grade point average (GPA) of 2.8.

The American Schlafhorst Foundation is based in Charlotte. It provides support for a broad range of projects including those in education, health care and the arts.

Pope Backs Abortion Stand Of Bishops

VATICAN CITY (CNS) — Pope John Paul II said the church must speak out against a "culture of death" and said the Polish bishops are right to press for limits on abortion.

The pope said the Church in his native country has a duty to defend human life from the moment of conception and cannot remain silent on the issue when laws are being drafted.

The pope made his remarks to a group of Polish bishops at the Vatican Jan. 12, five days after the lower house of Poland's Parliament passed a bill introducing limits on abortion. The legislation was to be considered by the upper house in late January.

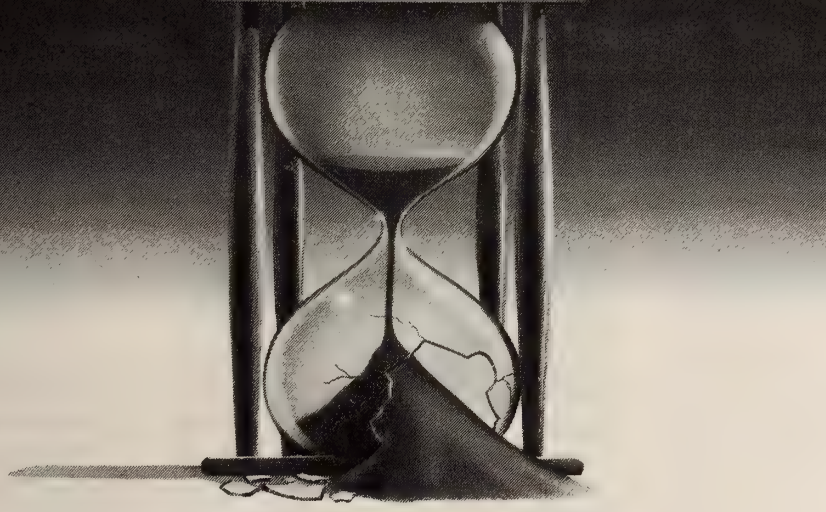
The pope did not discuss the particulars of the legislation, but said it aims to provide legal protection for the unborn child. The Church has every right to support such guarantees, he said.

"This is not a matter of imposing Christian principles on everyone, as some have objected, but of defending the fundamental right of the person — the right to life — which should also be reflected in the legislation of the state," he said.

"The Church, which defends the human being, cannot remain silent on this problem. It must remind people, clearly and forcefully, of the crucial

See **Poles,** Page 16

A Most Unhappy Birthday For Roe v. Wade.
29,000,000 Wasted Lives.
20 Wasted Years.



Roe v. Wade has had more than enough time. Yet the Supreme Court decision on abortion hasn't delivered on its promises to solve social problems. In fact, the problems are worse now. Child abuse has increased dramatically since 1973, and more women and children are living in poverty now.

Roe is an expensive failure. It has cost us 29,000,000 lives and robbed us of our will to do better for American women and children.

Our new Administration has promised to abolish failed policies. And greater freedom for abortion is obviously a failed policy. Yet abortion advocates are pushing for the signing of the Freedom of Choice Act. This act would not provide women and their children with what they need, but only with more abortion, even through the ninth month of pregnancy.

It is God who calls each human life into existence. It is God who is calling us to safeguard the value of those lives. Surely we must heed His call. It has never been quite so clear or quite so urgent as now.

Let us not waste another year or another life.

For more information, call **202-541-3070** or write:

THE NATIONAL CONFERENCE OF CATHOLIC BISHOPS
PRO-LIFE SECRETARIAT
3211 4TH STREET, N.E.
WASHINGTON, D.C. 20017

Comunidad Hispana
Comuniquémonos

La Hermana Irene Halahan, Esclava del Sagrado Corazón de Jesús, ayuda con la edición de nuestra página "Communiquémonos" cada semana y se encarga de todas las traducciones. La Hna. Irene es de La Argentina y trabaja en la biblioteca de las oficinas diocesanas.

Noticias Diocesanas

Cambios de Fechas - Notificamos el cambio de dos fechas debido a causas inevitables:

-**Día de Oración y Reflexión**: se cambia del sábado 16 de enero al siguiente 23 de enero.

-**Baile de los Enamorados**: se cambia del sábado 13 de febrero al siguiente 20 de febrero.

Día de Reflexión y Oración - Todos quedan invitados a pasar un día de enriquecimiento espiritual, que tentrá lugar el sábado 23 de enero, en el Centro Católico Hispano, 2117 Shenendoah Ave. cerca de la esquina de Independence Blvd. y The Plaza, Charlotte. Comenzará a las 9:00 a.m. para terminar a las 5:00 p.m. Las pláticas serán dadas por la Hermana Sagrario Núñez, Esclava del Sagrado Corazón. Para inscribirse, llamar al (704) 335-1281. Cada uno traerá su almuerzo y se ofrecerá refrescos y café todo el día.

Retiro para Jóvenes - Todos los jóvenes de 15 a 25 años de edad quedan invitados al retiro espiritual que tendrá lugar del 29 al 31 de enero, en The Oratory, Rock Hill, SC. Saldrán juntos del Centro Católioco Hispano a las 7 p.m. el viernes para regresar el domingo al mediodía. Todo será en español. La casa de retiros provee ropa de cama y toallas, sólo necesitan traer lo de uso personal. El costo de $40 podrá disminuir si muchos responden. Un equipo de sacerdotes, religiosas y laicos dirigirá el fin de semana.

Baile de los Enamorados - Se invita a todos a disfrutar de una noche agradable el sábado 20 de febrero, de 7 p.m. a medianoche, en el Centro Catól
Hispano, Charlotte. Vente de bole
con Consuelo Amessa, teléfono (7
535-4381.

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que nos den a conocer sus actividade
las personas que participan. Por fav
envíen su información a la Herm
Pilar Dalmau, 2117 Shenendoah
enue, Charlotte, NC 28205 y se
agradeceremos mucho.

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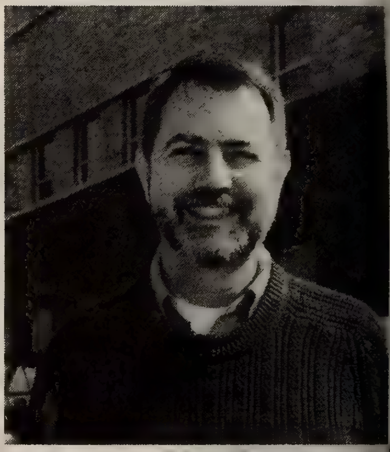

James Scancarelli es un gran amigo de
hispanos y lleva ocho años compartie
con nosotros en la Misa de las siete d
noche en la catedral de San Patricio, C
lotte. Allí encuentra el calor de la amis
pues con su condad se gana a los latin

Los Obispos Hablan Contra La Violencia Domestica

WASHINGTON (CNS) — En un documento publicado por dos comisiones de los oblispos de los Estados Unidos declaran que la violencia contra mujeres en el hogar o fuera de él nunca puede justificarse.

"Violencia física, sexual, sicológica o verbal es pecaminosa y muchas veces criminal" dice el documento. Se ofrecen consejos prácticos a las mujeres maltratadas y a aquellos que las abusan.

Este documento de 16 páginas se titula "Cuando Pido Ayuda: Una Respuesta Pastoral a la Violencia Contra las Mujeres." Fue escrito por el Comité de los Obispos de los EE.UU. sobre las Mujeres en la Sociedad y el Comité sobre el Matrimonio y la Vida Familiar. Fue publicado en el mes de octubre del 92 y se envió una copia a cada obispo de esta país para que propaguen la enseñanza que contiene.

En las parroquias y diócesis existen mujeres maltratadas y este documento significa un paso inicial en el contínuo esfuerzo de la Iglesia por conbatir la violencia doméstica.

Las estadísticas recognidas por la Asociación Médica Americana estiman que hay de 3 a 4 millones de mujeres en los Estados Unidos maltratadas por sus maridos o compañeros, un posible 37% cuando estan embarazadas, más de un 50% asesinadas por sus compañeros o ex-maridos.

La importancia que este asunto tiene en estos momentos de crisis económica ha de llamar la atención de todos, puesto que la inseguridad del trabajo trae una intensificatión de la violencia en el hogar. Tanto las mujeres abusadas como los hombres que las maltratan "necesitan la fuerza y sanación de Jesús" dice el documento.

Cuando la mujer es madre y la violencia tiene lugar en presencia de sus hijos, se inicia un ciclo de violencia que puede continuar de generación en generación. En niño que vive en un hogar donde hay abuso físico "es mucho más propenso a usar violencia en su propia familia" declara el texto, mientras que un 25% de los hombres que crecen en un hogar abusivo optan por no repetir la violencia.

Los obispos entienden por abuso "cualquier clase de conducta que una persona usa para controlar a otra por medio del miedo y la amenaza" incluyendo el abuso emocional, sicológico, asalto físico y sexual.

Esta triste realidad se encuentra en las diferentes razas y situaciones económicas, religiosas y educacionales de los diversos niveles étnicos.

Por lo general, la violencia ocurre dentro del domicilio familiar, muchas veces "cubierto por un velo de silencio" nota el documento. Tradicionalmente el abuso de la mujer por su esposo ha sido considerado "no sólo un asunto privado sino prerrogativa del esposo." Todavía hay quienes opinan equivocadamente que la intervención de otras personas ajenas a la situación pone en peligro el concepto de la santidad del hogar. Muchos hombres que abusan a mujeres están convencidos que tienen el derecho a hacerlo y creen que la violencia es un modo de resolver problemas o disipar tensiones personales o familiares.

Hombres abusivos tienden a ser extremadamente celosos, poseedores y se enojan fácilmente. A menudo creen que la mujer es inferior al hombre. El uso del alcohol está muchas veces relacionado con la violencia doméstica. El exceso de bebida disminuye el control, aumenta la ira e impide pensar con juicio correcto, también da más fuerza físicas para la acción violenta.

El documento reconoce, sin embargo, que es fifícil explicar las razones por las cuales las mujeres sufren en silencio y permanecen con sus abusadores sin econtrar solución. Explicaciones sicológicas dicen que las relaciones abusivas suelen empezar de manera agradable a ambos. Más tarde cuando el primer ecto de violencia ocurre, la mujer no le da importancia y quiere creer a su esposo cuando le pide perdón y promete no volver a dañarla.

Desgraciadamente muchas mujeres se echan la culpa a sí mismas de la acciones abusivas de sus maridos y pierden su propia estima, atrapadas en esta relación ofensiva, especialmente si tienen hijos y por otra parte, dependen de los medios económicos del hombre. Parte del problema, según opinan los obispos, es que la mujer se siente avergonzada de admitir que el hombre con quien ella se casó y a quien amó, la está ahora aterrorizando.

La Iglesia quiere animar a las mujeres con estos consejos:

-Hablar de su situación con alguien con quien tienen confianza.

-Si tienen que quedarse en esta situación temporalmente, deben tomar medidas de seguridad, tales como esconder una llave del automóvil fu
de la casa o teneral algún dinero a m
en lugar seguro.

-Investigar sobre los recur
ofrecidos a mujeres maltratadas y a
hijos, ya sea en agencias de serv
público o privadas, así como en ofici
diocesanas.

Aconseja a los abusadores que:

-Tengan la valentía de mirar
honradez su modo de actuar. Emp
a converncerse que pueden cambia
conducta violenta si lo quieren.

-Que se pongan en contacto co
parroquia o las oficinas que pue
informarle sobre programas
rehabilitación para abusadores.

A los párrocos y sus ayuda
advierten:

-Asegurarse que las homi
hablen sobre este asunto.

-En la preparación de parejas
el matrimonio, mirar cómo resue
disgustos y desacuerdos en sus fami
ahora y cómo solucionan los proble
Los obispos sugieren retrasa
matrimonio si hay signos o potencia
abuso.

-Tener preparado un plan de ac
para socorrer a alguna mujer que
yuda en la parroquia. Mantener bu
relaciones con la policía y agencias
tratan de serviv en casos de viole
doméstica.

TO LIVE IN CHRIST JESUS

OFFICE OF THE BISHOP

Amadiamos amigos en el Señor:

Como ya saben la ley de Elección Libre fue una de las cuestiones más discutidas que sse presentó a votación ante el Congreso de Estados Unidos en 1992. Se derrotó gracias al trabajo de los que trabajan "A Favor de la Vida."

Desde las elecciones, la situacion en Washington ha cambiado radicalmente. Los miembros de la "Elección Libre" en el Capitolio estan bien organizados y dispuestos a presionar al Congreso para que apruebe esta ley. También se proponen asegurar fondos del gobierno para los abortos y contraarrestar la politica "A Favor de la Vida" a nivel federal. El Presidente-Electo Clinton ha prometido firmar esa lay conocido bajo las iniciales FOCA. Por lo tanto somos responsables de mobilizar a los Católicos para derrotar esta ley tan peligrosa.

El domingo 24 de enero, las Iglesias Católicas a traves de los Estados Unidos se proponen mandar un millon de tarjetas postales al Congreso para defender "A Favor de la Vida" y derrotar la lay en favor de la "Elección Libre" y así promover el aprecio de la vida.

Les pido la ayuda de su parroquia par alcanzar esta meta.

El encargado de "A Favor de la Vida" recibirá las tarjetas postales y como escribirlas a Senadoras y Representantes. En las parroquias que no tienen una persona encargada de "A Favor de la Vida," se mandaran estas tarjetas al párroco.

Junto con las tarjetas encontrarán una joja con datas pertinenes a FOCA que podrán ayudar en instruir a los mimebros de su parroquia sobre esta ley tan peligroso. El tienen alguna duda, llamar a Maggi Nadol, la encargada de "A Favor de la Vida." a nivel diocesano al (704) 331-1720.

Les agradezco que sean una voz en favor de la vida.

Con mi aprecio personal y mejores deseos en Jesucristo,

+ John F. Donoghue

El muy Reverendo John F. Donoghue
Obispo de Charlotte

LAS CARAS DE AMÉRICA LATINA

Las caras atormentadas de los niños abandonados que deambulan por las calles.

Las caras de sufrimiento de hombres y mujeres que viven en la pobreza.

Las caras cansadas de los campesinos quienes luchan para sobrevivir en medio de la opresión y la violencia.

Las caras de América Latina miran con confianza a la Iglesia para que ella los guíe y a nosotros para que seamos su apoyo. Por favor, apoyemos a nuestros hermanos y hermanas en América Latina.

Contribuya generosamente en su parroquia.

La colecta 23-24 de enero

LA COLECTA DE 1993 PARA LA IGLESIA EN AMÉRICA LATINA

Para mayor información, póngase en contacto con: Rdo. George F. Emerson, Secretariado para América Latina, Conferencia Nacional de Obispos Católicos, 3211 Fourth Street, N.E., Washington, DC 20017-1194; (202) 541-3050.

Ethnic Celebration...

Parishioners at Holy Family Church in Clemmons get ready to dig into Chinese food, one of the many ethnic cuisines that graced the table at a special parish celebration during Advent. The event brought the parish family together to celebrate the diverse ethnic backgrounds of parishioners as well as their commonality as a family of God. In addition to food, parishioners sported ethnic clothing, provided entertainment and brought other items associated with their native cultures.

Lifeline (From Page 6)

It is time we put the hard truth to the American people. Where the money for this enterprise will come from, God only knows. But there is too much at stake and we must bend all of our efforts to change public opinion.

Speaking of hard truths, the new administration will be the first since the legalization of abortion that we will have a president totally committed to, not only its preservation, but its advancement. Several crucial bills will be brought before Congress and the new president has already publicly stated that he will sign them into law. Most notable is the Freedom of Choice Act. This bill, if passed, will do more than codify abortion as it currently exists. It will take away all possible limitations, even the most moderate, such as informed consent, parental notification and a reasonable waiting period.

Please don't think I'm complaining about our new president. The hard truth is we elected him and will get exactly what we deserve. Besides, Mr. Clinton never hid the fact that he was totally committed to abortion. I fully expect him to carry through on his commitment.

One final thought. I was talking to a friend a while back who was relating a conversation he had with a business colleague about the poor state of the economy. This guy was trying to get my friend to vote for anyone but President Bush. My friend said that he totally agreed with everything that was said but that he was still going to vote for Bush. His colleague was stunned. "Don't you care about the economy?" he asked. "Don't you care about your own business?"

"Sure, I care," my friend replied, "but we are killing a million and a half babies a year by abortion. God is not pleased with that."

God is not pleased. That's the hard truth, and we will all have to pay the consequences if we don't do something about it.

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Diocesan News Briefs

COPING

CHARLOTTE — COPING, a support group for adult caregivers of elderly parents, meets the first and third Thursday of every month at St. Gabriel Church on the second floor of the new community center from 7:30 p.m. to 9 p.m.

A guest speaker is featured on the first Thursday. The third Thursday is sharing and support.

COPING stands for Caring for Older Parents In the Name of God. For more information, call B. J. Dengler at (704) 364-5431.

Mass For The Unborn

CHARLOTTE — The Fourth Annual Special Mass for the Unborn is at St. Gabriel Church Sunday, Jan. 17 at 2:30 p.m. Bishop John F. Donoghue will officiate.

DWS Ministry

ASHEVILLE — The DWS (Divorced, Widowed, Separated) Ministry of the greater Asheville area has a new schedule for the new year. The group will meet the first Friday of each month at St. Eugene Church, Asheville, in the Msgr. Brown Room and the third Friday of each month at St. Barnabas Church, Arden, in the social hall. The meetings begin at 7:30 p.m.

For more information, call Connie Mitchell at (704) 254-2209 or Joe Bolick at (704) 684-8022.

Justice and Peace Workshop

BELMONT — Belmont Abbey College is hosting a Justice and Peace Workshop Saturday, Jan. 30 from 9 a.m. to 4 p.m. The presenter is Dr. Thomas Bright, who holds doctor of ministry and masters degrees. Participants will be given practical resources for integrating justice more fully into parish and school programs.

Cost is $40 per person. Lunch will be provided. Registration and fee must be mailed by Wednesday, Jan. 20 to the Office of Faith Formation, Justice Education Workshop, 1524 E. Morehead St., Charlotte, N.C. 28207.

Irish Children's Program

GREENSBORO —The Piedmont Irish Children's Summer Program brings Catholic and Protestant boys and girls ages 9-11 from Northern Ireland for six weeks to a safe environment in the United States and creates opportunities for friendships across sectarian lines. The cost of bringing each child in 1993 is approximately $675.

Tax deductible contributions may be sent to: The Piedmont Irish Children's Summer Program, 3 New Bern Sq., Greensboro, N.C. 27408.

Also needed are families willing to host a child. It is necessary that one parent be in the home while the children are visiting, approximately from June 20 to July 30. For more information, call (919) 282-6800.

Upcoming Diocesan Events

Jan 19 Pathfinders
Peer Support for
Divorced and separated
7:30 pm - 9 pm
St. Gabriel
Martin Ketterer (704) 523-1708

Jan. 21 "Loving Relationships"
with Leo Buschaglia Video
St. Barnabas, Arden, 7 pm
Sheryl Peyton (704) 684-6098

Jan. 22-23 Catechist/Youth
Minister Retreat
Montreat Conference Center,
Montreat, begins at 6 pm and
concludes
at 3 pm on Jan. 23
Sheryl Peyton (704) 684-6098

Jan. 24 Open Houses
MACS Schools
All six Charlotte schools,
From 1:00 pm - 3 pm

Catholics United For Faith

CHARLOTTE — The monthly meeting of Catholics United for the Faith is at the Catholic Center, 1524 E. Morehead St., on Friday, Jan. 15 at 7:30 p.m. The group will study the instruction on respect for human life issued by the Congregation for the Doctrine of the Faith.

For more information, call (704) 364-9568.

Special Catechist Program

CHARLOTTE — Joanna Case, a national speaker and a teacher at Charlotte Catholic High, will give a presentation on "Catholic Identity" at St. John Neumann Church Monday, Jan. 18 from 6:30 p.m. to 9 p.m.

Mid-Life Workshop

CHARLOTTE — The Adult Education Program at St. Gabriel Church is offering "Mid-Life Directions," a workshop for personal and spiritual growth, the weekend of Jan. 15-17. The program starts Friday, Jan. 15 at 7:15 p.m. in St. Gabriel's Community Center cafeteria.

The workshop offers an opportunity for people ages 35 to 65 plus to look at their lives as crisis, transition and renaissance in the light of the Gospel. It confronts anew the question about the purpose of one's life.

The workshop will be led by Immaculate Heart Sister Monica Stuhlreyer from St. Michael's Catholic Community in Sterling Heights, Mich. Sister Monica has completed a nine-month internship in advanced spiritual direction at the Center for Religious Development in Cambridge, Mass., and is a graduate of the Institute for Spiritual Leadership at Chicago's Jesuit School of Theology at Loyola University.

The fee is $50. For more information, call Sharon Meese at (704) 366-2738.

El Salvador Slide Showing

CHARLOTTE — St. Peter parishioners Jerry Bone, Barney Offerman and Jan Valder-Offerman will talk about their fall trip to El Salvador and show slides in the St. Peter parish hall on Jan. 17 at 10 a.m. and again on Jan. 20 at 7:30 p.m.

Think Summer

KINGS MOUNTAIN — The Oratory Religion Camp is offering two one-week sessions July 11-17 and July 18-24 at Camp York in Kings Mountain State Park. The camp is for girls and boys under age 13 who will be entering grades 2-7 in September 1993. Cost is $80.

Applications are available from The Oratory Religion Camp, P.O. Box 11586, Rock Hill, S.C. 29731.

Perpetual Adoration

CHARLOTTE — Perpetual adoration is beginning this month at St. Gabriel Church in the Blessed Sacrament Chapel.

To sign up for one hour each week or month to be in the presence of the Blessed Sacrament, call Dana Bean at (704) 553-0037.

13th Newman Lecture

ROCK HILL, S.C. — The Oratory is presenting the 13th annual Newman Lecture Saturday, Jan. 30 from 9:30 a.m. to 4 p.m. Jesuit Father Daniel Berrigan will speak on "The Peacemaking Christian in the Warmaking State."

Father Berrigan of New York City is known for his prophetic and scholarly commitment to peace and justice. As a poet, prophet and former prisoner, he has been a witness to the justice of the Gospel in our time. He has written several books, articles and poems.

Early registration is not required. For more information, call the Oratory at (803) 327-2097.

Retreat Weekends

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Dreams: Journeying through the Inner Life," Feb. 5-7 and "Enneagram: The Nine Face of God," Feb. 11-14.

The dream workshop emphasizes the use of a dream journal to facilitate the exploration of the unconscious. Time is provided for theoretical input, dreamwork.

The Enneagram workshop is a challenging approach to holiness and self discovery. While at one level the workshop is a personality study, it is also a spirituality of conversion.

The director for both workshops is Father Bernie Tickerhoof. Suggested donations are $75 for the dream workshop and $135 for the Enneagram.

To register, write the Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, N.C. 28751. Or call (704) 926-3833.

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Conference On Aging

CHARLOTTE — Singer/storyte Ed Kilbourne will be the featured spe at an Interfaith Conference on Agin Providence Baptist Church, 4 Randolph Rd., Thursday, Jan. 28 fro a.m. to 4 p.m.

The theme is "Crossroads: Expa ing Options for Ministry with O Adults." The conference is designed people interested in establishing or panding ministries for older adults.

The conference is open to all fai Registration fee is $12. For more in mation, call Rachel Greene at Cath Social Services, (704) 331-1720.

Annual Liturgy Day

CHARLOTTE — Come spend day with a gifted liturgical musician composer whose love for music as pr to God has helped create a new wor tradition within the U.S. Cath Church.

Marty Haugen will be the prese for the Fourth Annual Liturgy Day a Patrick Cathedral on Saturday, Fe starting at 9 a.m.

The all-day conference is open t people involved in liturgy, inclu planners and presiders, musicians song leaders, ushers and Euchar ministers.

For more information, contact Office of Worship, 1621 Dilworth East, Charlotte, N.C. 28203, or call office at (704) 334-1805.

The Catholic News & Herald *comes parish news for the diocesan briefs. Good photographs, prefer black and white, also are welc Please submit news releases and ph at least 10 days before date of pub tion.*

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World and National Briefs

hop Assesses Effect Of Clinton rtion Views On U.N. Policy

NEW YORK (CNS) — President- t Bill Clinton's strong commitment eeping abortion legal does not auto- ically mean a similar orientation for ed Nations' policy, according to a op who follows U.N. population vities. Bishop James T. McHugh of nden, N.J., said in a telephone inter- v that pro-life forces expected ton to move directly on the domes- ront in carrying out his commit- ts. Developing U.S. policy in re- to U.N. issues will be thornier, he because of the implications for ions with other countries. But in case, U.S. influence is not decisive .N. population questions, he added.

an Parish Goes Against Trend, s To Open New School

BALTIMORE (CNS) — A Jesuit h in Baltimore is bucking the trend atholic school closings in urban rs and plans to open a new middle ol in August for low-income boys Baltimore. St. Ignatius Loyola lemy, as the school will be known, have a maximum capacity of 60, g in 20 sixth graders for the next years to reach capacity. According suit Father William Watters, stu- will be recruited from the city's st income levels regardless of race, or creed, with referrals coming schools, parishes, principals and selors.

ice Held In Occupied Church out Priest's Permission

VORCESTER, Mass. (CNS) — ly six months after their Franco- rican parish was merged with an- , dissident parishioners conducted eral service at their closed church out the presence or permission of a priest or deacon. The Dec. 29 service for 83-year-old Arthur J. Couture Sr. took place at the former St. Joseph's Church building in Worcester against the wishes of the pastor of the merged Notre Dame/ St. Joseph Parish. According to Giselle Desroches, a spokeswoman for the Committee to Save St. Joseph's Church, the service marked the first time a body had been brought into the building since the church was taken over by a group of dissidents May 25. Several memorial services have been held without the casket being brought inside, she said.

Jesuit Retreat House In Maryland To Close After 66 Years

ANNAPOLIS, Md. (CNS) — The Jesuits have decided to close their 66-year-old retreat house in Annapolis in August 1993 to save money and to put their shrinking personnel pool to other uses. Jesuit Father Edward Glynn, head of the Jesuits' Maryland province, announced the decision in late December and said it had been approved by Jesuit superior general Father Peter-Hans Kolvenbach after a long period of evaluation and consultation. While a number of factors played a role in the decision to close, it was not prompted by a lack of business. Jesuit Father Terence Toland, director of Manresa-on-Severn, said 6,800 people came to Manresa for retreats in 1990 and even more came in 1991.

Washington Execution Proceeds Despite Legal Challenges

WALLA WALLA, Wash. (CNS) — Last-minute efforts by religious and civil liberties groups to stop an execution in Walla Walla were unsuccessful as the state staged the first U.S. hanging in 28 years. Westley Allan Dodd, 31, was pronounced dead a few minutes after midnight Jan. 5 after the state Supreme Court rejected a plea for a stay joined by the Washington Catholic Conference. "This is not a plea for sympathy for Westley Allan Dodd," said Edward Dolejski, executive director of the Catholic conference at a Dec. 29 press conference. "I don't think anybody in our society is too thrilled about Westley Allan Dodd."

Revived Catechumenate Changing Whole Church , Bishop Says

COLUMBUS, Ohio (CNS) — The revived catechumenate for adults "has begun to invigorate the whole Church," Bishop James A. Griffin of Columbus said in a pastoral letter on the Rite of Christian Initiation of Adults. In just a few years of experience with the revived rite, "we are experiencing a profound restoration of the very life and mission of the church," he said. The Rite of Christian Initiation of Adults was inaugurated in the 1970s as part of the liturgical reforms mandated by the Second Vatican Council.

U.S. Prelates Find First Signs Of Recovery In Somalia

WASHINGTON (CNS) — Starving Somalis are being fed and the U.S. Marine presence has dramatically cut down the internal violence, said two U.S. bishops who visited Somalia in the last days of December. "The care-givers are extremely splendid, heroic, impressive people. They're doing extraordinary work," Cardinal Roger M. Mahony of Los Angeles said Dec. 31. But the needs in Somalia are still extreme, basic social structures are gone and careful planning will be needed to avoid turning the country into a permanent welfare state, he said. Catholic News Service interviewed Cardinal Mahony by telephone just hours after he returned to the Vatican Embassy in Nairobi from a three-day visit to review conditions and relief work in Somalia. Baltimore Auxiliary Bishop John H. Ricard spent Christmas week in Somalia.

Apostleship Of Prayer Still Thriving, International Secretary Says

PHILADELPHIA (CNS) — The international Apostleship of Prayer continues to grow after more than 150 years, but one of its leaders says he is more interested in improving the movement than adding more members to it. "We don't want growth. We're looking for fruit-bearing capability, and that means pruning back," said Jesuit Father John Vessels, international secretary for the Apostleship of Prayer. Father Vessels, who works in Rome, was interviewed during a meeting near Philadelphia with provincial directors of the Apostleship of Prayer.

English Groups To Campaign For Catholic Women's Ordination

MANCHESTER, England (CNS) — A campaign to ordain women in the Catholic Church is scheduled to be launched in England this Easter. The campaign has the backing of two feminist groups in the Church — the Catholic Women's Network and the St. Joan's Alliance. A prayer service related to the upcoming campaign was held outside the Anglican St. James Church, Piccadilly, on Jan. 6, the feast of the Epiphany. The service was described by the organizers as "an ecumenical act of solidarity, a statement of the desire of women and men in the Roman Catholic Church to support women in all denominations in their call to the priesthood, particularly in the Roman Catholic tradition."

Governor Of State With Rights Problem Given Top Mexico Cabinet Job

MEXICO CITY (CNS) — The governor of the southern state of Chiapas, where human rights abuses have been acute in recent years, has been appointed Mexico's interior minister, a post which includes jurisdiction over religious organizations. The promotion of Jose Patrocinio Gonzalez Garrido comes as part of a Jan. 4 cabinet shake-up which also sees the head of the government's human rights body, Jorge Carpizo MacGregor, appointed attorney general. As well as overseeing Mexico's elections and security forces, Gonzalez has jurisdiction over the registration of Mexico's dioceses as religious associations under the terms of the recent reforms to church-state relations.

U.S. Catholics Return To Partially Restored Rome Church

ROME (CNS) — After more than seven years of waiting, U.S. Catholics living in Rome moved back into their 17th-century church with temporary lighting, no heat and two-thirds of a sacristy. The cloistered Cistercian nuns living in the monastery attached to Santa Susanna Church got the other third of the now-divided sacristy as well as prayers for blessings and for peaceful coexistence with their returned neighbors. The low-key return of the American community — a solemn celebration is planned for the spring — took place Jan. 1, exactly 71 years after Paulist priests at Santa Susanna celebrated the first Mass for U.S. citizens living in or visiting Rome.

Catholic Father, Son Killed By Ulster Extremists

BELFAST, Northern Ireland (CNS) — Protestant extremists shot dead a Catholic father and son in Northern Ireland Jan. 3, acting on their pledge to intensify violence in 1993 "to a ferocity never imagined." In the first fatal shootings of the new year, masked gunmen from the outlawed Ulster Volunteer Force burst into the County Tyrone home of 51-year-old Pat Shields, killing Shields as he lay in bed and gunning down his 20-year-old son, Diarmuid, in a downstairs room. They also seriously injured a 24-year-old son, who was not identified, as he tried to barricade the door. The Protestant Ulster Volunteer Force admitted responsibility for the killings and said Pat Shields was a member of the Irish Republican Army's political wing Sinn Fein. This was denied by the party, which called the shootings sectarian.

Vatican Recognizes Division Of Czechoslovakia

VATICAN CITY (CNS) — The Vatican has recognized the division of Czechoslovakia into two countries. The Jan. 4 Vatican announcement said that the decision was made after the Vatican received requests from the Czech Republic and Slovakia to establish diplomatic relations. The Vatican named Archbishop Giovanni Coppa as its ambassador to both countries. Previously, he had been ambassador to Czechoslovakia. On Jan. 1, Czechoslovakia peacefully split into two independent nations.

THE FACES OF LATIN AMERICA

The tormented faces of abandoned children who roam the streets.

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Collection Jan. 23-24

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Crusader Corner

By FRANK MERCOGLIANO

Just as you start getting the always difficult conference schedule under way, there's nothing like a game against a tough next door neighbor to make sure you're really ready, but that's what Belmont Abbey faced yesterday as they took on the Royals of nearby Queens College.

The Royals have found success for their young program, which is in its fourth. Queens was formerly a school for women, and has only recently gone co-ed. They have had winning seasons twice and they successfully defended their Marriot Classic title last week.

Last season, the Royals were one of only three teams to defeat Belmont Abbey during their late season streak (Pfeiffer and Wofford being the other two). Queens won that game 63-59 at the Abbey.

The Crusaders, who broke a three game losing streak Monday against Lees-McRae, won 73-51 to even their record at 4-4.

The Crusaders got strong rebounding from Allen Johnson, who had a season high 14 boards. Jake Robinson, Abbey's freshman standout from Gastonia, scored a game high 15 points as the Abbey pulled away late after having their 18 point lead trimmed to a scant four with 8:58 to play.

On the previous Saturday, the squad lost to Pfeiffer, which was their 40th win in a row at home, and their 21st straight in the Carolinas Conference, including six tournament victories. The game, however, yielded several positives for the young Crusaders.

Junior center Skip Lowe held his own against pro prospect Antonio Harvey. Harvey, who stands 6-11, scored 14 points and had 10 rebounds, well below his season average. Lowe, 6-6, had 10 points and six rebounds. Lowe has had success against big men before, doing a great job against 6-10 John Lloyd in the Abbey's big win against Presbyterian.

Freshman Kevin Willingham, seeing his first significant action of the season, scored four points and grabbed five defensive rebounds. The freshman from Dematha High in Maryland didn't turn the ball over and he made several good plays on defense.

Other good notes for the Abbey were senior Stan Maynard recapturing his long range touch. He was four of nine from three-point range after slumping earlier this year. Also, Belmont Abbey's interior defense did well, allowing Pfeiffer only 13 offensive rebounds. They had been averaging almost 21 a game.

Belmont Abbey returns home for conference play on Saturday when they take on Mt. Olive in the second game of a doubleheader at 7:30 p.m. They play at Wofford next Monday at 7 p.m.

Great players are hard to find, so maybe that's why the Belmont Abbey Lady Crusaders are so intent on winning this season. Next year, you see, will not only be 1993-94 but it will be the year 1 A.A., After Adams.

If there is, or was any doubt about how India Adams was going to perform for her senior campaign, the 5-9 forward from Radford, Va., quickly put those doubts to rest. She has captured all three Carolinas Conference Player of the Week awards, and she also has the only NAIA District 26 Award, which she won last Sunday.

Adams, who has led Belmont Abbey in scoring and rebounding in every game this season, is a two-time Kodak Honorable Mention All-American. She is among the national leaders in points, rebounds and steals this season.

She is averaging 23.6 points per game and 14.3 rebounds per game. She is also looking to break the 2,000 point barrier sometime in the next week to 10 days. She is just 68 point shy.

Head coach Elaine Kebbe is hoping that her team will follow Adams' lead as the Crusaders take on red hot Mt. Olive, undefeated in conference play.

The Lady Trojans are much improved, starting out this year 8-4 after losing 20 games a year ago. Belmont Abbey's start should lead the Lady Crusaders into the 20 win territory by the end of the year.

The Lady Crusaders, who played 13th ranked Lees-McRae at home on Wednesday night, play at Queens College on Monday at 7 p.m.

Abbey Basketball Notes

— The Crusaders have five players averaging in double figure scoring, led by Stan Maynard with a 13.9 average.

— The Lady Crusaders have not had a player foul out, while their opponents have had 11 players disqualified.

— The Crusaders are 2-0 when their opponents shoot under .500 and 1-4 when they do.

— Pfeiffer's women shot only .293 in the 78-57 loss to the Abbey on Saturday.

Frank Mercogliano is sports information director for Belmont Abbey College.

Keeler (From Page 2)

whose only hope is in God and who would be so heartened by help given them in the name of God," he said.

"Utilizing relief to promote reconciliation, to be sure, would be only a first step toward an enduring and just peace," Archbishop Keeler said. "But it would bear living testimony to the belief that we are children of one God, a God who shows no favoritism and whose mercy is for all who plead for it."

After the Mass, Archbishop Keeler and the other religious leaders broke their fast with a meal at the archbishop's residence.

In addition to Imam Arafat and Rabbi Saltzman, the pilgrimage included Metropolitan Silas of the Greek Orthodox Diocese of New Jersey and retired Bishop Herluf Jensen of the Evangelical Lutheran Church in America.

Kwanzaa Demonstrates Diversit
Of Winston-Salem Parish

By WILLIAM K. ACH

WINSTON-SALEM — In order to express the catholicity of our family of faith as embracing its racial, cultural and ethnic diversity, selected members of St. Benedict the Moor Church in Winston-Salem presented Kwanzaa during the 9:30 a.m. liturgy Sunday, Jan. 3, the Feast of the Epiphany.

Begun in 1966 by Maulana Karenga, a professor of black studies who sought to recognize and pay tribute to the culture and ancestry of African Americans, the Kwanzaa Celebration is held from Dec. 26 through Jan. 1. The word "Kwanzaa," whose celebration is neither a religious holiday nor a substitute for Christmas, means "the first" or "the first harvest." The Kwanzaa Celebration is described as follows:

The Seven Principles of Kwanzaa

1. Umoja (Unity)
2. Kujichagulia (Self-Determination)
3. Ujima (Collective Work and Responsibility)
4. Ujamaa (Cooperative Economics)
5. Nia (Purpose)
6. Kuumba (Creativity)
7. Imani (Faith)

Basic Table Setting

1. A place mat (Mketa) — usually of straw
2. A candle holder (Kinara) — for seven candles
3. Seven candles (Mishumaa Saba) — 3 green (left), 1 black (center), 3 red (right)
4. A variety of fruit (Mazao)
5. Ears of Corn (Vibunzi) — representing number of children in the home
6. Gifts (Zawadi)—if any
7. Communal cup (Kidombe cha umoja) — for pouring and sharing water

Each day a candle is lit beginn with the black one, then alternating tween the green and red starting green. Each day, a principle of Kwan is recited and each person expresses importance it has for them.

The Kwanzaa Celebration is affirmation of Jesus Christ's inca tion on behalf of all, irrespective culture, race, creed, condition ethnicity—an event appropriate to Christmas season, but applicable fo seasons.

William K. Ach is a member o Benedict the Moor Parish in Wins Salem.

Poles (From Page 11)

point in the debate," he said.

Polish Church leaders called legislation a big step forward in pro tion of the unborn. The law, if appro would restrict abortion to cases of or incest, or when a mother's lif health is endangered, or if prenata search indicates serious damage t fetus.

Abortion was available virtuall demand under communism in Po and was reportedly widespread. able current statistics on abortio Poland are not available.

The pope said pro-life sentime generally strong in Poland, but a that he is concerned about "sympt of a serious crisis of the couple an family" in his homeland. He said t evident in the number of divorces, i growing use of contraceptives and i continuing practice of abortion.

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CATHOLIC NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 20 • January 22, 1993

r Dennis Kuhn helps Voices for Life students at Charlotte Catholic High School cut out black ands. The students wore the arm bands this week in memory of children killed by abortion.
Photo by CAROL HAZARD

igh School Students Offer 'Hopeful gn' As Voices For Human Life

By CAROL HAZARD
Associate Editor

HARLOTTE — Children trying to other children and grown-ups, too. s the purpose of Voices for Life.

he pro-life group of 75 Charlotte lic High School students speaks for n life from the moment of conception tural death.

n honor of that commitment, they and of their classmates wore black arm s this week as a sign of mourning for million babies killed in their mothers' b since abortion became legal 20 years oday.

Because the (unborn) children can't nd express their side, I feel it's importhat I do it for them," says freshman Lambert. Most of the 572 CCHS nts are pro-life, if only because they with Catholic teachings on the subhe says. "But many are not educated gh to be strong supporters."

n its second year of operation, Voices ife has doubled in membership. The nts meet once every two weeks and r impromptu gatherings. They put up rs and bulletin notices in the school. wear lapel pins in the shape and size of y's feet 10 weeks after conception. also participate in pro-life activities in parishes.

There are many ways of participation witness, including prayer and pres-" says Father Dennis Kuhn, campus ter at the school and parochial vicar at nn Church. "We hope their parish ies are influenced by their presence."

he group was recognized at a special for the Unborn last Sunday at St. el Church. Afterward, eight spoke at hn Neumann Church as witnesses for ro-life movement.

n addition to wearing black arm bands, s for Life offered pro-life prayers and tions this past week over the intercom n at the start of each school day.

hey also handed out a 12-page newssupplement with a full front page e of an 18-week-old baby developing e womb. "She's A Child Not A 'Choice,'" the headline says.

Freshman Nicole Rademacher says she could have been a choice. "The main reason Voices for Life is important to me is because I am adopted and my (natural birth) mom could have had an abortion. She was in college when she became pregnant. My parents visited me while I was in foster care before I was adopted, but they couldn't support me."

Says freshman Tania Faccone, "We shouldn't kill children. Obviously, they are meant to be here, or they wouldn't be here."

"These students have seen through all of the sanitized language of the media, and have decided to embrace the truth," says Maggi Nadol, Respect Life coordinator for the diocese.

Society has unwittingly accepted "the idea of a master race, but is afraid to call it that," says Nadol.

"It's a hopeful sign that they (young people) see the truth. This isn't a generational problem. It crosses all generations and has become so pervasive that all are in danger from the youngest to the oldest" (through abortion and euthanasia).

Coming In Next Week's Issue

On this 20th anniversary of the U.S. Supreme Court's Roe vs Wade abortion decision, a large delegation from the Diocese of Charlotte, led by Bishop John F. Donoghue, is in Washington for today's annual March for Life.

One of our associate editors is in Washington with the delegation. Her story and pictures will appear in next week's issue of *The Catholic News & Herald.*

Next week's issue also will feature stories and pictures for Catholic Schools Week.

Homilist At Mass For Unborn Says Pro-Lifers Should Not Give Up

By CAROL HAZARD
Associate Editor

CHARLOTTE — Although millions of mothers have killed their babies in the last 20 years, Father John Bradley encouraged parishioners not to be disheartened in their efforts to end abortion at the Fourth Annual Mass for the Unborn.

More than 1,000 people attended the Sunday, Jan. 17 Mass at St. Gabriel Church concelebrated by Bishop John F. Donoghue and about 18 priests from the diocese.

Prayer and faith will prevail over the satanic influences of "the great public relations machine" that says nothing is wrong with abortion, Father Bradley said during the homily.

"We must not lose hope but go forward in great confidence," he said.

"It's a chilling thought that millions of mothers have killed their babies. When thinking of these mothers, I keep thinking of that satanic machine of public relations that drones on 24 hours a day telling women abortion is not wrong."

An abortion is a violent rejection of the gift of God's loving kindness, said Father Bradley. "Abortion is not only a heinous sin, it is an abominable crime against God."

The Second Vatican Council did not distinguish between killing a baby inside or outside the womb, he said. "It is still murder, my friends."

In the past 30 to 40 years, a whole range of behaviors generally accepted to be wrong is now tolerated, said Father Bradley. These include not only abortion but also sex outside of marriage, contraception, homosexuality and euthanasia. "Such an enormous change," he said.

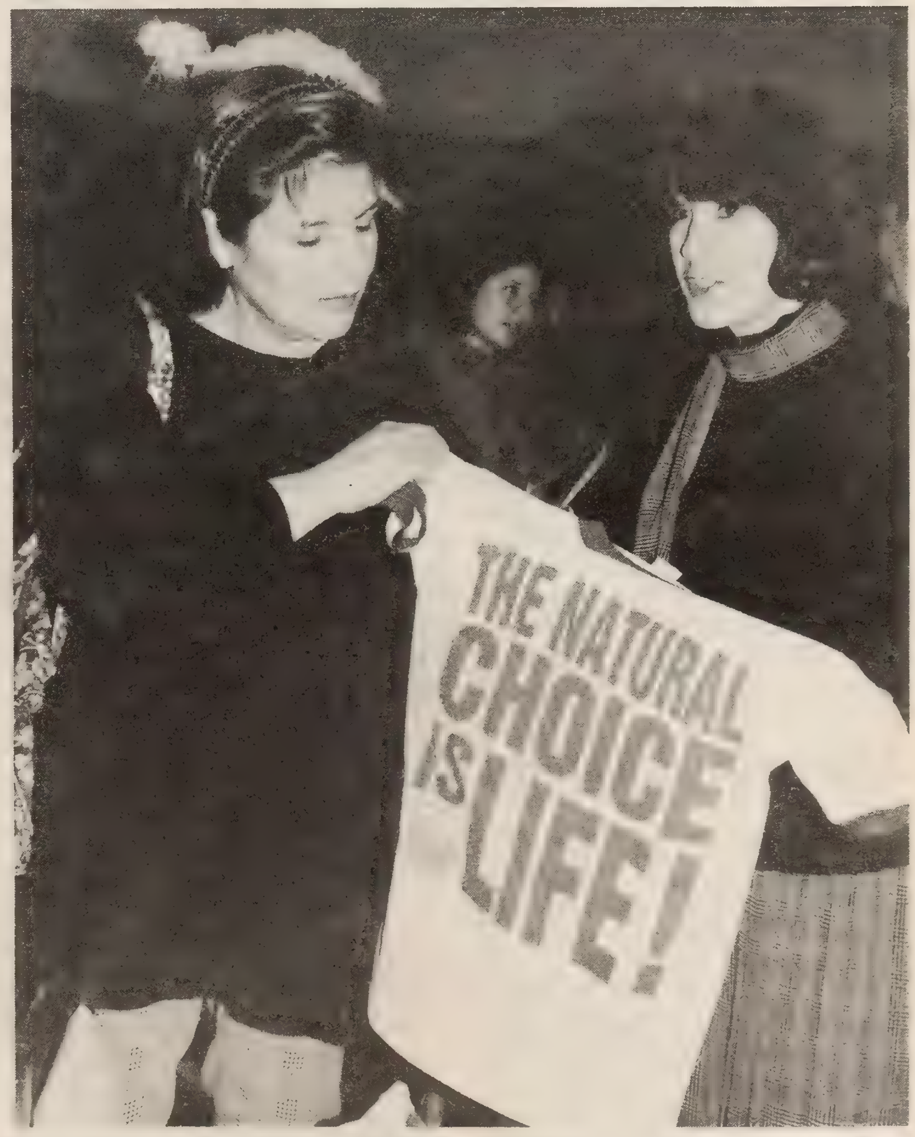
The problem is not so much sin, but acceptance of sin as normal behavior, he said. "Men and women have always sinned. That is not the major tragedy here at all. The tragedy is the satanic propaganda machine in academia, the print and electronic media and the entertainment world with their enormous power telling people these are not sins ... This is the evil. What a strong source it is."

Another major obstacle in the abortion battle is the Freedom of Choice Act before Congress, he said. The legislation, if enacted, would make abortion even more available than it is now, eliminating state-imposed restrictions.

"Never mind that 75 percent of the people reject abortion on demand," Father Bradley said. "The great power keeps pressing."

Despite these powerful adversaries, they can be conquered, Father Bradley assured his listeners.

"There is no need to be dispirited, because we have the marvelous promise of Jesus Christ that He will be with us."



Kim Gallagher, who is expecting a baby this week, checks out a pro-life tee shirt after the Mass for the Unborn. With her is Kaye McGarry, Respect Life Coordinator for St. Gabriel Parish.
Photo by CAROL HAZARD

Pope Asks World To Remember Iraq's Suffering Population

VATICAN CITY (CNS) — As the United States led reprisal raids against Iraq in mid-January, Pope John Paul II asked the world not to forget Iraq's suffering population.

In a talk to diplomats Jan. 16, the pope said it must be remembered that "war has long-term consequences" and "forces innocent civilians to endure heavy sufferings."

"Such is the case of the peoples of Iraq, who, by the simple fact of living in that country, are still continuing to pay a heavy price in the form of cruel privations," he said.

The pope's remarks apparently referred to the 1991 Persian Gulf War, in which Iraq was heavily bombed and its occupying army forced out of Kuwait, and to the economic embargo that has continued against Iraq.

Three days before the pope's speech, U.S., French and British warplanes began bombing Iraqi bases in reprisal for Iraqi violations of U.N. cease-fire resolutions. Cruise missile attacks and further bombing of Iraqi targets followed Jan. 17-18.

The pope did not comment directly on the escalated confrontation in Iraq, but said Middle East peace efforts could be compromised by fresh violence and armed intervention.

At the Vatican, spokesman Joaquin Navarro-Valls said Jan. 18 that the Holy See was continuing to follow developments in Iraq with concern. He said information on the situation was fragmentary, making an appraisal difficult.

A top Vatican diplomat, Archbishop Jean-Louis Tauran, held talks Jan. 15 with Iraq's ambassador to the Vatican, Wissam Chawkat Al-Zahawi, the Vatican spokesman said. Additional Vatican-Iraqi contacts had taken place in subsequent days, he said.

But Navarro-Valls denied a report that Iraq had asked the Vatican to mediate the conflict. He said no such appeal had been made to the pope or other Vatican officials.

Vatican Radio, in a commentary Jan. 18, said the latest escalation in Iraq demonstrated that the 1991 war had not solved the region's difficulties.

"The repetition in recent days of Iraqi provocations on one side and the harsh allied military response on the other is one of the gravest sources of worry on the world horizon," said the commentary by the radio's program director, Jesuit Father Federico Lombardi.

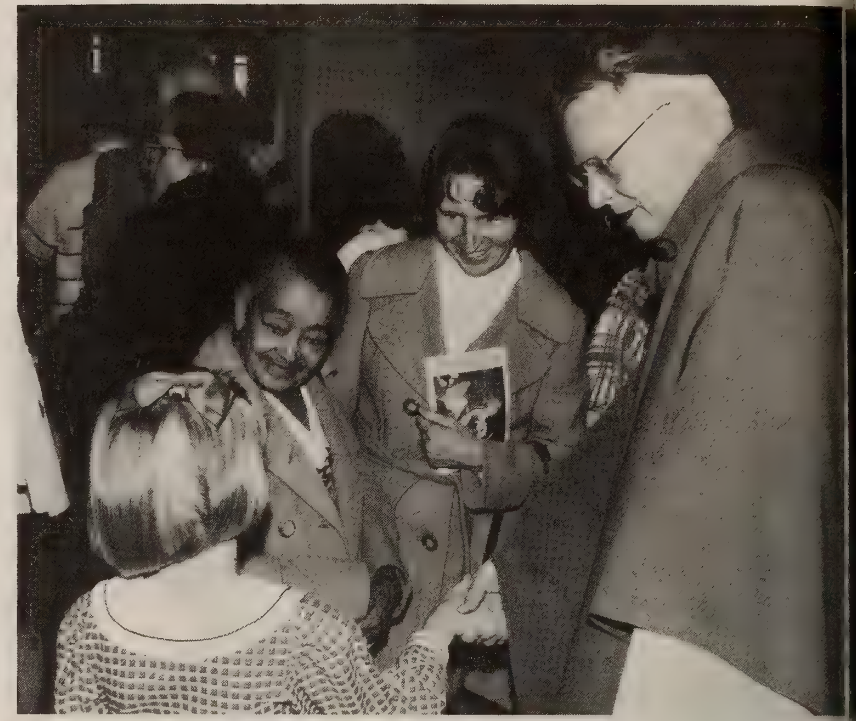
Only two years have passed since the "tragic and bloody" Gulf war, which "cannot be said to have resolved the problems of the area," the radio said. Today, it seems that "the same logic is leading dangerously close to the same results."

"The threat of missiles against cities, the appeals to hatred of one population against another, the trust in the infallibility of military technology and intelligent weapons, seem again to be the instruments of first resort," it said.

"But it is evident that force never definitively resolves any dispute between peoples," it said. The radio added that the pope and the church would continue to repeat this message "even if their appeals go unheeded."

The commentary expressed hope that those involved would return to "reason, respect for life and a sense of humanity and compassion for the victims."

Mass For The Unborn...



Bishop John F. Donoghue greets parishioners at St. Gabriel Church following the Annual Mass for the Unborn. Photo by CAROL HAZ

2 Nuns Murdered In Liberia Buried Beside Companions

RUMA, Ill. (CNS) — Two U.S. nuns killed in Liberia's civil war in October were buried Jan. 17 beside three companions who died in the same manner.

Sisters Mary Joel Kolmer and Barbara Ann Muttra, both members of the Adorers of the Blood of Christ, were buried at their order's cemetery in Ruma. Their bodies were recovered two months after their murders. A vehicle carrying the two was ambushed Oct. 20 as they were going to see a sick child near the Liberian capital of Monrovia.

Three other Illinois nuns from the same order also murdered in Liberia had been buried Dec. 13.

Bishop James P. Keleher of Belleville, at the funeral Mass, called the five nuns "saintly," and said he had a message from them.

He said the nuns wanted their community, family and friends to know "we are at peace, never more so, and so should you be."

"Our mortal remains are laid to rest this day and so your concerns about our mortal end should be laid to rest as well," said Bishop Keleher.

He said Sister Mary Joel was a teacher and "mother figure" who loved the simple things of life.

Sister Barbara Ann, who had been a nun for 50 years, he said, frequently repeated her conviction that "I'm where God wants me to be" whether that was Vietnam, Ruma or Liberia.

The three other Illinois nuns — Sisters Agnes Mueller, Shirley Kolmer and Kathleen McGuire — were killed by gunmen outside their convent near Monrovia. The two Sisters Kolme
cousins.

U.S. State Department official
said they believe rebels loyal to Li
rebel leader Charles Taylor we
sponsible for the five killings.

Recovery of the bodies was d
by fighting in the west African n

Sister Mildred Gross, the c
provincial, told Catholic News S
Jan. 18 that the order had ma
decisions about the community's
in Liberia.

Meanwhile, in a speech to
than 100 diplomats at the Vatica
16, Pope John Paul II said tha
heard-of violence" by armed ban
not spared the Church or its pers
He urged all parties to return to the
of a peace accord worked out
Ivory Coast.

Guiltless Priests Working Under Sex Abuse Cloud Called 'Heroes'

WORCESTER, Mass. (CNS) — Bishop Timothy J. Harrington of Worcester said priests who work "in an atmosphere that has been poisoned by suspicion" because of the sexual misconduct of a few are "the heroes of our times."

"In all honesty, we are talking about a few priests," he said in a Jan. 14 letter to the people of his diocese.

"We are anguished by any misdeeds. Our hearts go out to their victims," he added. "All of us must recognize that we are only talking about a few, even though one is too many."

Bishop Harrington called his letter the "third step" in his effort against clerical sexual misconduct. The first was Oct. 16, when he announced that no sex abuser would be allowed to minister in the Worcester Diocese; the second was Dec. 24 when he publicized his own phone number and that of other diocesan officials so victims of clerical sexual misconduct could call for help.

"Some may feel that the very image of the priesthood has been tainted by the accusations concerning a few individuals," he said. "But I disagree."

"The priesthood was instituted by Christ himself and although a few of us may bring discredit to all, nothing can taint or discredit the God-given institution of the priesthood," he added.

The Worcester Diocese has been rocked by allegations of sexual abuse of minors by local priests. Among those recently accused were Father David A. Holley, a retired Worcester priest now living in Denver who faces civil charges in New Mexico, and Father Ronald D. Provost, whose criminal trial is to begin Jan. 28 on charges that he solicited a child to pose nude for photographs.

Maryknoll Order Officially Established In Vietnam

MARYKNOLL, N.Y. (CNS) — The Maryknoll Fathers and Brothers became officially established in Vietnam in December, according to a Jan. 15 announcement by the society.

Work was initiated in Vietnam at the request of Msgr. Claudio M. Celli, Vatican assistant secretary of state, Maryknoll said.

Maryknoll Father Thomas J. Dunleavy, who began Maryknoll work in Cambodia in 1989, went to Vietnam last summer to explore the possibilities for service there.

Based in Hanoi, he has been developing programs to assist poor, blind and elderly Catholics, Maryknoll said. He is being joined by Maryknoll Father Francis H. Beninati, a native of Forestville, Conn., who has previously served in Korea. Maryknoll said Father Beninati was currently completing a one-semester teaching assignment in Vietnam.

One Maryknoller, the late Father Paul Duchesne, worked in Saigon, now Ho Chi Minh City, for Catholic Relief Services from 1958 to 1964, and another, the late Father Vincent Capodanno, served as a chaplain during the war. But Maryknoll has not previously operated a formal mission program in Vietnam.

Church relations with Vietnam have been improving gradually in recent years.

Violence Unites Ulster Christians

DUBLIN, Ireland (CN
Ireland's Anglican primate said
tians in Northern Ireland have be
realize they must stand together t
evil and violence.

"One of the most positive eff
the violence in Northern Irelan
been the growing cooperation an
of purpose," said Archbishop
Eames.

"Faced with so much suffering
has been a great increase in the wa
various churches have together
to witness to the Christian me
which unites all Christians," he
remarks for the Jan. 18-25 We
Prayer for Christian Unity.

Archbishop Eames said the
been joint witness by the leaders
four main churches — Catholic, C
of Ireland (Anglican), Presbyteri
Methodist — and this had done m
convince the outside world that it
oversimplification to talk of th
gious conflict. However, he ad
would be wrong to give the impr
that all differences among the ch
had been resolved.

"We differ on issues which al
the very heart of what each of
lieves is important to our underst
of the nature of the church," he

Лother Angelica's Latest Project ˉakes Over A Mountaintop

BIRMINGHAM, Ala. (CNS) — ernal Word Television Network's new ortwave radio station is so big the twork had to buy a mountain to put it i.

Believed to be the largest short-ave broadcast "curtain" anywhere, it sembles giant fishing nets strung across e sky. The curtain is actually eight tennae which beam EWTN's short-ave signal across five continents.

According to EWTN officials, the w radio station, WEWN, is the largest ivately owned shortwave radio sta-n in the world. EWTN launched the 0 million project Dec. 28 when it gan broadcasting in Dutch, English, anish, Brazilian Portuguese and Ca-dian French.

In its first few weeks, WEWN in-ased broadcast time to 24 hours a day d the number of languages offered to out 20.

According to Mother Mary Angelica zzo, chairwoman of EWTN and EWN, the station is "primarily an angelization tool," especially in de-oping countries and former communist Eastern block nations. Mother Angelica is the driving force behind the ministry's extensive broadcast and publishing operations.

"As a Catholic, there are certain dogmas and practices in our faith that I would like to explain to everybody," she said in an interview in the WEWN control room. "I believe in my heart that in this room the whole world is going to be changed.'

The new station is funded by a $20 million gift from Dutch philantropists Piet and Trudy Derksen, who made their fortunes in sportswear manufacturing and vacation theme parks. The couple is expected to keep bankrolling the project.

According to Mother Angelica, the power alone for the four specially designed 500-kilowatt Continental Electronic transmitters is expected to cost more than $1 million a year.

The transmitters are located about 15 miles from EWTN headquarters in the Birmingham suburb of Irondale. The 160-acre site sits atop one of the area's

See **EWTN** , Page 13

)utch Cardinal Says Christian ʌnti-Semitism A Contradiction

ROME (CNS) — So-called Chris-n anti-Semitism is a contradiction in ns, said Dutch Cardinal Johannes llebrands.

Although great strides have been de since the Second Vatican Council uprooting anti-Semitism, continued ient effort is needed, said the cardi-, who is past president of the Pontifi- Council for Promoting Christian ity and the Vatican's commission for ations with the Jews.

The cardinal said that Jews and istians are brothers and sisters in h, and any attempt to assert a Chris- basis for anti-Jewish bias is false.

Cardinal Willebrands spoke about half-century of cooperation and dia-ue with the Jews during a Jan. 13 eting at Rome's SIDIC Center, oper-d by the Congregation of Notre Dame Sion to promote Christian-Jewish erstanding.

The cardinal's talk was part of events rounding the Italian Catholic urch's Jan. 17 observance of a spe- day promoting understanding of respect for the Jewish community.

When investigating anti-Semitism and other types of discrimination, the cardinal said, forms of anti-Semitism which claim to be religiously motivated must be "distinguished from racism in general and economic, social or political anti-Semitism."

Religious leaders have the power to dislodge any anti-Semitism which claims to be supported by an "interpretation of the faith or religious practice," he said.

"This form of anti-Semitism must be overcome with a awareness and an attitude of brotherhood," he said. The Jewish people are Christians' elder brothers and sisters in the faith, as Pope John Paul II has said.

Weeding out anti-Semitic sentiments and creating real respect for Jews and Judaism require frankness and trust, the cardinal said.

"After many centuries of hostility and persecution, this will require much time, a firm will and efforts in prayer to correspond to the will of God," he said.

"The world will undergo a transformation," the 83-year-old cardinal said. "This is my firm religious conviction."

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotté, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Two Benedictine Sisters of Perpetual Adoration examine communion wafers on a conveyor belt at the congregation's headquarters in Clyde,Mo. (CNS photo from Benedictine Sisters of Perpetual Adoration)

Competing Firms Threaten Nuns' Sale of Communion Wafers

WASHINGTON (CNS) — Even contemplative nuns are not immune from competition.

Take the Benedictine Sisters of Perpetual Adoration in Clyde, Mo. For 80 years they have been selling communion wafers as their only means of financial support. But now they are suddenly losing customers to commercial markets that advertise "thicker breads."

"What bothers me most about this is that all breads are equal at the table of the Lord," Benedictine Sister Cathleen Marie Timberlake of Clyde told Catholic News Service.

Sister Cathleen, the head of her congregation's altar bread department, doesn't intend to get out of the kitchen.

She is joining forces with other sisters who also feel that losing the altar bread market could threaten their livelihood. Last June, 41 contemplative sisters attended an Altar Bread Seminar in Clyde to share stories and write letters to their bishops describing their predicament.

Some of the sisters are also in the process of forming a group called the Association of Religious Producers of Altar Breads.

Each day the Benedictine sisters at their convent on a hillside in northern Missouri bake bread from 6:30 a.m. to 3:30 p.m.

The 17 sisters and nine lay people involved in the bread making use the same ingredients the Benedictines have used since they began the enterprise in 1910. They have only changed the method to enable mass production.

Today the sisters bake nearly 2 million thin communion wafers a week. They use a process called "tube-veying" which moves 100 pounds of flour through a tube at 45 miles per hour, then stores it in a scale hopper, where it is dumped into a turbo-charged mixer filled with 18 gallons of water.

Mixing time for the batter is about 33 seconds per mix. An automated baking oven has replaced some of the outdated equipment and a quality control system has been put into place.

The nuns, who supply hosts to parishes throughout the United States, Mexico and Puerto Rico, are starting to think more about marketing and advertising. In following a typical advertising strategy, they are relying on endorsements, in this case, from the bishops.

Cardinal Bernard F. Law of Boston wrote a letter of support to the sisters, saying, "I well understand your concern. You must feel quite powerless in the face of the aggressive marketing of commercial companies with their high tech equipment."

Cardinal Law said he asked his vicar to urge pastors in the Boston Archdiocese to purchase altar breads from contemplative communities. He also told the sisters that their apostolate of prayer continually nourishes the church.

Sister Cathleen is convinced that word of mouth is a strong weapon in this battle against corporations.

"We just need people to know about this," she said.

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

President Clinton

By the time this appears in print, President Clinton will have been inaugurated. Hopefully, his inaugural address will have given some indication that he is sympathetic to the concerns of Catholics.

During the campaign, Clinton voiced support for the Church's position on such issues as health care, help for the poor and the homeless, welfare reform and various justice issues.

However, his statements during the campaign indicated that he does not agree with Catholics on at least two major concerns — abortion and school choice.

He said on many occasions that he will sign the so-called Freedom of Choice Act if Congress passes the measure which would bar almost any state restrictions on abortions.

And while he favors a voucher system which would allow parents to send their children to the schools of their choice, he would restrict the plan to public schools, eliminating aid for parents who want to send their children to Catholic or other religious schools. His choice for secretary of education already has indicated support for that stand.

On these two issues, the best hope appears to rest with Congress. With many new faces on Capitol Hill, there may be enough votes to defeat Freedom of Choice and to pass a school choice bill which would not discriminate against religious schools.

And, of course, there is always the possibility that the Supreme Court might find Freedom of Choice an unconstitutional restraint on the powers of the states.

There is also the possibility — admittedly somewhat dim — of a change of heart on the part of Clinton. He may find that the realities of the presidency outweigh what was said during the heat of an election campaign.

We can also hope that some of his education at a Catholic elementary school in Little Rock and at Jesuit-run Georgetown University rubbed off on him.

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Pro-Life Corner

Respect Life

"No one knows which womb holds the chief."
African proverb on abortion

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II said St. Peter's early decisions on Church policies demonstrated a divinely inspired papal authority.

The pope, speaking at a general audience at the Vatican Jan. 13, said Peter also experienced criticism and challenge from some early Christians — a harbinger of the dissent that has been aimed at pontiffs throughout history.

The pope's remarks were part of a series of talks about Peter and the papacy. He has stressed that both papal ministry and authority were clearly present in the early days of the Church.

The pope cited Peter's decision to baptize a pagan, which broke with Judaic custom and was "revoluti ary" for the people of his time. Inspired by a perso vision and by divine grace, Peter was able to overco the discriminatory law that forbade contact with n believers, he said. In doing so, he was able to foll God's design and open up the Gospel message to Gentiles, the pope said.

Not everyone was ready for such bold new proaches, and there were criticisms from within Christian community, he said.

"This was a prelude to the reservation and opp tion that would arrive in the future for those with task of exercising supreme authority in the church,' said.

The pope cited a well-known episode in which Paul challenged Peter on his policies regarding Ju law. The pope said the incident demonstrated that F recognized Peter's authority — even though he arg with his decision.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English during his weekly general audience Jan. 13.

Dear brothers and sisters,

Continuing our catechesis on the ministry of Peter in the early Church, we now consider his decision to baptize the pagan Cornelius (cf. Acts 10). Cornelius had been told by an angel to seek Peter, while Peter himself had been prepared by a vision from God to proclaim the Gospel to him. When the Holy Spirit descended upon all present, Peter baptized Cornelius and his whole household. This decision was a critical step in the process by which the Church came to realize that in Jesus Christ the Gentiles were called to be sharers with the Jews in God's plan of salvation (cf. Eph 3:5-6).

Peter thus appears as the first apostle of the Gentiles, even though St. Paul would receive a particular charge in this regard. Paul himself recognized the authority of Peter as guaranteeing the validity of own ministry (cf. Gal 1:18; 2:2). Paul did not Peter's authority into question even when he arg with Peter in Antioch (cf. Gal 2:11-14). The issue of Church's relationship to the old law was finally cided by an assembly of the apostles and elder Jerusalem (cf. Acts 15). There, too, as we read in Acts of the Apostles, Peter used his authority to s the question of the admission of the Gentiles into Church, a question of the greatest importance for expansion of the Church and for the unity of the w Christian community.

I am pleased to greet the English-speaking visi present at today's audience, especially the pilgrim groups from Australia, Great Britain, the Philippi South Korea and the United States. Upon all of especially the young people and university studer cordially invoke the grace and peace of Christ savior.

VATICAN CITY (CNS) — Pope John Paul II has asked bishops in his native Poland to fight what he called a "new wave of immorality" threatening the country's post-communist society. The pope said the Church must be willing to speak out forcefully against a misuse of freedom in Poland, even at the risk of losing its traditional popularity.

The pope made his remarks to a group of Polish bishops at the Vatican Jan. 15. It was the second time in a week that the pontiff had expressed deep concern about the direction Polish society was taking in the wake of communism's demise.

The pope recalled that under communism, the Church was a popular institution that defended human rights and provided "the one space of freedom." Its role was universally appreciated in society, he said. But today, the Church's refusal to stay "closed up inside its walls" has drawn criticism from some sectors, he said.

"Some circles which until recently accepted this role of the church are now taking a critical or even negative attitude, and want to impose silence. But the Church cannot be silent," he said.

The pope said the changes brought by freedom have not all been good — some represent a threat to human dignity, he said.

"Freedom is not moral relativism, but shoul founded on clear moral criteria. Poles today mu strong inside, to resist the wave of immorality th arriving from various places under the guise of mc nity and liberation," he said.

The idea that Poland should join Europe mus mean sacrificing the law of conscience in the nan "tolerance" or "pluralism," he said. "That would r submitting to a new form of totalitarian slaver even more dangerous form," he said.

The pope expressed dismay at what he c "systematic attacks" against Christian values i predominantly Catholic country. He did not giv amples, but in recent months the Polish Churc clashed with some political parties over abor media and broadcasting content, religious educ and other issues. Meanwhile, polls claim Church p larity has dropped steadily since the fall of con nism.

The pope said Poland's economic woes have r new pastoral problems for the Church, espe among the growing numbers of unemployed.

"The unemployed represent a social categor

See **Pope**, Pa

The Editor's Notebook

By BOB GATELY

A couple of weeks ago, I expressed the hope that someday I would see a year in :h there would be complete peace in the world.

I was pretty sure at the time that this would not be that year. After all, there already was fighting in several areas and the prospect of even more.

Now, it seems that it's not even going to be a year of peace for the United States.

Our humanitarian mission in Somalia already is producing American casualties and the likelihood is that there will be more before we extricate ourselves from that situation.

And now, we're beginning to see action again in the Persian Gulf. That's something that, I fear, is going to continue as long as Saddam Hussein remains in power in Iraq.

I freely admit that I was not an enthusiastic supporter of the Persian Gulf War years ago. I thought at the time that it was the wrong war for the wrong reason. However, once we got into it, I felt — and still feel — that it should have been ued to its logical conclusion: the elimination of Saddam Hussein. With a little , Iraq could have been carved up by the Kurds in the north and the Shiite rebels e south. I think that would have resulted in Saddam's overthrow by his angry rals.

Now, however, there appears to be no likely successor to Saddam.

And we could be in for a very messy war.

Then, there is what used to be Yugoslavia.

The situation in Bosnia-Herzegovina gets worse each day. I think it is obvious some sort of military intervention is going to be necessary. I just hope it is not Jnited States that tackles the job.

n an appearance on Larry King's show last week, former President Carter said Jnited States should play a leading role in pushing for United Nations action but ld NOT assume a role in the actual intervention.

Carter maintains that it is a European problem and the Europeans should handle igree completely.

don't know how many readers noticed it, but there was a major goof on Page ast week's paper. Jim McInerney's picture appeared on Sister Jeanne-Margaret ally's canon law column and her picture was on his Lifeline column. Our printer the original mistake, but I read the page proofs and should have caught the mix-

My apologies to both of them.

e Publishing Of Marriage Banns

By FATHER JOHN DIETZEN

Q. I am in our chancery office and write concerning your column indicating the universal Church law concerning publishing of marriage banns is no er in effect, and that if conferences of bishops wish to reinstitute such laws may do so. It is not my impression that the obligation of announcing the is has been abrogated, since that would require a specific action of the ops' conference, which I have not seen. (New Jersey)

A. The 1983 Code of Canon Law (Canon 6) says that all provisions of the previous code and all laws contrary to the prescriptions of the new code are no longer in effect. Therefore, no special action of a national conference of bishops seems needed to nullify a previous law such as the requirement for banns.

Since such a regulation is not provided in the new code it simply does not exist, unless the conference of bishops decides to reinstitute it. The American bishops have, in general, decided to carry out the canonical "necessary inquiries" (Canon 1067) before marriage in other ways than publishing banns.

As a pastor, this makes enormous sense to me. So y young people planning marriage today have lived in half a dozen or more s.

Thus, requiring banns in the towns of their parents or their present residence to ver possible reasons they should not marry simply wouldn't prove very much. ining testimonies from their parents or other older family members, as we now s far more practical.

Perhaps our conference of bishops will one day reinstitute marriage banns. Until according to all canonical advice I receive, publication of banns as a rement before marriage has no legal status in the United States.

Q. Last summer a relative, who is Catholic, married a Lutheran woman. wedding was performed by a Lutheran minister in an outdoor ceremony. is marriage recognized by the church? Could he have been given permis- by his pastor to be married this way? (New York)

A. A Catholic could be validly married this way if a dispensation were given by ishop of the diocese. Called a dispensation from the form of marriage, it allows holic to be married before an official or minister other than a priest.

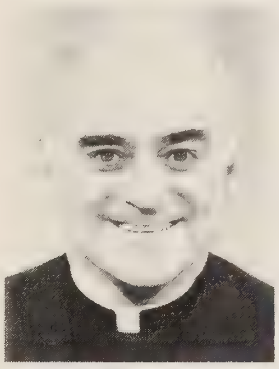
Such a dispensation is obtained through the priest or other minister who is aring the couple for marriage, in conjunction with the usual marriage prepara- programs required in your diocese. There is no way to determine from the

See **Dietzen,** Page 6

Light One Candle

By FATHER JOHN CATOIR

Post election polls indicated that those who chose President Clinton did so in the hope that the new president would improve the economy, provide better health care for everyone and reform the welfare system. All that remains to be seen.



Clinton received 43 percent of all the votes cast, Bush gathered 38 percent and Perot, 20 percent. Catholic voters, who made up 27 percent of the electorate, gave Clinton 44 percent with 36 percent voting for Bush and 21 percent for Perot. That means 65 percent of the Catholic voters rejected George Bush. Why did such large numbers of Catholics and other pro-life Christians turn away from Bush, the only pro-life candidate?

Peggy Noonan, a former speech writer for Presidents Reagan and Bush, writing in the *New York Times,* gave this view: "(George Bush) ... vowed to keep the size of government down. He let it grow. He said he would not raise taxes. He raised them. He said he'd resist the heavy weight of government. He allowed more regulations."

Paul Krugman, an economist at the Massachusetts Institute of Technology and author of *The Age of Diminished Expectations*, stated, "It was not until economists started to analyze the figures that it became clear that during the 1980s the largest share of the economic growth attributed to Republican policies went to the top 1 percent of the nation." According to data compiled by the Congressional Budget Office, the top 1 percent of American families had their annual income swell from $315,000 to nearly $600,000, a nearly 100 percent increase in a dozen years.

Many voters gradually came to perceive the Republican Party as the party of the "haves" over and against the "have nots." As the rich got sharply richer, the poor got sadly poorer. This was reflected in the black vote. Black people gave Clinton 82 percent of their votes with only 11 percent to Bush and 7 percent to Perot.

Cardinal Pio Laghi, prefect of the Vatican Congregation for Catholic Education and former papal nuncio to the United States, said, "The election showed the nation's real concern for the economically disadvantaged, but it may not have paid enough attention to the moral issue of abortion."

With unemployment soaring, a plurality of Catholic voters opted for Clinton, despite the fact that they did not agree with him on the abortion issue. In an earlier poll, 51 percent of pro-life Catholic women indicated that the Church should be teaching people that abortion is wrong rather than trying to impose this belief on the whole nation through the politics of legislative reform. For them, this election was not a mandate to strike down the weakest among us, the innocent unborn children, it was a rather strong negative reaction to George Bush's economic policies.

In the end, most voters lost faith in trickle down economics, and they voted decisively to end it.

(For a free copy of the Christopher News Note, "To Save A Life," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

"She has red hair" might seem a funny way to connect Catholic Social services and Martin Luther King, but there is a link.

I have been in adoption work for a number of years. Back in the '60s, a hard-to-place infant was one who had a medical impairment, was of the black race (even if just 1 percent) *or* had red hair. As a result, when screening applicants, we learned that we had to explore early on (so as not to put an adoptive couple on the spot or surprise them) their openness to potential problems. We had to determine the remote possibility that they might be interested in a black infant, their ability to handle a medical complication, their interest in an infant who was not a perfect nationality match as well as their openness to a white infant with red hair.

This might sound exaggerated, but it's not. In '89, I attended a Children's Focus Day in Asheville and participated in a "Black Issues" workshop. My contribution was to raise the consciousness of the depth of discriminatory thinking tion to back up my concern regarding the number of years or centuries it will take for us to be as comfortable accepting an infant with African heritage as we are in accepting an infant from Asia, South America, Europe and North America.

Africa, in the '90s, is the only continent whose offspring are not universally welcome in the adoptive home, even when these infants are available with almost no waiting period and they are already right here in our own locale.

I was fortunate at the Asheville workshop mentioned above, when a woman with red hair spoke up and lent some credibility to my statement. She had been adopted 31 years ago. Over the years, as her parents would share with her the story of the day they were called by the adoption agency, the mother especially would emphasize how the worker hesitated on the phone. The worker was happy to announce the availability of a very healthy white infant. But then the worker asked the mother to calm down and "hear out" one problem. The infant had red hair!

She and I, and hopefully the audience that day, could easily connect on

See **Crosswinds,** Page16

How Does Canon Law Affect Us?

General Absolution

By SISTER JEANNE-MARGARET MCNALLY

Among the many reforms of Vatican II was the reform of the rite and formulae for penance. Some controversy arose concerning the third form of the rite, the "order for a group of penitents with only a general confession of sins and communal absolution." This form may have seemed radical but history belies this.

From the earliest days of the Church, penitents confessed their sins to the bishop and this only once in a lifetime! This was the ordinary form of confession which is still the only ordinary way today except for frequent confession to a priest. From the 4th century on, when a penitent through no fault of his own, such as danger of death or inability to use the ordinary form, could receive a general absolution. The Pope granted general absolution to the Crusaders.

In World War I, faculties for general absolution were granted to French bishops for soldiers mobilized for war. This was later extended in Europe to bishops whose jurisdiction had civilians and soldiers connected with the military. In 1939, military chaplains from all nations received this faculty to grant general absolution to the mobilized military. This was further extended to prisoners of war and persons in labor camps and always in grave and urgent necessity when priests were not available for individual confession and the person would be deprived of grace and communion for a long time (30 days).

Some of the pastoral concerns of today are that there has been a loss of the sense of sin in the modern world. Furthermore, modern man/woman is unable to formulate and articulate feelings of sinfulness in terms of the traditional categories of sin. A general repugnance to confess to another man out of fear, shame or humiliation may also be a problem.

The Rite of the Catholic Church as revised by decree at Vatican Council II provided for three Rites for penance: (1) The Rite for Individual Penitents. (2) Rite for Several Penitents with individual confession and absolution. (3) The for Penitents with general confession and general absolution.

Todays' discipline is that the ordinary way of penance is individual confess and absolution. However, occasional circumstances may render it lawful necessary to give general absolution to a number of penitents without indivi confession. Such cases are danger of death, a grave need when sufficient confes are not available to hear individual confessions within a reasonable period of so the penitent through no fault of his/her own would go without sacramental g or communion for a long time (30 days) — not unusual in mission territories.

The decision about the conditions mentioned above is reserved to the dioce bishop. In unforeseen circumstances, if the local priest needs to use the third rite should have the bishop's permission beforehand and, if that is not possible, inform the bishop as soon as possible of the circumstances in which gen absolution was given.

A person in serious sin cannot use general confession and absolution substitute for individual confession but must seek individual confession with reasonable time (30 days). Canon 960 stresses that individual confession is the ordinary way for reconciliation except when this is impossible. General confes with general absolution can be given in danger of death or serious necessity. diocesan bishop is always the judge of the circumstances (c. 961).

A study of the Church's growing insight and understanding of the sacran together with her awareness over the centuries of the changing needs of people resulted in the development of rites to meet the changing needs of the times. development must continue with deeper insight into the theological understan of the nature of the sacrament of penance.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a ju of The Tribunal of the Diocese of Charlotte.

How Insurance Can Double As A Gift To Church

By JIM KELLEY

In working with Catholics in the Charlotte Diocese who are exploring ways to give, I've noticed a common concern, especially among those over 50. Will they be able to continue to give to their Church as they would like when they have retired from full-time employment?

Thanks to the many "pockets" from which a person can share, the answer for many is clearly "yes!"

In fact, you may find you can make a special gift to further the work of the Church from what remains after you have met your own and your loved ones' financial needs.

Life insurance, often in the form of annuities, is a popular vehicle for building retirement income and financial security for loved ones who may survive the policyholder.

In addition to naming family members or others for whom you care as beneficiaries, it is possible to designate your parish, the diocese, or a favorite Catholic agency as first or second beneficiary to receive part of all of the proceeds.

You might also specify a charitable final beneficiary to receive any funds destined for a beneficiary who does not survive you.

Giving the policy itself

Another way to arrange a gift of life insurance is to give the policy itself to a Catholic organization.

For example, you may have a policy purchased and paid up years ago, which has been all but forgotten. Consider this "obsolete" policy to be used to further Christian principles.

When a charity is named owner as well as beneficiary, tax savings may also be available from your gift.

Dividends as gifts

Dividends paid to you on a life insurance policy may be assigned to your parish, a Catholic school or agency. This can be a systematic way to give, and the dividends are tax-deductible as gifts.

Memorial opportunities

A gift from life insurance, as any gift, may be made in memory of someone who has been an important part of your life. Let us know of your desires to perpetuate a loved one's memory and together we can select an appropriate commemoration for your memorial.

To name your parish, the diocese, or a Catholic school to share in life insurance benefits, contact your life insurance representative or company.

Making the charitable designation can be as simple as completing a change beneficiary form. And naming a charity to share in the proceeds of a polic beneficiary is a decision that can be changed later, if you wish to do so.

Of course, you'll want to consider how any gifts you've planned would a your overall plans. Seek the advice of your professional advisor before you g

Giving can continue

So don't assume the stewardship that has always played a key role in you needs to stop when you have retired from full-time employment. We've seen only a small sample of the many easy-to-arrange giving options caring Catholic use to extend their giving power.

For more information, please call the Diocesan Development Office at 704-1709 or 377-6871, or write to 1524 East Morehead Street, Charlotte, N.C. 28 We'll be pleased to send more information at no obligation.

Jim Kelley is director of the Diocesan Office of Develoment.

Dietzen (From Page 5)

ceremony, of course, if this sort of dispensation has been granted. You would need to ask the groom or perhaps his family.

(A free brochure outlining Catholic prayers, beliefs and practice is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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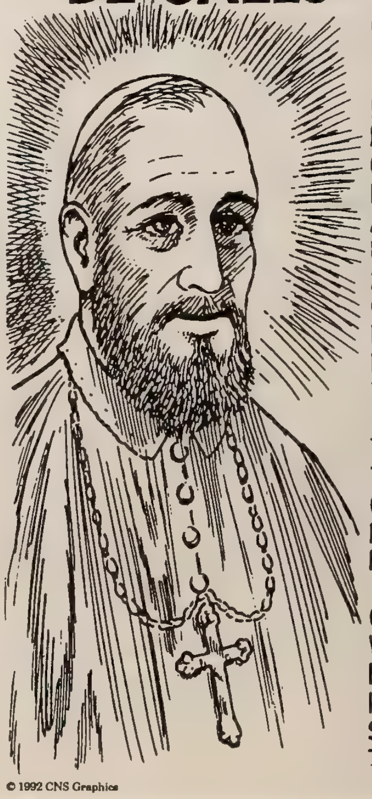
the Saints

by Luke

ST. FRANCIS DE SALES



ST. FRANCIS DE SALES WAS BORN OF NOBLE PARENTS, NEAR ANNECY, FRANCE, IN 1566. HIS FATHER HAD A CAREER IN LAW MAPPED OUT FOR HIM, BUT FRANCIS BECAME A PRIEST. HE WAS ELECTED PROVOST OF THE DIOCESE OF GENEVA, THEN A CENTER OF THE CALVINISTS.

FRANCIS SET OUT TO CONVERT THEM. HE PREACHED AND DISTRIBUTED PAMPHLETS WHICH HE WROTE TO EXPLAIN CATHOLIC DOCTRINE. HE HAD REMARKABLE SUCCESS, FOR MANY WERE CONVERTED. AT 35, HE WAS APPOINTED BISHOP OF GENEVA. HE RECEIVED HERETICS AND SINNERS WITH GREAT GENTLENESS AND UNDERSTANDING. FRANCIS SAID, IT TOOK HIM 20 YEARS TO CONQUER HIS TEMPER, BUT NO ONE EVER SUSPECTED HE HAD SUCH A PROBLEM. HIS MEEKNESS AND SUNNY DISPOSITION EARNED HIM THE TITLE OF "GENTLEMAN SAINT."

BESIDES HIS TWO BOOKS, "INTRODUCTION TO THE DEVOUT LIFE" AND "A TREATISE ON THE LOVE OF GOD," HE CARRIED ON A VAST CORRESPONDENCE AND WROTE MANY PAMPHLETS. FOR THIS, HE HAS BEEN NAMED PATRON OF THE CATHOLIC PRESS.

IN UNION WITH ST. JANE FRANCES OF CHANTAL, HE FOUNDED "THE ORDER OF THE VISITATION," WHICH SOON SPREAD ACROSS EUROPE. HE DIED AT AVIGNON, FRANCE, IN 1622. THE FEAST OF ST. FRANCIS DE SALES, BISHOP AND DOCTOR OF THE CHURCH, IS JAN. 24.

© 1992 CNS Graphics

s Suzanne Somer, who stars with Patrick Duffy in the ABC comedy series "Step by says when she went to Catholic school she prayed for a sign to enter the convent. (CNS from ABC)

:tress Says She Once Prayed r A Sign To Enter Convent

OLLYWOOD (CNS) — Suzanne s, who stars on the ABC comedy by Step," said that when she went tholic school in California she pray for a sign from God that she l join the convent.

he nuns were thinking of me beg a nun. They kept trying to conie, and I would go into the back nd pray for a conversion — not ecause they wanted it," Somers But it never happened."

tep by Step" airs Fridays, 8:30-9 p.m. EST on ABC.

"My mother sent us (to Catholic schools). She felt that schools such as that were an opportunity for a better education," Somers said.

It was also an escape for Somers because "things were so bad at home," she added.

Somers several years ago wrote a book chronicling growing up with an alcoholic father. Last year, she wrote a companion volume, *Wednesday's Children: Adult Children of Abuse,* a series of interviews with celebrities.

Among the personalities featured were actresses Angie Dickinson and Cindy Williams, singer B.J. Thomas and Gary Crosby, son of actor-singer Bing.

"It was a hard book to write. Some of the stories were very painful to listen to," Somers said.

Somers' first claim to fame was playing Chrissy, the bubbleheaded blonde on "Three's Company." Despite being the show's obvious sex object, Somers, according to audience research, was the favorite actress among women ages 18-49. Why? Chrissy "had a good soul," Somers said.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting. The reviews include ratings by the U.S. Catholic Conference and the Motion Picture Association of America.

"Alive" (Touchstone)

Long, sometimes gruesome dramatization of the life-and-death struggle of survivors (including Ethan Hawke, Vincent Spano and Josh Hamilton) of a plane crash high in the Andes where, stranded for 10 freezing weeks in 1972, some resort to eating the flesh of their dead companions in order to survive. Director Frank Marshall highlights the strength of the human spirit and the survivors' religious faith in both enduring their ordeal and justifying their tions. Violent airplane crash with fatalities and restrained shots of cannibalism. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The MPAA rating is R — restricted.**

"Body of Evidence" (MGM)

Trashy thriller in which a conniving sadomasochist (Madonna), accused of murdering her wealthy lover, then seduces her married defense attorney (Willem Dafoe) and manipulates other lovers (Frank Langella and Jurgen Prochnow) in an attempt to win acquittal. Director Uli Edel's tawdry melodrama glamorizes sexual perversity while ignoring human values. Sexually explicit scenes, several drug abuse references, climactic gory violence and frequent rough language. **The U.S. Catholic Conference classification is O — morally offensive. The MPAA rating is R — restricted.**

"Ethan Frome" (Miramax)

Turn-of-the-century love triangle revolves around an impoverished New England farmer (Liam Neeson), his gloomy invalid wife (Joan Allen) and the tragedy that unfolds when her vibrant young cousin (Patricia Arquette) comes to care for her. Based on Edith Wharton's 1911 novel and directed by John Madden, the movie's skillful performances, exquisite cinematography and evocative music beautifully captures the moral dilemma of the farmer and his wife's cousin. Implied extramarital relationship. **The U.S. Catholic Conference classification is A-II — adults and adolescents. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Intervista" (Castle Hill)

In this 1987 Italian production, director Federico Fellini takes viewers on an imaginative tour of movie-making at the famed Cinecitta Studios in the suburbs of Rome. Fellini's leisurely paced valentine to the joys and confusion of the filmmaking process radiates a fondness for all around him but is best energized in scenes of a nostalgic reunion with his "La Dolce Vita" (1961) stars, Marcello Mastroianni and Anita Ekberg. Subtitles. A flash of shadowy nudity, some vulgar references and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA.**

"Money Man" (Milestone)

Documentary follows self-proclaimed artist J.S.G. Boggs as he painstakingly creates counterfeit currency which he then tries to get people to accept at face value, not as legal tender, but as a works of art. Writer-director Philip Haas looks at this dubious art form mainly through the perspective of Boggs, striking more of a whimsical note than a balanced look at whether he is in fact an artist or a con artist. Some morally ambiguous situations. **The U.S. Catholic Conference classification is A-III — adults. Not rated by the MPAA.**

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Four aids to recognizing God's presence

FAITH alive!

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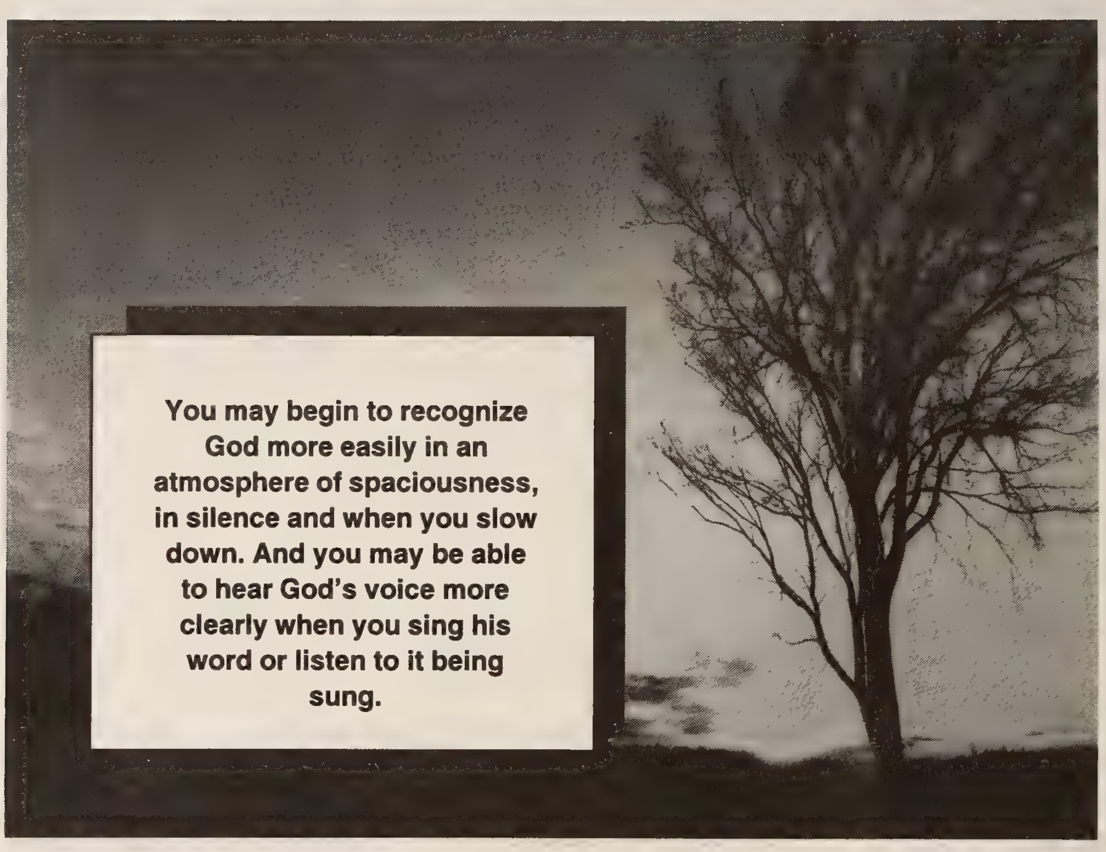


You may begin to recognize God more easily in an atmosphere of spaciousness, in silence and when you slow down. And you may be able to hear God's voice more clearly when you sing his word or listen to it being sung.

CNS Photo by Joel M. LaVallee

FOOD FOR THOUGHT

When events reach a happy or disastrou outcome in your life, it is fairly natural to loc around for God, who then is either thanked asked to help pick up the pieces. But was Gc present throughout the process? How?

To identify God's presence in your life, it ma help to consider what God is like:

—God is a creator. When a surprisingly new ar creative approach to resolving an old, to familiar problem emerges for you, is God work?

—God is a liberator. When you and others in yo life are freed from an oppressive force or pow that held you down, was God present?

—God is a truth teller. If, for the first time, you a able to hear the truth about your own goodne and self-worth or that of someone else, is Gc involved?

—God is a comforter who also challenges. That challenge is heavy does not confirm God absence.

—God is a listener who also speaks. Ask during prayer I not only express petitions, b become a receiver — the receiver of insig clarification, nourishment to thrive on — was G the giver?

David Gibson, Edito
Faith Aliv

3

By Dolores E. Leckey
Catholic News Service

Winter was in the air at Holy Cross Abbey in Virginia when I began a weekend retreat there.

Bare trees stood like sketches against the sky. The colors of winter filled the hillsides: burnt orange, a kind of gray rose, wisps of purple, bits of red berries here and there.

A crisp slice of moon hinted at ice and snow. Silence was in the air.

Sometimes, it seems to me, a person needs to step back from the flow of ordinary life to see the treasures embedded in the rhythm of the days and nights. A retreat can provide such a respite — enabling one to see with fresh vision what always is present in life.

Retreats at Holy Cross, a Trappist abbey with a guest house, are simple and largely unstructured. During the course of several days one may attend the monks' chanting of the Divine Office and be present at Eucharist.

Meals are taken in common with the other retreatants, but silently. The guestmaster may read or play music. Brother Steven chose to read from Loren Eiseley's *The Immense Journey*, my husband's favorite book. Brother Steven considers Eiseley an example of a non-explicitly religious person who searched unceasingly for the face of God.

Eiseley poked around in winter fields no longer lush with greenery, and studied buried roots and dying vegetation for clues to life's ultimate meaning.

As our weekend at Holy Cross unfolded I began to notice what I so often miss, and why. Hurry is one reason.

The abbey's pace is totally unhurried. Everything in the monks' public life is done slowly and deliberately.

The prayers are said aloud in half-note time, with the effect that each word has an appropriate gravity. Each word holds steady, echoes; each is "the word."

The first morning I thought about how much I needed to slow down and recognize, finally, that one of my defenses against God, against coming "near to the Face" (to use Brother Steven's phrase), is to be very busy, piling up deeds to accomplish, erecting a huge barricade.

I saw that in the hurry I miss the subtleties and details of life.

■■■

Crowded space is another block for me in seeing the details of my life — and finding God in them. The retreat, on the other hand, was an experience of spaciousness. The retreatants' rooms are ample; windows look out onto the spacious Virginia countryside.

The chapel too has an air of openness, yet everything, everyone seems well placed. The people are not overly separated from the monks, but separated enough.

Visually speaking, we were part of the prayer, which in itself is blissfully uncrowded and unhurried. The effect of this space is to feel as if one is at the window looking out and looking in at the same time. Everything serves as a sign of God.

The silence of the monastery and of the retreat itself reveals the extent to which noise (even pleasant noise) obliterates the still, small voice of God. A sign in the guest house reads: "Less is more." And I know that to be true in many ways.

There is a quality to the silence, a texture made rich through years, months, days, hours of prayer.

Prayer hangs in the silence. And so one comes on retreat without any need to worry about how much one prays because simply being there is to be "in" the prayer that permeates everything.

For an introvert like myself whose work calls for extroverted behavior, the silence is pure gift. In the silence every sound can be heard distinctly.

Sometimes the sound is jarring. Sometimes it is like music. But out of the silence every sound comes forth alive. This was particularly noticeable when the psalms were sung.

One surprising effect of the silence is the rest it provides. I was not aware I was so tired, but in the silence I slept easily and deeply.

Brother Steven believes we rarely know how tired we really are. God knows, though, and silence is a way of divine soothing.

The presence of God in the Scriptures seems to have more shape, more intimacy because the word is spoken or sung in the monastery. The monastic melodies, ancient yet new, so simple, rivet the attention.

The current abbot is the cantor, and each morning he seemed to gather a great rush of energy to lead the final psalm. The result was a feeling of being sent forth into a new day.

Since the retreat, rather than reading a psalm each morning, I've been saying it aloud, now and then trying a bit of a chant as well.

Am I imagining that the words have more substance when released through song or speech?

It was Advent when I made my retreat. In the retreat's final hours I looked at the abbey's Advent wreath and saw in its candles new light to illuminate what it is that helps a son recognize God's daily presenc

Along with uncluttered spac ness, one profits from slowing d enjoying the silence and singing.

(Ms. Leckey is director of the bishops' secretariat for Family, L Women and Youth.)

FAITH IN ACTION

Father Richard W. Kropf, in *Fa Security and Risk* (Paulist Pre 997 Macarthur Blvd., Mahw N.J. 07430. 1990. Paperba $10.95), shares a letter from correspondent telling of prolonged period of exhausti depression and doubts about fa One day the man experiences ' engulfing, loving presence" — peak faith experience. Fat Kropf, suggesting that to purs such experiences in and themselves can become obstacle to faith's growth, s that to become this aware of Go presence is to experience ' overwhelming conviction creaturely 'union' with the divin

Reflection: Do I tend to concentr on the future by anticipating great, singular experience God's presence to me? It is easy to overlook the pres ordinary time as a context God's action. This week I will How is God active in my life n now?

Was God there when things went wrong?

By Neil A. Parent
Catholic News Service

's really quite simple," said the ing voice at the other end of the 'all you have to do is tell of a time trongly believe God acted in your t will be an easy article to write ... /."

umm ... well ... OK," I said hesi- gly, eyeing the growing stack of s on my desk. But after hanging uneasy feeling asserted itself.

e problem I have is that I prefer God acting in our lives all the not just in special moments. It is al to think of God when some- wonderful has happened. But s just as involved when things go , though at that point our feeling e more that God is absent.

derstandable as it may be, we prone to identify God's action by how we feel than by what God lly does.

helps me to see key moments of presence as analogous to sacra- . They stand out in a special but they don't deny that God's is equally at work in more hid- nd mysterious ways.

temptation is to overemphasize igh moments at the expense of happenings.

■■■

call a few years ago when I was some communication problems my eldest daughter. She was ing as a young teen-ager. I was ng to be the father of a teen-ager, r communication left something lesired.

nged for her to share more about was happening in her life, but as relatively non-communica- not a bit aloof.

Sometimes her attitude put me on edge, and my feelings would get the better of me.

One Saturday morning she and I had an exchange of words. While still sorting my feelings out over that, we had another clash later in the day.

The second incident triggered deep feelings in me about disrespect and insolence. This was, I later realized, not only a parent-child clash; it was a clash of cultures: how I was raised, along with what I expected of children, and the way today's child sees things.

I lost it. Ugly, unfortunate words tumbled from my mouth. Fuming, I left the house to do some errands. All the while, I replayed that awful scene in my mind.

I was angry at my daughter but more angry at myself for acting so stupidly toward her.

■■■

When I returned, I took her aside to talk. Taking the lead, I said what was on my mind, doing the best I could to keep a rein on my feelings. But tears began to well up in my eyes. I told her how much I loved her and how we needed to get along better.

She didn't say much, but it was enough. We were at last communicating. That afternoon we moved, some mysterious way, to a deeper level of relating. It was a significant moment for me and, I think, for her.

Was God acting then? Did God somehow help me to take my stupidity and make something good of it?

I will always cherish that moment and can only assume God played a role in it's outcome.

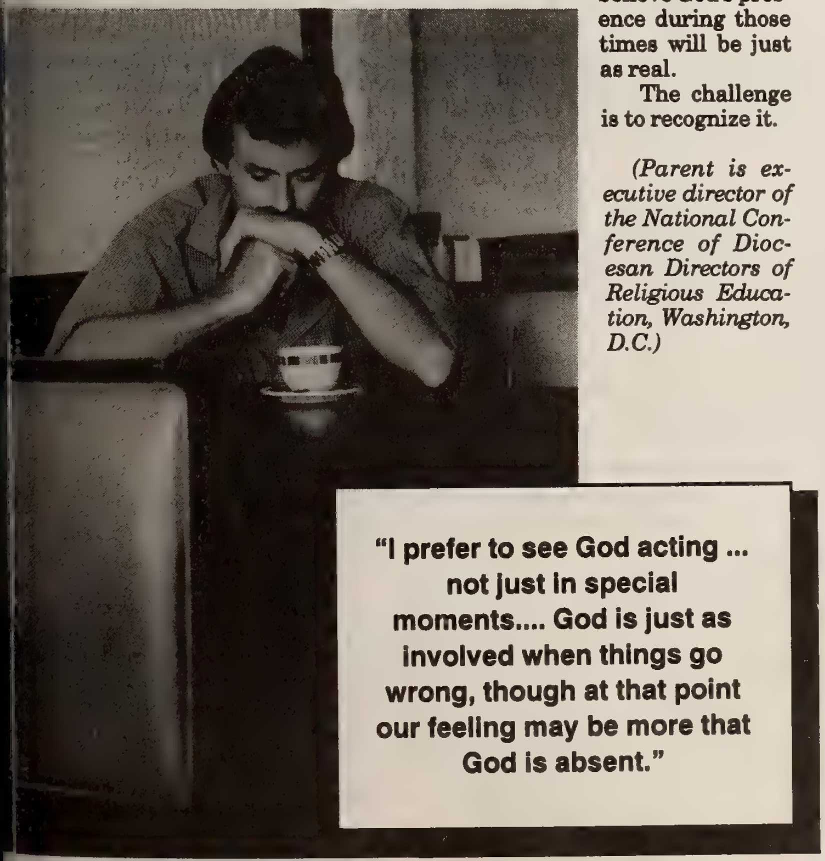
The harder task for me is to see God's hand when my stupidity is not overcome, when things get worse rather than better.

Although I cannot explain why, I believe God's presence during those times will be just as real.

The challenge is to recognize it.

(Parent is executive director of the National Conference of Diocesan Directors of Religious Education, Washington, D.C.)

by Carolyn A. McKeone



"I prefer to see God acting ... not just in special moments.... God is just as involved when things go wrong, though at that point our feeling may be more that God is absent."

FAITH IN THE MARKETPLACE

Describe a time period when you felt God was acting in your life.

"I am a recovering alcoholic, addict, bulemic and incest survivor who used to smoke three to four packs (of) cigarettes a day. This year I celebrated six years clean and sober and three years smoke free. Today and every 24 hours of this journey of recovery is the result of God acting in my life with the daily gift of amazing grace." — Anonymous, Indianapolis, Ind.

"In 1988 I lost a business and almost lost my family. I was able to hold on only because of my faith.... I was not capable of getting through it by myself." — Honor Bell, Pensacola, Fla.

"Recently my husband was recruited for a job in a different city.... My husband turned it down once and they came back again. We decided to put it in the Lord's hands. That Sunday the sermon was directly about change and opening new doors. It seemed as if the Lord was speaking directly to our situation." — Cindi Fankhauser, Carmel, Ind.

"It was five years ago that our 22-year-old daughter Tricia died; a tragic death by suicide.... Filled with grief and emptiness ... I reached out to the Lord ... and it was then that I began to live.... Guilt, another strong stage of grieving ... coupled with the hidden anger, had crippled my ability to forgive ... until I was given the wisdom to sort it out." — Doris Gardner, Mercerville, N.J.

An upcoming edition asks: How would you describe someone whose faith is alive? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

How to tune in to God's wavelength

By Father John J. Castelot
Catholic News Service

Reading the Bible can be discouraging. We find it so hard to recognize God's presence, yet biblical people seem to experience God everywhere.

Remember, though, that biblical history, like all history, is presented with the advantages of hindsight. Something evident to the writer may or may not have been quite that evident to the characters he wrote about.

The biblical writer, reflecting on past events in the light of faith, was able to discern that God's hand was at work in someone's life.

The Bible's characters were ordinary human beings, and awareness of God does not come naturally to anyone. There is, for example, the story of Moses seeing the burning bush. But it took a religious experience of some sort to alert Moses to this phenomenon's significance.

His first reaction was simply, "I must go over to look at this remarkable sight and see why the bush is not burned" (Exodus 3:3). He has to be told to take off his sandals, "for the place where you stand is holy ground."

Without faith's insight, that ground was no holier than any other.

■■■

Direct experience — sight — tells just so much; it takes insight — the insight of faith — to make us aware of the divine dimension in what we experience.

It was the prophets' function to make people aware of God in personal and national life.

One of the most dramatic stories of the Bible is that of Joseph and his brothers. They callously sold Joseph into slavery in Egypt. Their action looked like an unmitigated disaster.

But as the story unfolds, Joseph rises to prominence and is put in charge of the land's food distribution.

Years later, when famine strikes and his brothers are forced to seek relief in Egypt, they appeal to the brother they treated so cruelly. They don't recognize him, but he recognizes them, and eventually the family is happily reunited.

Nonetheless, the brothers worry that Joseph is plotting revenge. He has to put them at ease by interpreting the whole affair as God's providence. "Though you meant harm to me, God meant it for ... the survival of many people" (Genesis 50:20).

This awareness of God's presence came only after long and probably anguished reflection on the event's meaning.

The awareness of God's presence does not come naturally. If a biblical character was sensitive to God's presence, he or she had developed the awareness of faith through prayerful reflection.

People today are no different. Legitimate concerns of daily living can crowd out thoughts of God. We may become acutely aware of God's presence only after we begin to feel as though God is absent.

Awareness of God's presence is itself a gift of God. It can be developed by quiet reflection, by tuning in to God's ever-active wavelength — regularly.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Paige Comstock Cunningham To Head Americans United For Life

CHICAGO (CNS) — Paige Comstock Cunningham, an attorney who specializes in abortion and the law, has been appointed president of Americans United for Life. Cunningham, who has held various posts with the organization over the past 12 years, succeeds Guy Condon, who left Americans United after eight years to become president of the Christian Action Council, which operates 450 pregnancy care centers nationwide. Americans United for Life is a national public-interest law firm and educational organization based in Chicago.

Plans To House Reformed Prostitutes Slowed By Neighbors Protests

GRAND RAPIDS, Mich. (CNS) — Some people in Michigan don't want Sister Dolores Kalina's home in their neighborhood. The Good Shepherd Sister planned to move Rose Haven, a shelter for prostitutes trying to change their lives, onto the 34-acre property of the Dominican nuns in Grand Rapids. But that was before 500 of the surrounding neighbors signed a petition saying they opposed it. Now she isn't sure where the home will be permanently located. The Grand Rapids Planning Commission ruled that a zoning variance would be required to open the shelter on the Dominicans' property. The commission said under current residential zoning the shelter did not qualify.

Last Founding Member Of Maryknoll Sisters Dies

MARYKNOLL, N.Y. (CNS) — Sister Mary Gemma Shea, the last founding member of the Maryknoll Sisters, died Jan. 8 at the Maryknoll Nursing Home. She was 98. One of seven founding members of the Maryknoll Sisters, Sister Mary Gemma spent 81 years in religious life with the order, with much of that time devoted to mission work in Japan and elsewhere. A funeral Mass for Sister Mary Gemma was celebrated Jan. 12 at Maryknoll.

Slain Relief Worker Modeled Life On St. John Bosco

MANCHESTER, England (CNS) — The Catholic aid worker shot dead in Somalia wanted to follow in the footsteps of St. John Bosco as a "saint in shirt sleeves," Salesian priests in Britain said. Sean Devereux, 28, was killed in the southern Somali town of Kismayu Jan. 2 — apparently after a dispute with the gunmen who had been hired to protect aid supplies. He had been working with UNICEF, the U.N. Children's Fund. Salesian Father Brian Jerstice, who worked with Devereux in Liberia, gave the homily at the Jan. 8 funeral in the worker's home town of Farnborough, England.

Bishop Gelineau Has Surgery To Replace Knee Joint

PROVIDENCE, R.I. (CNS) — Swollen and sore but cheerful, Bishop Louis E. Gelineau of Providence began physical therapy Jan. 5 after getting a complete artificial replacement of his right knee the day before. The 64-year-old bishop is scheduled for similar surgery to replace his left knee Feb. 1. "The bishop should've had his knees replaced at least five or 10 years ago," said Dr. A. Robert Buonanno, chief surgeon at Sports Medicine Rhode Island Inc. "He's grinding raw bone against raw bone."

Cardinal O'Connor Questions City Decision On St. Patrick's Parade

NEW YORK (CNS) — Cardinal John J. O'Connor of New York has sharply questioned a city decision to give a permit for the annual St. Patrick's Day Parade to a new sponsor pledged to letting a homosexual group march. His reaction came Jan. 10, two days after Police Commissioner Raymond W. Kelly said the permit would go to the St. Patrick's Day Parade Committee rather than a committee of the traditional sponsors, the Ancient Order of Hibernians. Suggesting the move violated the constitutional separation of church and state, the cardinal pointed to a recent news report quoting members of the new sponsor group as promising "to transform it from a religious celebration of a Catholic saint into a more open forum for political expression."

Thanks To St. Jude

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MMG

✠ Scripture

Readings For The Week Of January 24 - January 30

Sunday: Isaiah 8:23-9:3; 1 Corinthians 1:10-13, 17; Matthew 4:12-23.

Monday: Acts 22:3-16; Mark 16:15-16.

Tuesday: 2 Timothy 1:1-8; Mark 3:31-35.

Wednesday: Hebrews 10:11-18; Mark 4:1-20

Thursday: Hebrews 10:19-25; Mark 4:21-25.

Friday: Hebrews 10:32-39; Mark 4:26-34.

Saturday: Hebrews 11:1-2, 8-19; Mark 4:35-41.

Goal Of Marchers...

The U.S. Supreme Court is the destination of marchers today as thousands of pro-
supporters converge on Washington for the annual March for Life. This year marks the 2
anniversary of the court's Roe vs. Wade decision that legalized abortion. (CNS photo
Al Stephenson).

Archbishop Roach Hails Start II Nuclear Pact Between U.S., Russia

WASHINGTON (CNS) — The chairman of the U.S. Catholic Conference Committee on International Policy hailed the new U.S.-Russian Start II agreement as a "major step in the process of progressive disarmament." The committee chairman, St. Paul-Minneapolis Archbishop John R. Roach, urged quick ratification and implementation of the new treaty and its 1991 predecessor, Start I, "so that the process of reducing nuclear arms and curbing their proliferation may lead to genuine nuclear disarmament." Such deep cuts in nuclear arms "were but a distant hope" when the U.S. Catholic bishops called for them 10 years ago in their pastoral letter, "The Challenge of Peace," Archbishop Roach said.

U.S. Ambassador To Holy See S
Opposition To Vatican Ties Not N

WASHINGTON (CNS) — The U
ambassador to the Vatican said Jan. 7
would not comment on recent calls
U.S. church organizations for Preside
elect Bill Clinton to abolish diploma
relations with the Holy See, but he s
such opposition is not new. Thon
Melady, U.S. ambassador to the H
See since 1989, said the decision
longed solely to the new president.
would be inappropriate for me to co
ment on what he'll do," he said durin
lecture in Washington. Evangelic
Southern Baptist and Protestant orga
zations have launched a campaign
persuade Clinton to break the ties, wh
were established formally by Presid
Reagan in 1984.

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tudy: Today's Catholic Seminarians More Diverse

/ASHINGTON (CNS)—U.S. and lian Catholic seminary faculties ieir seminarians are a far more e group today than in the past, ling to a new study.

that good or bad? Both, the study

found new riches for the Church variety of cultures and experi- that today's candidates for priest- oring with them as they prepare for try.

ut it also noted new problems in ishing adequate formation pro- and maintaining educational stan- when many seminarians no longer he preparation once presumed as a on background for all new theol- udents.

ıe 45-page study, titled "Readi- or Theological Studies: A Study ulty Perceptions on the Readiness ninarians," was released in mid- y.

analyzed results of a survey con- l last year by the National Catho- ıcational Association's Seminary tment with a grant from the Lilly vment. One hundred sixty-nine members from 39 theological aries in the United States and a responded to the survey.

ore than two-thirds of the respon- had been engaged in seminary ıt least eight years, and one-third orked in seminaries 16 years or

nong the major findings of the were that the faculty members ıew theology students today as:

More diverse than in the past, not ı age, but in their background — race, ethnicity, culture, education and spiritual, religious and family experiences.

— Generally strong in their spirit of service, sensitivity to others, spirituality and pastoral concern, but weak academically.

When asked to describe major changes in comparison with seminarians of the past, the faculty said today's seminarians tend to be:

— More frequently from dysfunctional family backgrounds.

— Lacking in a shared "Catholic culture" — a once-presumed body of common experience and knowledge of the Church and the faith.

— More conservative.

— Less academic.

Some faculty members said today's seminarian tends to be less oriented toward social justice than their counterparts of a few years ago, a phenomenon also recorded in recent studies of Catholic college students in general.

The study's co-authors were Father Robert J. Wister, head of the NCEA Seminary Department, and Father Eugene Hemrick, secretary of research for the National Conference of Catholic Bishops. The researchers and the experts they called on to interpret and comment on the survey described its results as both challenging and encouraging.

"The survey shows (the intellectual capacity of seminarians) to be clearly the most distressing area, that which is most troubling for faculty," commented Franciscan Sister Katarina Schuth of St. Paul, Minn., author of a major 1989 study of U.S. seminaries and professor of social science study of religion at the St. Paul Seminary School of Divinity of the University of St. Thomas.

"The problem," she added, "has two distinct dimensions: on the one hand it is caused by a lack of religious education, basic knowledge of the faith and lack of adequate academic background; on the other hand it is exacerbated by lack of intellectual curiosity, no great love of learning and anti-intellectual attitudes."

Among responses to an open-ended question about the "greatest weaknesses" of today's seminarians entering theology:

— Answers from 65 of the respondents focused on intellectual weaknesses such as lack of academic or religious background or lack of intellectual curiosity.

— Answers from 45 focused on psychological issues such as problematic family backgrounds, sexual immaturity, low self-esteem or unresolved emotional or psychological problems.

— Answers from 45 focused on personality problems such as rigidity, selfishness or individualistic or fundamentalist attitudes.

In response to a similar question about "greatest strengths," the largest number of answers, 64, focused on the spirit of service — variously described as zeal, commitment, dedication or willingness to serve others or as apostolic or pastoral motivation.

In descending order, other positive qualities cited most often were sensitivity to others, strong spiritual life, loyalty and love for the Church, and openness or eagerness to learn.

Father Wister said the "decline in religious knowledge and in academic proficiency in general" noted by Catholic seminary faculties in recent years is by no means unique to Catholics.

"The responses to an NCEA 'Study of Seminary Policies and Experience of American Protestant Churches' demonstrated that in the opinion of the denominational officers of the Protestant churches the current seminarians were less well prepared academically and less versed in the traditions of their particular denomination than their predecessors of 10 years ago," he said.

Nor is the increasing diversity of incoming students simply a new Catholic phenomenon, he said. "Protestant seminaries report similar diversity in the ethnicity, age and religious background of their students. Across the board, much of what the Catholic seminaries are experiencing is quite similar to the experience of Protestant seminaries and churches."

Respondents said the older seminarians often bring wide life experiences, maturity, greater clarity of purpose, realism, a sense of pastoral issues and a variety of other contributions that enrich the classroom and seminary life.

At the same time they found such wide differences in age, ethnic or cultural background, educational background and academic skills that a significant number of teachers reported lowering their grading standards and work requirements at least somewhat.

Pope (From Page 4)

is paying a particularly high price for the current reforms. Against their will, they are being deprived of their work and their means of support," he said.

Economic and social changes in Poland have brought "the impoverishment of a significant part of society," the pope said. He said the Church must remind people that "the laws of the free-market alone are not enough" and that, in fact, they can be damaging when separated from moral responsibility.

The Church should drive home the message that "development" means more than economic gain, he said.

The pope made a special appeal for aid to immigrants in Poland, saying, "We must learn to share what we have with them, regardless of the existing poverty."

What Poland needs urgently, the pope said, is a new encounter with the Church's social teaching, along with a strong Christian lay presence in political life.

In a Poland marked by "deep divisions, disputes and conflicts of various kinds," the Church should try to promote unity and hope, he said. It should try to draw Poles toward authentic values above the interests of particular political groups, he said.

"The Church appreciates democracy, but does not cease to warn that democracy without values easily turns into open or thinly disguised totalitarianism," he said.

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Steve Kuzma, Director
Member of St. Matthew Catholic Church
and the Knights of Columbus

Comunidad Hispana
Comuniquémonos

José Torrez con su hijo Kelvin al comienzo de la procesión, celebrando la fiesta de Nuestra Señora de Guadalupe recientemente en la comunidad hispana de Hendersonville.

Plan Pastoral Diocesano

Comunidades Evangelizadoras - "De ser lugar a ser hogar"

Definición - Entendemos por Pequeñas Comunidades Eclesiales o Comunidades Evangelizadoras aquellos grupos donde sus miembros se conocen bien, mantienen relaciones interpersonales afectivas, se apoyan en sus necesidades de toda clase, comparten sus experiencias de fe y de oración y fomentan un continuo proceso de conversión y de crecimiento espiritual, ofreciendo también oportunidad para desrrollar sus talentos. Creemos que en este ambiente de hermandad tan favorable se evangeliza mutuamente y se orienta hacia la evangelización de los demás fuera de la misa comuinidad, con el fin de transformar la sociedad y de luchar por obtener un mundo mejor, donde reinen la justicia, la paz y el amor.

Resolución #4 - Los distintos grupos organizados de cada comunidad local deben motivar a los hispanos del lugar a unirse a alguno de ellos, dando a conocer la identidad del grupo, su finalidad, sus actividades y el gozo que produce la hermandad y el servicio oportólico.

Pasos a Seguir - 4.a - Queremos fomentar la amistad más profunda, brindar un ambiente de hospitalidad, de acogida más íntima y personal. 4.b - Es una realidad que cuando nuestro pueblo se reune, hay muchos que quedan anónimos, conocen a pocos o a ninguno y nadie los saluda. Por lo tanto, debemos tratar de incorporar a esos hermanos a nuestra comunidad. 4.c - Necesitamos dar impulso a la creación de pequeñas comunidades evangelizadoras, que ofrezcan un clima de hermandad donde los hispanos encuentren una calurosa acogida. Los grupos ya exitentes pueden transformarse en verdaderas comunidades eclesiales evangelizadoras. Son elementos imprescindibles de estas comunidades pequeñas: que brinden amistad personal, convivan penas y alegriías, que se conozcan y amen de verdad sus miembros, que oren juntos y compartan su fe, que se sientan ser iglesia y estén en comunión con la jerarquía, que sean laicos responsables de traer a Cristo y su evangelio a cualquier persona y lugar, que instruya en el Doctrina Social de la Iglesia y anime a tomar acción en este campo. 4.d - Nos comprometemos a luchar contra la desunión en nuestras comunidades, la frialdad e indiferencia, la rivalidad entre grupos, el egoísmo y aislamiento que alejan a muchos de la comunidad y hasta de la Iglesia Católica. Nos comprometemos a luchar poir obtener la paz y la justicia en donde nos encontremos.

(Selección de nuestro Plan Pastoral vigente en la diócesis de Charlotte por 3 años. Si alguien desea tener una copia puede llamar al Centro Católico Hispano, 704-335-1281.)

Plan Pastoral En Rockville Centre, N. Y.

(CNS) El nuevo plan, denominado "Un Pueblo Unido en Cristo," fue bendecido por el Obispo Auxiliar John C. Dunne de Rockville Centre durante una liturgia especial efectuada el 13 de diciembre, 1992, en la parroquia de San José en Babylon.

"El plan pastoral es una evidencia clara de que la comunidad hispana de nuestra diócesis ha encontrado su verdadera identidad y sus valores culturales y está siendo ahora reconocido como tal" afirmó el Padre Pablo M. Rodríguez, nombrado recientemente Vicario de los hispanos. Esta celebración significa un gran acontecimiento en la vida de la comunidad hispana.

El Plan Pastoral desarrollado a través de reuniones con 30 comunidades desde junio de 1990, escogió prioridades: evangelización, formación, vida familiar, juventud, vida social y cuidado pastoral. A las parroquias con población hispana significativa se les ha pedido elaborar su propio Plan Pastoral adaptando el plan diocesano a su situación local.

Los hispanos en la extensa diócesis suburbana de Long Island, Nueva York, llegan a más de 180,000. Se calcula que la cifra de hispanos indocumentados va de 60,000 a 100,000. Un ochenta por ciento de esta población latina es católica.

Proceso De Evangelización 'Renacer'

Muchas diócesis de los estados unidos han adoptado este magnífico medio de formación de grupos pequeños, que siguen las guías ofrecidas, comparten y dialogan para llegar a tomar acción dentro de la comunidad y la sociedad donde viven. Por ejemplo, la diócesis de San Agustín, Florida, siguió el proceso de "Renew" (renacer) tanto para americanos como para hispanos. Lo mismo sucede en algunas parroquias, aunque no sea toda la diócesis, como sucedió en Holy Cross, Atlanta, GA hace unos años y fue muy beneficioso para ambas comunidades de anglos y de latinos.

Aquí en nuestra diócesis se está ofrenciendo este proceso para hispanos en algunas comunidade cales, iniciado por la Hermana A Inkrott, OSF, en el CentroCristo Yadkinville.

arm el servicio aposersonal, conv penas y alegr Nos comprometem luchar por La Hermana María Igl vendrá de la oficina nacional para d entrenamiento de "Renacer" el dom 24 de enero a las 2 p.m., en Yadkin Quienes deseen aprovechar oportunidad, llamen a la Hna. Ar para inscribirse, tel. (919) 463-553 proceso es fácil y los materiales est español al alcance de todos.

El grupo de jóvenes compuesto de Juan Mendoza, Yezenia Alfaro, Scott Salgado, Mendoza, Fernando Hernandez y Blanca Salgado durante la fiesta de la Virg Guadalupe en Hendersonville.

Joven ¿Que Vas A Hacer Con Tu Vida?

Se ofrece a todos los jóvenes hispanos la oportunidad de reflexionar seriamente en el propio conocimiento y en el conocer a Cristo para dejarse guiar por Dios en la vida y no cometer errores lamentables en esa estapa de la juventud.

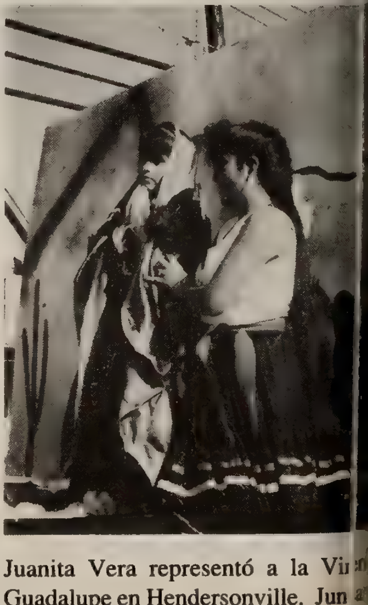
Se trata de un retiro espiritual para jóvenes de 15 a 25 años de edad, organizado por los Jóvenes Católicos Unidos de Charlotte. Tendrá lugar en la casa de retiros The Oratory en Rock Hill, Carola del Sur, a media hora de Charlotte. Comenzará el viernes 29 de enero reuniéndose en el Centro Católico Hispano, Independence Blvd. y The Plaza, Charltote, a las 7 p.m. para terminar el domingo 31 de enero al mediodía.

Un equipo de sacerdotes, relig y laicos dirigirá el retiro. El cost de $40 con un depósito de $15 que devuelve. Allí darán ropa de c toallas, sólo hay que traer lo d personal.

Quienes estén interesados p llamar a José Fernández (704) 9550, Carmen Guerrero (704) 556- Gladys Torres (704) 563-742 teléfono del Centro Católico Hi es (704) 335-1281.

Baile De Los Enamorados

La nueva fecha para este baile es el sábado 27 de febrero, tendrá lugar en el auditorium del Centro Católico Hispano, Independence Blvd. y The Plaza, Charlotte. El costo será de $10 por persona, habrá cuidado de niños. Comenzará a las 7 p.m. hasta medianoche. Pueden encargar sus boletos a Consuelo Amessa, teléfono (704) 535-4381. El organizador de este baile es Gilberto Rivera. Un nuevo grupo de músicos está preparándose para amenizar la fiesta. Más detalles en el próximo número.



Juanita Vera representó a la Vi Guadalupe en Hendersonville. Jun está su hermana Fabiola.

orh Carolina Knights of Columbus recently awarded scholarships to four special
ion majors at Belmont Abbey College. Taking part in the presentation were (front,
ights representative Richard Grebner and Anne Stephens, Belmont Abbey director
ncial aid, (rear, l-r) Dr. John Marshall, college vice president for institutional
ement and, and scholarship winners Anne Kennedy, Mary Burazer and Heather
. Not present was scholarship winner Tina Day.

Abbey Students Receive Knights Of Columbus Scholarships

BELMONT — Four Belmont Abbey College students have received $500 scholarships from the North Carolina Knights of Columbus.

The Knights of Columbus Scholarships are awarded each year to deserving junior and senior special education majors.

Recipients for this year are Mary Burazer of Mount Holly and a member of Queen of the Apostles Church, Belmont, Tina Day of Gastonia, Anne Kennedy of Stone Mountain, Ga., and Heather Reeves of Arnold, Md.

Shelby Parish To Offer Natural Family Planning Series

SHELBY — Natural Family Planning will be taught in a series of four monthly classes by the Couple to Couple League at St. Mary Church in the parish hall, beginning Sunday, Feb. 7 at 3 p.m.

Natural Family Planning is a natural method of conception regulation that can be practiced during the fertile years without risk or danger to health.

The method is a system of fertility awareness in which symptoms of female fertility are cross-checked for reliability. The "sympto-thermal" method can be 99 percent effective, the league says.

The method, which is not the same as the calendar rhythm method, is based on the assumption that every woman has irregular menstrual cycles.

The Couple to Couple League is a non-profit, interfaith organization dedicated to providing education about Natural Family Planning. The typical class has a majority of Catholics in attendance, but more and more non-Catholics have been attending in the last couple of years.

The classes at St. Mary will be taught by Frieda Ashworth, a Couple to Couple certified teacher. For more information or to register, call Frieda Ashworth at (704) 484-0997.

EWTN (From Page 3)

tallest mountains and is accessible only by a winding dirt and gravel road. The station and towers sit on a cleared 78-acre spot, while the entire site is surrounded by fencing topped with razor wire.

The tight security is not so much to protect personnel and equipment as to protect intruders from the considerable radiation generated by the transmitters and curtain antennae, said Matt Scalici, EWTN's chief engineer. Copper shielding in the main and ancillary buildings protect the handful of employees who actually man the transmitting equipment around the clock.

The mountaintop site houses only broadcast equipment. Production facilities are located at the Irondale headquarters and in Rome.

WEWN broadcasts to different areas of the world during different times each day. The station's format includes a mix of Scripture reflections, homilies, catechesis, lives of the saints, the rosary, hymns and traditional prayers and devotions of the area targeted.

Catholic Child Sponsorship
For Just $10 a Month

Little Conchita lives in a small village in the
ountains of Guatemala. Her house is made
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ther struggles to support the family as a day
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And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

You will receive a new picture of your child each year, information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. ***Become a sponsor today!***

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In ☐ Latin America ☐ Africa ☐ Asia ☐ Any
nclosed is my first month's support:
☐ $10 ☐ $15 ☐ $20 ☐ $25 ☐ $50
☐ I cannot sponsor now. Please add my gift towards your efforts to provide sponsorship support for children in need. I enclose $___________.
☐ Please send me further information regarding:
☐ Child Sponsorship ☐ Aging Sponsorship ☐ Volunteer Program ☐ U.S.A. Homeless Program
Name ____________________ Phone __________
Address ____________________________
City ____________ State __________ Zip ________

If you prefer, simply call
CFCA Sponsor Services
1-800-875-6564.

CNH-1/93

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Diocesan News Briefs

Ecumenical Prayer Service

NEWTON — St. Joseph Church extends an open invitation to all for an Ecumenical Unity Octave Prayer Service at the church, 720 West 13th St., Sunday, Jan. 24 at 6 p.m.

Six of the parish's neighboring faith communities will attend. As part of the celebration, St. Joseph will dedicate its new Johannus organ. Music ministries from the area churches will perform at the service. The Catawba Valley Community Chorus, under the direction of Barry Lindley, will participate.

St. Joseph's will host a reception in Holy Family Hall following the prayer service.

For more information, call Father Richard Hokanson or Barbara Nunziata in the parish office at (704) 464-9207, Monday through Friday, 9 a.m. to noon.

RCIA Catechumens, Sponsors and Teachers

MAGGIE VALLEY — Living Waters Catholic Reflection Center is sponsoring a retreat Feb. 19-21 that will center in the first part on the Jesus of history and the Christ of revelation. The second part will be concerned with developing a deep, intimate relationship with Jesus. Throughout the retreat, there will be guided mediations.

While the retreat is intended primarily for catechumens, their sponsors and teachers, anyone interested in the spiritual journey is invited.

The director is Msgr. Chester Michael, retreat director of the Diocese of Richmond, Va.

The suggested donation is $75 per person and $140 per couple. For more information, write to Living Waters Catholic Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call (704) 926-3833.

Sweetheart Dinner Dance

CHARLOTTE — The St. Ann's Women's and Men's Clubs are hosting a St. Valentine's Day "Sweetheart Dinner Dance" Saturday, Feb. 13. Music for all ages from big band to '80s pop will be provided by The Belvederes.

Cost is $25 per couple, or $12.50 per person, and includes dinner, soft drinks and entertainment. Tickets will be available following weekend Masses at St. Ann's, two weeks prior to the event.

Upcoming Diocesan Events

Jan. 24 Open Houses
MACS Schools
All six Charlotte schools
From 1:00 pm - 3 pm

Jan. 25 Driving For Computers
At North State Chevrolet
Our Lady of Grace School,
Greensboro, All day
Rosemary Machalek (919) 275-1522

Jan. 26 "Women's Issues"
Adult Enrichment on "Mentors"
St. Barnabas, Arden, 7:30 pm
Sheryl Peyton (704) 684-6098

Jan. 28 Professional Catechetical
Leaders Association Meeting
Catholic Conference Center
Hickory, 10:00 am
Chris Newnan (704) 331-1714

Jan. 28 Scriptures from Scratch
New Testament
St. Barnabas, Arden, 7:30 pm
Sheryl Peyton (704) 684-6098

Fish Fry

CHARLOTTE — The Knights of Columbus Council 770 is hosting a fish fry at the Council Hall, 220 E. Kingston Ave., on Friday, Feb. 5 from 5 p.m. to 8 p.m. The menu is flounder, french fries, hush puppies, slaw and drinks. Cost is $6 for adults and $3 for children.

For more information, call Pete at (704) 523-5285.

Childhood Hunger Initiative

The U.S. Jesuit Conference is launching a national program to end childhood hunger in America. Catholics are asked to write their senators and representatives on behalf of the 6 million children who go hungry each month.

For more information, write to the Jesuit Conference, 1424 16th St. NW #300, Washington D.C.

BINGO

CHARLOTTE — St. Gabriel's Home School Association is sponsoring the return of Family Night BINGO on Saturday, Jan. 23 at 7 p.m. Dinner of pizza and hot dogs starts at 6:30 p.m. Bring the family for a fun-filled evening.

For more information, call Maureen Benfield at (704) 563-9406.

Annual Barbecue

CONCORD — St. James Church is having its annual pit-cooked pork and chicken barbecue at the church on Friday, Feb. 5 from 11 a.m. to 7 p.m. Meals are $5 each. Carry outs will be available. For delivery of 10 or more plates, call (704) 582-0207 after 8:30 a.m. on Feb. 5.

'What Do We Have To Believe?'

BOONE — St. Elizabeth of the Hills Country is welcoming Jesuit Father Andrew Novotney as the guest speaker for an adult religious education series, "What Do We Have to Believe?"

The series will be presented in the Catholic Campus Ministry building, 901 Faculty St., on Wednesay evenings Jan. 27 and Feb. 3 from 7 p.m. to 9 p.m.

All are welcome. For more information, call the church office at (704) 264-6347.

Ski Fest '93

BOONE — Ski Fest '93, sponsored by Appalachian State University Catholic Campus Ministry, is Friday, Jan. 29 to Sunday, Jan. 31.

The annual fest is open to all North Carolina college (and graduate) students. A pre-paid, non-refundable fee of $10 covers dinner on Friday evening and breakfast and lunch on Saturday.

Students will be responsible for lift tickets ($27) and ski rentals ($10) and should bring sleeping bags, toiletries and warm clothing. Sleeping accommodations will be provided at the Catholic Campus Ministry building, 901 Faculty St.

Friday evening activities include ice breakers, pizza and a jam session. Saturday evening festivities include an 8 p.m. Mass, dinner and a dance.

For more information or to register, call Father Damion Lynch at (704) 264-8338 or (704) 262-0970.

Hospice Volunteer Training

HENDERSONVILLE — Hospice of Henderson County is conducting its 1993 Volunteer Training Program, beginning Wednesday, Jan. 27, at the Hospice Office, 802 Old Spartanburg Highway.

For more information, call the volunteer coordinator at the Hospice office, (704) 692-6178.

Justice and Peace Workshop

BELMONT — Belmont Abbey College is hosting a Justice and Peace Workshop Saturday, Jan. 30 from 9 a.m. to 4 p.m. The presenter is Dr. Thomas Bright, who holds doctor of ministry and masters degrees. Participants will be given practical resources for integrating justice more fully into parish and school programs.

Cost is $40 per person. Lunch will be provided. Registration and fee must be mailed by Wednesday, Jan. 20 to the Office of Faith Formation, Justice Education Workshop, 1524 E. Morehead St., Charlotte, NC 28207.

13th Newman Lecture

ROCK HILL, S.C. — The Oratory is presenting the 13th annual Newman Lecture Saturday, Jan. 30 from 9:30 a.m. to 4 p.m. Jesuit Father Daniel Berrigan will speak on "The Peacemaking Christian in the Warmaking

Father Berrigan of New Yo
is known for his prophetic and sc
commitment to peace and justic
poet, prophet and former priso
has been a witness to the justice
Gospel in our time. He has writt
eral books, articles and poems.

Early registration is not re
For more information, call the
at (803) 327-2097.

Retreat Weekends

MAGGIE VALLEY —
Waters Catholic Reflection Ce
offering "Dreams: Journeying t
the Inner Life," Feb. 5-
"Enneagram: The Nine Face of
Feb. 11-14.

The dream workshop empl
the use of a dream journal to fa
the exploration of the unconsciou
is provided for theoretical
dreamwork.

The Enneagram workshop is
lenging approach to holiness a
discovery. While at one level the
shop is a personality study, it is
spirituality of conversion.

The director for both works
Father Bernie Tickerhoof. Sug
donations are $75 for the dream
shop and $135 for the Enneagra

To register, write the Living
Reflection Center, 1420 Soc
Maggie Valley, NC 28751. Or cal
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World and National Briefs

gh Court Rejects Effort To Stop eration Rescue Under Klan Law

WASHINGTON (CNS) — Abor- n clinic blockades do not violate a 2-year-old civil rights law and there- e fail to warrant federal intervention stop them, the Supreme Court ruled . 13. Six justices agreed that women class are not deprived of civil rights the blockades. Justice David Souter eed in part but dissented in part and e others disagreed vehemently with prevailing opinion. Writing for the jority, Justice Antonin Scalia said, position to abortion cannot possibly onsidered ... opposition to (or pater- sm towards) women. Whatever one ks of abortion, it cannot be denied there are common and respectable sons for opposing it, other than ha- d of or condescension toward men)."

ncil Of Churches Group Meets h Clinton Transition Chief

WASHINGTON (CNS) — A top- l delegation of the National Council Churches met with Vernon Jordan, d of the Clinton transition team, to uss ways the council and the new inistration can relate on issues of mon concern. The Catholic Church t a member of the NCC, and there no Catholic representative on the gation. But Catholic representatives been meeting with transition offi- s on a variety of issues. While the ncil's group was meeting with Jor- Jan. 5, a group of U.S. Catholic ference representatives was just n the hall meeting with transition officials in charge of health issues, scuss health care reform and related tions.

. Archdiocese Establishes Emer- y Fund For Mexican Flooding

LOS ANGELES (CNS) — The diocese of Los Angeles has estab- d a special emergency fund for ms of flooding in Tijuana, Mexico, surrounding areas. The diocese is cting only money, saying it is more ient for the Diocese of Tijuana to hase what it needs in Mexico, where s are lower than in Los Angeles. ney donated will be used directly by the Tijuana Diocese to provide assistance to injured victims, families who have lost loved ones or who have been left homeless," said Los Angeles Cardinal Roger M. Mahony.

Letter Writers Back Landlords Who Refused Unmarried Couple

GREENFIELD, Mass. (CNS) — Supporters of Catholic landlords who refused for religious reasons to rent an apartment to an unmarried couple have launched a letter-writing campaign urging the state attorney general not to appeal a court decision in the landlords' favor. The case goes back to 1990 when Louise Desilets, her husband, Paul, and his brother Ronald refused to lease an apartment they own in the town of Montague to Cynthia Tarail and Mark Lattanzi because the two were not married. In a ruling issued Dec. 23 in Greenfield, Franklin County Superior Court Judge George C. Keady Jr. upheld the Desiletses, saying their constitutional right to act on their religious convictions outweighed the rental applicants' claim of discrimination.

Vatican Library Exhibit Highlights Unique Collection

WASHINGTON (CNS) — The Vatican Library exhibit currently on display in Washington's Library of Congress is full of the unexpected. The exhibit, "Rome Reborn: The Vatican Library and Renaissance Culture" features about 200 of the library's manuscripts, prints and maps. It will be on display from Jan. 8 through April 30 and only in Washington. "If you don't see it now, you'll never see it again," said Dominican Father Leonard Boyle, prefect of the Vatican Library. During a press conference, he described the exhibit as "the best view of the library he had ever seen."

Vatican Called For Negotiation In Hours Leading Up To Air Raid

VATICAN CITY (CNS) — In the hours leading up to the Jan. 13 allied air raids against Iraq, the Vatican continued to cite its calls for negotiation. Before the raid was launched, Vatican spokesman Joaquin Navarro-Valls said the Vatican was closely following the situation but had no immediate comment on the reported allied intention to strike Iraq. The spokesman said the Vatican's fundamental position on military action in the Persian Gulf had not changed since the 1991 conflict, when Pope John Paul II pleaded in vain for negotiation instead of the use of force.

Head Of Brazil Bishops' Conference Opposes Death Penalty Debate

SAO PAULO, Brazil (CNS) — The president of the Brazilian bishops' conference has condemned the opening of debate in Brazil on restoring the death penalty. Archbishop Luciano Pedro Mendes de Almeida of Mariana called for education and changing social behavior to prevent capital crimes. The death penalty was declared unconstitutional in 1988 under the current law which declares the right to life "inviolable." But the brutal slayings of a popular soap opera star and a 5-year-old girl who had been kidnapped has prompted some elected officials and prominent persons to call for a return of capital punishment for convicted killers.

Vatican To Help Albania Build Hospital

VATICAN CITY (CNS) — A top Church official, after touring Albania's desperate health care system, pledged Vatican help in constructing a major new hospital there. Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers, said the Vatican would do all it can to help find sponsors for the project. "I promised the president of the republic that we would truly do everything to provide concrete aid," Cardinal Angelini told Vatican Radio Jan. 12. He said the Vatican's help would be indirect rather than direct financing of the proposed structure.

European Jews Welcome 'Imminent' Solution To Convent Dispute

WARSAW, Poland (CNS) — Prominent European Jewish leaders have welcomed the "imminent" solution of a dispute over a Carmelite convent at a former Nazi concentration camp. Jean Kohn, chairman of the European Jewish Congress, said he was pleased that the Carmelite convent was expected to be moved shortly from the former Nazi death camp of Auschwitz, in southern Poland. Since 1984, nuns have lived in the convent, an abandoned warehouse outside the fence of the camp. "We Jews have waited many years for this solution," Kohn said. "We hope this year will see the problem finally solved."

Panamanian Bishops Say Country Torn By Hardship Injustice

VATICAN CITY (CNS) — Panama is torn by economic hardship, corruption and injustice, the country's bishops said at the start of the new year. The bishops, in a statement issued Jan. 7, asked for a nationwide consultation to seek consensus solutions and prepare adequately for elections in 1994, Vatican Radio reported. The bishops said Panama's poor system of justice was one of the country's most urgent problems. They said inhuman conditions persist in overcrowded prisons, where most detainees are still awaiting trial.

Peru's Bishops Warn Of Worsening Situation Resulting From Economy

VATICAN CITY (CNS) — In the wake of government economic reforms, more than half of Peru's population now lives in poverty and has a hard time finding enough to eat, the country's bishops said. The bishops warned that the worsening situation has favored the return of contagious diseases, such as pulmonary tuberculosis, Vatican Radio reported. The statement said the President Alberto Fujimori's economic policies — sometimes called "shock therapy" — had succeeded in reducing inflation but at the same time had caused a deep recession, with higher unemployment and a decreasing standard of living.

Vatican, Israel Close To Diplomatic Relations, Negotiator Says

ASSISI, Italy (CNS) — The Vatican and Israel are close to an agreement which would allow for the establishment this spring of formal diplomatic relations, said an Israeli member of the commission drafting the agreement. Rabbi David Rosen, director of interfaith relations for the Anti-Defamation League of B'nai B'rith in Jerusalem, said the Vatican-Israeli agreement is three-fourths complete. Rosen was in Assisi representing the ADL at Pope John Paul II's Jan. 9-10 prayer meeting for peace in Europe. He spoke with journalists Jan. 9 about his work on the commission, which was established in July by the Vatican and Israel.

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Crusader Corner

By FRANK MERCOGLIANO

While big time college athletics are in large part about money, small college athletics are about a learning process. Learning about life, about overcoming obstacles, about balancing time with classes and even more so, college athletics teach student-athletes to deal with situations as they are handed to them.

On Jan. 16, Belmont Abbey's student-athletes on the men's basketball team earned an A+ in all of the above categories by upsetting Mt. Olive 83-76 in front of an energetic home crowd.

Going into the game, all signs pointed negatively for the Crusaders and coach Tim Jaeger. Mt. Olive was 10-2 and riding an eight-game winning streak. The Crusaders were coming off an 86-81 shellacking by Queens College.

Belmont Abbey was without freshman standout Jake Robinson, who is nursing a sprained shoulder. Also injured were point-guard Brett Walters, who has a bruised wrist and bruised back; shooting guard Stan Maynard with a sprained ankle and Maynard's back-up, Jared Hoover, who has an injured foot.

So what does the Abbey do? With two freshmen and a junior transfer stai Belmont Abbey streaked out to a 20-8 lead, which quickly got the crowd of 34 the game.

Brett Walters, hurt hand and all, keyed the run with a pair of three-pointe hobbling Hoover, making his first career start, contributed several key rebound some good minutes off the bench by Bryant Snyder, Mike Sumner and T Garrison helped the Abbey to a 46-39 halftime lead.

In the second half, Skip Lowe took over. He ended up hitting 8 of 9 fro field for a career high 22 points. And whenever Mt. Olive got it close, key free th down the stretch by Maynard (5 of 6) and Lowe (2 of 2) helped ice the game

Coach Jaeger was pleased to see his team climb back to the .500 mark with a solid performance.

"When we not only play hard for 40 minutes, but intelligently as well, w be a very good basketball team," said Jaeger. "I hope we can keep up the home advantage. The fans tonight were outstanding, and I think our players fed off o enthusiasm."

The Crusaders, who traveled to Wofford on Monday, have two games at this week: Jan. 18 against Coker College, and Jan. 23, against High Point Unive one of the best teams in the Carolinas Conference.

Belmont Abbey's Lady Crusader's lost their first conference game of the to High Point 61-55, and head coach Elaine Kebbe was worried about her team in last place, even though the conference season was just one game old.

Now heading into Saturday's rematch with High Point, the Lady Crusade back in the familiar spot — first place — with a 3-1 conference record.

The Lady Crusaders earned their way back into first, defeating Mt. College convincingly 91-78. Mt. Olive was in first place at the time.

The squad was led once again by India Adams, who had 32 points a rebounds. The 32 points leave her just 13 shy of 2000 for her career, a mark she was expected to get against Queens College in Charlotte.

The Lady Crusaders must first take care of business on Jan. 23, which me conference battle with Coker College. Coker is 0-5 in the conference and 5-9 o With High Point facing Mt. Olive, Saturday's game is guaranteed to be a bat the top spot in the conference.

The regular season championship automatically qualifies for the Distr Playoffs.

Frank Mercogliano is sports information director for Belmont Abbey Co

Tim Reilly and his son, Josh, relax after taking part in the Open 10K run sponsored by *The Charlotte Observer* earlier this month. Josh won the 14 and under division.

Father and Son Team Experience Thrill Of Victory, Agony Of Feet

By STEVE UZZELL

CHARLOTTE — It was the thrill of victory for Tim Reilly and his son, Josh.

Reilly finished 38th in the masters' division of the open 10K road race sponsored by *The Charlotte Observer*. But his pride showed most when Josh received the first place trophy in the 14 and under division at the awards ceremony at the Charlotte Civic Center.

The father-son running team is from Bethel, N.C. They attend St. Joan of Arc in Asheville.

The weather on that Jan. 9 morning was nasty with the temperature near 40 degrees and a blowing rain. But that was from a spectator's perspective. From a runner's point of view, it could have been worse.

"We blazed it," Reilly grinned. "And it wasn't that bad. At least it wasn't hot."

"It was nothing compared to the marathon," says Josh. "I felt pretty good."

How does a slight 14-year-old lad from Haywood County run away with the prize for his age group in the open 10K road race? The answer is simple: Lots of hard work.

Josh has trained for and entered dozens of races since the age of 9. He runs an average of 25 miles a week, except when he's training for a marathon. Then, he ups it to 50 to 75 miles a week. Sometimes, he runs with his dog "Keanu," but the Collie/German Shepherd tries to pull away and mark his own course. Most of the time, Josh and his dad train together.

"Any route we take from home is uphill," says Josh. "But we've gotten used to it."

Reilly says the mountains are great for conditioning. Once they get down into the Pigeon River Valley, however, the terrain levels out.

When the going gets tough during a race, Josh says he tries to relax and continue to move, keeping his strides short and fast. His best race time for the 10K is :36:51.

He and his dad ran in the Marine Corps Marathon this past October in Washington. Both had good time at 3:08 and 3:43, respectively. In addition to running, Josh enjoys playing basketball, basevall and spring soccer.

Josh started running at the tender age of 2 1/2, recalls Reilly. His first race was a mile fun run at Latta Park in the Dilworth community in Charlotte. "He wanted me to set him down and let him run," says Reilly. "I couldn't believe it. He ran the whole way."

Father and son will continue running together. It's more than just exercise, says Reilly.

"It helps your spiritual life," he says.

Steve Uzzell is a parishioner at St. Luke Church in Mint Hill.

Crosswinds (From Page 5)

the point of my comment. We both looked forward to the day when having African heritage could be as much of a non-issue as being a redhead.

(This is not to minimize the school of thought that the African child might best be placed with African pa This, we subscribed to as an ideal do for Koreans, South Ameri Asians, Europeans. But in the mea ...)

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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 21 • January 29, 1993

atholic Schools Week...

grader Danielle Hinton (l) and Beth Hall, a kindergarten student, attend Our Lady Of Mercy ol in Winston-Salem. (See Catholic Schools Week stories, Pages 7-10)

Photo by JOANN KEANE

Pro-Lifers Pour Into Washington 2 Days After Clinton Inauguration

By CAROL HAZARD
Associate Editor

WASHINGTON — Undaunted by President Bill Clinton's pro-abortion stand, pro-lifers poured into the nation's capital two days after the inauguration for the annual March for Life.

"The election was not a knock out call," said Nellie Gray, March for Life president, at a pre-march rally. "It was a wake up call."

Gray said the crowd was the largest she had seen since the march was organized 20 years ago on the first anniversary of Roe vs. Wade, the Supreme Court decision legalizing abortion. She estimated 200,000 people, although network news stations reported 75,000, about the same as last year.

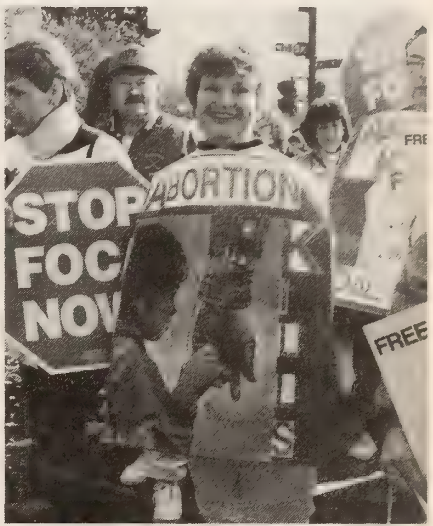
The media always deflates the figures, says Maggi Nadol, Respect Life coordinator for the Diocese of Charlotte.

The Basilica of the National Shrine of the Immaculate Conception was packed and, unlike last year, overflowing for a prayer vigil the night before the Jan. 22 march. Unable to find seats, people stood several deep along walls and kneeled in aisles.

Two buses from the Diocese of Charlotte made the trip, while last year there was only one. This year also marked the first organized group of five students from Charlotte Catholic High School to attend the march.

While pro-lifers marched peacefully and prayerfully to the capitol, President Clinton wiped out most of the restrictions placed on abortion by the previous administration. He lifted restrictions on abortion counseling at federally funded clinics and opened the way for fetal tissue research.

The new pro-abortion administration "may serve to move people from complacency to realizing that the fight for the sanctity of life is the responsibility of all people," said Nadol.



Elaine McHale of St. Mary Parish in Greensboro sports a Respect Life sign for the march.

Photo by CAROL HAZARD

Gerard Kusick, pro-life chairman for the Knights of Columbus in Greensboro, said, "Last year we were so confident that we were going to a victory celebration. Now, there is more impetus. We have got to stand up and be counted."

"Twenty years is too long," said Joice Kelly of Matthews. "Unfortunately, we're probably in for another four years if not longer. But if more people stand up, then the lukewarm Christians won't be as scared." Kelly and her husband, Lewis, who are not Catholic, traveled to Washington on the diocesan bus.

Los Angeles Cardinal Roger M. Mahony urged pro-lifers at the Jan. 21 prayer vigil to "intensify the prayer program

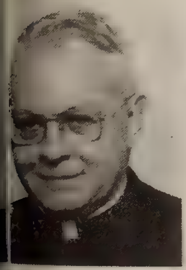
See **March,** Page 3

e're Listening, Mr. President, Are You?

eep Fires Burning For Pro-Life Movement, Says Bishop

resident Clinton:

On Jan. 20, 1993, under a crystal blue Washington sky, we watched and listened as you the oath of office as the 42nd president of the United States. Following your swearing in, you gave, what some critics claim, was the best speech of your political career. In it, you called Americans to service and sacrifice. You proclaimed that dramatic change was needed to turn this country back toward prosperity. What struck me the most, Mr. President, is when you said, "There is nothing wrong with America that cannot be cured by what is right by America."



You are absolutely right.

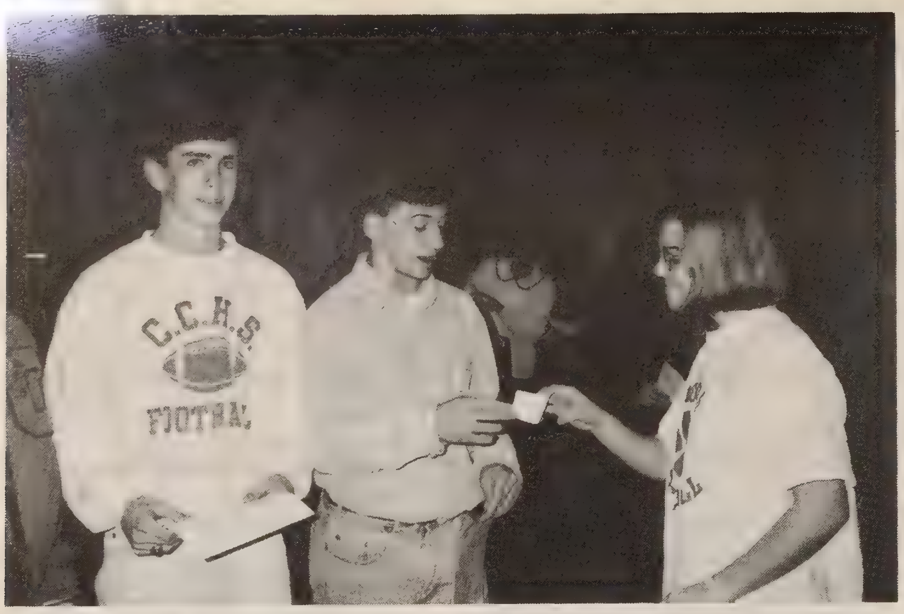
Unfortunately, just two days after taking office, you said some other things which brought sadness to many of your fellow Americans, including me. You chose to weaken the laws which protect our unborn children by supporting the Freedom of Choice Act and lifting n which would require medical professionals to give all women seeking abortions mation on alternatives. It was a dark day for the pro-life movement. But we pro-lifers ake solace in your very own inaugural words. For what is wrong in America — the belief me that there is a human choice in terminating a life -- we believe can be cured by nating abortion on demand. Rather than be disheartened by your words, thousands of arched in Washington last weekend to show you and others that the pro-life movement e and well. While media and politicians are sometimes quick to report that Americans r abortion, we believe that America's strength is rooted in its profound respect for life, y and the pursuit of happiness. I was elated to see thousands of dedicated men, women hildren march in Washington on Jan. 22, 1993 for the unborn, It was their answer to ll of service that brought them there. Each and every person who marched that day was ud supporter of their brothers and sisters who have no voice-yet. Hope and prayers were iful as we gathered together to tell you, Mr. President, America and the world that ion is not our choice, not our cure, not our answer to the problems which plague our country today.

It has been 20 years since the United States Supreme Court handed down its judgment to allow legal abortions. It has been 20 long years since the pro-life movement has taken on the monumental task of opening the eyes, minds and hearts of Americans so they may witness the most devastating war of modern times: the death of millions of unborn babies in their own country. Ours has not been a popular war, ours has not been a battle easily won but, as with any war, the commitment to continue the fight is sparked by the people on the front lines. That is why our trip to Washington each and every year since 1973 has been important. But more important than the symbolic marches, is the work we do at home on a daily basis. Each of us, in our own way, does our part to keep the fire burning for the pro-life movement. Every action is important whether it's picketing an abortion clinic, urging congressional representatives to reverse the laws legalizing abortion, counseling young women to chose life, or offering the best of prayers to protect the unborn. When it comes to matters of life and death, there is nothing too small or too grand that we can do. Last Sunday we celebrated Project Life. As bishop of my diocese, I urged my fellow Catholics to mail postcards to their representatives in Washington asking that the Freedom of Choice Act be defeated. I am sure you heard about those cards for an estimated million were to reach Washington by the week's end. It is our turn to speak, Mr. President, and we hope you are listening. We pray you find our message as serious as your own. In addition, we will pray for our country's leaders, especially you, Mr. President, for a conversion of heart and mind.

While we wait in prayer for that conversion, we will take further solace in the Scriptural words you quoted in your inaugural address: "And let us not be weary in well-doing, for in due season, we shall reap, if we faint not."

We believe, Mr. President, we will reap the lives of many future Americans.

Sincerely
Bishop John F. Donoghue



Charlotte Catholic High School juniors Chris Chatman and Brian Wiley hand out "rezoning" stickers to supporters at the hearing. Photo by CAROL HAZARD

CCHS Students, Parents Show Up In Force For More Parking

By CAROL HAZARD
Associate Editor

CHARLOTTE — Students, parents and school officials came out in force last week to support plans to build a parking lot near Charlotte Catholic High School. A neighborhood association, concerned about safety, is protesting the plan.

About 200 supporters attended the Jan. 19 hearing on a rezoning request to build a 131-space parking lot at the corner of Park and Cambridge roads.

Moreover, 4,056 individually signed letters supporting the plan were presented to city council members.

In the latest development, the Planning Commission Monday deferred a recommendation to the council. The school had requested the deferral to address some of the issues raised at the hearing. The issue will be taken up again at the next zoning hearing in late February.

The school wants to add a new building for 10 classrooms and administrative offices. But to do so, it needs additional parking.

The expansion is needed to accommodate 2,000 students enrolled in five Catholic K-8 grade schools. All Saints Catholic School, with 494 students, opened at the beginning of the school year.

The Freedom Park Neighborhood Association says additional cars will create more traffic congestion at an already busy and dangerous intersection. Members said they were worried about speeding drivers rounding the corner of the proposed lot.

"We have no power to enforce traffic violations or control speeding limits," said Joe Treacy, president of the Mecklenburg Area Catholic School Board.

"If the neighborhood is concerned about safety, they ought to be beating down the doors to the Charlotte police and asking for officers to monitor speed. Or they could join us in asking the Charlotte Department of Transportation to consider a 25 mile per hour speed zone in the area."

In addition to requesting a 25 mph school zone, the diocese has asked CDOT to consider adding a blinking yellow cautionary light at the intersection of Park and Cambridge.

"The irony is the city council now requires all high schools to be located on major thoroughfares," Treacy said. "We have selected a site near heavy traffic volume. Therein lies the Catch 22. It's a perfect site from a zoning perspective."

And yet, the traffic volume is the main objection, since the neighborhood association says it could lead to more accidents. A CDOT representative said the number of accidents at the location has not been unusual. There have been 30 in a three-year, eight-month period.

To help ease the pedestrian flow from the lot to the school, the school has asked the city to widen a portion of the sidewalk from 4 feet to the present 5-foot standard. Treacy said the school will help pay for the expansion.

Moreover, the school has asked Duke Power to consider moving two utility poles obstructing the sidewalk. "We feel reasonably certain that those poles will be moved," said Treacy.

The proposed parking lot is located on property owned by the school but separated from the main campus by a privately owned home. If the school owned the home, it could build the parking lot without further ado.

"The answer from a zoning perspective is to acquire the property," Treacy said. "We have tried repeatedly, since as early as 1984, but our efforts have been unsuccessful. We couldn't wait any longer."

To comply with neighborhood concerns about traffic routing through residential sections, the school has made the exit from the lot on Cambridge a right turn only. Cars would then feed away from the neighborhood into Park Road.

Also, the lot has been designed with 55 percent asphalt and concrete. The remaining "green space" was designed to save as many trees as possible.

"We have exceeded all of the ordinance requirements with buffering and green spaces," Treacy said.

Catholic University Thanks Diocese

WASHINGTON — In a recent letter to Bishop John F. Donoghue, Christian Brother Patrick Ellis, the new president of The Catholic University of America, thanked the Diocese of Charlotte for its contribution of $21,928.11 in the annual collection for the school.

"Upon taking up the work of this office," Brother Patrick said, "I have been instantly encouraged by such gifts as yours. CUA can fulfill its special mission only with prayers, moral support and financial help."

King Celebration Speaker Cites Black Contributions To Church

By MARION CARDOZA

A Bible scholar told participants in the eighth annual diocesan birthday celebration in honor of Dr. Martin Luther King, Jr., that the contributions of black people to the history of the Church were largely overlooked.

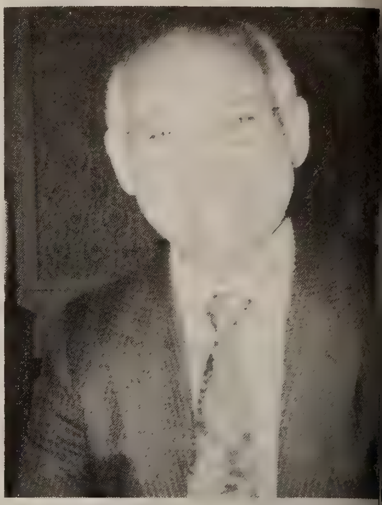
About 100 people from parishes throughout the Diocese of Charlotte attended the day-long celebration Jan. 23 at Our Lady of Consolation Church in Charlotte. The day concluded with a Masss celebrated by Bishop John F. Donoghue.

DR. JOANNE BARNETT

Dr. Joanne Barnett, assistant provost for multicultural and international affairs at LaSalle University in Philadelphia, noted that there were three black popes before the sixth century. She also maintained that Moses' wife, Zipporah, was a black woman as was the Queen of Sheba. She also referred to the eighth chapter of the Book of Acts which records the story of Philip sharing the Gospel with an Ethiopian — a black man.

Barnett noted that, although Egypt is located in Africa, most people have been conditioned to think of it as part of the Middle East. Similarly, she said, many people have been "socialized" to think of Christianity as the "white man's religion." But, she said, informed study shows that Christianity always has been "inclusive" of all people.

In a workshop on sociological and philosophical aspects of racism, Dr. Edwin Nichols of Washington used charts and graphs to show the difference between data and "socialization."



DR. EDWIN NICHOLS

Nichols, a clinical/industrial psych gist, said that when society presen idea which is repeated over and again through the media, schools churches, it becomes part of the s status quo. Once people understan process, he said, they can begin to mote "positive socialization" and about change.

In his homily at the closing M Deacon Paul Watson of Our Lac Consolation likened Rev. King modern day Moses, raised up to deliverance to his people.

Brandishing a paper sword, De Watson referred to the biblical Jo who entered the land of Canaan w sword, bringing about a bloodbat

Quoting Zechariah 4:6, "No might, nor by power but by my Spir Deacon Watson stressed non-viol He said the sword "is not the way t but challenged his listeners to tak the sword of the Spirit and "tackl nations inside of us."

In his closing remarks, Bi Donoghue said that listening to De Watson as well as to parts of the pr tations by the workshop speaker " all of us a serious challenge."

"We all must teach our chi what it means to be a black Cat today," he said. "We must look w ourselves, not to the sword, but to people of peace and love, unit Christ."

Carl Foster of Greensboro, esan director of African-Ame Catholic Affairs, coordinated the ebration with members of the Af American Pastoral Council.

Marion Cardoza of Waxhaw parishioner of Our Lady of Lour Monroe.

St. Charles Borromeo Adopts Parish Mission Statement

MORGANTON — After much prayer and reflection at a weekend retreat, the St. Charles Borromeo Parish Pastoral Council came up with a proposal for a mission statement and goals.

The council made the retreat at the Living Waters Catholic Reflection Center in Maggie Valley the weekend of Jan. 8-9. Members arrived Friday evening and were joined by Franciscan Sister Jean Linder, diocesan director of planning.

Sister Jean facilitated discussions and the discernment process for council members as they worked on the mission statement for the parish and council. The statement is based on information obtained from parishioners.

Members accompanied by Sister Jean, returned to St. Charles Borromeo at noon on Sunday for a Mas retreatants celebrated by Father Whittington, pastor of the church

Much was achieved in a amount of time, retreatants said. Jean's guidance was considered t to the retreat's success.

The proposed mission stat says, "We the people of St. C Borromeo Catholic Church, Morg N.C., acknowledge our call to p pate in the mission of the holy Ca Church in spreading the good new seek to form ourselves in faith and as we follow the teachings of strengthen our families in God, p pate in community and ecumenic deavors, enhance our spiritual w ing, and administer and be infor our parish affairs."

ıa Wolfe (c) of St. John the Baptist in Tryon brings two of her children, Beth and Wesley, he March for Life. With them in front of the National Shrine is Father Frank Cintula of John in North Wilkesboro. Photo by CAROL HAZARD

arch (From Page 1)

ıever before." Cardinal Mahony, the nilist and main celebrant, is chair- n of the Committee for Pro-Life Ac- ties of the National Conference of :holic Bishops.

"The process of prayer and sacrifice he pro-life witness are avenues that most effectively change hearts," he 1. "Conversion often comes slowly painfully, but Christ never inspires ıs what He does not intend to com- :e."

Political strategies will never over- ıe the darkness brought on by abor- ı and "the gradual diminishment of ıes of human life that is transferring nto a nation of institutionalized vio- :e," said Cardinal Mahony.

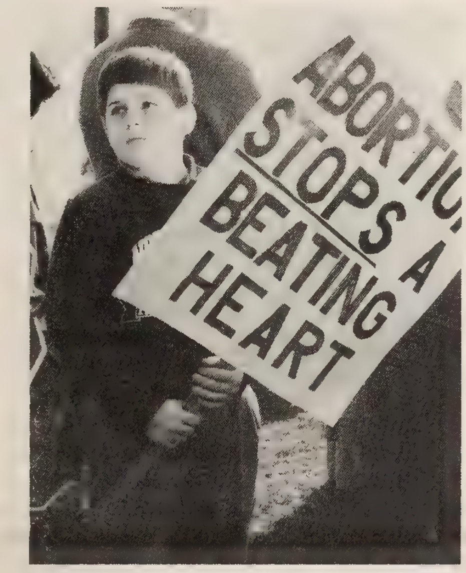
Only through God's "mysterious version" will the light of Christ "shine the heart of our nation," he said.

Bishop John F. Donoghue, at a sepa- Mass at the shrine, said, "We must ɔeople of faith, put our trust in the d and know that in God's time this ul scourge of abortion will end."

It is easy to become discouraged r 20 years of traveling to Washing- not as sightseers but as pilgrims for end to abortion, said Bishop ıoghue.

Even so, people must continue to / and make sacrifices, he said. "I am vinced the Lord will bring to an end which is so evil in our sight."

Bishop Donoghue said he is in-



Brendan Horn carries a sign for the march. Brendan came to Washington with his father, Carl Horn of St. Patrick Cathedral in Charlotte. Photo by CAROL HAZARD

spired each year by the large number of people who make the pilgrimage. The bishop has made every March for Life.

Although much of the time is spent riding in the bus, the two-day trip serves for many as a mini-retreat, as a chance to rethink priorities and share faith experiences.

"I find it really encouraging to be at the shrine with so many like-minded Catholics and at the march with thousands of Christians speaking with one voice," said Carl Horn, U.S. magistrate, of St. Patrick Cathedral in Charlotte.

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Bishop John F. Donoghue

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Vatican Asks U.N. To Seek Halt To Military Actions In Iraq

VATICAN CITY (CNS) — The Vatican, at Iraq's request, said it was asking the United Nations to seek a halt to military actions in Iraq in favor of dialogue.

The Vatican said it was taking the step because it was convinced that continued use of force would only compound violence in the region. The move came after three U.S.-led bombing attacks on Iraqi targets in response to Iraqi violations of U.N. cease-fire resolutions.

A Vatican spokesman, Joaquin Navarro-Valls, described the bombings as an "overreaction" to Iraqi provocations.

"That there were provocations is clear. That there was overreaction by the other side is also clear," he said Jan. 19.

Navarro-Valls said the Vatican, in pressing the issue with the United Nations, was "not taking Iraq's side, but the side of reason." He said the Vatican's action could not be termed mediation, since it was not acting at the request of both sides in the dispute.

Iraq's ambassador to the Holy See, Wissam Chawkat Al-Zahari, met twice in mid-January with a top Vatican diplomat, Archbishop Jean-Louis Tauran, to outline the Iraqi position.

During the second meeting Jan. 19, the Iraqi ambassador made a formal request: that the Vatican Secretariat of State ask the U.N. secretary-general to "undertake efforts to favor dialogue between the interested parties and the cessation of military actions," a Vatican statement said.

"The Holy See accepted the request because it is convinced that using weapons to impose one's own will and one's own political program can only lead to increased violence and consequences that are not always controllable," the Vatican said.

Before the meeting, Navarro-Valls said the Vatican's longstanding position was that "armed force, violence and provocations" were not the way to resolve disputes.

The Vatican statements echoed its strong criticism of the Persian Gulf War in 1991, when the United States led a coalition of international forces in pushing an Iraqi occupying army out of Kuwait. Iraq was heavily bombed during the war, and an economic embargo has been maintained against the country.

Vatican officials privately have expressed deep concern at the effect the renewed bombings could have on Arab and Muslim sentiments worldwide and on peace prospects throughout the Middle East.

Pope John Paul II, speaking to diplomats at the Vatican Jan. 16, did not comment on the recent bombings but asked world leaders not to forget the hardships imposed on Iraq's population. It was a case of innocent civilians being forced to accept "heavy sufferings," he said.

Cardinal Mahony Says Pro-Life Effort Needs Prayer, Dialogue

WASHINGTON (CNS) — Members of the pro-life movement must continue to pray and speak out against the "convenient violence" of abortion, said Los Angeles Cardinal Roger M. Mahony.

"Throughout our society we see a growing disregard for life in every quarter, hastened by its cheap destruction through a violence made increasingly convenient and acceptable," he told more than 3,000 participants in a Jan. 21 prayer vigil at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Cardinal Mahony, chairman of the Committee for Pro-Life Activities of the National Conference of Catholic Bishops, was homilist and main celebrant at the opening of the annual all-night vigil. This year's service took place on the eve of the 20th anniversary of the Supreme Court's Roe vs. Wade decision, which legalized abortion.

The cardinal was joined on the altar by more than 100 priests, 20 bishops and Cardinals James A. Hickey of Washington, Bernard F. Law of Boston and John J. O'Connor of New York.

Cardinal Mahony said the widening excuses used to justify abortion — from "gender choice of the unborn child to the avoidance of possible genetic defects" — are examples of "still permissible discrimination against the unborn."

He also denounced the increase in street killings, execution of prisoners and support for physician-assisted suicide, saying these actions "weaken the social, legal and moral network needed by any society to preserve its own life."

The cardinal encouraged vigil participants, many of whom were standing in the side aisles, to work for solutions to "institutionalized discrimination against families which result in social and economic barriers erected against a woman's choice to bear and raise children."

He also stressed the need for educators and members of the medical and legal community to talk about life issues.

He said teachers must help students "search for the light of truth" and remain current with developing issues in genetics, family planning and human rights.

Cardinal Mahony urged the medical community to answer the positions of those who advocate abortion and to challenge family planners who openly encourage abortion as a form of birth control.

He said members of the legal profession should address how the role of public servant "must be reconciled with more just laws and policies which defend the rights of families, the unborn and the poor."

The cardinal said the pro-life movement must be strengthened on the parish level with prayer programs and networks to promote change in public social policy and legal rights to protect life in all its stages.

"We must realize that the power of prayer and of sacrifice, in conjunction with our strong pro-life witness, are the avenues that will most effectively changes hearts, minds and attitudes," he said.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

MEW

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

School Choice

Catholic Schools Week would appear to be the perfect time to start pushing for a federal school choice program which would include Catholic schools.

Former President Bush proposed a program which would have provided federally-funded vouchers to allow parents to send their children to any schools of their choice. It would have covered all schools, including Catholic schools.

President Clinton said during the election campaign that he supported a voucher program for school choice but that the choice should be limited to public schools. That appears to us to be not much of a choice, given the state of the public schools in many areas.

Opponents of a complete free selection of schools maintain that it would destroy public education. That may be true but we doubt it. It may hurt some of the less adequate public school systems for a time. However, we believe that public school officials facing stiff competition for students and federal money will get their act together and finally come up with a long overdue improvement in public education in this country.

Given the quality of education available in Catholic schools — and for that matter in the schools operated by some other denominations — it is a wonder that more parents have not opted for non-public schooling for their children. The reason, of course, is the cost of such schooling.

But the federal vouchers would eliminate that problem for many parents. It could lead to an influx of students which would end the trend toward closing of parochial schools in many areas.

The ultimate decision on a school choice program will be made by Congress. We doubt that President Clinton would veto a program which included Catholic schools and, if he did, that he would find the votes to sustain a veto.

We suggest that now is the time for a letter-writing campaign urging members of Congress to support a school choice program which includes Catholic and other private schools.

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Pro-Life Corner

Respect Life

"By the 28th day after conception, tiny arm and leg buds have sprouted. Brain, spinal cord and rudimentary vertebrae are present in the little embryo (from the Greek word meaning 'to swell'), which ends the month measuring one inch."
The First Human Right: A Pro-Life Primer

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II asked people to pray for Christian unity and to make themselves credible witnesses that the Christian faith promotes a Gospel of peace.

The pope, speaking to a crowd gathered for his midday Angelus address Jan. 17 in St. Peter's Square, praised the initiatives Christian churches throughout the world have made to promote the Jan. 18-25 Week of Prayer for Christian Unity.

He offered encouragement to all who organized prayer meetings to ask God for "the light and the strength necessary to follow the search for full communion in obedience with His will."

"Our world, always tried by divisions and opposition, often is a theater of homicidal violence and fratricidal wars, as unfortunately the news even r cently has confirmed," the pope said.

"The coherent witness of those who believe in t Gospel of peace and know how to put it into practice their daily lives is necessary and urgent," the pope sai

He said the unity of all believers was the subject Jesus' "heart-broken prayer in the last hours of H earthly life" when He asked God to make all H followers one.

Christians are called to make Christ's prayer ec continually, he said.

"I therefore invite you to unite yourselves th week to the prayers that will be raised in parishes a various religious communities for the full unity of Christians."

The pope said that progress toward Christian un requires "a patient doctrinal dialogue and a const search for always better working agreements."

But the most basic requirement, he said, "is profound renewal of heart," an interior conversion the part of every believer.

VATICAN CITY (CNS) — Pope John Paul II congratulated President Clinton on Inauguration Day and urged his administration to show special concern for "those who have no voice."

The pope encouraged Clinton to defend spiritual values at home and help build peace abroad. He offered "best wishes" for the new president and "abundant blessings" on the whole country.

"I pray that almighty God will assist you in fulfilling the responsibilities of your high office for the well-being of your fellow citizens and for the good of peoples throughout the world," the pope said in a telegram Jan. 20. The papal message was released at the Vatican a few hours before Clinton's swearing-in ceremony in Washington.

"May you contribute to building the edifice of world peace upon the solid foundations of truth, justice and freedom, with special concern for the legitim needs and aspirations of the defenseless and those w have no voice," the pope said.

"May your leadership be fruitful in defending promoting the genuine spiritual values and hun solidarity which have marked your country since beginning," he said.

The pope's message was his first public comm on the U.S. political transition, which ended 12 ye of Republican control of the White House.

The Vatican newspaper, *L'Osservatore Roma* said in an editorial last fall that it hoped Clinton's te would be marked by concern for the unbo rn, elderly and society's neglected. It said its best wis were rooted in "moral concern," and specifically ci practices that harm the unborn — a clear referenc abortion.

VATICAN CITY (CNS) — Pope John Paul II asked for prayers for the unity of all Christians, especially in areas of the world where conflicts are raging.

At his weekly general audience during the Jan. 18-25 Week of Prayer for Christian Unity, the pope said solidarity and a common witness by Christians are even more urgent in places where there is tension or war.

He did not mention specific places in his Jan. 20 talk, but asked for prayers that the gifts of the Holy Spirit be given to Christians for the unity of churches, "particularly in those zones where conflicts flare up."

"During these days we pray: Send us, O Father, a renewed outpouring of the Spirit so that we walk in a manner worthy of the Christian vocation, offering the world a witness of evangelical truth and working confidently to unite all believers in the bonds of peace."

He said the gifts of the Holy Spirit — love, joy, peace, patience, kindness, generosity, faithfulness, meekness and self-control — lead Christians and their churches toward a deepening communion with one another.

"These are indispensable prerequisites in a search for unity," he said.

Love for one another underlies all the virtues is the most basic ingredient needed for Christian un

"It is in the context of reciprocal love — a ref tion of God's love for us — that we can underst others and recognize their good intentions even w their convictions are different.

"Without true love," he said, "mental reservati mistrust and mutual suspicion arise and establish th selves, and one can be led to attribute to the o intentions he or she does not have."

The pope told visitors at the audience that Church thanks God "for the ecumenical movem which despite difficulties and obstacles, follow arduous journey with perseverance, arriving at sig cant clarifications and convergences, making the c mon search easier."

Christian unity is God's will, he said. "No obst can be so grave as to prevent the realization of G plan."

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Jan 20.

Dear brothers and sisters,

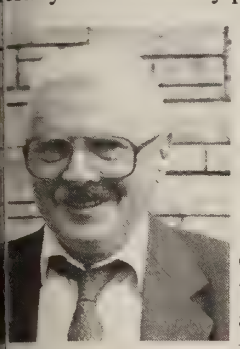
Once again this year, during the Week of Prayer for Christian Unity, the followers of Christ are invited to pray for the fulfillment of the Lord's will that all be one (cf. Jn 17:21). This unity is above all a di gift, to be implored with humble and perseve prayer.

The theme for this year's celebration is "Bea the Fruit of the Spirit for Christian Unity." The fr

See **Pope**, P

The Editor's Notebook

By BOB GATELY



President Clinton's action in overturning the ban on abortion counselling in erally-funded family planning clinics doesn't seem to bode well for those of us who had hoped that he might moderate his stand on abortion.

It wasn't so much his decision to overturn the ban. That was expected. But his decision to do it during the annual March for Life in Washington seems to me to have been almost a deliberate slap in the faces of members of the pro-life movement.

If that's any indication of the depth of his feelings, it doesn't appear likely that there's going to be any moderation. If he does not feel that strongly about the issue, it was a pretty stupid way to handle it. It sure didn't make him any friends among the thousands gathered in Washington for march.

Opponents of the ban have maintained that they want to be able to tell women ut the availability of abortion in cases where they think it might posibly be ically advisable or necessary. They claim it's just good medical practice. porters of the ban maintain that it's just going to result in pregnant women being n a sales pitch for abortion.

We'll have to wait and see what happens. But, since some of these family ning centers operate abortion clinics on the side, I have a pretty good idea what utcome is going to be.

Anybody want to take any bets?

Because of the amount of space devoted to Catholic Schools Week, you'll notice changes in this week's issue of *The Catholic News & Herald*. Some of the res which regularly appear have been dropped, but they'll be back in future s. Other features are not in their accustomed places.

There will probably be some similar changes in next week's issue which will be ted in large part to the annual Diocesan Support Appeal.

Everything should be back to normal by the Feb. 12 issue.

e Blessings Still Important?

By FATHR JOHN DIETZEN

. At one time when a rosary or other article was purchased it was mary to have it blessed. How is this looked on today? Are blessings still rtant? If so, why don't we hear more about them? (Pennsylvania)

. Blessings certainly are important in the Church and in our Catholic lives . There is a whole range of them, available to everyone, for every part of life, about which most Catholics and even many priests are unaware.

he Bible, of course, is filled with texts and stories or blessings of all kinds. in the Old Testament, God himself is "blessed" or praised continuously.

blessing of persons or articles or events always involves a number of good s. It promises God's help, it proclaims His love and mercy toward us, it res us that He is faithful to the covenant He made with His people, and it ims our reverence and thanks for the gifts He showers upon us.

Jesus, as we know, was continually blessing people or things one way or another. His great command to His Church was that it share the "cup of blessing" (1 Cor. 10) in the Eucharist, which is itself a blessing for the whole world.

It's no wonder then that the Church has always wanted to "bless" every thing and every act in creation. This way we make all that He has made a conscious part of our life of praise and prayer.

Much more could be said in answer to your question. If anything, the Church today is more than ever aware and encouraging of how blessings can positively affect our spiritual lives.

vo special books will be helpful for anyone really interested in this treasury yer. The first is the Church's official *Book of Blessings*, published in 1989. contains blessing prayers and Scripture texts for everything from statues of the to drug addicts, from fishing poles to Christmas trees. Explanations of the and meaning of blessings contained in the book expand greatly on the ts I mentioned briefly above.

e ministry of blessing always involves an exercise of the priesthood of Christ, the head and high priest active in all the prayer of the Church. Thus it is rthy that many blessings may be celebrated not only by clergy but also by or laywomen, "in virtue of the universal priesthood, a dignity they possess e of their baptism and confirmation" (General Introduction, 18).

is volume is available from the Catholic Book Publishing Corporation (New k

e other book is *Catholic Household Blessings and Prayers*, prepared by the al Conference of Catholic Bishops, available from the U.S. Catholic Confer- Washington, D.C. ($18.95)

is is a remarkable compilation of brief but prayerful blessings and readings ery occasion and season, all oriented to events and people at home. It's fully bound and also contains many traditional prayers, litanies and other ons from our rich Catholic heritage.

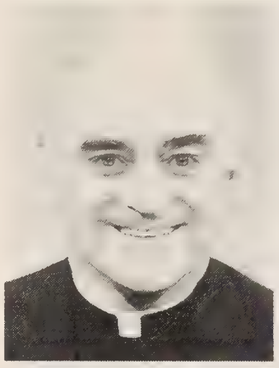
a marvelous introduction, the bishops note that we receive these prayers and om the generations that have shaped them for us. But we give something of es to these prayers.

See **Dietzen,** Page 13

Light One Candle

By FATHER JOHN CATOIR

January is a month when most duffers can only watch golf on TV. So while waiting for the nice weather to return, here are a few tips to mull over. A friend of mine with a 7 handicap boasted that they helped him to knock ten strokes off his score. (By the way, if you're not a golfer, read on anyway.)



On the tee, here's the key; don't be greedy. Put your weight on your heels to avoid lifting that shoulder. Pick a spot 200 yards down the middle and shorten your backswing to keep the club-head on line with the target and swing easy.

The reason a 120-pound woman pro can drive the ball 250 yards is not because she has the strength of a truck driver, it's because she understands the physics behind the golf swing. If 20 ice skaters were locked arm in arm, and you were the inside skater, you would only have to move a little bit to swing the column around. You'd move slowly, but the outside skater would be racing at full speed. The golf swing is like that, so don't overestimate the need for strength. Swing easy and let the club-head hit the ball hard before your hands swing past the center line.

To improve your overall score, you'll need a strategy to reduce the chances of a disaster hole. Stay out of the sand. When you're more than a seven iron away from the green, aim to land a little short. You'll avoid the traps, and set yourself up for a short chip to the pin. If you're lucky, you'll one putt for a par. When you're inside 140 yards, use the appropriate iron depending on the distance, and resist the urge to shoot directly at the pin. Aim for the center of the green. If you misfire, chances are you'll still avoid the sand trap.

On your first putt, start thinking about what you have to do to avoid three putting. Aim for an imaginary circle one foot around the hole and try to land within it. If there's a slope, always try to leave the first putt on the downhill side so you are putting uphill for the tap-in.

Making pars is a lot like succeeding in the game of life. If you're really serious about attaining happiness, you'll need an overall strategy to reduce your chances of having a disaster. For instance, never drink and drive. Drinking will lead you into all kinds of nasty traps. In money matters, don't be greedy or you'll forfeit your good judgment. Avoid foolish risks, and you'll spare yourself unnecessary losses.

Should you get into any kind of trouble, the first thing to do is to get out of it as soon as possible. Don't make matters worse with a stupid remedy, like the duffer who aims for the pin through the trees, instead of immediately chipping back on to the fairway.

Last but not least, concentrate on the needs of those closest to you. Ask yourself, "Who is number one in my life?" If you're married, discipline yourself to put your spouse first. If you do, all your joys will be major and all your sorrows will be minor, but if you don't — you're in for a disaster.

(For a free copy of the Christopher News Note, "How Do You Define Success?" send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services about their experiences. In order to protect client confidentiality, the staff members are not identified.

In our training to be counsellors, some of us have been told to be on the alert for February — the "let-down" period after the holidays.

As a counsellor, however, I think the issue is not a holiday one as much as, in general, how well we are networked with a support system, both friends and family.

It is one of my observations that holiday time is a uniquely optimum time for taking this measurement. I am convinced that, for most, if they are not "with" their family in person and/or in touch with them in a meaningful way, then no season of the year is more capable of producing hurting and/or distancing conversations.

These conversations might be held only within ourselves (wondering IF I am going to hear from my son or daughter ... will it be in a timely way or will it be a last-minute squeeze play?) They might be held with another about the son or daughter or parent, etc., but IF through the year, reconciliation does not take place or a "letting go" of expectation of HOW they should behave at holiday time, doldrums will come and not just in February.

When faced with this issue with a client, at times I will check the individual's ability/willingness to "begin again." Some have talked themselves into such a dark hole that they just truly see no way out.

My encouragement is not so much to take on the heaviest relationship problem and attempt to "right" it, but rather to begin with a "little" one and get the feeling and excitement of "righting" a relationship.

If each of us tried "one-a-year," we would need an extra month in the year just to sustain the energy that would flow from righted relationships. One starting place available to all is our relationship with our Creator.

And so, I am prone to comment, "If you can't right that very important relationship right now, that does not excuse you from keeping in motion the ability to do so. So, let's pick a possible one, but get to it. You will feel better. Then you can be part of the solution, hopefully of life, and not just part of the problem"

How Does Canon Law Affect Us?

Can A Person With AIDS Marry In The Catholic Church?

By SISTER JEANNE-MARGARET MCNALLY

Canon 1058 states: "All persons who are not prohibited by law can contract marriage." Throughout history there have been certain situations in which marriage has been restricted. Examples are: the insane, the intoxicated person, the abducted person, the impotent person. It is important to realize that a legal restriction may not be presumed from a moral prohibition; it has to be stated in law.

The canonical issue is a person's right to marry. In the case of the HIV carrier, the right to marry is relative to moral considerations which could lead to injury of another person, namely their life. The moral issues are more important than the canonical ones so that, even if the person may marry canonically, the moral issues would suggest that they should not. The issue is very complex..

Canon 1057.1 states that "marriage is brought about through the consent of the parties ..." It is possible that a marriage without sexual intercourse can be sustained and a communion of life established. Canon law would thus admit of the possibility of a marriage in which the parties agree to abstain from sexual intercourse. The key issue here is whether the couple intends to exclude children by a deliberate act of their will. On the one hand, a marriage that deliberately excludes children is null. On the other hand, the desire to have children but avoid having them so as not to spread disease is another issue.

A diocesan bishop can not establish AIDS as an impediment to marriage si impediments are reserved to the supreme authority (c. 1075). It is, however, possi for a diocesan bishop to prohibit a marriage for moral reasons, eg. health and li But this prohibition would address only one specific case. It cannot be impo categorically (c. 1077). Even if he did impose a prohibition, the marriage would s be presumed valid because only the pope can place an invalidating clause t prohibition.

If a person conceals the fact he/she is an HIV carrier and marries concealing t fact from the spouse, then this marriage is alleged invalid on the basis of decei fraud (c. 1098).

The compelling questions regarding marriage for an HIV carrier are moral, canonical. Marriage is indeed to be a union of support, with the possibility c human family from the relationship of a communion of life and love. A person w AIDS and the HIV carrier must be counseled to see the essentials of marriage in or to discern his or her capacity to bring about a communion of life and love.

Canonically, there is no reason why a person with AIDS or an HIV carrier can marry in the Catholic Church. The moral issue of endangering the life of anothe compelling. The situation is whether the persons can live a sacramental marri with all the restrictions the disease itself mandates. There is also the question tha one knows when the cure for AIDS will be available. There is always the possibi of a cure or a treatment that would reverse the progress of the disease.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a ju of The Tribunal of the Diocese of Charlotte.

Catholic Schools Week: A Celebration Of Educational Excellence

By MSGR. JOHN J. MC SWEENEY

Catholic Schools Week affords us the opportunity to celebrate educational excellence and look towards a future shaped by those children now in our schools. At the same time, it is a good occasion to reflect on parental responsibility to Catholic education, and the sacrifices necessary to educate the children.

The success of Catholic school education is based on the partnership which must exist between the home and school. Through enrollment, parents accept the responsibility of becoming partners with educators.

The choice of Catholic education is deeply personal. While it is based on faith, tremendous sacrifice accompanies the decision. But, parents realize that Catholic schools reinforce personal values expressed in the holy vocation as parent. Passing faith on to children is paramount to guarantee the next generation of faithful.

As you enroll your children in schools of excellence, you immerse them in faith formation.

Catholic schools in the United States date back to the mid-1800s, and were basically founded because of the perceived need at that time to preserve the faith among an immigrant Church.

Today — more than ever — we need to preserve our faith, promulgate, and teach the doctrines of our Church.

The Second Vatican Council tells us that the purpose of catechesis is to make a person's faith, "become living, conscious, and active through the light of instruction."

We all want what is best for the children of today and tomorrow. The future is in our hands as we influence the lives of children who will shape the 21st century. This responsibility can seem overwhelming, but if each of us lights one little candle of faith, we can light the world of the future and dispel the darkness.

We must accept the challenge of Catholic education today. Our schools educate children to make a difference in society; to help them learn how bring about change, and to make choices based on Christian values.

Our schools provide students with skills designed to make them independ learners for years to come. Catholic schools exist to enable students to learn understand and to deepen their commitment to Christian values.

You don't have to look far to know that children are not going to acquire th skills and values in a secular society. We need only to look at the evening news which reports injustice and violence of all types — to question a crumbling v system.

Therefore, we must equip the children to make a difference in society; to h them learn how to bring about change, and to make choices based on Chris values.

This is the challenge of Catholic education today. It is quite different from of our forbearers of the mid 1800s, yet it is the premise of Catholic education in 1 and for the future.

Together, we can make a difference, as people of faith. Our schools can be in experiences that have lasting effects on the mental, moral, and spiritual growt the children.

Msgr. McSweeney is vicar general and chancellor of the Diocese of Charl

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Pope (From Page 4)

the Holy Spirit (cf. Gal 5:22) is seen in the variety of gifts, virtues and charisms which He bestows on the baptized in order to promote the unity and harmony of the body of Christ. Ecumenical experience shows that the growth of individuals and communities toward full communion must be based on obedience to Christ's commandment of mutual love (cf. Jn 13:31). Theological dialogue must be accompanied by a "dialogue of charity."

During this Week of Prayer for Christian Unity, let us pray in union with Mary, mother of all who believe, that the Lord will pour forth His Holy Spirit upon all Christians, in order that they may lead lives worthy of the calling they have received, bear witness to the truth of the Gospel and work for the unity of all believers in the bond of peace.

I am pleased to greet the Ursuline Sisters attending a course of spiritual renewal in Rome. My greeting also goes to the group of Missionary Sisters of the Precious Blood. I extend a cordial welcome to the students of the Loyola University Rome Center and the student groups from Australia and the United States. Upon all the English-speaking pilgrims and visitors I invoke the grace and peace of our Lord Jesus Christ.

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the Saints by Luke

ST. VINCENT PALLOTTI

BORN IN ROME IN 1795, VINCENT WAS THE SON OF A GROCER. HE WAS ORDAINED WHEN HE WAS ONLY 23. HE RECEIVED HIS DOCTORATE IN THEOLOGY AND TAUGHT AT THE SAPIENZA IN ROME. HE SERVED IN SEVERAL PARISHES IN HIS NATIVE CITY, SUFFERING REBUFFS FROM FELLOW CURATES FOR A DECADE.

ST. VINCENT BECAME INVOLVED IN ORGANIZING A GROUP OF CLERGY AND LAITY FOR CONVERSION WORK AND SOCIAL JUSTICE ON A WORLD-WIDE SCALE. IN 1835, THIS EVOLVED INTO THE SOCIETY OF THE CATHOLIC APOSTOLATE, WHICH WAS COMPOSED OF PRIESTS, NUNS AND LAITY.

VINCENT ORGANIZED TRADE SCHOOLS WITH EVENING CLASSES FOR POOR BOYS, WORKED AMONG THE POOR, AND WAS A SOUGHT-AFTER CONFESSOR AND EXORCIST. HE BROUGHT MANY BACK TO THE CHURCH.

ST. VINCENT PALLOTTI DIED IN ROME ON JAN. 22, 1850, AT AGE 55. HE WAS CANONIZED IN 1963 BY POPE JOHN XXIII DURING THE 2ND VATICAN COUNCIL.

HIS FEAST IS JAN. 22.

© 1993 CNS Graphics

he Good News n Education

By CAROL HAZARD
Associate Editor

The McCools could have lived closer iis job in Brevard. But they chose ıdersonville for one reason: ıaculata Catholic School.

"It had everything we had hoped for ı Catholic school," says Terry Cool, vice president of Immaculata's ne School Association. "It's a small lity and not associated with a rich sh, but the faculty gives individual ıtion and stresses the fundamen- "

The McCool's four children are lled in the pre-K through 8-grade ool.

It may seem like a small matter, but children are courteous, she says. ey smile and say 'please' and 'thank '"

John and Terry McCool credit much ıeir career successes as a DuPont utive and former plant manager, ectively, to their Catholic schools inging.

'It's not that either of us is excepilly bright, but we had a lot of pline and 'stick-to-it-ness' emphal early in our lives and reinforced at ol," says McCool.

They sought a similar educational rience for their children. ıaculata is a wonderful atmosphere hildren," she says.

he Diocese of Charlotte is one of lioceses of 180 in the country that ed schools last year. Enrollment to 5,159 students for the 1992-93 l year, up from 4,873 in the previear.

chools Superintendent Michael e attributes part of the increase to ıowledgement from parents of the mic quality and values programs, ı can not be found in any other l system."

nrollment is also up because of ıued growth in the diocese, says e. "Many of the schools are in th areas with people coming in from other parts of the country who are used to Catholic schools."

Enrollment in all of the 16 Catholic schools in the diocese is either stable or increasing, he says.

Stephen Cherry chose St. Michael School in Gastonia for his three children, partly because he graduated from there in 1966, but also because it has a fine reputation, he says.

"With all the pressures children have placed on them today, it's nice to know they can have an atmosphere where learning and growth are paramount," he says.

Elizabeth Fann, co-president of Asheville Catholic School's Home School Association, says, "We feel that what we believe at home is carried over in school. We don't have to fight liberal worldly attitudes."

The Fanns have three children at the pre-K through 8-grade school. "It's not that the children are not in the real world, but we do feel they are safe at Asheville Catholic," she says.

Like the McCools, the Fanns were new to the area and shopping for a school. "My husband arrived a week before we did. He's not Catholic, but he picked Asheville Catholic. He was impressed, because the school wasn't too big and the general atmosphere was happy."

The Fanns also chose a Catholi school for the academics. "Most chi dren are placed in gifted programs at whatever high school they go to," says Fann.

The statistics bode well, considering that 83 percent of Catholic high school graduates go to college, compared with 52 percent in public schools, according to the National Catholic Educational Association. Also, the dropout rate in Catholic high schools is 3 percent, compared with 14 percent in public schools.

That's a good start for any kid, and most Catholic school parents know it.

hoose Catholic Schools

By Dr. MICHAEL SKUBE

The theme for this years Catholic ools Week is "Choose Catholic ools: The Good News in Educa- " The theme emphasizes the con- of educational choice. It also erscores the fact that Catholic ols are the bearers of good news, iding a values-based education high academic achievement. Most ortant is the strong message: olic schools bear witness to the l News of our Faith.

This year, our 16 schools prepared is special week with certain daily es in mind:

Sunday: We celebrate the Good s with our liturgical community.

Monday: We honor the Good s in our scholars and teachers.

Tuesday: We share the Good News our parents and grandparents.

Wednesday: We celebrate Nal Appreciation Day for Catholic ols.

Thursday: We thank our volun- for their support of the good news ucation.

Friday: We invite the neighborhood community to learn about the Good News in education.

The benefits of a Catholic school education are obvious.

Look inside a Catholic school classroom, and you'll see the benefits. Bright, eager students working with caring teachers.

Look at Catholic school students' grades. Catholic school students score the highest in national tests for reading, math and science.

They're also the most likely to graduate and go to college.

About the only benefit you can't see is what's inside their hearts and souls: a set of moral and beliefs that make parents proud.

When you look at all the benefits of a Catholic School education — academic excellence, dedicated teachers, the emphasis on faith, discipline and values — you can see why Catholic schools are the Good News in Education.

Dr. Skube is superintendent of schools for the Diocese of Charlotte.

This Is Our Faith

Quality Education in the Catholic Tradition. That's what Catholic school students in the Diocese of Charlotte have come to expect. Pictured left to right: Allison Nowell, a third grade student at St. Ann School, Aisling O'Sullivan, a sixth grader at All Saints Catholic School, Sharon Townsend and Erin Walker, sixth grade students at St. Patrick School, and Vinh Le, a first grader at Our Lady of the Assumption School.

Photo By JOANN KEANE

Bishop McGuinness Students Take On Congressional Roles

By JOANN KEANE
Associate Editor

WINSTON SALEM — Twenty-three Bishop McGuinness students are going to Harvard.

On Feb. 17, the students will board a northern-bound airline, destination Boston. They will converge upon Harvard University, taking part in the ninth annual Harvard Model Congress.

Harvard Model Congress enables students to gain hands-on experience about the legislative process, says George Repass, principal of Bishop McGuinness High School. Assuming legislative positions, the students will lobby, argue, and present positions in a mock session of Congress. The college program, coordinated by Harvard seniors — usually political science majors — provides high school students with insight on the inner workings of congress.

In preparation for the trip, students are briefed by the Model Congress. The students choose their position, be it liberal, conservative, democratic or republican. Students then receive a packet of information on the congressional legislators they will portray, with pertinent issues for debate.

"Students research their person," says Michael Streich, mediator and Bishop McGuinness teacher. "They have to contact the person to gain insight on their ideology on particular issues. They have to write a paper on the person to bring to the congress."

"Much of their time at Harvard is spent in committees, zeroing in on specific issues," says Streich.

Junior Tim Saintsing hopes the Harvard experience will lay the ground work for his own future. Saintsing's ambitions lean toward a future in political science or politics.

Saintsing, in his first trip to the Model Congress, assumes the position of Alan Simpson, republican senator from Wyoming. In preparation for his role, Saintsing contacted Simpson's Washington office. "He faxed lots of information," says Saintsing. From the data, Saintsing researched the issues, maintaining Simpson's stance.

Saintsing says the Harvard preparation has deepened his political interest. During the recent presidential campaign, he attended a rally for former President George Bush, and met President Bill Clinton in Washington, D.C. while he attended a national youth leadership conference for students involved in politics.

Amber Roy is making her second trip to the Harvard Model Congress. She says the experience showed her how Congress actually works. Her experiences took her from caucus to committee, from the House meeting to the vote or veto. "It is a great learning experience," says Roy.

The following schedule outlines activities planned for Catholic schools in the Diocese of Charlotte during Catholic Schools Week.
The pictures, taken at Our Lady of Mercy School in Winston Salem, capture but a few of the students.

Photos by

Joann Keane

ASHEVILLE

Asheville Catholic School

Jan. 29 "Kick Off" Spaghetti Dinner/ Talent Show, 6:00 p.m., ACS gym. Mayor Ken Michalove will present an official proclamation, proclaiming January 31 to February 6, 1993 Catholic Schools Week in Asheville.

Feb. 1 Prayer Service
Parent Appreciation Day
8:30 a.m., ACS gym

Feb. 2 Student Appreciation Day/ Fine Arts Program, with snack/free dress and no homework.

Feb. 3 Special Services Day
The students will be doing special projects around the school to show their appreciation.

Feb. 4 Open House/Science Fair
morning, ACS

Feb. 5 Teacher Appreciation Day/ Luncheon/Mass

Sixth graders Emily Verheyen, and Josh Johnson work on a science experiement in Our Lady of Mercy's Science Lab.

CHARLOTTE

Jan. 31 Regional Mass
2:00 p.m., St. Gabriel Church

Our Lady of the Assumption School

Feb. 1 Student Dress-Up Day/ Teacher Swap Day
8:00 a.m. - 3:00 p.m.

Feb. 2 Parent Breakfast
8:00-9:00 a.m., All purpose room
Teacher Luncheon 11:00 a.m.-12:30 p.m., Faculty lounge

Feb. 3 Banner Contest /Student T-Shirt Day
8:00 a.m.-3:00 p.m.

Feb. 4 Volunteer Coffee
Talent Show
K-3 Spelling Bee
8:00 a.m.-3:00 p.m.

Feb. 5 International Display
8:00 a.m.-3:00 p.m.

Saint Ann School

Feb. 1 Teacher Exchange, Student, Principal & Administration
9:00-10:00 a.m.
Parents write "Good News" to students. Students "Thank You" note to parents. Prayer exchange - whole school. Wear Catholic School T-shirts all week.

Feb. 2 Talent Show
9:30 a.m., 1:30 p.m., & 7:00 p.m., St. Ann Cafeteria. 9:30 a.m. performance will be attended by students from "School for Homeless Children." Parents and Grandparents may attend all shows. Letters to/from parents distributed.

Feb. 3 Family Flags and Other St. Ann Schools All Day, St. Ann Lawn. Families will be sent materials and design their flags. Tribute to those in the military - students wear red, white and blue.

Feb. 4 Volunteer Day
Students will pay homage by cookies, soda and prayer.

Feb. 5 Mass, 9:15 a.m., St. Ann Church. **Parents - Open House -** Come to lunch. Projects in room, students entertain parents. Each grade will reach out to the Community by sending different groups cookies, etc.

St. Gabriel School

Feb. 1 Student/Teacher Day
9:00 a.m., School. Teachers will change classes with one another. No homework for students.

Feb. 2 Parent/Grandparent/Friend Day. 10:00 a.m.-1 p.m., classrooms/ cafeteria. **Open House** - Guest will be invited to eat with students.
The Student Council, through their sale of t-shirts for Catholic Schools Week, will sponsor a special Laser Show for the entire school community at 7:00 p.m. in the cafeteria.

Feb. 3 International Day
All Day, Rooms 111, 112, and Cafeteria Parents will set up International booths in rooms 111 and 112. At lunchtime the students will enjoy international foods for lunch.

The Pike River Phantom

St. Joseph Sister Mary Willmanns, Our Lady of Mercy librarian, shows kindergarten stu
Bobby Agostino one of the new library books.

Feb. 4 Volunteer Day
Volunters will receive special recognition for their services to students and staff. This will be done through the school bulletin and individual cards, notes, posters, etc. that will be given to our volunteers or posted in the halls.

Feb. 5 Faculty/Staff Breakfast
7:15-8:00 a.m., St. Gabriel Fellowship Hall. **School Mass**, St. Gabriel Church

All Saints Catholic School

Feb. 1 Student-Teacher Appreciation Day. Mass and Recognition Ceremony, 1:15 p.m., All Saints School. No homework for students.

Feb. 2 Parent/Grandparent Appreciation Day
Reception for volunteers,10:00 a.m.-2:00 p.m., All Saints School/Chapel; Popcorn Day.

Feb. 3 National Appreciation Day
8:35 a.m., Student Council speeches. Congressional letter writing. Teachers' picture contest.

Feb. 4 Instructional Assistants' Appreciation Day
Instructional Assistants' Luncheon, 11:00 a.m.-1:00 p.m., All Saints School Chapel. Free dress down day.

Feb. 5 Community Outreach
Bring in books and art supplies for A Child's Place - Student Service Project Student Council elections.
Pastor Appreciation Day. Invite clergy to come see All Saints.
Teacher Job Exchange; K-3 dance and 4-7 dance.

St. Patrick School

Feb. 1 Student Appreciation Day
Ice cream sundae treats for students given by HSA, 2:00 p.m.

Feb. 2 Open House for Parents
Coffee, doughnuts, classroom v
7:30-8:15 a.m., cafeteria.

Feb. 3 National Recognition Da
Service activities throughout the
some will be at school, others will
Crisis Ministry and Belmont; se
projects will be at various times
pending on the project.

Feb. 4 Skits given by each class
ing decades from 1900 until now,
3:00 p.m., gym. Each class is assi
a decade of this century - skit will
tain to decade.

Feb. 5 Faculty Luncheon, give
Home-School, 1:00 p.m., Cafeteri

Charlotte Catholic High Sch

Feb. 1 Student Intercom Ess
Catholic Schools Week Prayer
students over intercom, 7:55 a.m.
dents will read essays on value of C
lic Schools and values within Cat
Schools each day (morning) over i
com.

Feb. 2 Faculty Recognition Day
dent Intercom Essays/Prayers
Activity Period Refreshments, 4t
riod, library.

Feb. 3 All School Mass
9:40 a.m., Gym.
Student speakers at Mass on Cat
Schools Week theme.
Reception for school voluntee
Catholic schools office staff, follo
Mass, library.

Feb. 4 Student Intercom Es
Prayer

Feb. 5 Student Recognition Day
dent Intercom Essays & Prayer
Doughnuts in all homerooms, 7:55
a.m., homerooms.

Feb. 6 Student Intercom Essa

Choose Catholic Schools

he Good News in Education

ers

STONIA

ichael School

31 Speakers on Catholic Schools
Masses.

1 Family Day
8:15 a.m., Parent-child breakfast
nt Appreciation Day;Book Fair
s.

2 Grandparents & Pillars of
munity Day
11:00 a.m.; Open House
dparents lunch with students.
p.m.; Talent Show-Grades K-3
8:00 p.m.; bake sale.

3 National Appreciation Day
family has American flag on
l's walkway,10:00-11:00 a.m.,
nenical Prayer Service, 1:30 p.m.,
t Show-grades 4-8.

4 Spirit Day
one wears school colors: green &
; Open house, 9:15-11:00 a.m; Pep
2:30 p.m.; Open house, 4:00-8:30
Home School dinner, 5:00-6:30

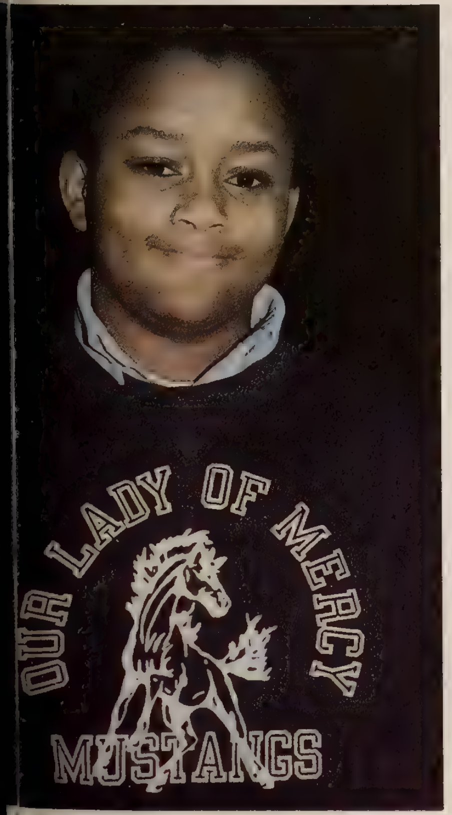
5 Hat Day
your favorite hat! Skating Day
a.m.-2:15 p.m., all students.

EENSBORO

Lady of Grace School

30 Parish Celebration Mass
p.m., Church

1 All School Mass
a.m., Church; Lunch with parents 11:00 a.m.-12:30 p.m., Cafeteria.
Grades K-5/grades alternate days for lunch.



ady of Mercy sixth-grade student,
i Brooks between classes.

Feb. 2 Teacher Appreciation Day Luncheon
11:30 a.m.-12:30 p.m., Library

Feb. 3 Lunch with Parents
11:00 am.-1:00 p.m., Cafeteria
Grades K-8/grades alternate days.

Feb. 4 Parent Appreciation Day/Home School Association Meeting
7:30 p.m., cafeteria, Reception provided by faculty members.

Feb. 5 Student Appreciation Day
Students dress out of uniforms, eat lunch with buddies.

St. Pius X School

Jan. 31 Opening of Catholic Schools Week Mass, followed by Open House
11:30 a.m., St. Pius X Church.

Feb. 1 Monday's Moving Math Mania, a.m.; **Spreading the Good News About Others;** 2:00 p.m., Gym.

Feb. 2 Students go out to lunch with parents/grandparents.
Postcards/letters will be sent to parents. 11:30 a.m.-1:00 p.m.

Feb. 3 Teacher Luncheon/Free Ice Cream/No Homework
Legislators will be invited to visit the school; 12 noon, school.

Feb. 4 Volunteer Luncheon given by students & faculty with entertainment. 12:00-1:30 p.m., Gym

Feb. 5 Black & Gold Day/Faculty-Student Volleyball/Basketball Games
Adopt-a-Family each classroom, 1:00 p.m., gym.

HENDERSONVILLE

Immaculata School celebrated Catholic Schools Week from January 24-January 30.

HIGH POINT

Immaculate Heart of Mary School

Jan. 31 Mass
10:30 a.m., Church; Student participation in choir; coffee & pastries for parishioners to show appreciation.

Feb. 1 Opening Prayer Ceremony
Spanish/Math Bee; Headmasters list luncheon.

Feb. 2 Prayer Partner Picnic
12 noon, Gym

Feb. 3 Catholic School Sweatshirt Day

Feb. 4 Volunteer Appreciation Mass & Coffee

Feb. 5 Mass
Basketball Game/Faculty-Girls

SALISBURY

Sacred Heart School

Jan. 31 Covered Dish Luncheon/Talent Show
1:30-4:00 p.m., Salisbury Civic Center. Students will be participating in the talent show.

School mascot, Mercy, finds herself in the middle of the attention as (from left) first grader Patrick Wheeler, second grader Claudia Howell, Conventual Franciscan Father Conall McHugh, pastor of Our Lady of Mercy Parish, and principal Sandra McMonagle stop to visit with the pampered pooch.

Feb. 1 Make buttons to wear during week based on theme "Where Students Succeed."

Feb. 2 Parents join students for lunch, 11:30 a.m.-1:00 p.m., Cafeteria

Feb. 3 Skating Party - Students and Families, 6:00-8:00 p.m., Skateland, Kannapolis.

Feb. 5 Mass
10:45 a.m., church.

WINSTON-SALEM

St. Leo School

Jan. 31 Opening Liturgy
10:30 a.m., gym. All parents and parishioners welcome.

Feb. 1 Thank you letters will be written by students to those in the local community who serve St. Leo School.

Feb. 2 Communal Prayer and Ringing of Church Bells, 1:30 p.m.

Feb. 3 Teacher Appreciation Day
Teachers switch classrooms to enjoy teaching students of all ages. Luncheon 12 noon, convent.

Feb. 4 Student Appreciation Day
Academic/athletic scrimmages, 1:30 p.m., gym.

Feb. 5 Parent Appreciation Day
Open House, 9:00-10:30 a.m., school Mass of Appreciation, 11:00 a.m., church.

Feb. 6 Spaghetti Dinner sponsored by the Home/School Association, 6:00 p.m., Parish activity center.

Our Lady of Mercy School

Jan. 30-31 All Masses
All feeder parishes to Our Lady of Mercy School; Letters of appreciation of parish support for Catholic Schools.

Feb. 1 Prayer Service
11:30 a.m., OLM church, Students, faculty, parents, and parishioners are invited.

Feb. 2 Student Enrichment Mini-Classes
Parents/family members come in to teach small classes on a variety of subjects/hobbies (drawing, mechanics, aerobics, quilting, woodworking, etc.)

Feb. 3 Open House
9:00 a.m.-12 noon, school. Catholic School Registration, 9:00 a.m.-2:00 p.m.
Students will participate as guides/ambassadors for open house.

Feb. 4 General Registration
9:00 a.m.-2:00 p.m., school.

Feb. 5 School Liturgy
11:00 a.m., church; Faculty Appreciation luncheon, 12 noon, school.

Bishop McGuinness High School

Feb. 1 School Mass
9:25 a.m., School; Priests of local parishes/members of Campus Ministry team, teachers and students join in liturgy giving thanks for Catholic Schools' influence in their lives.

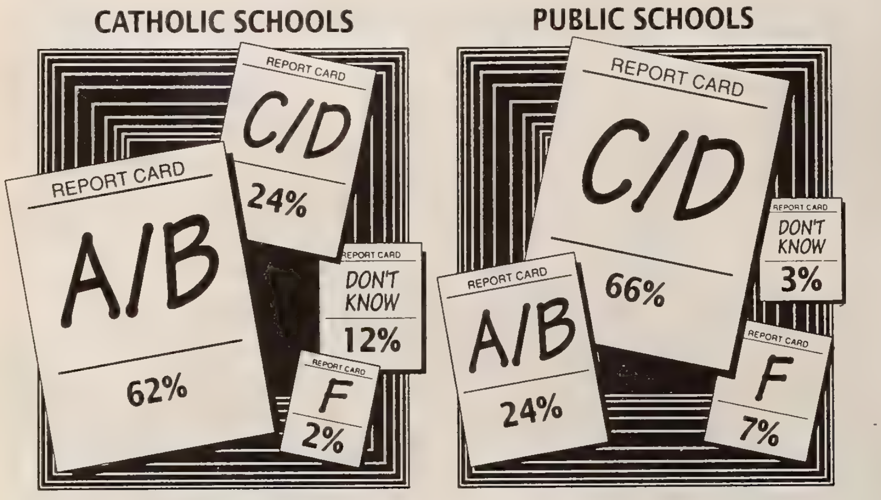
Feb. 2 Parent Visitation Day
All day, beginning at 10:00 a.m., School Parents are invited to a morning social and to visit their students' classes.

Feb. 4 Teacher Appreciation Luncheon; 11:00 a.m.-1:00 p.m., school; Home-School Association sponsors this event honoring teachers' work.

Feb. 5 Student Appreciation Luncheon
11:00 a.m.-1:00 p.m., School will provide lunch and a special dress-down day for students.

REPORT CARD ON SCHOOLS

When asked to grade U.S. schools,
most Americans give better marks to Catholic schools than to public ones.



Source: July 1992 Gallup Poll of 1,239 adults

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Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

“Nowhere to Run” (Columbia)

Formula movie about an escaped con (Jean-Claude Van Damme) coming to the aid of a widow (Rosanna Arquette) with small children who is being forced to sell her land to a murderously corrupt real estate developer (Joss Ackland). Director Robert Harmon’s attempts to turn action-movie star Van Damme into a brooding romantic hero fall flat in this routine tale of cardboard good guys and bad guys. Intermittent violence, fleeting bedroom scene, brief nudity and minimal rough language. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

“Shadow of the Wolf” (Triumph)

When an Eskimo hunter (Lou Diamond Phillips) kills a drunken white trader in the Far North of 1935, he and his wife (Jennifer Tilly) flee their village to live in the vast Arctic wilderness on their own but they cannot escape the curse of his shaman father (Toshiro Mifune) and the inexorable pursuit of white justice. In this beautifully photographed Canadian production based on the novel by Yves Theriault and directed by Jacques Dorfmann, the story of the individual hunter’s struggle with the elements gets lost in the larger story of a native people’s eroding culture but, dwarfingall, is the awesome splendor of this isolated, inhospitable, frozen world. Some stylized violence, including savage native customs, several sexual situations with fleeting nudity and a few instances of profanity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

“Volere Volare” (Fine Line)

Silly Italian sex farce about a bashful cartoon sound technician (Maurizio Nichetti) whose dates with a mysterious woman of the night (Angela Finocchiaro) are complicated by the fact that he is gradually turning into a cartoon character himself. Written and directed by Nichetti and Guido Manuli, the irreverent mix of slapstick live action and zany animation eventually substitutes raciness for originality. Subtitles. Much sexual innuendo and fleeting nudity. **The U.S. Catholic Conference classification is A-III — adults. The Motion Picture Association of America rating is R — restricted.**

Scripture

Readings For The Week Of January 31 - February 6

Sunday: Zephaniah 2:3, 3:12-13; 1 Corinthians 1:28-31; Matthew 5:1-12.

Monday: Hebrews 11:32-40; Mark 15:1-20.

Tuesday: Matthew 3:1-4; Hebrews 2:14-18; Luke 2:22-40.

Wednesday: Hebrews 12:4-7. 11-15; Mark 6:1-6.

Thursday: Hebrews 12:18-19; Mark 6:7-13.

Friday: Hebrews 13:1-8; Mark 6:14-29.

Saturday: Hebrews 13:15-17, 20-21; Mark 6:30-34.

Marian Priests Grace Our Lady Of Grace School

By CAROL HAZARD
Associate Editor

GREENSBORO — Three Marian priests have a bunch of children under their tutelage. Three-hundred and ninety-five, to be exact. The children are students of Our Lady of Grace School.

“They treat the children as if the children are their own," says Pat Fowler, president of the Home School Association.

"They just about live at the school, like Great Danes that roam the perimeters checking out and protecting their fortress,” says Fowler.

“They’re a different breed of priests. They’re like big brothers and not like the kind of priests I grew up with who were austere and untouchable. They’re young and loving."

Fathers Walter Dziordz, Mark Lamprich and Joe Roesch walk with the kids. They talk with them. They hug them. They teach them.

They meander in and out of classrooms. They’re on campus before and after school. They go to ball games.

“I think it means a lot to the kids to know that we’re not just concerned with their religious deveopment, but their total development,” says Father Lamprich, the school chaplain.

“I hope our presence provides the children with a good example and that it shows them the Church is interested who they are, so when they grow up Church will always be a part of th lives,” he says.

The priests say classroom Mas in addition to weekly Mass. They w with the students and teachers on lit gies and sacraments, and help th through special circumstances.

One particular fourth grade cla for example, has experienced a cou of deaths this year; the mother of student, the sister of another. To h the students deal with the loss, Fat Lamprich has encouraged them to t about their feelings. He has reassu them through church teachings on de and resurrection.

“It helps them an awful lot to kn it’s OK to cry and mourn even thou they may not know the person,” he sa

“The children don’t see them someone set apart but someone they relate to and talk to,” says Princi Roberta Hutchcraft.

“We are very fortunate to have th here.”

Father Dziordz is pastor of Our La of Grace Church. Father Roesch is charge of the youth ministry.

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Father/Son Get Together

Sexual Appreciation for 11-14 year-old male

(must be accompanied by parent or guardian)

Belmont Abbey • Feb. 13 • 1 pm - 4:30 pm
Optional Dinner • Basketball Game at the Abbey

Explore God's special gift of human fertility and the wonder of growing up and becoming a man. This workshop opens communication on growing up and establishes a foundation for continued communications between parent and child

Presented by Natural Family Planning couples, the workshop emphasizes respect, understanding and appreciation for God's gifts.

Contact the Diocesan Office of Faith Formation, (704) 331-1714 for reservations by Feb. 10. Space is limited.

Cost is $10.00 for father and son (including registration and game tickets) $2.50 each additional son(s). $5.00 per person for dinner

Co-Sponsored by Diocesan Offices of Faith Formation, Natural Family Planning and Respect Life.

Vietnamese Catholic Ministry

Tết

Tết Vietnam về với chúng ta năm nay thật qúa sớm. Đó là ngày 23 tháng Giêng năm 93. Vì thế ai cũng ngạc nhiên vì một vài tiểu bang đông vẫn còn che phủ đất trời, mặc dầu vậy người Việt tha hương vẫn dang ca ngợi chúa Xuân trở về. Nhưng nếu nhận xét kỹ hơn thì cả bán cầu dang mơn man trong ánh Xuân hồng. Thật dúng vậy, những người Công Giáo VN tại Giáo Phận Charlotte gọi Chúa là Chúa của mùa Xuân,Chúa của muôn vẻ dẹp diễm kiều.

Tôi không bao giờ quên dược một cảm nghiệm sâu sắc hồi tôi còn là một nữ sinh bé nhỏ, lòng nôn nao chờ Tết, vì chỉ có vậy tôi mới có thể về thăm gia dình. Gia dình VN không phải chỉ có cha mẹ và con cái,trái lại, dại gia dình dó gồm có ông bà nội ngoại, các cô các cậu có thể dếm cả năm dời. Mỗi lần Tết dến, người ta cảm thấy không khí dổi chỗ, nao nức ngập cả trời mây. Mỗi người trong dân làng ăn mặc chỉnh tề. Và càng ngạc nhiên hơn nữa vì ai ai cũng ất nhã nhặn, vui tươi, bạn cảm thấy thật yêu dời và dời cũng yêu bạn. Người Việt thường tin ằng ngày dầu năm mà cãi lộn nhau thì thật là không may mắn. Cảnh xào xáo chia rẽ sẽ mang ại nhiều bất hạnh cho toàn gia dình và vì thế cha mẹ thường nhắn nhủ con cái ba diều chung: Sống chung, làm việc chung và chia sẻ chung mang lại thành công và tiến thân cho dại gia dình họ: HỢP QUẦN THÌ MẠNH — một châm ngôn cho thế hệ mai sau.

Năm nay gợi lại cho tôi một kỷ niệm khó quên và tôi hiểu rằng với tôi CHÚA LA AI. Tối lớn xe buýt về nhà hơi muộn vì thế tôi không bước vào phòng khách ngay. Để ý thấy cha tôi dang hút thuốc và dọc báo trong khi mẹ tôi ngồi bên góc nhà dôi tay thoăn thoắt trên len. Tôi ón rén nhìn hai người nói truyện. "Anh sao không di nghỉ di?" "em có thể dợi con về kia mà!" "Không anh cũng muốn dợi con nữa, nó là con chúng ta em không biết sao?" "Nhưng anh mới ốm dậy, em có thể ngồi dan dợi con cũng không muộn, vả lại em cần dan cho xong chiếc áo len để nó mặc cho ấm trong mùa học tới!" Nhưng cha tôi cố gắng thuyết phục mẹ tôi để người cùng dợi tôi và rồi người trầm ngâm chia sẻ những ưu tư với mẹ tôi. Người muốn tôi sau này nếu lập gia dình thì phải học xong rồi nếu có lấy chồng thì lấy người thật dàng hoàng dạo dức dù người dó nghèo, còn mẹ tôi,người cũng dồng ý như vậy.Cả hai chợt thấy tôi ngoài hiên. Cả cha mẹ tôi chạy ra ôm chầm lấy tôi. Ánh dèn trong tôi lúc dó sáng lóe hơn vì không khí yêu thương bao trùm cả không gian.

Thế kỷ hai mươi này, người ta gọi Chúa là cha và là mẹ, tôi hiểu ngay tại sao họ gọi như vậy. Đối với tôi Thiên Chúa là Thần Linh và nếu Ngài thật sự như vậy con người không thể gán cho Ngài một tên cha hay mẹ. Tôi có thể cảm nghiệm dược tình yêu hiện diện trong cha và mẹ tôi. Tình yêu dó trong sự CHIA SẺ, họ chia cho nhau những gì họ có. Chia sẻ không thể có dược nơi mà người này muốn diều khiển người khác. Vì thế thánh Phaolo dã quả quyết rằng người nào dược rửa tội trong Chúa Kito người dó là tạo vật mới, không có gì ngăn cản họ nữa vì tất cả là MỘT trong Chúa Kito.

Tết là một thời diểm "TRỞ VỀ với gia dình khi chiều về với lòng biết ơn vô bờ" nhà Tiên Tri Kahlil Gibran dã nói vậy. Trở về với gia tài Đức Tin, với những ưu diểm văn hóa và dặc biệt hơn trở về với hình ảnh chân thực củaThiên chúa: TÌNH THẦN YÊU THƯƠNG, chia sẻ thông dạt trong sự thật. Đó mới chính là "thức dậy ban mai với một trái tim nao nức và biết ơn vì lại dược một ngày thêm để yêu thương" Tiên Tri trang 15

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unar New Year

By SISTER CECILIA TONG

This time the Vietnamese Lunar New Year comes rather early. It began on Jan. . One can wonder since the winter is not yet over. In some states snow still covers earth and yet we — the Vietnamese — sing our Springtime songs. In a way it is ringtime because half of the globe begins to bathe itself in the spring splendor.

And justly so because the Vietnamese Catholics in the Diocese of Charlotte call God — the God of Spring, the God of Beauty.

I shall never forget my experiences as a young teenager waiting for the Tet to come, so that I could go home and be with my family. A Vietnamese family is not made up of parents and siblings but of the whole array of grandparents, aunts and uncles, nieces and nephews — perhaps sometimes up to five generations. Every time Tet comes, there is an citement in the air. The whole country is dressed up in its best attire. Suddenly ery one is so kind and patient that one thinks the whole world is at peace with you. e Vietnamese believe that it is bad luck to quarrel on New Year's Day. Disputes d disunion in the beginning of the year bring inevitable sorrow for the whole nily. For that reason, our great grandparents keep reminding us of the important ee: Living together, working together and sharing together is a successful formula the Vietnamese to move upward. "Union makes force" is another way of telling young generations.

This particular year brings me a fresh memory of who God is to me! I arrived me by bus rather late. I did not enter into the family living room right away. I served my father with his pipe and paper, my mother sitting at a corner knitting ay. I tip toed to watch them interract with each other. Here is their conversation.

"K. why don't you go to sleep? I can wait for her." "No," my father answered. , too, want to wait for her. She is our daughter you know!" "But you have been her sick lately so, I can stay knitting and watching for her !,besides I want to finish s jacket to keep her warm when she goes again to school." My father insisted again waiting for me. Reflectively he shared his thoughts, his desires and his dream out me. He said that if I am going to get married he would hope that I should finish ool and get married to a deserving man who is God fearing even if he is poor. My ther thoroughtly agreed and there I appeared at the door. They both ran to meet and gave me a big hug. At that time the light seemed to me brighter as the love osphere was in the air.

Nowadays when people address God both as father and mother I know where they get that from. God to me is a pure Spirit and if God is so we should never categorize God as He or She. I can see the spirit of love in both my mother and father. That love is in the sharing — sharing everything they had. The sharing does not exist in a situation where one controls the other just because the person is she or he. In fact, St Paul has advocated that whoever is baptized in Christ, is a new creature, no barrier is possible but all are one in Christ.

Lunar New year is the time "to return home at eventide with gratitude" as Kahlil Gibran said in *The Prophet*., To return home to our Christian Heritage, to our selected traits of cultures and above all to our true image of God : spirit of loving and sharing of dialogue in truth. It is the waking "at dawn with a winged heart and give thanks for another day of loving." *The Prophet* , p.15

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Philippines Church Leaders Support Peace Process

TAGAYTAY CITY, Philippines (CNS) — Church leaders threw their full support to ongoing efforts to end the Philippines' armed insurgency, urging substantial dialogue and attention to chronic social problems.

"We welcome and support the new initiatives which have emerged through the efforts of the individuals, various groups, the government and opposing forces," the Association of Major Religious Superiors of Men in the Philippines said.

The following day, the Ecumenical Bishops' Forum, composed of 25 bishops from various Christian churches including the Catholic Church, also gave its all-out support to the ongoing peace initiative of the National Unification Commission chaired by Haydee Yorac.

At the closing of their annual convention Jan. 13 in Tagaytay City, 31 miles south of Manila, the religious superiors urged Filipinos not to be content with superficial solutions, UCA News, an Asian church news agency based in Thailand, reported.

"We know that peace does not come solely from the cessation of hostilities, but rather from the resolution of the root causes of the people's suffering," the statement said.

The statement cited ineffective agrarian reform, poor delivery of basic services to the people, graft and corruption, absence of pro-people economic programs and policies, and cynicism. They also said that the peace process should not be left exclusively in the hands of a few groups, but include the poor victimized by the war.

"The people are not just the beneficiaries of peace, but its main agents," the statement said. "They should not be left to be spectators."

See **Philippines,** Page 15

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Comunidad Hispana
Comuniquémonos

Jaime y Martha Macias con sus tres hijos: Dorian, Jeanette y Jovane

La Familia Macias

Nuestro Ministro Laico, Rafael Torres Mora, entrevistó a esta familia mejicana y se complace en presentarlos: Jaime y Martha Macías tienen tres hijos: Dorián, el meyorcity de 11 años de edad; Jeanette, de 9 y Jovane, el menor, de 6. Vivieron en Los Angeles, California, por 19 años y precisamente esta semana, el 28 de enero, hará un año que Jaime fue trasladado (a Charlotte) por la compañia Arly Merchandise, para la cual trabaja. El señor Macías es ingeniero y su trabajo tiene que ver con la producción de cortinas y cubrecamas.

La familia Macías se siente muy bien acogida por la comunidad hispana, así que ahora desean hacer lo mismo con otras personas, ayudándolas en lo posible, devolviendo la bienvenida que ellos recibieron al llegar a una ciudad desconocida.

En Los Angeles eran feligreses de la iglesia de San Felipe Neri y formaban parte del coro. Ahora piensan estudiar la Bibilia para prepararse mejor a compartir la Palabra de Dios con otros hispanos.

Se Acerca El Día Mundial De La Juventud

El Día Mundial de la Juventud se celebrará en la ciudad de Denver, Colorado, del 11 al 15 de agosto de 1993. El Santo Padre ha hecho un llamado a la juventud y a los adultos jóvenes de cinco continentes, como lo ha hecho anteriormente cuando se reunió con jóvenes de todo el mundo en Roma, Buenos Aires, Santiago de Compostela y Czetochowa. Su mensaje para este día es: proclamar, celebrar y vivir las palabras de Jesús "Yo vine para que tengan vida y la tengan en abundancia" Juan 10:10.

Esta jornada especial nos brinda la oportunidad a todos nosotros para poner en alto a nuestra juventud, afirmar sus talentos y dones, y a la vez, darles la bienvenida y acoger su participación en nuestras vidas y en la vida de nuestra Iglesia y nuestra sociedad.

Para ayudar a los jóvenes en su camino a Denver, se ha establecido una red de ciudades claves. Grupos de peregrinos podrán solicitar comida y alojamiento en varias ciudades en su camino a Denver.

Toda persona joven o adulta joven, entre los 13 y 30 años, están invitados a participar en esta importante jornada, presidida por el Para Juan Pablo II.

Nuestra oficina regional coordina a los jóvenes de esta diócesis del SE. Tambieén se ofrecerán jornadas para los jóvenes a nivel local como alternativa para aquellos que no puedan viajar a Denver. Más información con el Centro Católico Hispano, (704) 335-1281.

Noticias Diocesanas

Escuela Intensiva de Cursillos — Un equipo de la región 7 vendrá de Miami, FL a compartir sus enseñanzas con los Cursillistas de nuestra diócesis. La Escuela Intensiva tendrá lugar del 5 al 7 de febrero, en la cafetería del Centro Católico Hispano de Charlotte, Independence Blvd. y The Plaza. Comenzará el viernes a las 7 p.m. para terminar el domingo al mediodía. Todos los Cursillistas están invitados a enriquecerse intelectual y espiritualmente este fin de semana, que nos animará a renovar nuestro compromiso con Cristo y a vivir con intensidad nuestro cuarto día. Esther McNamara, coordinadora de la región 7, dirigirá la Escuela Intensiva.

Baile de los Enamorados — Lamentamos los errores de fechas que han ocurrido en las ediciones anteriores. Este baile será el sábado 27 de febrero, en el Centro Católico Hispano de Charlotte, Independence Blvd. y The Plaza, de 7 p.m. a medianoche. Tocará por primer vez la nueva banda "Impacto 93" dirigida por Eddie Rogríguez. El coordinador del baile es Gilberto Rivera.

Los boletos de $10 por persona estarán a cargo de Guillermo Anzola, Patricia Rodríguez, Rodolfo Esquivel, María Kraft, Edwin Rodríguez, Arlid Barrera, Olga Parra, Mercedes Jones, Elio Golzález y Consuelo Amessa. Para más información pueden llamar a Consuela al (704) 535-4381. Habrá cuidado de niños y se venderán refrescos y empanadas. Todo será a beneficio del Centro Católico Hispano.

América Descubre A Cristo

La comunidad hispana de la iglesia de San José, Newton, tuvo una celebración especial en el pasado mes de octubre, conmemorando los 500 años de evangelización en este continente.

La iglesia se llenó, a pesar de la lluvia torrencial que cayóese día y personas de trece nacionalidades diferentes agradecieron a Dios su fe cristiana, representando a Colombia, Costa Rica, Chile, Venezuela, República Dominicana, Ecuador, Perú, México, Nicaragua, Honduras, El Salvador y Panamá. Después de la Misa oficiada por el Padre José Waters, hubo un acto social.

A continuación copiamos el texto del canto de entrada de la Misa "Vamos por todo el Mundo" de Claudio y Minerza Otaiza, puesto que la letra es muy significativa para todos:

Hace mucho mucho tiempo
llegó a mi tierra un misionero
trajo el mensaje de amor y de fe para mi pueblo.
Nos legaron en herencia esta la fe que nos une.
La regaron por mi tierra como quien riega perfume.
Nos dieron la fuerza nueva, una que no perderé, (2)
que resiste las tormentas, las crisis y
los problemas porque mi fuerza es mi fe. (2)
Estribillo
Vamos por todo el mundo juntos también tú (2)
predicando el Evanglio (2) como l quiere Jesús (2)
Pero el mundo necesita la tota transformación
todavía hay corazones que n siguien al Señor.
Es necesario que vayas conmigo con aquel
a evangelizar tu casa, tu oficina y t taller.
A predicar a tus hijos, tu marido, t mujer.
Háblale a tu vecino, muestra a t jefe también
el mensaje y el ejemplo (2) de Jesús lleva la fe.
(repite)
Aún después de tantos años, desd el primer
misionero, es necesario que tú sea como
aquel, como el primero.

Esta canción la trajo el Padre Mari Vizcaíno a nuestra Asamblea Diocesan de Clemmons, NC, donde muchos l grabaron, puesto que gustó a todos. As fue que los participantes de la comunida de Newton decidieron allí incorpora esta linda canción en su celebració "América Descubre a Cristo."

De izquierda a derecha: Angelita Sanchss Robles de Mexico, Vickie Leon de CostaRica Miguel y Yolanda Caraballo de Puerto Rico y Marleny Brenes de Colombia en l celebración "América Descubre a Cristo" en la iglesia de San Jose, Newton.

Mensaje del Director Ron Cruz

Hemos llegado a otro fin de año. Para muchos de nosotros es un tiempo apropiado para hacernos una pregunta sencilla, pero que a la vez, tiene su elemento profundo. Esta pregunta es: ¿Qué hemos logrado este año? Es bueno hacerse esta pregunta en el ministerio, ya que en el Plan Pastoral Nacional par el Ministerio Hispano se nos pide l evaluación de nuestros esfuerzos en l implementación de las cuatr dimensiones del plan (Pastoral d Conjunto, Evangelización, Opció Misionera y Formación). Una buen evaluación nos ayuda a ver lo que s logró, lo que se hizo bien, lo que faltó e el proceso, lo que se pudiera habe hecho mejor y las decisiones que s tienen que hacer para determinar qu pasos se van a tomer. En fin, par nosotros, la evaluación debe servir com un faro para ver si vamos bien en e cambio hacia el Reino de Dios. . . continua- Ron Cruz, director de Secretariado para Asuntos Hispanos radica en Washington, D.C., bajo l Conferencia Nacional de Obispo Católicos de los Estados Unidos.-

People In The News

w Foundation Established To Help in Religious Freedom In China

STAMFORD, Conn. (CNS) — Al- ugh they are a world apart, a small group Catholics in Stamford are doing what y can to bring religious freedom to com- nist China. "Many bishops, priests and er Catholics have been tortured and killed hina. Sometimes we as Catholics in the ited States don't realize how fortunate are," said Joseph Kung, who fled China 955 to escape religious persecution. To the struggling Catholic Church in China, ng and a group of 10 others formed the dinal Kung Foundation a couple of rs ago. The group aims to educate Ameri- Catholics about the situation in China provide prayers and financial support to nese Catholics. The foundation is named Kung's 91-year-old uncle, Cardinal atius Kung Pin-Mei of Shanghai. Cardi- Kung was imprisoned by the Chinese ernment from 1955-85 for refusing to off his ties with the Vatican and the pope.

nton Pays His Respects Georgetown Alma Mater

WASHINGTON (CNS) — Attending ege at Georgetown University "opened eyes to the world in a way that they er would have been otherwise," Presi- t Bill Clinton told students at the univer- two days before his inauguration. orgetown played a major role in my to the presidency," Clinton told 1,000 lents who had waited for him in a cold rtyard for three and a half hours Jan. 18. nton is the first graduate of a Catholic ege to be elected president. A Southern tist, he has credited his experiences at rgetown with shaping his philosophies ublic service and the need to help kind.

Archbishop Murphy Named Episcopal Liaison To Women's Group

WASHINGTON (CNS) — Archbishop Thomas J. Murphy of Seattle has been named episcopal liaison between the National Conference of Catholic Bishops and National Council of Catholic Women. He was appointed to the post by Archbishop William H. Keeler of Baltimore, NCCB president. As liaison, he will represent the women's council at bishops' meetings, convey information from the bishops to the leadership of the women's group and serve as spiritual adviser to their board of directors.

Lawyer Named To New Post For Chicago Panel On Priests' Misconduct

CHICAGO (CNS) — Cardinal Joseph L. Bernardin of Chicago has named a lawyer and child advocate as the archdiocese's professional fitness review administrator to deal with allegations of clerical sexual misconduct with minors. The appointment of Stephen F. Sidlowski, an attorney with the Office of the Cook County Public Guardian, to the new, full-time position was announced Jan. 14. Cardinal Bernardin called the appointment "an mportant step forward in our effort to create a professional review process by which the fitness of a priest accused of sexual misconduct with a minor can be determined promptly and credibly."

We Were Wrong

A story in the Diocesan News Briefs section of the Jan. 22 issue told about an annual barbecue to be held Feb. 5 at St James in Concord. The event actually is at St. James in Hamlet.

Cardinal Hickey Says Religion Must Shape U.S. Values

WASHINGTON (CNS) — "Religion itself is a vital part of life in the United States," Cardinal James A. Hickey of Washington said Jan. 17 as the country prepared for a transition from President Bush to President Clinton.

Cardinal Hickey preached at a pre-inaugural Mass at St. Matthew's Cathedral in Washington as Clinton was making his symbolic bus trip from Monticello in Virginia to Washington to take his oath of office three days later.

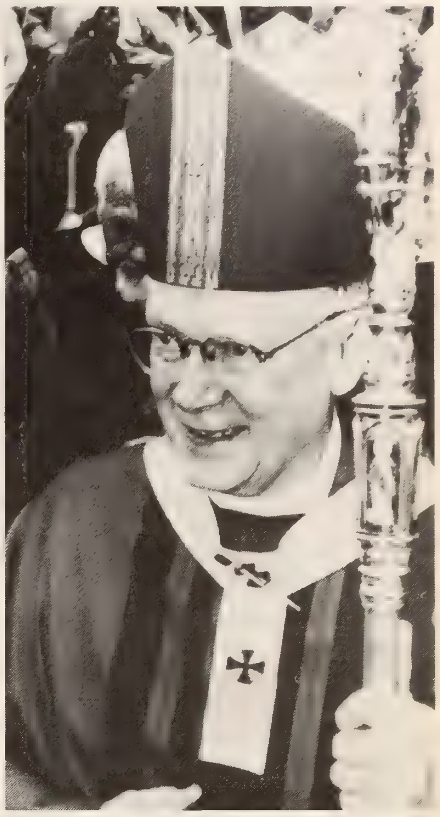
Along the route Thomas Jefferson had once traveled for his inauguration, the new president would see "a landscape dotted with religious symbols," the cardinal said, because the religious freedom on which the nation is founded guarantees public as well as private expression of belief.

"We are free to bear our religious faith to those public arenas where laws and policies are conceived, enacted and administered, at the local and national levels," Cardinal Hickey said.

Believers, he said, "can and must contribute to the national dialogue: first by pointing to the need for a public morality and second by a spirit of willing service."

"As men and women of faith, we are obligated to speak clearly of those moral principles and values which are so necessary for the common good of our society.... We imperil our ability to live and work together when we conclude that morality is a private concern unrelated to the well-being of our society," he said.

"The rampant violence of society, the ravages of drug abuse, the erosion of respect for human life both at its beginning and at its end — these and other problems are symptoms of a deeper problem, the dwindling of a common sense of moral obligation in our society," he added.



CARDINAL JAMES A. HICKEY

Cardinal Hickey urged believers not only to enter the public debate on policy, but also "to put our words and our teaching into action" by serving the poor and needy "with generosity and love."

Dietzen (From Page 5)

Then "we will hand them on, for they are not finally ours. They belong to this communion of saints in which we walk and in which our children and their children may also walk."

One final interesting note about blessings. They are part of the liturgy of the Church and therefore should ordinarily never take place without a group of the faithful assembled to celebrate the rite together.

Even when there is no group to gather, the minister and others involved must remember they represent the whole Church in the blessing celebration. It is a wonderful reminder of how central a role blessing prayers and rituals play in the liturgy and spiritual life of the Church.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Diocesan News Briefs

Natural Family Planning

SHELBY — Want to follow the Church's teaching and get off the pill? Learn Natural Family Planning from the Couple to Couple League. The philosophy is in full accord with Catholic teaching and the method is healthy and effective. The series of four classes at St. Mary Church starts Sunday, Feb. 7 at 3 p.m.

For more information or to register, call Frieda Ashworth at (704) 484-0997.

Spaghetti Dinner

WINSTON-SALEM — The Second Annual Spaghetti Dinner sponsored by St. Leo's Home and School Association and the Knights of Columbus, Santa Maria Council, is Saturday, Feb. 6 from 6 p.m. to 8 p.m.

The menu is spaghetti and meat balls, salad, bread, dessert coffee, tea and soda. Beer and wine will available at an additional charge.

Cost is $5 for an adult, $3 for a child 12 and under and $20 for a family of two adults and four or more children 12 and under.

For more information, call the school office at (919) 748-8252 or the church office at (919) 724-0561.

'Male & Christian'

HOT SPRINGS — The Jesuit House of Prayer is offering "Male & Christian," a day of reflection and sharing for men on models of spirituality Feb. 20 from 10 a.m. to 3:30 p.m.

For information and reservations, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Sock Hop

HENDERSONVILLE — Immaculate Conception Church and Immaculata School are sponsoring a Sock Hop with dancing, singing and a Karaoke sing-along in the school gym Feb. 13 from 7 p.m. to 11 p.m. Bring out those poodle skirts and black leather jackets.

Tickets are $15 per person or $25 per couple. Tickets can be purchased in the school or church offices. For more information, call Susan Fazio at (704) 697-5410.

Upcoming Diocesan Events

Jan. 31 Harambee Celebration
Our Lady of Consolation, 11 am
Fr. Cecil Tice (704) 375-4339

Jan. 31 - Feb. 6 Catholic Schools Week
All Catholic Schools
Dr. Michael Skube (704) 331-1718

Feb. 2 "Ten Tuesdays"
"Catholic Teaching & Sin"
Our Lady of Grace, Greensboro
Parish Center, 7:30-9 pm
Fr. Walter Dziordz, MIC
Jim McCullough (919) 274-0415

Feb. 2 Scripture from Scratch
St. Barnabas, Arden, 10 am
Sheryl Payton (704) 523-5671

Feb. 5 - 7 Cursillo Intense Leaders School in Spanish
Hispanic Center, Charlotte
Rafael Silva (704) 568-3188

Jan. 5 - 7 "Dreams - Journeying Through the Inner Life"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF (704) 926-3833

Overeaters Anonymous

CONCORD — Overeaters Anonymous is a fellowship of people recovering from eating disorders. Anyone seeking a solution to this problem is welcome. There are no dues or fees.

The group meets every Wednesday at St. James Church at 9:30 a.m. For more information, call Kathy at (704) 784-2079.

COPING

CHARLOTTE — COPING, a support group for people who Care for Older Parents, meets the first and third Thursday at St. Gabriel Church on the second floor of the Community Center from 7:30 p.m. to 9 p.m.

A caregiver resource panel will speak Feb. 4 on options available in the community.

For more information, call B.J. Dengler at (704) 364-5431.

First Sunday Devotion

BELMONT — The First Saturday Devotion at Belmont Abbey is Feb. 6. The rosary is at 9:30 a.m., confessions at 10:45 a.m. and Mass at 11:30 a.m.

For more information, call Terri or Phil at (704) 568-5118.

Active Parenting

ASHEVILLE — A six-week "Active Parenting" program at St. Joan of Arc Chruch begins Feb. 3. Meetings are Wednesdays 7 p.m. to 9 p.m. in the Blue Room at the Parish Center.

Cost is $35 per parent (s) for handbook and action guides. Refreshments will be served.

For information, call Mary Eby at (704) 683-3559.

'Catholic Teaching and Sin'

GREENSBORO — Marian Father Walter Dziordz will speak on "Catholic Teaching and Sin" at Our Lady of Grace Church Tuesday, Feb. 2 from 7:30 p.m. to 9 p.m.

For more information, call (919) 274-0415.

RCIA Catechumens, Sponsors and Teachers

MAGGIE VALLEY — Living Waters Catholic Reflection Center is sponsoring a retreat Feb. 19-21 that will center in the first part on the Jesus of history and the Christ of revelation. The second part will be concerned with developing a deep, intimate relationship with Jesus. Throughout the retreat, there will be guided mediations.

While the retreat is intended primarily for catechuments, their sponsors and teachers, anyone interested in the spiritual journey is invited.

The director is Msgr, Chester Michael, retreat director of the Diocese of Richmond, Va.

The suggested donation is $75 per person and $140 per couple. For more information, write to Living Waters Catholic Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call (704) 926-3833.

Sweetheart Dinner Dance

CHARLOTTE — The St. Ann's Women's and Men's Clubs are hosting a St. Valentine's Day "Sweetheart Dinner Dance" Saturday, Feb. 13. Music for all ages from big band to '80s pop will be provided by The Belvederes.

Cost is $25 per couple, or $12.50 per person, and includes dinner, soft drinks and entertainment. Tickets will be available following weekend Masses at St. Ann's, two weeks prior to the event.

Fish Fry

CHARLOTTE — The Knights of Columbus Council 770 is hosting a fish fry at the Council Hall, 220 E. Kingston Ave., on Friday, Feb. 5 from 5 p.m. to 8 p.m. The menu is flounder, french fries, hush puppies, slaw and drinks. Cost is $6 for adults and $3 for children.

For more information, call Pete at (704) 523-5285.

Annual Barbecue

HAMLET — St. James Church is having its annual pit-cooked pork and chicken barbecue at the church on Friday, Feb. 5 from 11 a.m. to 7 p.m. Meals are $5 each. Carry-outs will be available. For delivery of 10 or more plates, call (919) 582-0207 after 8:30 a.m. on Feb. 5.

Irish Children's Program

The Piedmont Irish Children's Summer Program brings Catholic and Protestant boys and girls ages 9-11 from Northern Ireland for six weeks to a safe environment in the United States and creates opportunities for friendships across sectarian lines. The cost of bringing each child in 1993 is approximately $675.

Tax deductible contributions may be sent to: The Piedmont Irish Children's Summer Program, 3 New Bern Sq., Greensboro, NC 27408.

Also needed are families willing to host a child. It is not necessary to have children the same ages as the Irish children. If there are no children, the recommendation is to host two children, one Catholic and one Protestant.

Homes are needed in the Greensboro, Winston-Salem and High Point areas. It is necessary that one parent be in the home while the children are visiting, approximately from June 20 to J
30. For more information, call Barb
Sullivan at (919) 282-0543 or Jac
Hill at (919(299-8853.

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ROCK HILL, S.C. — The Orat
is presenting the 13th annual Newn
Lecture Saturday, Jan. 30 from 9
a.m. to 4 p.m. Jesuit Father Da
Berrigan will speak on "The Peacem
ing Christian in the Warmaking Sta

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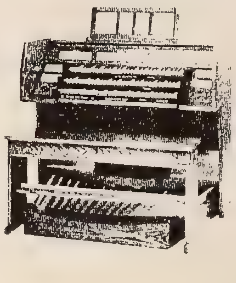

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World and National Briefs

ginia Religious Leaders Call · End Of Death Penalty

RICHMOND, Va. (CNS) — Reli- ıs leaders in Virginia are calling for end to the death penalty, saying it s not deter crime and only "breeds more violence." Seventeen religious lers, including Bishop Walter F. ivan of Richmond, collaborated on statement, titled "From Fear to e." It was released Jan. 14, the day r the Virginia General Assembly ned its 1993 legislative session. Vir- a also was scheduled to execute rles Stamper by electrocution Jan. The leaders were hoping the state- t would "provide a moral frame- k for the Virginia legislators to k," said Stephen Colecchi, director ie Richmond Diocese Office of Jus- and Peace.

Action Seen As Threat To porate Responsibility Movement

NEW YORK (CNS) — A decision he Securities and Exchange Com- ion to exempt equal employment s from stockholder action threat- nuch of the corporate responsibility ement's work, according to a nun lved in using church stockholdings allenge corporations. Dominican r Toni Harris, board vice chair- ıan for the Interfaith Center on Cor- te Responsibility, said in a tele- e interview Jan. 15 that the deci- would eliminate not only resolu- regarding discrimination in the ed States but also such efforts as addressing the employment issue orthern Ireland. "If SEC rulings nue to eliminate questions like dis- ination in employment and call that ary business, it is a very serious t," she said.

Bishop Sullivan Of Kansas City Submits Resignation Due To Illness

KANSAS CITY, Mo. (CNS) — Bishop John J. Sullivan of Kansas City-St. Joseph has submitted his resignation to Pope John Paul II, citing the effects of Parkinson's disease. Bishop Sullivan announced his decision Jan. 12 in a letter to priests and diocesan staff. The resignation will not be effective until the pope formally accepts it. The 72-year-old bishop said that the increasing challenges of his office and his waning energy level made it imperative for him to resign.

Former Catholic Editor Disappears After Child Sex Abuse Charges

ALBUQUERQUE, N.M. (CNS) — The former editor of *People of God*, monthly newspaper of the Santa Fe Archdiocese, has disappeared after charges of sexual abuse of minors began surfacing against him last fall. Father Arthur J. Perrault, 54, resigned as editor and as pastor of St. Bernadette Church in Albuquerque last September, saying that he was going to take a sabbatical to study Scripture in Denver. But after leaving Albuquerque for a vacation in Vancouver, British Columbia, in late September, he has not been in contact with the archdiocese. District Judge Philip Ashby issued a default judgment against Father Perrault Jan. 5 in one of two civil lawsuits filed by a woman and eight men who claim they were forced to perform sex acts with the priest when they were teenagers or younger.

Archbishop Roach Urges Restart Of Middle East Peace Talks

WASHINGTON (CNS) — Withdrawing from the Middle East peace talks "serves only the interest of extremist elements," said Archbishop John R. Roach of St. Paul-Minneapolis. He urged the talks be resumed in January. Archbishop Roach, chairman of the U.S. bishops' Committee on International Policy, said in a Jan. 14 statement the U.S. Catholic Conference is "deeply disturbed by recent events that could threaten" the talks. "We are very concerned over hints of suspension or withdrawal by a number of parties from the Middle East peace talks in protest of the Israeli deportation of more than 400 alleged Hamas leaders," Archbishop Roach said.

U.S. Church Distributes $4 Million For Latin American Projects

WASHINGTON (CNS) — More than $4 million was given in 1992 to Catholic projects in Latin America through the Collection for the Church in Latin America. Since the campaign began in 1966, $59.5 million has been distributed from the United States for a variety of Church projects. This year's Collection for the Church in Latin America will be held the weekend of Jan. 23-24 in most U.S. dioceses. In all, 270 separate projects were funded last year. The projects are approved and the funds granted by the U.S. bishops' Committee for the Church in Latin America, chaired by Bishop Arthur N. Tafoya of Pueblo.

Boston Sets New Policy To Aid Healing In Clerical Sex Abuse Cases

BOSTON (CNS) — The Archdiocese of Boston has published a new policy on clerical sexual misconduct with minors that is designed to help the Church be "an agent of God's healing in our society." As he announced the new policy Jan. 15, Cardinal Bernard F. Law of Boston said, "Sexual misconduct with a minor is a tragedy which understandably gives rise to repugnance and outrage.... The archdiocese is committed to do all it can to ensure that children being served by the Church are not placed at risk," he added. "We also want to take those steps which can facilitate healing."

Bishop Pledges To Aid Victims Of Child Sex Abuse By Priests

SAN ANGELO, Texas (CNS) — Describing child sex abuse as a "hideous crime," Bishop Michael D. Pfeifer of San Angelo urged its victims to seek help and called on the Church to put more energy into "correcting wrongs rather than into safeguarding appearances." He said in a pastoral letter published Jan. 15 in *The West Texas Angelus*, newspaper of the San Angelo Diocese, "The secret scars and silent screams of the abused need to be seen and heard with respect, compassion and understanding." Father Maurice Voity, San Angelo diocesan communications director, said the letter has been in the works for many months and was not prompted by allegations in December against a now-retired priest who worked in the San Angelo Diocese from 1977 to 1984.

Archbishop Says Bosnian Catholics Fear Ethnic Cleansing By Muslims

ROME (CNS) — Catholics in Bosnia-Herzegovina fear that the Serbian practice of "ethnic cleansing" might be adopted by local Muslims as well, Archbishop Vinko Puljic of Sarajevo said. The archbishop also said he had asked Pope John Paul II to visit his war-ravaged republic and that the pope had accepted the invitation. Vatican officials, however, said there were no plans for such a trip anytime soon. Archbishop Puljic made the remarks in an interview Jan. 19 with the Rome newspaper *Il Messaggero*. He expressed concern about the survival of the minority Catholic population in Bosnia-Herzegovina, saying: "We truly fear that we will be chased from our land."

Philippine Marines Launch Hunt For Kidnapped Spanish Nuns

ZAMBOANGA, Philippines (CNS) — Philippine marines launched a hunt for two Spanish nuns kidnapped while swimming at a beach, and President Fidel Ramos said the nuns' safety was the government's top priority. Maj. Gen. Romeo Zulueta, chief of the Philippine Southern Command, sent marine and coast guard units to predominantly Muslim Jolo island, where the nuns were abducted at gunpoint Jan. 17 by what were believed to have been Muslim bandits. Zulueta also ordered police in Jolo, 95 miles southwest of Zamboanga, to contact influential Muslim families on the island to seek the nuns' release.

Haitians Build Boats, But Clinton Says Don't Launch

PORT-AU-PRINCE, Haiti (CNS) — In the slums of Port-au-Prince and in sheltered coves along the coastline, poor Haitians are looking to the new U.S. president and his congressional allies as their last hope for the return of their deposed president, Father Jean-Bertrand Aristide. Observers in Haiti say if President Clinton does not make a swift, decisive move to restore Father Aristide, ousted in a military coup in September 1991, tens of thousands of Haitians will embark on the 700-mile journey to southern Florida in perilously overloaded, flimsy fishing boats. On Jan. 14, Clinton announced that he would continue "for the time being" Bush's policy of turning away Haitian boat people. He cited the "terribly dangerous" choice of leaving the island-nation for American in small boats. And he promised in a taped message broadcast in Haiti to make it easier for Haitians to apply for U.S. refugee status in their own country.

Philippines (From Page 11)

Reference was made to Pope John Paul II's World Day of Peace message for 1993: "If you want peace, reach out to the poor."

The superiors vowed to exercise vigilance in assuring that the peace process is not manipulated by interest groups.

Meanwhile, the bishops' forum urged the government and the National Democratic Front, the umbrella organization of 12 Filipino leftist groups including the Communist Party, to focus on substantive issues.

Exploratory talks between the sides are deadlocked. The government says that formal peace talks be held in the country, while the rebels insist they should be held at a neutral site abroad for security reasons.

The forum said that the inflexibility of both sides "is giving a wrong signal to those who desire peace very earnestly."

Bishop Jesus Varela of Sorsogon, chainnan of the Philippines bishops' conference commission on family life, said he offered his residence to communist leaders during the failed 1986 peace negotiations, so "why not now?"

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Crusader Corner

By FRANK MERCOGLIANO

When one looks back at Belmont Abbey's storied basketball past, the conversation inevitably turns to the days of the Haid and Al McGuire.

Back then there was no women's basketball team. You had to go over the tracks to Sacred Heart for that. The scoreboard was digital, but the clock wasn't. It was made by Longines, and it looked like something right out of a "Little Rascals" football game.

The teams back then were monsters. McGuire's "Damn Yankees" were the talk of the town, and really, the talk of Charlotte.

Now, Belmont Abbey has two basketball teams, and they must share a spotlight with the likes of UNC-Charlotte, Johnson C. Smith and of course, the Charlotte Hornets.

It's difficult to capture that old-time atmosphere when there's just so much basketball around. If, however, last Saturday was any indication, that atmosphere is coming back, because what a night it was.

The opponents can always set up an appropriate atmosphere, and Saturday night was no exception. High Point. Hated, dreaded High Point. The women's game was for first place, the men's game was for second. These were to be meaningful battles, with much at stake.

Usually, the crowd tends to get a late start at the women's games, but not this night. They were in place from the tip-off, and they were treated to a back and forth first half. The Abbey went into the locker room with a 36-32 lead and a loud and large home crowd behind them.

During the second half, the game stayed tight until the eight minute mark, when India Adams took charge and helped to lead Belmont Abbey to 25-7 game ending run. As each basket was scored the crowd built up it's intensity. The Bessemer City High cheerleaders kept the crowd's momentum going. It was, dare it be said, kind of like the good old days.

After the game ended, with the Lady Crusaders on the winning end of a 92-66 drubbing, the men were ready. To the tune of "Peter Gunn," they raced out of the runway. The ovation was thundering. You couldn't even hear the P.A. announcer. The atmosphere was like it was 35 years ago.

Back in the late 50's, Al McGuire was a young, northern-raised coach, who tried to extract the most from his players. Fast forward 35 years later, and there's Tim Jaeger, just all of 28 years old, getting as much — and probably more — out of his young troops than anybody could have imagined.

Back then you had guys like Sunshine Doyle as the crowd favorite. Now take your pick. Do you favor the scrappy, play your heart out style of Brett Walters, or the pure athleticism of Jake Robinson? Or maybe the long range bombs of Stan Manynard? Whatever your fancy, this team's has a favorite player for everybody.

After a rousing rendition of the national anthem by Abbey student Scott Fitzgerald, the game started on a positive note, with the Abbey jumping out to a lead early. However, in this game the only lead that would be safe would be the absolute last one.

As it got down to the crunch time, the crowd of 523 cheered and screamed for thousands. The lead see-sawed back and forth. The crowd groaned every Abbey miss and cheered with every Abbey basket. During every timeout in the last two minutes, the Bessemer City High cheerleaders lead the crowd in "Lets go Abbey." Queens "We Will Rock You" blared over the loudspeaker, with the crowd stomping and clapping in rhythm, BOOM BOOM CRASH, BOOM BOOM CRASH.

Finally, it came down to four seconds, the Abbey up by two, 62-60. :04 High Point inbounds. The ball was caught by Mac Irvin at mid-court. :03 He dribbled to his right. :02 Brett Walters trapped him into a corner nearly 30 feet from the basket. Jake Robinson joins in on a double team. :01 Irvin pumped once, pumped twice, and let go a 28-foot prayer. :00 It was answered. Miracle of miracles, it was answered.

The crowd was stunned. The players were stunned. High Point raced out and down the runway to celebrate. A splendid Saturday night, tarnished by one miracle shot. Final score: High Point 63, Belmont Abbey 62.

The loss dropped the Abbey to 6-7 overall and into third place in the conference, but the atmosphere was there. The crowd was entertained. Entertained by the best basketball game to be played in years at the Wheeler Center. Maybe 35 years ago, the shot rims out. But the thing about basketball -- there's always another game, and hopefully that crowd will be back, to be entertained once again.

Both squads return to home action on Saturday, Jan. 30, against Barton College. The game is Camp Night, and all participants from Belmont Abbey's soccer, basketball and tennis camps will receive free admission. There will be several halftime giveaways, and the Fred T. Foard High School cheerleaders will be in attendance. Game times are at 5:30 p.m. and 7:30p.m.

Frank Mercogliano is sports information director at Belmont Abbey College.

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Dismay, Little Surprise Greet Clinton Orders On Abortion

WASHINGTON (CNS) — Church leaders and pro-life spokesmen reacted with dismay but little surprise after President Clinton marked the 20th anniversary of Roe vs. Wade by overturning most federal policies limiting abortion.

Some saw Clinton's actions as a particular slap in the face to the pro-life movement on a day that the new president had declared a National Day of Fellowship and Hope and as some 75,000 people marched in Washington to protest the 1973 Supreme Court decision legalizing abortion.

"We will never have genuine fellowship until the humanity of every person — born and unborn — is recognized and respected," said Cardinal James A. Hickey of Washington. "That hope inspired today's march."

In five executive orders Jan. 22, Clinton reversed the ban on abortion counseling in federally-funded family planning clinics; overturned the moratorium on federally funded research involving the use of fetal tissue; ordered a study of the current ban on import of the French abortion pill, RU-486, for personal use; revoked the prohibition on abortions in military hospitals overseas; and voided the "Mexico City policy," which had forbidden U.S. foreign aid funds to agencies promoting abortions.

"None of the federal policies reversed today restricted a single abortion," said Cardinal Roger M. Mahony of Los Angeles, chairman of the U.S. bishops' Committee for Pro-Life Activities.

"These policies simply limited federal support for abortion activity, and showed respect for the millions of pro-life taxpayers who do not wish to subsidize the destruction of innocent human life," he added. "Restoring government subsidies for the abortion industry cannot be called 'pro-choice' — it is simply pro- abortion."

Clinton also got a strong rebuke from the Vatican newspaper, *L'Osservatore Romano*, which said administration had started down " pathway of death and violence agai innocent human beings."

"This is not progress for the Uni States nor for humanity which, or again, must suffer a humiliating feat," the newspaper said in a Jan. commentary.

Virgil C. Dechant, supreme kni of the Knights of Columbus, describ Clinton's actions in a Jan. 22 statem as "both predictable and tragic."

"The ultimate losers are the born," Dechant said. "For the pro- movement, these reversals of hard-w gains have the effect of strengthen our determination to persevere in struggle. We have suffered a setba We have not been defeated."

Gail Quinn, executive director the bishops' pro-life secretariat, s Clinton "undoubtedly hopes that p life Americans will quiet down and s fade from the scene" now that he signed his executive orders.

"But he's wrong," she said. " actions, seen by many as both a sla the face and a challenge, have had opposite effect. They have, in a w energized the pro-life movement. did not go away 20 years ago w people said the debate was over. We not go away now."

Wanda Franz, president of the tional Right to Life Committee, said orders show that Clinton "is the cap of pro-abortion pressure groups oppose any limits whatsoever on a tion."

"President Clinton insults — on day he declared 'Fellowship Day' — millions of pro-life Americans wh views he recently claimed to respe she said. "But even worse, Presid Clinton's actions ensure that the fed government will now promote the of abortion as birth control and incr the numbers of abortions worldwid

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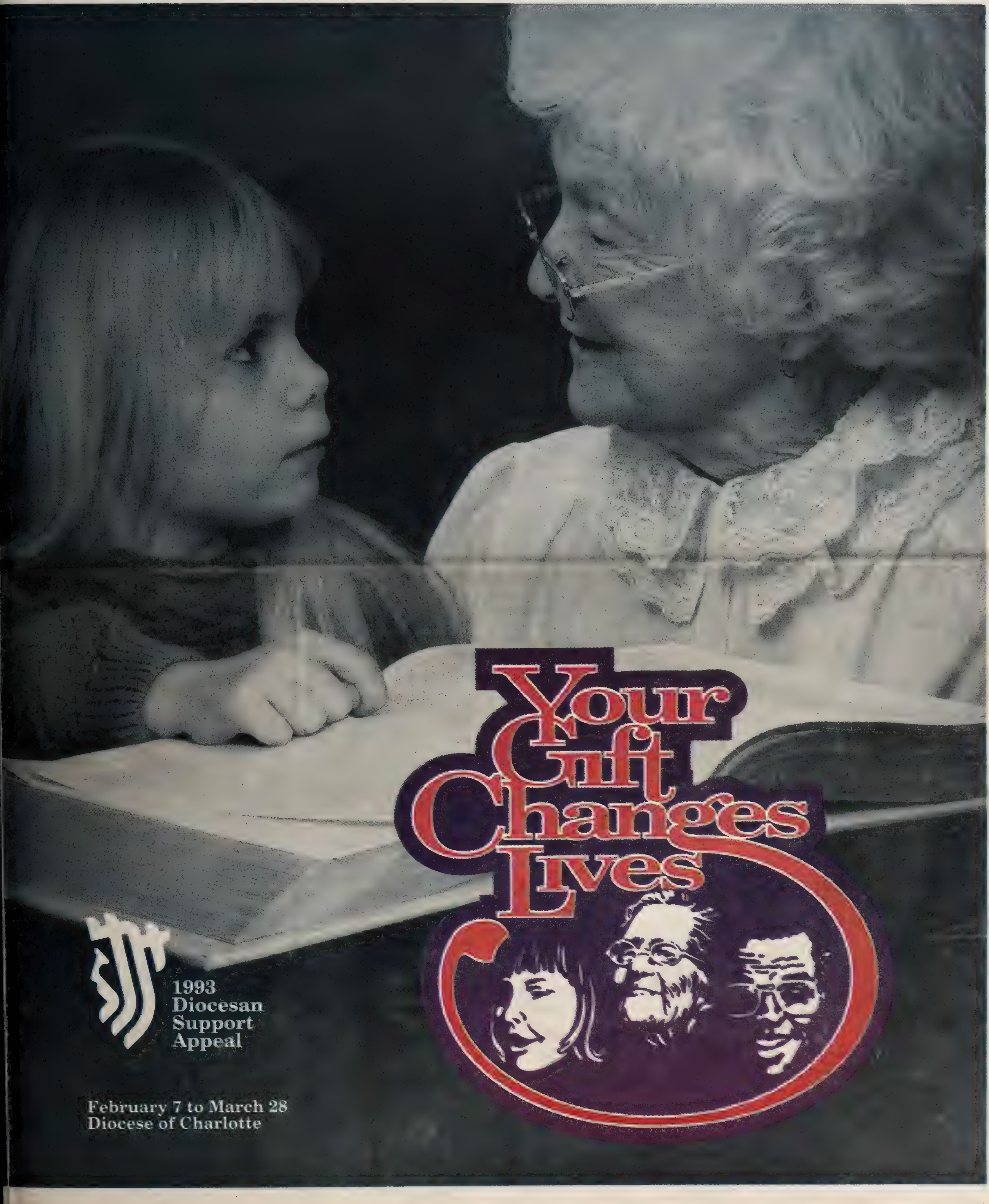
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nside

Bishop Donoghue says faith calls all to stewardship. Pg. 11

Deacon comforts dying woman, talks about the Permanent Diaconate. Pg. 3

Faith Formation is ongoing conversion process. Pg. 2

Media Center evolves into major production. Pg. 7

Financial Needs Grow As Services Increase

By JOANN KEANE
Associate Editor

Catholicism is one of the fastest growing denominations in North Carolina. By the year 2000, statistics indicate that the Catholic faith will become one of the largest religious affiliations in both dioceses in the state.

In the past five years alone, Catholics have boosted the enrollment on parish ledgers as 17,078 Catholics have joined the legion of diocesan faithful.

As the population of the diocese increases, so do the services required to reach the thousands who migrate to Western North Carolina each year.

Many a "new Carolinian" brings children to educate in the faith, retirees to reach through CRISM, challenges for Catholic Social Services, and those hungry for the Word.

Multicultural populations make up a large percentage of the influx. "We have experienced a 400 percent increase in our identified Hispanic population in the past four years," says Msgr. John J. McSweeney, vicar general and chancellor. "They are a very vibrant part of our local church. As a diocesan church, we have to respond to their spiritual and cultural needs."

"We want to do the best we can to make sure that monies given by parishioners for ministries are actually spent in the ministry."

With population growth comes an increase in the need for the different ministries that are available to the people of the diocese.

Through meticulous planning, the Diocese of Charlotte has plotted a specific and decisive course for the rapidly changing diocese.

While this rapid growth surge has not hampered diocesan services, it has caused an increase in diocesan expenses.

Funding for the Diocesan Support Appeal has risen 55 percent in the last half decade. In 1988, the DSA goal was $1.13 million. Five years later, $1.75 million annually is necessary to meet the needs of a growing, diverse population.

"A major change is a focus to regionalize the different ministries; to have professional staff available throughout the diocese," says Msgr. McSweeney. "We have made a concerted effort to have trained people throughout the diocese who readily respond to parish needs."

And no matter the size of a parish or mission, all services are equal. "All parishes have access to services provided by the different ministries," says Msgr. McSweeney. The true benefactors, however, are the smaller parishes unable to budget staff of their own. "Not all parishes use the services, but all services are available to all parishes," says Msgr. McSweeney.

"All the many ministries of the diocese are strictly funded through the Diocesan Support Appeal. We do not use those funds for any other purposes," points out Msgr. McSweeney.

The DSA provides adequate financial support for social service, educational, multicultural and special ministries, while providing a level of just wages and benefits for diocesan employees. Msgr. McSweeney calls salaries a key ingredient in the diocese's commitment for just wages for all employees under the guidance of the National Bishops' pastoral on the economy.

Ministry budgets are drawn in strict alignment with diocesan needs. "The DSA funds the basic needs of a ministry, such as staffing and facilities," says Msgr. McSweeney. "Department heads are constantly reviewing their budgets and expenses. We insist that all directors be accountable for keeping expenditures within their budget."

To fund services, each parish is assigned a DSA goal, the equivalent of a financial objective. Through consultation with a committee of pastors, an equitable formula is determined for all parishes. "Once the amount assigned to a parish has been reached, 100 percent of all funds over and above the goal are returned to the parish."

"We rely on the generosity of the people of the diocese through their annual contribution to the DSA," says Msgr. McSweeney. Approximately 48 percent of the people in our diocese contribute to the Diocesan Support Appeal. "Our goal is to continue to present the opportunity to those who choose not to contribute."

"The cost for operating the DSA campaign is approximately 4 percent of the overall campaign goal, a figure that we are proud of," says Msgr. McSweeney This amount ranks low compared with other dioceses which have expenses running as high as 10 percent. "Through our Development Office, we have a very precise and refined approach to controlling expenditures and keeping the costs of the support appeal low," says Msgr. McSweeney. "There's an assigned amount for operating, and we watch that very closely."

"We want to do the best we can to make sure that monies given by parishioners for ministries are actually spent in the ministry."

This newspaper is printed on recycled newsprint and is recyclable.

Catholic Social Services Help Families In Crisis

By CAROL HAZARD
Associate Editor

Audrey had everything going for her. The beautiful college student was president of her dormitory in her freshman year and she'd made the chancellor's list.

That was before she dipped into cocaine, however, Within a couple of months, "the white powder ate her alive," recalls her mother, Norma. (Pseudonyms have been used to protect their identity.)

Audrey became moody and withdrawn. She'd cut classes, and stay in bed all day.

"I had no doubt in my mind tha we hadn't done something, she wo have died," said Norma, who recoun the family's struggle with Audrey's diction and the solace and solution th found through Catholic Social Servi (CSS).

Supported by the Diocesan Supp Appeal, CSS offers counseling servi among the many social services it p vides. The Charlotte office works w about 500 households a year; 65 perc are Catholic, 35 percent non-Cathol

Realizing that "something was ribly wrong," Norma went to Trinita Sister Eileen McLoughlin at C Within a couple of days, an "interv tion" was carefully planned and ecuted. An intervention involves fan members who confront the addicted son about his or her behavior.

Audrey thou she was meeting her father to disc finances. But when saw her mother as as her father, her br ers and sisters an stranger, she kr what they wanted.

"Your famil very concerned al you," said the outsi Sister Eileen. " you please sit d and let us talk to y bit."

"I'm so reliev blurted out the fused young wom

After an emoti and tearful meet Audrey agreed to g a treatment center. stayed 42 days, went to live in a l way house until could pull her life gether.

She never retu to college. But to six years later, Au knows who she is. knows what her a ties are and she kn what she can and not do.

In a special relationship with Audrey starts and ends each day or knees. Today, she is married and h good job.

Both she and her family are for grateful, especially to Sister Eileen CSS.

See **CSS**/page 16

Above: Catholic Social Services (CSS), funded by DSA contributions, provides counseling and social work services to more than 6,000 parishioners each year. Through offices in Asheville, Charlotte and Winston-Salem, professional counselors, such as Richard Malnati of Charlotte, offer counseling to individuals in need.

Photo by WOODY SMITH

Meeting Jesus In Peopl Is Faith Formation Core

By JOANN KEANE
Associate Editor

Dan Leach admits his apprehension was unfounded. After all, the thought of service work at a homeless shelter can be a bit overwhelming for an 18-year-old high school senior.

Nonetheless, Leach accompanied his youth group from St. Barnabas in Arden to the shelter in Asheville. "I had misconceptions about the homel Leach's stereotypical image was qui dispelled. "Working with them i tally different than what I expecte

Along the way, his faith strengthened. "We are working to others learn and find out about through our presence," says Leach, admits the experience deepened his faith.

The homeless experience, a with work involving unwed mo and community organizations ir

See **Faith Formation**/page

Your Gift Changes Lives

By CAROL HAZARD
Associate Editor

A college student is rescued from a cocaine addiction. A deacon comforts a dying person. A teacher brings her love of Jesus Christ to people who are uncertain out God and turns doubt into convic- n.

These life changing events were de possible by the Diocesan Support peal (DSA).

Indeed, "your gift changes lives." e slogan is the theme of this year's A, which is Feb. 7 through March .

The stories of the student, deacon d teacher are told in this and other icles in s edition *The tholic ws & erald* licated to DSA. The A helps usands eople across the 46-county Diocese Charlotte. It supports 23 social ser- e, educational, multi-cultural and cial ministries.

> **"Parishes and pastors are called upon to involve themselves in such a variety of ministries from social services to education and a whole gamut of things in between that it would be impossible to do this by themselves."**
> ***Msgr. Richard Allen***

"Once people understand the need, y are very generous," says Bishop n F. Donoghue. "That is why I'm ased each year to communicate the ortant message of the DSA."

Year after year, the people respond, s Bishop Donoghue. "I am very grate- for their generosity. Without their , we couldn't do all that we do."

The appeal is made throughout the cese, even in the smallest mission, bishop says. "Even those who don't e a lot of money respond and help eone with even more needs than y have. They do it time and time in."

The goal for the 1993 appeal is 75 million, up 10 percent from $1.59 lion last year. The increase is the lt of continued growth of the Catho- opulation in the diocese, says Jim ley, director of development.

The more people, the more the needs the more the opportunity to change s, says Kelley. "With the DSA, we not just trying to raise money but trying to give enough support to our istries to help them change lives."

Despite the recession, last year's goal was surpassed by more than $200,000, all of which was refunded to parishes that exceeded their goals.

"Parishioners know the ministries and agencies funded by the DSA serve people," says Marian Father Walter Dziordz, pastor of Our Lady of Grace Church in Greensboro. Our Lady of Grace was one of more than 60 parishes that exceeded its goal last year.

"No one minds giving to ministries that help others," says Father Dziordz. In this case, the DSA is the "pastoral arm" of the diocese, he says.

"Parishes and pastors are called upon to involve themselves in such a variety of ministries from social services to education and a whole gamut of things in between that it would be impossible to do this by themselves," says Msgr. Richard Allen, pastor of St. Ann Church in Charlotte.

"The services and ministries which the DSA supports are the right arm of the parishes here in western North Carolina. If each of our parishes looked at how the agencies affect so many of our programs, they would see how important it is to get behind the financing. This is not just another collection that goes to the needy in a distant land."

The average gift per household in 1992 was $126, up from $122 in the previous year. Nearly half of all the households in the diocese made contributions.

"We hope to go over the 50 percent mark this year and continue to build on that," says Kelley.

"As people continue to make commitments to stewardship as a way of life not just with their treasure, but also with their time and talents, they will continue to impact the DSA as well as everything else in the Church," he says.

The DSA provides the core operating budget for Catholic Social Services, which alone serves more than 6,000 people a year. As a result of the funding, CSS has opened offices in Charlotte, Asheville and Winston-Salem.

See **Your Gift**/page 10

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Permanent Deacons undergo rigorous religious training as part of their diaconate preparation. Conducting a class for deacon candidates is Benedictine Father Christopher Kirchgessner, a member of the faculty of Belmont Abbey. Participating in the training class are Rafael Torres, Phillip Killian, Ron Steinkamp, Jack Weisenhorn, Michael Lansdorf, Carlos Medina, Edwin Rodriguez, Neil Chirico, Paul Teich and Wayne Adams. Msgr. Anthony Kovacic (rear table) is the director of Permanent Diaconate, assisted by Msgr. Thomas Burke (front table). Photo by WOODY SMITH

Deacons Bear Witness To Good News, Service

By JOANN KEANE
Associate Editor

She was a dying woman, and Deacon John Gallen sat at her bedside, reciting a prayer. Her eyes remained shut. At the conclusion of the prayer, she opened her dark eyes, looked up at him, and kissed his hand. He traced the sign of the cross on her forehead. She thanked him for coming, closed her eyes, and died.

"She thanked me," he says, with surprise in his voice. His witness of her end of life stirred the deacon from Our Lady of the Angels, the Marion, N.C. mission of St. Charles Borromeo in Morganton. "It made such an impact on my life as a deacon. I will always remember her and what she did for me," says Deacon Gallen.

A simple act of gratitude. But that simplicity evokes emotion for Deacon Gallen.

Deacon Gallen has been a permanent deacon for the Diocese of Charlotte going on 10 years. He is one of 48 men ordained to the permanent diaconate; proclaiming by their very lives the Church's call to serve the needs of others.

Besides his responsibilities to Our Lady of the Angels, Deacon Gallen works in prison ministry. In western North Carolina, Deacon Gallen has been instrumental in establishing a "Catholic routine" in the mountain region prisons. Masses are conducted behind the prison walls, along with instruction for those seeking faith.

Like all deacons, Deacon Gallen serves not as a stopgap for a shortage of priests, but as a visible sign of the Church's call to service. The diaconate is a ministry in itself.

By definition, deacons serve three primary functions. As Ministry of Liturgy, they assist the Bishop and priests at the Eucharist; distribute the Eucharist, proclaim the Gospel, preach homilies, baptize young and old, witness and bless marriages, officiate at wakes, funerals and burial services, administer sacraments, and preside at prayer services.

Deacons cannot be celebrants at the Eucharist, anoint the sick, nor administer the sacraments of confirmation, reconciliation, or holy orders.

They provide Ministry of the Word. Whether it be preaching in liturgical gatherings, teaching faith formation, or instructing informal gatherings, deacons bear witness to the Good News.

Their third defined area of responsibility is categorized as the Ministry of Justice and Love, which encompasses everything from ministering to the sick and aged, engaging in ministry to the poor, to working with youth groups and young adults.

Above all, they serve the church. "I see the role of our deacons as one stressing service," says Bishop John F. Donoghue. "That's where the deacons make their biggest contribution; in the ministry of service."

On May 29, Deacon Gallen will celebrate a decade of service to the diocese. As one of the first 19 ordained, Deacon Gallen is part of a confraternity that dates back to apostolic times. He and his brother deacons are called to serve as Jesus did; to care for God's people.

The permanent diaconate for the Diocese of Charlotte was inaugurated in 1980 by now retired Bishop Michael J. Begley. At that time, the program was introduced to the diocese, and participation was solicited throughout the 46-county region constituting the Diocese of Charlotte.

By 1990, nearly four dozen men responded to the calling, providing much needed assistance to priests, and the faithful.

Two years ago, Bishop Donoghue temporarily suspended the program. "I wanted to evaluate the program, to be sure it was serving its purpose." Bishop

See **Deacons**/page 10

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

It's Time Again

February has rolled around again and with it comes the Diocesan Support Appeal, the major source of funding for 23 agencies and ministries of the Diocese of Charlotte.

This year's DSA, with a goal of $1.75 million, starts Sunday and continues through March 28. That goal is up 10 percent from last year's $1.59 million. The increase is largely attributable to the growth in the Catholic population of the 46-county area with an accompanying increase in the demand for diocesan services.

All parishes in the diocese have been assigned goals for the campaign. Those whose parishioners give more than the parish goal receive a refund of the excess amount. Last year, the refunds amounted to more than $200,000. By the same token, parishes which do not meet their targets must make up the difference from parish funds.

Spread throughout this issue of *The Catholic News & Herald* are stories about the various DSA-supported ministries and how their work affects all of us. We urge you to read them. They make it clear why this collection is so important. Many services which we take for granted could not exist without this funding.

The average gift per household last year was $126 and almost half of the households in the diocese contributed. Jim Kelley, director of development for the diocese, hopes that more than 50 percent will participate this year.

That appears to be a modest enough goal. Actually, we see no reason why even more than that do not participate. We realize that, in some cases, giving to the DSA will require a sacrifice. But there also are many in the diocese who can match or even exceed the average gift without thinking twice about it.

We all benefit from the work of the 23 ministries funded by the DSA. We all should support the appeal.

Read the stories in this issue and give what you can.

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Pro-Life Corner

Respect Life

"By the seventh week after conception, the child's nose, ears, eyes, lips and tongue are present, and milk teeth are forming in the baby's gums."
The First Human Right: A Pro-Life Primer

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — The primacy of the pope as head of the Church was willed by Christ and cannot be changed, Pope John Paul II said.

The ministry and authority of the successor of Peter "is an essential element of the organic and hierarchical structure of the Church which is not in the power of man to change," the pope said Jan. 27 at his weekly general audience.

Peter's successors have exercised their office in Rome, he said, because "the fisherman from Bethesda came to Rome and suffered martyrdom in this city."

The pope said it is true that when Jesus made Peter head of the Church he never mentioned anything about what city should be the seat of his ministry. But tradition has shown that it was part of God's design for the Church that the successor of Peter would exercise his universal ministry over the Church as bishop of Rome.

Tradition, the pope said, was supported by First Vatican Council, which said the Roman ponti the successor of Peter and inherits his primacy.

"This definition ties the primacy of Peter and successors to the Roman See, for which no other can be substituted, even if it may happen that beca of historical conditions or particular reasons, the bi ops of Rome temporarily make their home in pla other than the Eternal City."

It is the duty of the pope to exercise his autho in love and with concern for the other churches, pope said. To guarantee unity in faith, teaching discipline in accordance with the tradition of Apostles, the churches must live and work in coop tion with the bishop of Rome, he said.

"The See of Rome is therefore the criterion measure of the apostolic authenticity of the vari churches, the guarantee and principle of their c munion in universal charity, the basis of the visi organism of the Church founded and supported by risen Christ as the eternal pastor of the whole com nity of believers."

VATICAN CITY (CNS) — Pope John Paul II pleaded with the warring factions in the former Yugoslavian republics to give peace negotiations a chance.

"There can be no reconciliation without patient and tolerant dialogue to reach acceptable solutions for all sides in view of an authentic and lasting peace," the pope said Jan. 27 at the end of his weekly general audience.

The pope told visitors that he was moved to renew his appeal for peace in the Balkans after reports of increased fighting in Sarajevo, Bosnia, and after reports of new fighting between Serbs and Croats in Croatia. Croatian forces Jan. 22 crossed over a year-old U.N. cease-fire line, trying to dislodge Serbian forces who they said had blocked a major highway and access to an airport.

The pope said Serbian Orthodox Patriarch Pavle of Belgrade had sent him "a pressing appeal" about the new fighting in Croatia. The patriarch's letter was an appeal "in favor of peace and so that the weapons would be silenced before it is too late," the pope s

"As believers we have no means more powe than prayer with which to confront conflict," he those gathered for the audience.

He repeated what he had said during an e January prayer meeting in Assisi, Italy: "This is strength; this is our weapon....

"We are neither strong nor powerful, but we kr that God will not leave us without a response when turn to him with sincere faith, especially when present and future destiny of millions of people i stake," he said.

"In the name of God, I beg all the sides in conflict to give space to the negotiations under v respecting their conditions and undertaking all of commitments already made."

The pope prayed that God would be with international community and its negotiators so "they will not tire in restarting the dialogue and sea ing for solutions able to bring peace back."

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Jan. 27.

Dear brothers and sisters,

In our catechesis on the ministry of Peter, we now consider the continuation of the Petrine office in the Church. It was Christ's will that there should be successors of the apostles in order to carry out the Church's mission until the end of time. It was also his will that there should be successors of Peter in order to continue Peter's mission as the visible principle of the Church's unity in faith (cf. DS 3058). By divine institution this Petrine succession is an essential element of the Church's hierarchical structure.

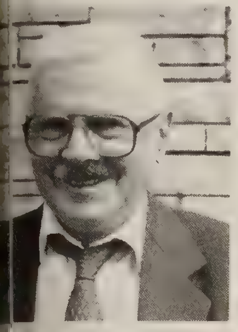
The primacy of Peter is exercised by his successors in the See of Rome. Rome became the primatial see above all because Peter came to Rome and suffered martyrdom here. As history shows, the popes have always exercised their authority as successors of St. Peter. As early as the first half of the second cent Ignatius of Antioch spoke of the Roman Churc presiding in charity over the other churches (Ad R proem.) and enjoying a particular doctrinal auth (ibid., 3,1). Later in the same century, Irenaeu Lyons would present the Church of Rome as criterion and rule of the apostolic tradition preserv all the other churches (cf. Adv. Haer. 3,2). Commu with the See of Peter was thus recognized as principle of the communion of all the local chur within the unity of Christ's Church.

I am pleased to greet the priests and relig taking a course on the spirituality of St. Ignatiu Loyola. May your studies help you to guide othe an ever greater love of Christ and the Church. greetings also go to the representatives of El Al Ai and the Israeli Ministry of Tourism. Upon all English-speaking visitors, especially the pilgrims Malta, the Philippines and the United States, I dially invoke an abundance of divine blessings.

The Editor's Notebook

By BOB GATELY

Some stories and an editorial in this issue refer to the growth in the Catholic ulation in the diocese as a major reason for the increased need for the services provided by the 23 agencies and ministries funded by the Diocesan Support Appeal.



One thing that illustrates this growth is the circulation of *The Catholic News & Herald.* For the first time since we began publication in September 1991, our circulation has passed 32,000. Our actual mailing for the Jan. 29 issue was 32,157.

Of course, that does not mean there are that many Catholic households in the diocese. We have subscribers who live outside the diocese, several businesses subscribe to the paper and we exchange copies with other Catholic newspapers.

However, I think it's a pretty safe bet that there are in ss of 31,500 Catholic households in the diocese which receive the paper. I figure translates to more than 90,000 Catholics in the 46-county area.

We should know within the next week or so just how many Catholics we do have diocese. The Office of Planning and The Chancery are working on definitive es and we'll be publishing them as soon as they are available.

s we did last year, we have devoted much of this issue to the DSA campaign. 's only natural since the DSA is the major source of funds for many diocesan ces.

Much of the material on the DSA was coordinated by Jim Kelley and his staff Office of Development. Associate Editors Joann Keane and Carol Hazard did ctual writing and Joann did virtually all of the layout on the pages devoted to SA. Handmaids Sister Pilar Dalmau, director of the Hispanic Catholic Center, lated DSA material into Spanish for our Hispanic page.

he regular features which were dropped to make room for the DSA material e back next week.

want to take this opportunity to welcome a new addition to our staff. Shannon ey has joined *The Catholic News & Herald* as a part-time editorial clerk. She'll ing some of the routine work load off Joann and Carol so they can devote more o working on local stories.

atomical Donations

By FATHER JOHN DIETZEN

. In your column on anatomical donations some time ago, you said that ss of Christian Burial is not possible when the body is being donated to al research because the body is "taken immediately after death for that se." It is my understanding that the funeral service of choice may be held e the body is released to the research facility. After research or other study body is completed, it would be cremated and the remains buried. Perhaps ould add this to the points in your article. (Wisconsin)

. To my knowledge, there are two associations in the United States which receive such donations and distribute them to medical schools. One is in Chicago, the other in New York. Otherwise each medical school makes its own contacts and rules for these anatomical gifts.

This variety results in the diversities you describe. The Anatomical Gift Association in Chicago, for example, asks that the body be transferred to them "as soon as possible." Sometimes this will be the same day, sometimes over a weekend. Generally about 48 hours is the maximum, especially since embalmed bodies cannot be accepted.

Under these restrictions, given our usual expectations for funeral planning and publicity, providing opportunity for a Mass may be difficult; with a bit of foresight it is not sible.

f those individual medical schools which presently accept body donations, ements vary significantly from school to school and state to state.

rmal embalming, for example, renders a body unusable for the kinds of study al schools require. The University of Wisconsin-Madison Department of my, however, asks funeral directors to contact them before embalming. They ovide instructions for a procedure which keeps the body sufficiently intact, ows more time to arrange a funeral liturgy.

me schools do not accept body donations from another state because of local oncerning permissions for cremation. Such regulations, requiring coroners' for example, can make out- of-state donations financially unfeasible.

hen study of the body is completed the remains are cremated. Normally the will be returned to the family after one or two years if the request is made at e of the donation.

ese facts will give you some idea of the multiple concerns to be considered donation. To plan more specifically for this or any other anatomical gift after you need to talk with your local funeral director.

nust add that, even with all the complications to be resolved, donations of odies or certain organs are a Godsend to medical science and a generous act istian charity.

pe John Paul II insisted not long ago that this concern is a matter of simple an generosity, in light of many crises facing medicine today.

o solution will be forthcoming," he said, "without a renewed sense of human ity," based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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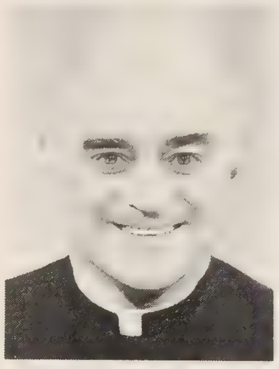
Light One Candle

By FATHER JOHN CATOIR

One of my favorite Catholic organizations is the Canon Law Society of America. Contrary to popular opinion, this group has been among the most forward looking organizations in the Church. Many years ago I had the honor of serving on their Board of Governors and I remember with pleasure the intelligence and compassion of the men and women who made up the membership. (Yes, there are women who are doctors of canon law.)



On the title of the society's monthly newsletter there is a quotation, "In Christ Jesus the life-giving law of the Spirit has set you free from the law of sin and death." (Rom.8:2)

I earned my doctorate in Canon Law at Catholic University in 1964 and for 10 years I ran the marriage tribunal in the Diocese of Paterson. Though I am far removed from canon law work now, I still have an interest in the society's current events.

For instance, in a recent issue of the Canon Law Society's newsletter I learned that the total expenditure for U.S. marriage tribunal courts of first instance was $23 million. Only $9 million was collected in fees. The remaining $14 million was provided by diocesan subsidies. People who couldn't afford the tribunal fees were served with the same professionalism that was offered to those who could pay. This means the petitioner's financial status was essentially irrelevant. What a splendid sign of a Christlike approach to the law rather than a legalistic one.

On another topic, I was also favorably impressed when the members of the Society passed the following resolution at their annual business meeting, Oct. 14, 1992:

"Whereas: Both the 1976 Declaration 'Inter Insigiores' (a document issued under Pope Paul VI) and its Commentary published by the Congregation for the Doctrine of the Faith spoke of the need to study the ordination of women to the diaconate: and

"Whereas: The need is also evident in the United States, as was even expressed in an earlier NCCB draft of the 'Pastoral Letter on Women's Concerns' which recommended a study of the possibility of the ordination of women to the diaconate,

"Be it resolved that: The Board of Governors commission a study of the canonical implications of ordaining women to the permanent diaconate and report to the membership at the 1994 convention of the Society."

In view of the controversy surrounding the U.S. bishops' pastoral on women in the Church, the fact that a majority of the voting members passed this resolution was reassuring. Remember, such a canonical study is not a form of protest, nor is it a political statement.

Personally, I think such a motion was long overdue. We had deaconess in the early Church (cf. Romans 16:1-2.) The Church needs to affirm every gift and talent in God's creation and I'm glad to see the Canon Law Society has taken a step toward affirming women (without whom there would be no Church).

(For a free copy of the Christopher News Note, COURAGE, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

During the years I have worked with the refugee program, I have loved the childlike quality that comes through again and again as refugees attempt to come to grips with a new climate, a totally new place.

Once a refugee showed me a picture in a magazine of a snow covered village and wondered if the snow "fell in one piece?" Another wondered why we did not cut down all the dead trees in winter, having never experienced a four season climate. In his country, when a tree died and shed its leaves, it was dead and you built homes with it.

This week, a refugee with whom I worked in 1983 wrote and asked me to help him with the "liberation of Cambodia." A small order, indeed! In fact, I had two letters from him, one just a few days behind the other. It is the latter letter I want to share so you can catch a glimpse of what I am talking about.

It reads: "To whom It May Concern — Refer to my first letter. I am very sorry that it misses the day, date and year, because I was very hurry. And, I would like to correct the word 'my whole life' not 'hole life.' I hope you pardon me everything, my special sponsor, and my bad English language. I wish you to have a good health, prosperity and longevity. I appreciate your help. Very Respectfully, yours, /s/ 1/23/93."

I will respond to him in the city where he resides and put him in touch with his area Refugee Office at Catholic Social Services in New York. It is wonderful to know that throughout our nation, resources are available for him to help him sort through his new concerns, wonderments and special issues.

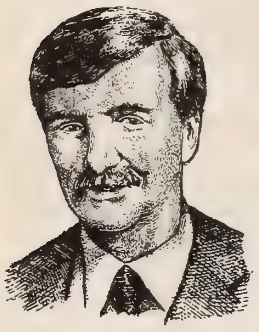
Lifeline

Facts, Values And The Future Of The Pro-Life Movement

By JIM MCINERNEY

Euthanasia, or "mercy killing" as it is popularly called, is an objective moral evil just as wrong as abortion. For years, those of us who have been active in the pro-life movement have been warning that the acceptance of abortion will inevitably lead to euthanasia. It has.

As the euthansia debate heats up it might be well for us to learn from the abortion battle so that we can avoid some of its early mistakes. In our first days, the emphasis was on education. The moral dimensions, although present, were relegated to secondary importance. "We don't want this to be viewed as a religious issue," many of us would say.



The motivation behind this approach was honest. We believed that once folks learned the facts about prenatal existence they would rise up in horror and demand an end to abortion. We used books, slides, and films. These had a great impact. I ought to know, because this is the approach that changed my mind about abortion and got me involved. Once I learned that the unborn child was fully human, I knew that the taking of its life was wrong.

But this approach, which is very rational, is inadequate. It presupposed that the people who are listening share the same values. I, and many others, had the same values as the pro-lifers who converted us to their cause. We were simply ignorant of the facts. Once we were informed of these facts, we became consistent and applied our values to the issue and went out to convert others.

But many of us soon discovered that having our facts straight was not enough. I remember speaking at a college in the late '70's. I began by asking my audience how many believed that the fetus was a human life. Only a quarter of them said they believed this. The rest said they did not.

I spent an hour, using slides and film, very carefully detailing the facts about fetal development. I then polled the audience again, asking the same question. This time more than 95 percent said that they were convinced that the unborn child was human. I thought I had succeeded in my task, but I was wrong.

When I opened the floor for questions, none of the students disputed my fa They could not. But for two hours many disputed my values. One coed summed the prevailing opinion when she said: "So it's a human life. So what? What ma you think that human life is so d—— special?"

What, indeed! When confronted with this attitude, those of us who articulate pro-life cause have to understand that the facts we educate people about important, but limited. When presented to those who have very different values t are more than limited. They are meaningless.

If we find it difficult to convince people that killing unborn children is wr we will find it nearly impossible to convince them that killing the imcompet incontinent, senile, tube-fed elderly is wrong. In the euthanasia debate, the b lines are very clearly drawn. The fact that we are talking about human life will be at issue. Rather, the value of human life will be the main point of contentic

I am in no way denigrating pro-life educational efforts. They are good and n continue. But the values that underpin our cause must now take precedence. A all is said and done, after all of the persuasive arguments and scientifc evidences advanced, the pro-life creed boils down to this one irreducible and unavoid imperative. Euthanasia and abortion are wrong because God says they are wr

To teach this value is to teach the most important fact of our existence: Go we take our marching orders from Him, then we owe Him the honor due His na In other words, the pro-life movement of the future will involve not only educat but conversion, not only to a worthy cause, but to a way of life.

We Catholics believe that grace builds on nature, that faith and reason go h in hand. Education is good, but it is only half of the formula for success. A Protes minister once told me that saving a baby from abortion is good, but leading mother and child to heaven is what we are all about. He was right. Our task is to souls as well as minds.

Twenty years of abortion on demand is a very long time. It did not hap overnight and it will not be reversed overnight. But we must never give up. Too m lives, physical and spiritual, are at stake.

Jim McInerney is a Pittsburgh-based writer on pro-life issues.

How Does Canon Law Affect Us?

Living Will And Durable Power Of Attorney

By SISTER JEANNE-MARGARET MCNALLY

This topic will be covered in three articles — advance directives, Living Will and Durable Power of Attorney.

On Dec. 1, 1991, the requirements for advance directives in the Omnibus Budget Reconciliation Act of 1990 took effect. As of that date, Medicare and Medicaid certified hospitals and other healthcare providers are required to give patients information about their right to make their own healthcare decisions, including the right to accept or refuse medical treatment. This act incorporated the Patient Self-Determination Act passed by the Congress in 1989.

An advance directive is a written statement, which you complete in advance of serious illness, about how you want medical decisions made. The common forms of advance directives are: the Living Will and a Durable Power of Attorney for Healthcare. The advance directive allows you to make decisions about your future medical treatment. An advance directive in no way impairs the patient's authority to decide while he/she is competent and may be revoked or changed at any time. This is the doctrine of informed consent.

A basic principle in the American legal system recognizes that a competent adult has the legal and moral right to refuse medical treatment. An incompetent person has the same rights but other people must make this decision for the incompetent person. It is a well known fact that modern medicine can artificially prolong life even if it cannot ultimately prevent death. Informed consent means that the patient understands what is wrong, what will be done, and what the consequences of both the illness and the treatment are. The patient must know the risks involved.

One should be concerned about making advance directives for one's healthcare because accidents happen to all and one could be incapacitated by an accident or by an illness that would lead to the loss of ability to make decisions. You have the right to decide what healthcare you will receive or decline.

Catholic teaching is that all life has a special meaning for life comes from C But, Catholic teaching also recognizes that death is inevitable. The Ch recognizes and respects reasonable individual autonomy-the right to make resp sible treatment choices. This includes choices to refuse or discontinue sustaining treatment or to discontinue life-sustaining treatment that is ineffec and or overly burdensome. Finally, it is important to protect, at the moment of de both the dignity of the human person and the Christian concept of life.

What if you fill out an advance directive in one state and are hospitalize another state? The law on honoring an advance directive varies from state to st But it must be honored wherever you are, if it is made known. You can hav advance directive in more than one state.

What do you do with the advance directive when you complete it? You m sure that someone knows you have an advance directive and where it is locate is also wise to give a copy to your durable power of attorney; give it to your physi as a permanent part of your medical record; keep a second copy in an e accessible and safe place where it can be found; keep a card in your wallet sta you have an advance directive and where it is located and who should be noti

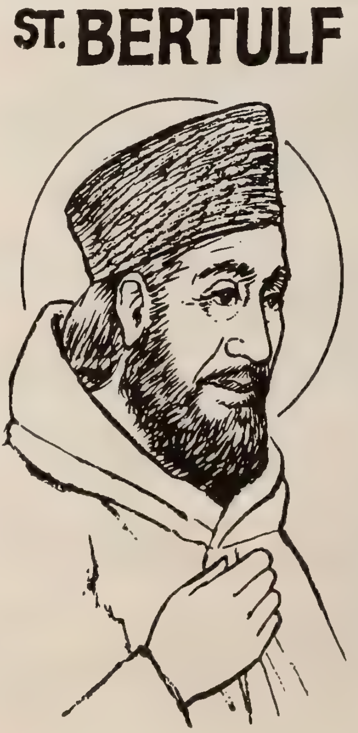
We will discuss the ways of carrying out an advance directive in the follo articles on the Living Will and Durable Power of Attorney for Healthcare toge with the implications of each.

Mercy Sister Jeanne-Margaret McNally, a licentiate in canpon law, is a j of The Tribunal of the Diocese of Charlotte.

K of C

Please pray for the following deceased
priests during the month of February
Reverend Lawrence Hill, 1985
Reverend Edward Beatty, 1990
Reverend George A. Watkins, 1948
Reverend Richard E. Barrett, 1959
Reverend Francis K. Brennan, 1962
Reverend Clarence F. Hill, 1966
Reverend James W. Kennedy, 1970
Reverend Vincent J. Mahoney, 1977
Reverend Francis J. Tait, 1988
Reverend Melchior Reichert, OSB, 1940
Reverend William Regnat, OSB, 1953

the Saints by Luke



ST. BERTULF

ST. BERTULF, ALSO KNOWN AS BERTOUL, WAS BORN OF PAGAN PARENTS IN GERMANY IN THE LATTER PART OF THE 7TH CENTURY. HE WENT TO FLANDEF WHERE HE WAS CONVERTED TO CHRISTIANITY.

BERTULF BECAME STEWARD FOR COUNT WAMBERT, ADMINISTERING HIS LORD'S PROPERTY WISELY AND WINNING HIS TRUST. HE ALSO ACCOMPANI THE COUNT AND HIS WIFE ON A PILGRIMAGE TO ROME.

ON THE DEATH OF THE COUPL BERTULF INHERITED THEIR ESTATE. HE THEN RETIRED TO MONASTERY HE HAD FOUNDED AT RENTY AND REMAINED THER UNTIL HIS DEATH.

HE DIED AROUND THE YEAR 705. HIS FEAST IS FEB. 5.

© 1993 CNS Graphics

edia Center Evolves rom One-Person Show nto Major Production

By CAROL HAZARD
Associate Editor

Images of thousands of body parts flash across the screen in a TV ad for soap.

Gail Hunt Violette, director of the Media Center, is an- ed, particularly since the ad airs ng prime television time.

“Advertising agencies believe sex everything,” she says. “As a Chris- I get very irritated because the al values aren't there ... Regardless ho we are and how much education nave, we become desensitized by and we aren't even aware of it.”

'The Diocese of Charlotte may be l in overall population numbers — 85,000 people total. But it's mighty mission to institute media literacy ation programs throughout the dio- ”

That was the lead paragraph for an e released in November by Catho- onnections to Media Literacy, a ct of The Catholic Communica- Campaign.

Media literacy is a pet project for ette. That's because studies show 5 percent of life time knowledge is ned from television, she says.

We have to dissect the message sk 'what is this really saying to ” says Violette. By examining the r and influence of media images, e can be more discerning about the ages they're bombarded with.

he knowledge can be used as a tool omote spirituality, says Violette. nderstanding the subliminal mes- , people can put them into perspec- nd realize that much of what is on r in the press is not in line with tian values, she says.

iolette and associate, Loretta rzak, have taken their message on ad, presenting workshops on me- teracy to groups of parishioners s the diocese.

The media has the wherewithal to wash us unless we are aware of it is doing,” says Susan Brady, a al director of faith formation who tended the workshop.

he Media Center, which is prima- nded by the Diocesan Support l, supports more than media lit- however. And it's more than a g library for books, videos, films dio cassettes. It's a valuable re- for educators, catechists and oth- ncerned with promoting Christian .

ather Damion Lynch uses several center's videos and books for nrichment programs at St. Eliza- Boone and in campus ministry at achian State University.

ne of his favorites is “God In The ” by Paulist Productions. In the nute video, God is on trial for the ng in the world. He watches sadly nesses take the stand, railing t Him for letting innocent chil- arve, for allowing a man's wife to cancer and a father's daughter to e a prostitute.

He guilty or not? The message is werful, it often sparks an emotional response, says Father Lynch. It always prompts discussion about free will and the consequences of human actions.

“We are blessed to have the Media Center here in the diocese,” he says.

In eight years, the Media Center has evolved from a one-person show to a staff of five that handles 2,300 videos, audio cassettes, filmstrips, films and an indexed library of religious books.

Moreover, the center has moved into the business of producing videos. Violette has produced four videos in the last three years for national distribution as well as several dozen local projects.

The national videos are “The Catholic Lector,” “Called By God: What Is Vocation?” “Nights of the Round Table” and “Come Follow Me: Exploring Religious Life and Priesthood.” The videos are 12 to 28 minutes in length. Since the Media Center's goal with producing videos is to break even, Violette is pleased that the first two have nearly paid for themselves. The remaining two haven't been on the market long enough.

In addition to producing videos, Violette is chairman of an ecumenical review committee for a local cable channel, VISN. The committee previews videos and other items for local air time.

The center also publishes a monthly newsletter that is sent to directors and coordinators of faith formation, schools, pastors, sisters and 58 Protestant churches. Each newsletter contains suggestions for videos or audio cassettes for a specific liturgical season as well as information about media literacy.

“The Media Center provides a wonderful service,” says Eileen Andrews, coordinator of religious education at St. James in Concord. “Whenever I call for information or direction in finding information, they always respond quickly.”

Andrews says she is particularly impressed with the “scope of information” available through the Media Center. She uses videos for adult and children's programs.

“It's an economical way for parishes to have a variety of media at their disposal,” she says.

Videos and cassettes rent for $3 apiece to cover handling costs. Generally, the items are mailed a week before a presentation. The Media Center asks that they be returned the day after they are used.

The Media Center is located at the Catholic Center, 1524 E. Morehead St., Charlotte, N.C. 28207. The telephone number is (704) 377-6871.

Handling more than 2,300 requests a year for videotapes, films, filmstrips and books keeps Media Center personnel on their toes. Providing personalized service for Jesuit Father James Keough of St. Therese, Mooresville, is (from left) media coordinator, Wynette O'Connell. Maintaining and processing requests by computer are media assistant Mary Chiriaco and librarian Handmaids of the Sacred Heart Sister Irene Halahan. The Media Center receives its funding from the DSA. Photo by WOODY SMITH

1993 - 1994 DSA Budget

Social Services Ministries	
CRISM	$ 24,108
Family Life Ministry	14,265
Social Services Administration	122,108
Disaster Relief	
Natural Family Planning	
Parish Outreach	
Persons with Disabilities	
Prison Ministry	
Respect Life	
Stepping Stones	
Widowed, Separated, Divorced	
Social Services/Asheville Office	88,902
Social Services/Charlotte Office	167,714
Social Services/Winston-Salem Office	116,326
Educational Ministries	
Campus Ministry	198,425
Catholic Schools Office	158,196
Evangelization Ministry	22,866
Faith Formation Office	357,679
Justice and Peace Ministry	
Religious Education Ministry	
Young Adult Ministry	
Youth Ministry	
Lay Ministry	28,632
Office of Worship	4,472
Multicultural Ministries	
African American Ministry	15,683
Hispanic/Migrant Evangelization	119,989
Hispanic/ Migrant Outreach	53,573
Vietnamese Ministry	46,351
Special Ministries	
Diocesan Pastoral Council	1,800
Media Center	111,186
Permanent Diaconate	15,815
DSA Campaign Expenses	81,910
TOTAL 1993 - 1994 GOAL	**$1,750,000**

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Parishioners Find Their Gifts Change Lives

The Diocesan Support Appeal helps make Christ real for all of us. As the fastest growing religious denomination in North Carolina, the Catholic Church is responding to more and more needs. Nowhere is the growth more obvious than in the expanding DSA-funded programs at the parish and mission level.

Parishes and missions, large and small, benefit from the services offered by the DSA. On these pages are examples of two parishes in which many parishioners are benefiting from the DSA contributions. Parishioners from Sacred Heart of Salisbury, a smaller city in the Piedmont, use many of the services, as does the larger parish, St. Matthew of Charlotte, one of the fastest growing parishes in the diocese.

St. Matthew Parish
Charlotte

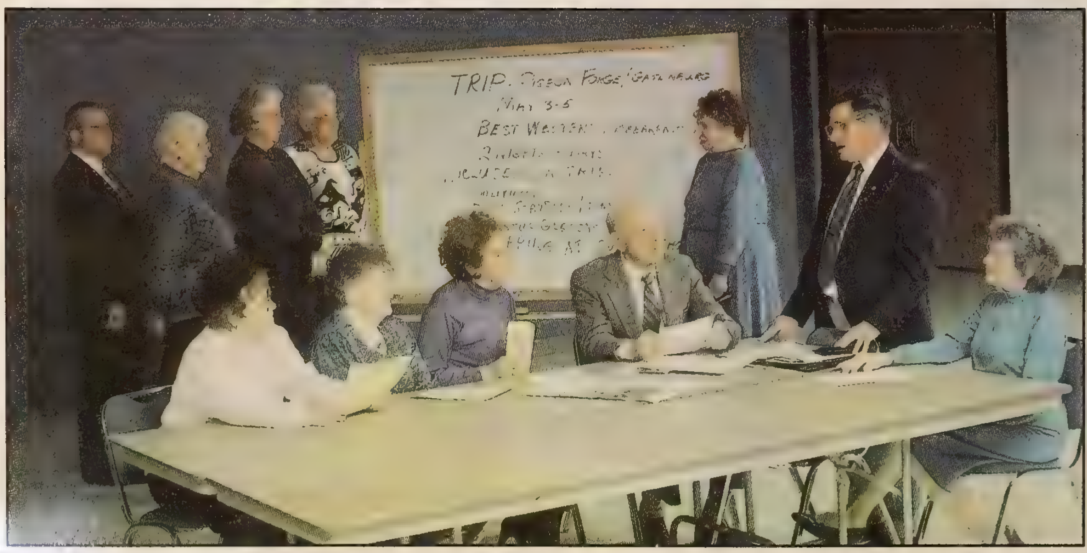
Left: Msgr. Joseph Kerin, pastor of St. Matthew, works closely with lay ministers encouraging others to use their time and talent to minister to the needs of parishioners and others. Keeping it in the family are a mother, Micki Cazares, left, and her daughter, Monica Friedman. They are attending lay ministry training conducted by the office of Lay Ministry which is funded by the DSA.

Right: During the "Decade of Evangelization," parishioners from many parishes are involved in efforts to reach out and welcome newcomers, inactive Catholics and the unchurched. Mike Gardner is a leader in the evangelization program of the parish. The Evangelization Ministry, a DSA ministry, helps parishes design outreach strategies and create increased community involvement by parishes.

Photos By

Woody Smith

Above: Volunteering their time to lead Engaged Encounter weekends for many couples across the diocese are Shawn and Karen Gorman of St. Matthew. Preparing for their role as weekend leaders requires a commitment of time which they gladly give, convinced that the work strengthens their own marriage and serves as an example to their own children to give freely of their time. Engaged Encounter, funded with contributions from the Diocesan Support Appeal, runs 14 weekends a year.



Above: St. Matthew's Sunday religion program for pre-schoolers is made more interesting with videotapes provided by the Media Center. Assistant Jim Martin and teacher Eileen LeQuick use the electronic media to supplement Faith Formation instruction with a group of pre-schoolers learning via videotapes. The Media Center, funded by the DSA, provides videotapes, audiotapes, filmstrips and other audio visual aids to parishes.

Left: Assisting St. Matthew Church in planning a spring trip for senior adults are members of the parish's senior club. CRISM (Catholic Retirees Invited to Special Ministries) is the DSA agency that provides social programs for senior adults, encourages spiritua growth development and provides retirement planning information. Members of the parish are: (Standing left to right, Walter Swol, Jennie Cassulo, Mary Klaric, Peg Hill and Marie Czelusniak. Seated, from left, are Marie Simon, Alice McAdams, Amelia Prowe, Joseph Prowe, Frank Czelusniak (standing) and Angela LaBella.

Sacred Heart Salisbury

Above: Catawba College students receive communion from Fr. Stephen Thapwa at a chapel on the campus of the school in which the parish celebrates a Mass every Sunday. Campus Ministry, a DSA-funded ministry, serves 8,500 Catholic students at 30 colleges and universities in the diocese. The students are (from left) Amy Reams, Seth Pociask, Michelle Vedeikis, Kimberly Hartman, Luke Puccinelli and Joe Westendorf.

Above: Receiving a special blessing from their pastor, Fr. Thomas Clements, on the occasion of their 50th wedding anniversary are, Charles and Marjorie Harlin of Sacred Heart. Each year, the Family Life Ministry organizes the celebration of Golden and Silver anniversaries of couples in the diocese. The Family Life Ministry, funded by the DSA, also serves as a resource to parish-based Family Life commissions.

bove: Sacred Heart Deacon Pat allandingham visits the sick at Rowan emorial Hospital. Deacons such as Pat eside over public prayer, baptize, assist marriages, give Communion to the ying and lead the Rite of Burial. The ermanent Diaconate program receives nding from DSA contributions.

Above: The youth group of the parish held a Christmas party for women and children from the city's battered women's shelter. Decorating the room for the party are (seated) Rachel Hicks and, standing, left to right, Eileen Gardner, Maron El-Khouri and Shai Graham. The youth group is assisted by the diocesan youth ministry program, funded by the DSA.

ight: Attending the Rite of Enrollment r Confirmation are the candidates and eir sponsors from the parish. The wly formed Faith Formation office, nded by the DSA, provides directors of aith Formation with training programs d support services. Along with the ndidates and their sponsors are (center) . Stephen Thapwa and Deacon Pat allandingham.

Your Gift Changes Lives, (from page 3)

"Our presence in the area offices allows us to serve families in need of counseling; pregnant women, multi-cultural families and adoptive couples," says Trinitarian Sister Frances Sheridan, CSS director.

The DSA also provides for special CSS ministries, such as Respect Life, Catholic Retirees Invited To Special Ministries, Natural Family Planning and Family Life. Consequently, nearly all parishioners are affected by the DSA, says Sister Frances.

With recognition gained at local, state and national levels, CSS has obtained government contracts, specifically for its work with refugees. Without the DSA — the core budget — CSS could not attract outside grants, says Sister Frances. So, the DSA helps leverage other money.

Father Ed Vilkauskas, director of evangelization, says the DSA helps parishes find ways to expand the Church's central mission of sharing the faith.

The Evangelization Office, through DSA funding, offers annual workshops, parish seminars, speakers and resource material to help deepen spiritual lives and draw others into the faith.

"Every parish ministry in various ways is constantly trying to sustain people in the faith, welcome others to the community of faith and reach out to the wider community to witness the Gospel in action," says Father Vilkauskas. "This ongoing effort is participation in evangelization."

Evangelization is the responsibility of all the faithful. And many, like Elizabeth Boulus and Joanna Jackson, do it for love.

Boulus, a graduate of the DSA-funded Lay Ministry Program, says her aim in life is to serve the Lord and others.

"Working for the Lord is the most important thing a person can do," she says.

Boulus, a lector and eucharistic minister at St. James Church in Concord, has served on the board of Faith Formation and the pastoral council. For 25 years, she worked at the now closed Sacred Heart College as financial aid director, registrar and director of computer services. She offers her talents as a consultant to Sacred Heart Convent in Belmont.

Jackson says her work as a coordinator of Faith Formation at Immaculate Conception Church in Hendersonville is "a tangible way of bringing the love of Jesus into the lives of those who are forming, questioning or renewing their faith."

Jackson contributes her time and talent under the Office of Faith Formation, which is funded by the DSA.

"Being a coordinator allows me to facilitate faith development of others on two levels; as beliefs and practices lived out on a daily basis and as a broad spectrum of experiences ranging from art and music to prayer and liturgy in which to encounter God," she says.

"I feel it is the most exciting thing I could do with my life," Jackson says. The DSA makes it possible to train and support her in her work.

Deacons,

(from page 3)

Donoghue called for an evaluation that polled the very people served. The laity, religious community, and priestly brethren confirmed that the program served the people well.

In 1992, the permanent diaconate program resumed with the formation of a new class. And ten men joined the legion of volunteers seeking ordination to serve.

"The basics haven't changed over the years," says Msgr. Anthony Kovacic, director of the permanent diaconate program, and pastor of Queen of the Apostles Church in Belmont. "But today, all candidates are now required to complete two years of lay ministry training prior to entering formation." Lay ministry allows candidates to delve deeper into theological studies. Msgr. Kovacic — who has been director of the program since its beginning — says the lay ministry program provides a good foundation for the candidates.

Jack Weisenhorn, a member of St. Michael Church in Gastonia is part of the newest formation class. His call to serve is the logical progression for a man who says the church has always been such an important part of his life. He first applied to the diaconate program in 1981 and backed off because of family obligations. Weisenhorn and his wife of 31 years are parents to 11 children. With his youngest child now approaching 13, the timing was right. "I've always had a call to serve," says Weisenhorn. Though career and family have keep the Gaston County resident busy, he (along with his wife) have always found time to serve the church and community organizations. "I'm very comfortable in the sanctuary. It's where I like to be."

Scripture

Readings For The Week Of February 7 - February 13

Sunday: Isaiah 58:7-10; 1 Corinthians 2:1-5; Matthew 5:13-16.

Monday: Genesis 1:1-19; Mark 6:53-56.

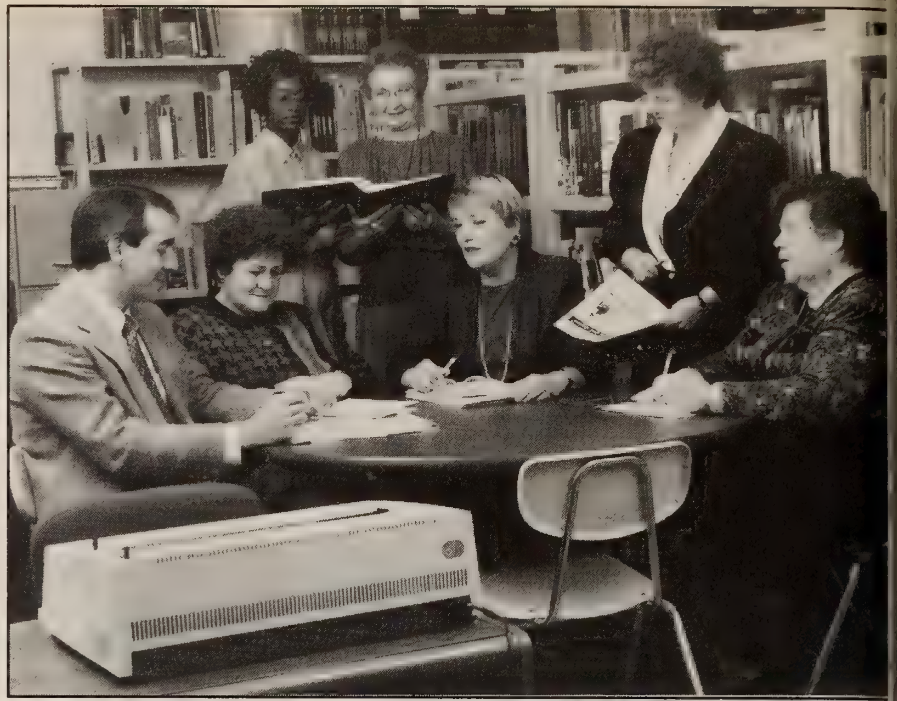
Tuesday: Genesis 1:20-2:4; Mark 7:1-13.

Wednesday: Genesis 2:5-9, 15-17; Mark 7:14-23.

Thursday: Genesis 2:18-25; Mark 7:24-30.

Friday: Genesis 3:1-8; Mark 7:31-37.

Saturday: Genesis 3:9-24; Mark 8:1-10.



The recent restructuring of a number of vital services into the Office of Faith Formatic requires coordination and management. Directing the team's efforts is Christine Newna (standing, right.) Faith Formation staff members are Justice and Peace Coordinator Sco Spivak, Northern Regional Director Eunice Guld, Southern Regional Director Susan Brad Western Regional Director Jane Keifer and (standing, from left) secretary Pam Smith an administrative assistant Do Morris. Faith Formation is funded by the DSA.

Photo by WOODY SMIT

Faith Formation, (from page 2)

Asheville region, are typical of service projects that bond members of youth ministry, bringing them closer to their Catholic heritage.

Youth Ministry is one of the programs of Faith Formation; the ministry that encompasses the development of Catholic faith for all.

One year ago, Faith Formation was just a vision for the future of religious education in the Diocese of Charlotte.

Chris Newnan, then director of religious education, presented a blueprint for the future. She saw the need of accessible services for the expansive diocese, which reaches 85,000 Catholics throughout 46 counties of Western North Carolina.

The direction she perceived would link similar ministries together, allowing shared resources. Religious Education, Youth Ministry, Young Adult Ministry and the Ministry of Justice and Peace, seemed natural associates to join in the partnership of faith formation.

"Since these ministries have basic commonalities — such as education and service — their similarities greatly enhance the use of diocesan resources," says Newnan, director of the Office of Faith Formation.

Six months later, the establishment of the new ministry broadened its reach. Today, every parish, and all the people of the diocese benefit from better access to the educational expertise of the staff of faith formation.

"We have a collaborative team working toward a common vision," says Newnan. "For example, we have in place regional youth ministry assistants who deliver direct services to parishes, as well as training and implementation of diocesan programs."

"Because we have a regional structure, our regional faith formation coordinators have immediate knowledge of the variety of parishes in our diocese," says Newnan. Each coordinator serves a diverse population. Parishes of various sizes have specific needs ranging from ethnicity to the age of the population served.

"Faith Formation is much more inclusive than just religious education," says Newnan. "Historically, we think of 'passing on the faith' as a process of teaching a certain body of knowledge we need to know about our faith. We know from experience, however, that our faith grows and needs to be nourished."

Brian Sellers, an 11-year-old men ber of St. Mary in Sylva says his fait formation class provides the opportu nity to be with others his age talkin about God and Jesus. In the process, h Christian values are being shaped.

"Faith Formation is formed in th lived expression of our faith. God discovered through liturgy, scriptur prayer, sacraments and the ordinar everyday ways we interact with others says Newnan.

"Gather the people, break the brea and tell the story," says Eunice Gul That's the philosophy of Guld, a r gional faith formation director. An Faith Formation gives her the where withal to carry out her spirited missio Guld's goal is to empower the coordina tors of faith formation and the catechist Through training and guidance provide by Guld, catechists then share informa tion with parishioners.

"Faith Formation is relationships says Guld. "We have to meet Jesus i the people we meet."

"If we can get people to see th faith formation is about relationships i the family and with God, then we're c the right track," says Guld.

"Faith formation begins very earl in our lives, says Newnan. "Within healthy atmosphere of warmth, and trus we are encouraged to listen for God invitation to faith. Formation's prima focus is developing that relationsh with the Lord."

Newnan says there is much sharin among the regional coordinators, ar attributes good communication with th success of faith formation. Region coordinators share expertise and ide with one another. They also meet reg larly with parish leaders in each ge graphic area.

"Dividing up responsibility throug regional coordinators allows us to brin programs to fruition," says Pat Edmisten, regional assistant for you ministry in the Boone Vicariat Edmisten feels faith formation fosters sense of teamwork. "We're here for th people of the diocese, and to serve th faith community. Faith formation a lows the diocese to be present in th communities."

'Faith Calls Us To Stewardship,' Says Bishop John F. Donoghue

By CAROL HAZARD
Associate Editor

Q. The theme of this year's DSA campaign is "Your Gift Changes Lives." Explain how the theme fits the purpose and role of the DSA?

A. The whole purpose of the DSA is to reach out to our people through various ministries and offices that the diocese maintains and operates. The DSA provides the financial base for staffing these programs.

Let's look at one of the ministries. The purpose of the Office of Faith Formation is to educate all people — children, young adults and adults — in the faith. We know they will live better, more fulfilling lives by knowing Christ and joining closer to Christ. Faith changes lives, often dramatically and always for the better.

The same is true for the social agencies funded by the DSA. Some of the goals are to care for the material needs of people — to feed, clothe and shelter and help people get jobs — all of which, we believe, give people the dignity they need to change their lives.

So, when we say "your gift changes lives," it changes lives on several levels and helps people gain solid footing for themselves and their families, first and most importantly, spiritually and then also in other ways.

Q. Most Catholics put their parishes first in their financial support. In what context should they view their DSA financial contribution?

A. It is true that for most Catholics, their parish comes first. I am pleased that is the case, because all Catholics have the obligation to support their parishes through the stewardship of their time, talent and treasure.

Their DSA financial contributions assist the diocese to help the people in the parishes. The parishes are an extension of the diocese. So, by contributing to the diocese as well as their parishes, they are ultimately helping the people in the parishes. DSA funds are funnelled back into the parishes in the form of services to help the people.

Q: How does the DSA help you carry out your mission or vision for the diocese?

A: The mission of the diocese, and the mission of the Church, is to bring people to a deeper love and knowledge of Christ. And that is what my vision is; to bring people into a deeper relationship with the Lord. In times of need, people tend to more fully appreciate their faith, and many grow more spiritually.

We need the various offices and agencies in the diocese to help the people in the parishes. It would be very difficult, if not impossible, for parishes to do on their own all that the diocese does. Furthermore, it would not be economically feasible and it would duplicate services. The people in the parishes benefit by the organized help the diocese is able to give them through providing the services the people want.

Q: Are the agencies and ministries funded by the DSA keeping up with the needs for social services, educational, multi-cultural ministries and special ministries across the diocese?

A: All the agencies and ministries continue to grow because the needs of our parishioners continue to grow. There are always more and more needs. One reason is because the diocese is growing significantly in the number of Catholics it serves. More people are coming to our area, mostly from the Northeast and Midwest. Recently, however, we welcomed Montagnard refugees from Southeast Asia. This is yet another group of people we need to help in the areas of spirituality, education and material needs.

As long as the diocese continues to grow, there will always be needs. The agencies and ministries funded by the DSA hopefully will keep expanding their services to meet the growing needs. This is why the DSA financial goal increases each year. The needs are greater and the funding to provide for those needs goes up as well.

Q. Do you see those needs changing in the future?

A: I don't see the needs being reduced in the near future. In fact, they will continue to grow because the population is growing. Every year, we have more and more people coming into the Church through evangelization and the RCIA program and into the diocese from other areas of the country. Growth will continue to the year 2000 and beyond. So, the needs will become even greater.

Q: Sometimes it is difficult for parishioners to see how their contributions to DSA-funded services help them and others in their parishes or missions. Could you comment on this?

A: Most parishioners see the parish as the center of their spiritual lives. They look to the parish, not to the diocese.

A lot of people aren't even aware of the diocesan central office and our many ministries. When they need help, they naturally go to their parishes and their parishes in turn come to us. So, by helping the DSA, they are in effect helping their own parishes provide for the needs of people in their areas. A good example is counseling services offered through Catholic Social Services. Pastors often refer parishioners to CSS for help in solving problems. In fact, CSS serves more than 6,000 households.

The diocese is here to serve parishes. We don't have any other reason for our existence.

Q: There are many financial demands on our people, such as the weekly financial support of their parishes and building campaigns in many parishes. How should Catholics in the diocese see the importance of their DSA gift, particularly as it relates to stewardship of time, talent and treasure?

A: While there are many financial demands on our people, stewardship is more than that. It is a way of life. There would be a need for stewardship even if there were no other needs in the parishes. People would still be expected to be good stewards of the gifts God has given them, and be accountable for their time, talents and treasure. So it isn't because there is simply a need — which there definitely is — but because our faith calls us to stewardship. The concept applies to parishes that are financially well off as well as parishes that are in great need, and to individuals who are well off as well as individuals who are not.

So, it isn't simply because of need that people are encouraged to be good stewards, but because it is the Christian way of living. It is being accountable and returning to the Lord some of the things He has given to us.

Family Life Celebrated, Nurtured

By JOANN KEANE
Associate Editor

For the past 18 months, Trinitarian Sister Miriam Fiduccia has charted unknown waters. She is navigating a course on a three year pilot program to uncover the needs of families.

Her three-year mission — as parish outreach for Family Life — began with the Charlotte vicariate. This year, she ventures to the Albermarle vicariate, and will wrap up her journey in the Gastonia Vicariate in 1994.

Her ministry brings Catholic Social Services to the parishes. Through parish visits, Sr. Miriam lets parishioners know about the services available through CSS. As a consultant, she listens. Sister Miriam offers ideas and support. Through consultation, programs are implemented.

Caring Hearts, a support group for families dealing with the loss of a child, and Pathfinders, a support group for the divorced and separated are examples of programs instituted as a result of parish outreach.

Yet parish outreach is but a small piece of the Family Life pie.

"Family Life strengthens and nurtures the family, enriches family relationships, advocates on behalf of family values, and offers support to families," says Father Joseph Mulligan, diocesan director for Family Life, and pastor of St. Luke in Mint Hill.

Father Mulligan sees his role as one of a conveyor of national concerns that can be adapted at a local level. Keeping his finger on the pulse of national issues, Father Mulligan is quick to turn a local spin on a national concern.

Diocesan Support Appeal-funded Family Life serves as a conduit for a number of special ministries that affect families.

From the early linking that joins a man and woman as one, Engaged Encounter serves couples on the road to matrimony. Fourteen weekends a year offer strength and pre-cana support to engaged couples and give them a chance to focus on their future relationship together. Family Life coordinator Jane Anklin says working with engaged encounter weekend couples consumes a large part of her schedule.

Also coordinated through Family Life are Catholic Social Services' family enrichment programs. Annually, widowed, divorced and separated parishioners are offered an annual retreat. Now some 10 years and counting, the

See **Family Life**/page 16

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Thanks To St. Jude

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Tu Regalo Cambia Vidas

Por CAROL HAZARD
Editora Asociada

Se rescata a un estudiante universitario de la adicción a las drogas. Un diácono conforta a un moribundo. Una maestra lleva el amor de Jesús a gente incrédula y cambia su duda en convicción.

Estos cambios de vida se hacen posibles debido al llamado para sostener la diócesis, que en inglés se conoce por Diocesan Support Appeal (DSA). De verdad "tu regalo cambia vidas". Este es el tema de la campaña para pedir contribuciones.

Estas historias del estudiante, el diácono y la maestra son narradas en esta edición especial del periódico católico dedicada a la campaña para pedir contribuciones.

Esta campaña anual ayuda a miles de personas en los 46 condados de la Diócesis de Charlotte. Sostiene 23 servicios sociales, educacionales, multiculturales y ministerios especiales.

"Una vez que la gente comprende la necesidad, son muy generosos" dice el Obispo John F. Donoghue. "Por eso me complace comunicar cada año el mensaje tan importante del DSA".

Año tras año, las personas responden, también dice nuestro Obispo Juan. "Agradezco mucho su generosidad. Sin esta ayuda suya no podríamos hacer todo lo que se hace".

Este llamado a contribuir se hace por toda la diócesis, hasta las misiones más pequeñas, agrega el obispo. "Aun los que no tienen mucho dinero responden y así pueden ayudar a alguien que está más necesitado que ellos. Lo hacen una y más veces".

La meta del llamado del año 93 es alcanzar $1.75 millón de dólares, 10 por ciento de aumento comparado con $1.57 millón del año pasado. Este aumento es el resultado del contínuo crecimiento de la población católica en la diócesis, nos dice Jim Kelley, director de esta campaña.

Mientras haya más personas crecen las necesidades y así la oportunidad de cambiar vidas, dice Kelley. "Con esta campaña del DSA no sólo se trata de conseguir dinero, sino de ayudar a mantener nuestros ministerios para que ellos puedam cambiar vidas".

A pesar de la recesión, el año pasado se superó la cantidad estimada por más de $200,000, lo cual se devolvió a las parroquias que recogieron más de lo asignado a ellas.

"Nuestros fieles conocen los ministerios y agencias sostenidos por DSA para servir a la gente" dice el padre Walter Dziordz, Marianista, párroco de Nuestra Señora de la Gracia en Greensboro. Esta parroquia fue una de las 60 que excedieron la cantidad de su meta el año pasado.

"A nadie le cuesta dar a los ministerios que ayudan a otros" dice el Padre Dziordz. En este caso el DSA es el "arma pastoral" dice él.

Las parroquias y los párrocos están llamados a servir en tal cantidad de ministerios variados, desde servicios sociales hasta los educativos, y otros tantos en medio, que sería imposible atender por sí mismos, opina Msgr. Richard Allen, párroco de le iglesia de Santa Ana en Charlotte.

Los servicios y ministerios que mantiene el DSA son el brazo derecho de las parroquias aquí en la parte occidental de Carolina del Norte. Si cada una de las parroquias mirara como estas agencias afectan a muchos de sus programas, varían la importancia de apoyarlos en sus finanzas. Esta campaña no es una colecta más que va a log necesitados de tierras lejanas".párroco de la es una colecta más que va a los

El promedio del regalo ofrecido por cada familia en 1992 fue de $126, más que lo dado en el año anterior de $122. Más de la mitad de las familias de la diócesis ofrecieron sus donativos.

"Esperamos pasar del 50 por ciento este año y continuar subiendo" dice Kelley.

"Como la gente continua comprometiéndose a vivir compartiendo su tesoro, su tiempo y sus talentos, esto va a hacer un impacto en la campaña del DSA, así como en todo lo demás de la Iglesia" dice él.

Carmen Guerrero y Gladys Torres trabajaron en la reconstrucción de una casa para lo pobres.

El DSA provee el costo del presupuesto de los Servicios Sociales Católicos, quienes atienden a más de 6,000 personas al año. Como resultado de este beneficio, se han podido abrir las oficinas de Charlotte, Asheville y Winston-Salem.

"Nuestra presencia en estas oficinas nos permite ayudar en el área a familias necesitadas de consejería, a mujeres en conta, a familias de diversas culturas y a parejas que desean adoptar hijos" dice la Hermana Frances Sheridan, directora de los Servicios Sociales.

DSA también provee ministerios especiales, como Respeto a la Vida, Retirados Católicos invitados a participar en ministerios especiales, Planificacion Familiar y Vida Familiar. Por lo tanto, casi todos los miembros de las parroquias están siendo afectados por el DSA, dice la Hermana Francisca.

Debido al reconocimiento del Servicio Social Católico a niveles local, estatal y nacional, ha podido obtener contratos con el gobierno, por ejemplo, por su trabajo con los refugiados. Sin la ayuda financiera del DSA, el Servicio Social Católico no hubiera obtenido otras fuentes del ingreso, que se equilibran con los aportes del DSA, dice Sister Frances.

El Padre Ed Wilkauskas, director de evangelización, dice que esta campaña anual refuerza en las parroquias la misión central de la Iglesia, que es compartir la fe.

La Oficina de Evangelización, por medio de los fondos del DSA, es capaz de ofrecer talleres anuales, seminarios en las parroquias, oradores y materiales que ayudan a todos a profundizar en la vida espiritual, así como atraer a otros a la verdadera fe.

"Cada parroquia está continuamente tratando de mantener la fe de la gente y al mismo tiempo recibiendo a otr nuevos dentro de la comunidad de fe alcanzando más allá a la sociedad p medio de su testimonio del Evangeli puesto en acción" dice el Padr Vilkauskas. "Este esfuerzo constante una participación en la evangelización

La Evangelización es ún responsabilidad de todos los fiele Muchos, como Elizabeth Boulus Joanna Jackson, lo hacen por amor.

Boulus, graduada del programa d Ministros Laicos también sostenido p el DSA, dice que el fin de su vida servir a Dios y a los demás.

"Trabajar por el Señor es lo m importante que una persona puede hace dice ella.

Boulus, lectora y ministro de eucaristía en St. James en Concord, servido en el consejo pastoral de iglesia y en la educación religiosa. P 25 años ella trabajó en la contabilidad en las computadoras de la escuela sup rior Sagrado Corazón en Belmon Ahora ofrece sus talentos allí en Convento del mismo lugar.

Jackson es la coordinadora de educación religiosa en la iglesia de Inmaculada Concepción e Hendersonville. Ella dice que dedica traer el amor de Jesús en las vidas de l que se están formando, interrogando renovando su fe".

Jackson contribuye con su tiempo talentos a la obra de Oficina Formación de la Fe, la cual está sosteni por el DSA.

"Siendo coordinadora me permi faciliar el desarrollo de la fe en otros diversos niveles, desde las creencias prácticas de la vida diaria, hasta la gr variedad de experiencias de arte, músi que llevan a la oración y la liturgi donde se encuentra a Dios", dice ella

"Creo que es lo más interesante q pueda hacer en mi vida" dice Jackso El DSA hace posible entrenarla mantenerla en su ministerios.

María Flynn con una actitud de servicio reparte el almuerzo a los jóvenes que participaron en un pasadía al aire libre.

hree Parishioners Tell Why They Support Efforts)f The DSA; Giving Time, Talent And Treasure

By FRANK GRAHAM

Christ the King Church, High Point

As Catholics, we are called to love one another. One of the best ways we can do that is to give of our time and treasure to help other people, particularly those in need. The Dioc- n Support Appeal is an excellent way t I can ow that e and p change t h e r ople's s for the ter.

Frank Graham

T h e A agen- help so ny people do so ch more my fi- cial con- bution I could oy myself. They help provide reli- is education programs to thousands hildren across the diocese. They nsel and support pregnant teenage s, considering both the mother and baby. Catholic Social Services hes over 6,000 people each year.

Many people are surprised that so y Catholics receive help from CSS use we don't know about or see the ple being helped. Yet, we shouldn't urprised since few people tell their ors or fellow parishioners that they going to get help.

I have been fortunate enough to onally witness some of the important work our social services staff does.

I particularly remember the time I with Rosemary Martin, our past ctor of the Winston Salem Office of olic Social Services, as she pro- d needed help to a migrant person his family. She not only gave them but she also gave them hope.

I feel good about helping people if it's in ways I'll never see, and the A gives me an opportunity to do that.

By BARBARA HERMAN

St. Elizabeth Church, Boone

Through the years our family has received many gifts from God, a good marriage, two healthy children and most recently, two wonderful grandchildren. Through the grace of God, our business has done well and my husband and I have been able to share our good fortune with others. We have reached that point in our life where we feel it is time to give back some of our good fortune, not only monetarily, but also through sharing of our time and talents. Contributing to the DSA, as well as St. Elizabeth Church, gives me an opportunity to do this.

The funds collected by the DSA support the important and essential ministries conducted at the diocesan level. They include ministries that our parish could not do as a single unit. While we have many hard working, talented and unselfish volunteers busy in our parish, it would be difficult to duplicate and separately maintain in our parish the professional staff required for some of the most important ministerial services.

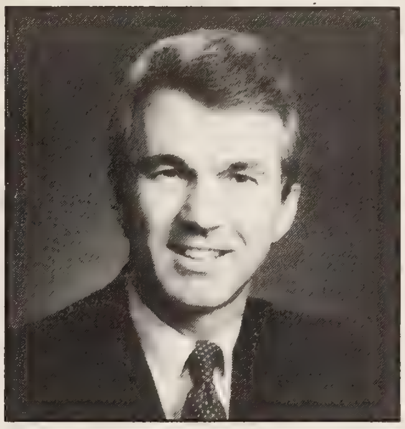
Barbara Herman

Through the DSA, college campuses are staffed with campus ministers to help our young men and women as they often wrestle with their Catholic faith. We, in the Boone area, are fortunate that funds go to the Campus Ministry program at Appalachian State University. This is very important for our college students.

As a Christian, I feel we have a responsibilty to share our gifts with others, especially those less fortunate. I feel it is important to remember it is not really how much we give, whatever we give. We must also give in the spirit of love — love for Christ — love for His Church.

By JOHN PASTRONE

St. Charles Borromeo Church, Morganton



John Pastrone

As a Catholic, when faced with news coverage of events such as starvation in Somalia and the brutalities in Yugoslavia my conscience is burdened. I continue to carry that burden as I am aware of the disproportionate share of resources and opportunities available to those in our diocese. There are many thousands in our diocese in need of social services, education services, multicultural services and others. Yet I am inclined to look away because these situations seem beyond my influence. Yet, I believe that my gift of time and treasure and the gifts of others can make a difference.

There are those in my parish who do not look away. I name just a few, knowing they represent others in every parish who have demanding lives at home and at work, and yet serve their parish in efforts supported by the DSA. Edith and George Waddell will organize or serve at any event whenever called. You will find them in the parish hall working while most of us are at home. Ron Schwing, a carpenter, will always drop his own personal hammer to pound a nail for the church or serve on any committee. Terry and John Martino are committed instructors, either for CCD or RCIA. They contribute endless hours despite family demands. Mary Lou Sossoman advocates tirelessly on behalf of Guatemala workers and their families in our area.

These people and many more — and they do exist in every parish — are the heart of what the Diocesan Support Appeal is about. The appeal is our outreach to those in need. It is the spirit of serving; the spirit of caring; the spirit of helping. Through support of the Diocesan Support Appeal, we not only provide for the many unmet needs in our diocese, but we also express our support and thanks for the efforts of the Waddells, the Martinos, and those like them who are involved in DSA supported ministries like CCD or RCIA.

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Diocesan News Briefs

Tuition Raffle

CHARLOTTE — All Saints Catholic School Athletic Association is sponsoring a raffle for one year's tuition at any MACS school. Tickets are $10 each. The drawing is Feb. 27.

For more information, call (704) 544-2070.

Abbey Recital

BELMONT — Benedictine Brother Sean Duggan, a monk of St. Joseph Abbey in Louisiana, will present a piano recital in the Haid Theatre at Belmont Abbey College Feb. 7 at 2 p.m.

Brother Duggan has twice won first prize in the Johann Sebastian Bach International Competition for pianists. A former member of the Carnegie Mellon Trio and an assistant chorus master for the Pittsburgh Opera Company, he has also appeared with the American Chamber Orchestra and the New Orleans Symphony.

Sponsored by the Belmont Abbey Monastery, the recital is free.

Marriage Encounter

HICKORY — A Marriage Encounter weekend at the Catholic Conference Center is Feb. 26-28.

The weekend is for couples with good marriages who would like to make them better. It has enriched the lives of thousands of married couples in more than 70 countries. The focus is improved communication.

For more information and registration, call Tom or Emilie Sandin at (919) 274-4424.

Charismatic Day Of Renewal

CHARLOTTE — St. Thomas Aquinas Church, 1400 Suther Rd., is sponsoring a Charismatic Day of Renewal Saturday, Feb. 27 from 10 a.m. to 3 p.m. The leaders are Bobbie and Hugo May and Deloris Stevenson.

The day will consist of music, praise and worship, various aspects of the Charismatic renewal and its application, the Eucharist, Scripture and prayer.

Cost is $8, payable at the door. Bring a bag lunch.

Marriage Retorno

GREENSBORO — The Franciscan Center is sponsoring a marriage Retorno weekend Feb. 19-21. The weekend is designed to deepen marriage spirituality by praying the Scriptures as a couple.

For more information or to register, call Ben or Gladys Whitehouse at (919) 547-0573.

Physicians Desperately Needed

CHARLOTTE — The Refugee Office needs help with the medical problems of the Montagnards, especially the children. Any amount of time would be appreciated.

For information, call Barbara Collins at (704) 568-8806.

Healing Mass

THOMASVILLE — Our Lady of the Highways Church is having a parish healing Mass Tuesday, Feb. 9 at 7 p.m. The sacrament of anointing for the sick for Catholics and healing prayer for all asking will be administered during the Mass.

First World Day Of The Sick

STATESVILLE — St. Philip the Apostle Church will observe the First World Day of the Sick Feb. 11 with a healing service at 7 p.m. The service will include evening prayer and anointing the sick.

Those in need of physical or spiritual healing, their families and caregivers, and healthcare personnel are especially invited to participate. A reception will follow the service.

For more information, call the church office at (704) 872-2579.

OWLS

CHARLOTTE — The St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) meeting is Wednesday, Feb. 17 at 11 a.m. in the fellowship hall. A Valentine's Day catered lunch will be served.

Cost is $5 for members, $7.50 for non-members. Reservations are necessary. To make reservations, call (704) 847-3890 by Feb. 14.

New Beginnings

CHARLOTTE — New Beginnings, a widows and widowers club, will meet Sunday, Feb. 14 at 2 p.m. in the Catholic Center, 1524 E. Morehead St., in the conference room.

For more information, call the center at (704) 331-1720, 9 a.m.- 4 p.m.

Natural Family Planning

SHELBY — Want to follow the Church's teaching and get off the pill? Learn Natural Family Planning from the Couple to Couple League. The philosophy is in full accord with Catholic teaching and the method is healthy and effective. The series of four classes at St. Mary Church starts Sunday, Feb. 7 at 3 p.m.

For more information or to register, call Frieda Ashworth at (704) 484-0997.

Spaghetti Dinner

WINSTON-SALEM — The Second Annual Spaghetti Dinner sponsored by the St. Leo Home and School Association and the Knights of Columbus, Santa Maria Council, is Saturday, Feb. 6 from 6 p.m. to 8 p.m.

The menu is spaghetti and meat balls, salad, bread, dessert, coffee, tea and soda. Beer and wine will available at an additional charge.

Cost is $5 for an adult, $3 for a child 12 and under and $20 for a family of two adults and four or more children 12 and under.

For more information, call the school office at (919) 748-8252 or the church office at (919) 724-0561.

'Male & Christian'

HOT SPRINGS — The Jesuit House of Prayer is offering "Male & Christian," a day of reflection and sharing for men on models of spirituality Feb. 20 from 10 a.m. to 3:30 p.m.

For information and reservations, contact the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Sock Hop

HENDERSONVILLE — Immaculate Conception Church and Immaculata School are sponsoring a Sock Hop with dancing, singing and a Karaoke singalong in the school gym Feb. 13 from 7 p.m. to 11 p.m. Bring out those poodle skirts and black leather jackets.

Tickets are $15 per person or $25 per couple. Tickets can be purchased in the school or church offices. For more information, call Susan Fazio at (704) 697-5410.

Overeaters Anonymous

CONCORD — Overeaters Anonymous is a fellowship of people recovering from eating disorders. Anyone seeking a solution to this problem is welcome. There are no dues or fees.

The group meets every Wednesday at St. James Church at 9:30 a.m. For more information, call Kathy at (704) 784-2079.

RCIA Catechumens, Sponsors And Teachers

MAGGIE VALLEY — Livin Waters Catholic Reflection Center sponsoring a retreat Feb. 19-21 that wi center in the first part on the Jesus history and the Christ of revelation. Th second part will be concerned with d veloping a deep, intimate relationshi with Jesus. Throughout the retreat, the will be guided mediations.

While the retreat is intended prim rily for catechuments, their sponso and teachers, anyone interested in th spiritual journey is invited.

The director is Monsignor Chest Michael, retreat director of the Dioce of Richmond, Va.

The suggested donation is $75 pe son and $140 per couple. For mo information, write to Living Wate Catholic Reflection Center, 1420 So Rd., Maggie Valley, NC 28751 or ca (704) 926-3833.

Sweetheart Dinner Dance

CHARLOTTE — The St. Ann Women's and Men's Clubs are hosti a St. Valentine's Day "Sweetheart Di ner Dance" Saturday, Feb. 13. Music f all ages from big band to '80s pop w be provided by The Belvederes.

Cost is $25 per couple, or $12. per person, and includes dinner, s drinks and entertainment. Tickets w be available following weekend Mass at St. Ann's, two weeks prior to t event.

The Catholic News & Herald w comes parish news for the diocesan n briefs. Good photographs, preferab black and white, also are welcom Please submit news releases and phot at least 10 days before date of public tion.

Upcoming Diocesan Events

Feb. 5 Leisure Club
Our Lady of the Assumption
Lucille Kroboth (704) 537-2189

Feb. 5-7 Dreams "Journeying Through the Inner Life"
Living Waters Reflection Center
Sr. Jane Schmenk, OSF (704) 926-3833

Feb. 7 Soup & Sandwich Dinner
St. Margaret Mary, Swannanoa
Following 11 am Mass
Pat Barry (704) 686-3853

Feb. 7 & 14 Annual Parish Volunteer Appreciation Dinners
Holy Cross, Kernersville
Al Livelsburger (919) 996-5109

Feb. 8-12 Science Fair Week
Our Lady of Mercy, Winston-Salem
Kae Mattingly (919) 722-7204

Feb. 9 Scripture from Scratch
New Testament # 3
St. Barnabas, Arden, 10 am
Sheryl Peyton (704) 684-6098

Feb. 13 Youth Dance
Site TBA, Hickory 8 -11 pm
Carol Klinker (704) 322-8550

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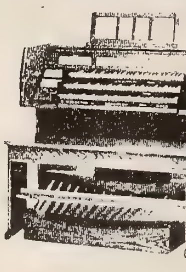

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Charlotte Vicariate

Our Lady of the Assumption Church
Goal: $26,248

Our Lady of Consolation Church
Goal: $18,898

St. Ann Church
Goal: $55,473

St. Gabriel Church
Goal: $163,622

St. John Neumann Church
Goal: $67,373

St. Luke Church,
Mint Hill
Goal: $18,723

St. Matthew Church
Goal: $72,448

St. Patrick Cathedral
Goal: $57,223

St. Peter Church
Goal: $37,623

St. Thomas Aquinas Church
Goal: $24,148

St. Vincent de Paul Church
Goal: $58,798

Albermarle Vicariate

Our Lady of the Americas Church,
Biscoe
Goal: $2,448

Our Lady of the Annunciation
Church, Albemarle
Goal: $14,873

Our Lady of Lourdes Church,
Monroe
Goal: $13,648

Sacred Heart Church,
Salisbury
Goal: $37,623

Sacred Heart Church,
Wadesboro
Goal: $873

St. James Church,
Concord
Goal: $28,173

St. James Church,
Hamlet
Goal: $6,473

St. Joseph Church,
Kannapolis
Goal: $3,498

Asheville Vicariate

Immaculate Conception Church,
Hendersonville
Goal: $61,423

Sacred Heart Church,
Brevard
Goal: $19,773

Sacred Heart Church,
Burnsville
Goal: $2,098

St. Andrew the Apostle Church,
Mars Hill
Goal: $4,548

St. Barnabas Church,
Arden
Goal: $28,173

St. Eugene Church,
Asheville
Goal: $28,523

St. Joan of Arc Church,
Asheville
Goal: $16,973

St. John Church,
Tryon
Goal: $10,148

St. Jude Church,
Sapphire Valley
Goal: $4,023

St. Lawrence Church,
Asheville
Goal: $21,523

St. Margaret Mary Church,
Swannanoa
Goal: $10,323

Boone Vicariate

Church of the Epiphany,
Blowing Rock
Goal: $873

St. Bernadette Church,
Linville
Goal: $6,648

St. Elizabeth Church,
Boone
Goal: $17,673

St. Frances of Rome Church,
Sparta
Goal: $2,973

St. Francis of Assisi Church,
Jefferson
Goal: $2,623

St. John Baptist de la Salle Church,
North Wilkesboro
Goal: $6,298

St. Lucien Church,
Spruce Pine
Goal: $4,548

St. Stephen Church,
Elkin
Goal: $2,798

Gastonia Vicatiate

Christ the King Church,
Kings Mountain
Goal: $3,148

Holy Spirit Church,
Denver
Goal: $10,498

Immaculate Conception Church,
Forest City
Goal: $7,348

Queen of the Apostles Church,
Belmont
Goal: $18,198

St. Dorothy Church,
Lincolnton
Goal: $10,148

St. Helen Church,
Spencer Mountain
Goal: $1,398

St. Mary Church,
Shelby
Goal: $9,973

St. Michael Church,
Gastonia
Goal: $45,148

Greensboro Vicariate

Christ the King Church,
High Point
Goal: $6,123

Holy Infant Church,
Reidsville
Goal: $6,823

Immaculate Heart of Mary Church,
High Point
Goal: $37,798

Our Lady of Grace Church,
Greensboro
Goal: $63,523

Our Lady of the Highways Church,
Thomasville
Goal: $9,623

St. Benedict Church,
Greensboro
Goal: $10,673

St. Joseph Church,
Asheboro
Goal: $12,773

St. Joseph of the Hills Church,
Eden
Goal: $7,873

St. Mary Church,
Greensboro
Goal: $15,398

St. Paul the Apostle Church,
Greensboro
Goal: $60,548

St. Pius Tenth Church,
Greensboro
Goal: $47,423

Hickory Vicariate

Holy Trinity Church,
Taylorsville
Goal: $2,448

Our Lady of the Angels Church,
Marion
Goal: $3,848

St. Aloysius Church,
Hickory
Goal: $34,648

St. Charles Borromeo Church,
Morganton
Goal: $12,423

St. Francis of Assisi Church,
Lenoir
Goal: $8,748

St. Joseph Church,
Newton
Goal: $11,373

St. Philip the Apostle Church,
Statesville
Goal: $19,773

St. Therese Church,
Mooresville
Goal: $23,098

Smoky Mountain Vicariate

Holy Redeemer Church,
Andrews
Goal: $1,923

Immaculate Conception Church,
Canton
Goal: $1,923

Immaculate Heart of Mary Church,
Hayesville
Goal: $5,598

Our Lady of Guadalupe Church,
Cherokee
Goal: $1,748

Our Lady of the Mountains Church,
Highlands
Goal: $6,298

Prince of Peace Church,
Robbinsville
Goal: $698

St. Francis of Assisi Church,
Franklin
Goal: $12,423

St. John Church,
Waynesville
Goal: $9,448

St. Joseph Church,
Bryson City
Goal: $2,273

St. Margaret Church,
Maggie Valley
Goal: $4,723

St. Mary Church,
Sylva
Goal: $7,348

St. William Church,
Murphy
Goal: $6,648

Winston-Salem Vicariate

Good Shepherd Church,
King
Goal: $2,973

Holy Angels Church,
Mt. Airy
Goal: $6,648

Holy Cross Church,
Kernersville
Goal: $28,348

Holy Family Church,
Clemmons
Goal: $48,998

Our Lady of Fatima Church,
Winston-Salem
Goal: $19,773

Our Lady of Mercy Church
Winston-Salem
Goal: $34,648

Our Lady of the Rosary Church,
Lexington
Goal: $10,498

St. Benedict the Moor Church,
Winston-Salem
Goal: $7,348

St. Francis of Assisi Church,
Mocksville
Goal: $4,898

St. Leo Church,
Winston-Salem
Goal: $63,873

DSA TARGET:$1,750,000

Catholic Social Services, (from page 2)

"Sister Eileen is a straight shooter," said Norma. "A lot of therapists would say an addiction is a symptom of a problem, and they would want to get into all that. But we were talking about life and death."

The matter couldn't wait, and CSS responded accordingly.

A Wholistic Approach

As Christian therapists, CSS counselors treat more than psychological needs. They also address a person's physical and spiritual health.

A person's relationship with the Lord can aid in the healing process, says Sister Eileen McLoughlin, coordinator of counseling services for the Charlotte office.

Occasionally a therapist will pray with a person seeking help, particularly if the client wants to work on forgiveness, says Sister Eileen.

Referred by friends, pastors or other agencies, people come to CSS for help dealing with anxiety, depression or any number of family problems, including incest or emotional abuse. Others need help because they are living with someone who is drug or alcohol dependent, and they feel trapped and helpless.

Whatever the reason, they'll find a caring person. The staff includes one full-time and four part-time therapists.

"I have never seen a more caring group of people in my life," said Barbara Evans, who volunteered at CSS for three years.

"They go out of their way to help people. They don't look at it as a job. They look at it as a mission."

Evans left CSS this year afer being elected president of the Presbyterian Hospital's volunteer auxiliary, a post she will hold for a year. "I look forward to the opportunity to go back to my volunteer work for CSS," she says.

All the counselors have masters degrees in either counseling or social work. Two are members of the American Association of Marriage and Family Therapists.

One therapist works with families dealing with chemical dependencies. Another specializes in helping incest victims. Some are specialists in family counseling.

Depending upon the nature of the problem and the client's motivation, treatment can last a few weeks or a year or more. However, the average length of treatment is six to eight sessions, says Sister Eileen.

"All of us have so many things in common ... but as common as we are, everyone is unique and different," says Sister Eileen. "It's a variable you can't measure."

The Watsons (not their real name) have used the service several times, once to learn how to deal with an alcoholic son, another time to help them with a schizophrenic and manic depressive son, who was also drinking.

> **"There were times I felt as if I was hanging in there by my fingernails and they (CSS) were there for us. I don't know if I could have made it without their help."**

Then, there was Mr. Watson's bout with cancer and Mrs. Watson's development of chronic fatigue syndrome.

"My husband and I were in the throes of an on-going crisis," says Mrs. Watson.

"There were times I felt as if I was hanging in there by my fingernails and they (CSS) were there for us. I don't know if I could have made it without their support and help."

The Watsons learned about "tough love" for their alcoholic son after he was arrested for a DUI (Driving Under the Influence). They also learned to accept their other son's mental illness.

"When I need a boost, I can call and go back to CSS," says Mrs. Watson. "They are there and available."

A side benefit was getting in touch with her lost Catholic faith, Mrs. Watson says. She learned not only how to deal with problems, but also how to pray again, she says.

"My spiritual life was enriched, and that in turn has led to improvements in other areas of my life."

Fees for services are charged on a sliding basis, depending upon a person's ability to pay. A large part of the funding for CSS — more than $400,000 a year — is provided by the Diocesan Support Appeal.

Family Life,

(from page 11)

retreat has spawned parish support groups, much like Pathfinders.

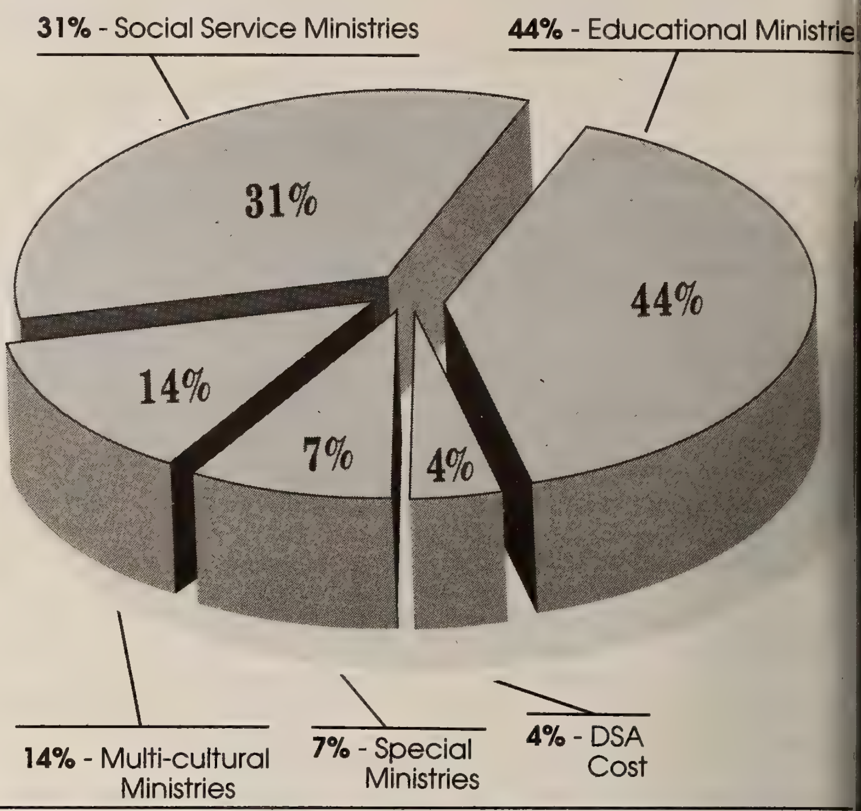
Throughout the year, Family Life meets the needs of families.

During the Christmas season, the Family Life office resembles Santa's workshop. "We coordinate some of the parish 'giving tree' efforts," says Anklin. Family Life coordinates gifts with families in need.

Perhaps one of the most celebrated programs of Family Life is the annual celebration of 25th and 50th anniversary Mass. Couples celebrating silver and gold anniversaries are invited to renew their vows during a Mass celebrated by Bishop John F. Donoghue. The festivities continue with a reception complete with wedding cake. Anklin says family participation is encouraged. "Couples appreciate it very much, especially those celebrating 50 years," says Anklin.

Celebrating the 25th and 50th wedding anniversaries of Catholics in the diocese is the responsibility of Family Life Ministry, funded by the DSA. Bishop Donoghue, assisted by coordinator Jane Anklin, congratulates one of the happy couples at an annual ceremony at St. Patrick Cathedral in Charlotte. Photo by WOODY SMITH

How Your Gift Will Be Shared With Others:



Ways To Give

The Diocesan Support Appeal is a call to give financial support to 2 agencies and ministries.

Most people contribute by making a pledge, payable over five months. Bu there are other ways to give, says Jim Kelley, director of development, such a donating stocks and bonds.

Kelley encourages people to consider supporting the DSA not only in th present but also in the future through such means as wills and trusts.

"Bequests may be made several ways. First to the DSA alone. Second, t a DSA agency such as Catholic Social Services. Third to a program within DSA agency, such as Adoption Services which is part of CSS," says Kelley.

"This allows people to give now and to give later."For more information o wills and trusts, call Jim Kelley at (704) 331-1709 or 377-6871.

1993 DSA Agency Phone Number

Social Services Ministries	
CRISM	704-331-1720
Family Life Ministry	704-331-1720
Social Services Administration	704-331-1720
Disaster Relief	
Natural Family Planning	
Parish Outreach	
Persons with Disabilities	
Prison Ministry	
Respect Life	
Stepping Stones	
Widowed, Separated, Divorced	704-255-0146
Social Services/Asheville Office	704-255-0146
Social Services/Charlotte Office	704-333-9954
Social Services/Winston-Salem Office	919-727-0705
Educational Ministries	
Campus Ministry	704-664-3992
Catholic Schools Office	704-331-1718
Evangelization Ministry	704-289-2773
Faith Formation Office	704-331-1714
Justice and Peace Ministry	704-331-1714
Religious Education Ministry	704-331-1714
Young Adult Ministry	704-331-1723
Youth Ministry	704-331-1723
Lay Ministry	704-334-1805
Office of Worship	704-437-3108
Multicultural Ministries	
African American Ministry	919-697-2400
Hispanic/Migrant Evangelization	704-335-1281
Hispanic/ Migrant Outreach	
Asheville	704-255-0146
Winston-Salem	919-727-0705
Vietnamese Ministry	704-333-5029
Special Ministries	
Diocesan Pastoral Council	704-331-1712
Media Center	704-331-1717
Permanent Diaconate	704-825-5277

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CATHOLIC
NEWS & HERALD
ving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 23 • February 12, 1993

ed Bishop Michael Joseph Begley holds Michael Joseph Begley Kuhn after baptizing him. Baby ael is the son of Carol Kuhn (l) and Father Dennis Kuhn, parochial vicar at St. Ann Church in otte.
Photo by CAROL HAZARD

Bishop Baptizes Namesake; Michael Joseph Begley Kuhn

By CAROL HAZARD
Associate Editor

CHARLOTTE — "Little Mike" was baptized by "Big Mike" in a ceremony at St. Ann Church Feb. 2 on the Feast of the Presentation.

Tonight, little Mike, we pray for you to be blessed by the Holy Spirit. God bless you and your family. Big Mike.

The excerpt is from a personal note to his namesake written by and read aloud at the baptism by retired Bishop Michael Joseph Begley, the first bishop of the Diocese of Charlotte.

"Little Mike" is Michael Joseph Begley Kuhn, the 1-month-old son of Father Dennis Kuhn and his wife, Carol. Father Kuhn, a former Episcopal priest, is the only ried priest in the diocese.

"We discussed a lot of names, but nothing struck either one of us until this one," Carol Kuhn said after the ceremony

Bishop Begley is a "very special person" to the family, she said. Foremost, he brought the Kuhns to the diocese and welcomed the family into the Catholic Church.

Moreover, he is regarded by the Kuhns as "a very holy man, open to anybody ... a person with a humility that not many people are privileged to have," said Carol.

Bishop Begley ordained Father Kuhn a Catholic priest on Nov. 1, 1982, on the Feast of All Saints. Father Kuhn recounted at the baptism the story of his conversion:

Father Kuhn was in Florida when a pastoral provision was passed allowing for Episcopal priests to become Catholic priests. The next day, on Aug. 21, 1980, Father Kuhn began seeking a way to get into the Catholic Church.

In need of a sponsoring bishop, he called Bishop Begley in the spring of 1981. "How are you doing, partner?" the bishop said. Father Kuhn asked if he was busy. "Yes," replied the bishop, "I am eating a hamburger."

He listened nonetheless to Father Kuhn's request. "Come on up," Bishop Begley said. "Let's talk."

"When you said 'come on up,' you meant 'come on in, come on in to the heart of the Lord in a special way,'" recalled Father Kuhn.

"How much of a joy it is for us to have this little boy bear your name!" he said.

"We thank you for your sense of humor, your powerful faith, your joyful manner ... and for the risk you took in allowing us to come in. Before those who love you, we thank you very much, yes — for our son's name — but also for our presence in the parish."

The Kuhns two older sons — Jeremy Taylor Kuhn, 20, and Stephen Neill Kuhn, 18, — are named after Anglican priests. Daughter Dorothy Sayers Kuhn, 16, is named after an Anglican author and lay theologian. Caitlin Hopkins Kuhn, 6, has her mother's maiden name as her middle name.

The immediate family as well as the parish family were invited to the baptism. "The parish is our extended family, so we have a very large family," Carol said. "They (parishioners) have always been very accepting. It makes it hard for me to believe they are not used to having married priests."

shop To Lead Pilgrimage To Spain or World Eucharistic Congress

By JOANN KEANE
Associate Editor

CHARLOTTE — When the Eucharis- ongress convenes this June in Seville, , pilgrims from the Diocese of Char- will join the international faithful. op John F. Donoghue will lead a pil- age to the 45th International Eucharis- ongress.

The trip is the first international pil- age to be led by Bishop Donoghue. congress offers clergy, religious and a deeper understanding and devotion Holy Eucharist.

I would like to see a resurgence of ion to the Eucharist," said Bishop ghue.

The eucharistic congress serves as a g point for diocesan-wide Eucharistic tion," he said.

While we have perpetual adoration in ville and Charlotte, I would like to see aristic devotion in all vicariates."

ince 800 Europeans attended the first aristic Congress in Lille, France in the gatherings have been held regu- n various locations around the world. everal of the congresses have marked icant historical events including the gathering in London, the first time a papal representative officially visited England since the Reformation, and the 1964 meeting in Bombay, India, the first congress held in a nation with such a small percentage of Catholics. That meeting attracted 20 cardinals, several hundred bishops and more than 30,000 participants.

Pope John Paul II is scheduled to attend the last three days of the June 7-13 congress in Seville.

Sessions will focus on evangelization and public demonstrations of faith, with cultural presentations by delegates from various nations.

The first congress was originated through the efforts of Marie Marthe Emilia Tamisier, who encouraged pilgrims to various sites in France known for eucharistic miracles. The most recent congress was held in Seoul, South Korea, in 1989, and was attended by Pope John Paul II.

In addition to the nine day diocesan pilgrimage, a four-day extension to Lourdes, France will be available.

For more information on the diocesan pilgrimage, contact Msgr. Richard Allen, St. Ann Church in Charlotte, 632 Hillside Ave., Charlotte, NC 28209, or call (704) 523-4641.

Archbishop Roach Urges Partnership To Keep Catholic Schools Alive

ST. PAUL, Minn. (CNS) — The Church and families must work together to keep Catholic schools alive, said Archbishop John R. Roach of St. Paul and Minneapolis.

In a column in his archdiocesan newspaper, the *Catholic Bulletin*, the archbishop called Catholic education a "great treasure" and said people must have the will "not to just sell it but to creatively nourish it."

In his column published Feb. 4 for Catholic Schools Week, which was observed around the country Jan. 31-Feb. 6, the archbishop noted changes faced over the years by Catholic schools.

"Some years ago," he said, "when we talked about Catholic education our general frame of reference was a network" of schools with kindergarten through 12th-grade and colleges and universities.

Today "there are now more students enrolled in our religious education program than in our schools, and it's impossible to meet the needs of families by simply providing a kindergarten-through-eighth-grade program in our elementary schools," he said.

Archbishop Roach said in most of today's families, both parents work and often a single parent heads the home. "The standard 8:30 a.m. to 3 p.m. school program just doesn't fit the bill," he added.

Another change is that the "tradition of tuition-free Catholic schools no longer is possible." The archbishop said that now, when Catholic schools are needed most in neighborhoods, many families can't afford the tuition.

As a result, he said, the Archdiocese of St. Paul and Minneapolis is studying ways schools can cooperate with one another.

"We have some very hard decisions to make to be certain that we are providing the best education we can, and that we are using our facilities with a very strong sense of stewardship," said the archbishop.

He said Catholic schools shouldn't price themselves "out of the market for people at the lower end of the economic scale. It would be the worst of all possible ironies, if those who need us most were priced out of our ability to form and educate them."

Archbishop Roach lamented that many young people in public schools receive "the bare minimum of Catholic instruction" and that "more and more of the people who are teaching both in our schools and in our religious education programs have had limited religious formation themselves."

See **Schools** Page 16,

Mending Broken Marriages

Couples Relearn Vows

By JOANN KEANE
Associate Editor

CHARLOTTE — Beth and Matt were on the verge of divorce.

Vows of fidelity had been broken, promises of trust violated. Even the mutual and unconditional love for their 3-year-old daughter couldn't bond the couple's marriage. Their marriage had reached an impasse.

Separated and living apart, the couple drifted farther away from the vows that once linked them in perpetual love.

Counseling didn't seem to help. Resentments grew deeper, and bitterness spread like wildfire. Yet the couple held tight to a frayed strand of hope that somehow they would reunite as one.

> "Retrouvaille gave us hope that our marriage could be saved."

When a friend suggested Retrouvaille (pronounced Retro-Vi), they decided to give their aching marriage one last shot.

Retrouvaille is a program for couples, designed to help heal and renew troubled marriages. More importantly, Retrouvaille helps couples rediscover themselves and each other. Translated from French into English, retrouvaille means rediscovery.

It is a peer ministry where three couples and one priest lead a weekend designed to strengthen a couple's marriage by addressing the intricate problems that gnaw the very core of a once-solid union.

So much animosity had built up between them, that Matt, a 36-year-old teacher, often wished for divorce. Yet, he instigated the weekend rendezvous.

"I didn't have a lot of hope for the program," says Beth, a 35-year-old attorney. "I went to the Retrouvaille weekend with a terrible attitude." With no intentional malice, Beth's decision to attend the weekend was one of, "I'll show you this won't work." Ineffective past counseling soured her thoughts of another session of worthless analysis.

The weekend is neither group therapy, nor a spiritual retreat. It is not a seminar or social gathering. Retrouvaille offers couples the opportunity to look within themselves and evaluate the relationship with their spouse.

Retrouvaille emphasizes communication, and offers techniques that open couples to reestablish dialogue with one another.

Presenting couples focus upon a specific area of the marital relationship. Following each presentation, couples reflect privately with his or her spouse.

"It challenges you to look at yourself," says Beth. And through self evaluation, forgiveness and healing are possible.

Retrouvaille teaches couples how to become one again, to forgive the past and rediscover their love for one another.

"Through the grace of God, my bitterness melted away, and I began to respond," says Beth.

"One central message of Retrouvaille is God is there with you in your marriage," says Beth, reiterating the basic premise of the Retrouvaille mission; God is an important ingredient in a sound marriage. "Too often, problems get to the point you can't deal with them. But, God is there," says Beth.

Beth and Matt agree that Retrouvaille saved their marriage.

The weekend is not a miracle cure for ailing marriages. Six follow-up sessions continue the renewal process. These session review concepts in detail, and urge couples to apply them.

"Our marriage is not without problems," says Beth. "But now we can get through them without hurting each other."

When their relationship began slipping back into old patterns, Matt and Beth began searching for a refresher course. Reinvolvement led the couple to embrace Retrouvaille more than they ever imagined.

Half a decade since their first Retrouvaille weekend, Beth and Matt now volunteer their time as a presenting Retrouvaille couple. Several weekends a year, they reenact their past to benefit other couples in need.

"We want to give back what it gave to us," says Beth. Holding a crucifix in her hand, Beth often swells with tears as she looks out into the eyes of other struggling couples and sees that they connect.

"People relate to things we say," says Matt. "They see their own lives in the stories we tell."

Retrouvaille opens the door to understanding for couples thinking of separation or divorce, but want to try again. If both spouses are willing to attempt anew, Retrouvaille can help.

"Retrouvaille gave us hope that our marriage could be saved," says Beth. "Over time, we put the pieces back together, began to trust, and ultimately, it saved our marriage."

Want To Know More?

Retrouvaille is coming to Charlotte on Feb. 20. Beth and Matt, the couple featured in the main article, will present an information sharing session at St. Gabriel's fellowship hall following the 5:30 p.m. Mass.

Trinitarian Sister Miriam Fiduccia, of Catholic Social Services, along with Scott and Elizabeth Thomas, a marriage encounter couple, hope to establish Retrouvaille in the Charlotte Diocese to help couples heal and renew troubled marriages.

Retrouvaille began in 1977 as a French language weekend for hurting marriages in the Province of Quebec, Canada. It was adapted into English, revised and strengthened, and expanded to include post-weekend sessions. In 1982, the program was introduced in the United States.

The primary goal of Retrouvaille is to help couples who live in disappointment and pain of a marriage in trouble. The weekend helps husbands and wives communicate and gain an awareness of themselves as individuals and as a couple.

In addition to couples seeking information on Retrouvaille, volunteers are needed to coordinate the program.

For more information, contact Sr. Miriam, at (704) 333-9954, or Scott and Elizabeth Thomas, at (704) 875-1535.

Braves
Cracker

Atlanta Braves mascot, Homer the Brave, shares a moment with Amy, a resident o
Angels Nursery. Photo by JOANN K

Braves Score Home Ru At Holy Angels Nursery

By JOANN KEANE
Associate Editor

BELMONT — The Atlanta Braves scored big in Belmont on Jan. 27.

In fact, they struck a home run in the hearts of Holy Angels children. For the third year in a row, residents of Holy Angels Nursery — a residential facility for severely handicapped children and adolescents — received a personal visit from members of the Atlanta Braves, along with the Braves mascot, Homer the Brave.

There were smiles and giggles all around as members of the Atlanta Braves signed autograph upon autograph for the children. Baseball cards signed by players were quickly taken as treasures by children living in the residential facility.

Braves relief pitcher Mark Wohlers, minor league outfielder Melvin Nieves and Homer the Brave, toured Holy Angels, greeting children along the way. Little faces beamed with excitement as the baseball players stopped to chat.

"It is a privilege to come here, touch them and make them happy," says Wohlers.

"The visit gives the children another opportunity at life that they ordinarily would not have," says Regina Moody, Holy Angels director.

"It's a great opportunity to
back to people," said Nieves.
cannot do that much for them, bu
ing those smiles, makes us feel
doing something for them."

Melvin Nieves signs an autograph for Beverle
Photo by JOANN KI

hurch Reaches To Divorced: esponds To Those Hurting

By CAROL HAZARD
Associate Editor

Martin Hennigan lost his sense of purpose after his 15-year marriage dissolved. He had always considered himself a family man. He felt disconnected. He couldn't relate to his old friends y more.

Although he'd been away from the urch for some 20 years, he decided to k to a priest. Maybe a priest could ve him direction.

Father Tom Clements, pastor of cred Heart Church in Salisbury, in- ed Hennigan to work with the RCIA gram, helping people who wanted to n the Church.

The invitation led to more involve- nt, specifically with the Widowed, parated and Divorced Ministry. nnigan is a team member for the nual Widowed, Separated and Di- rced diocesan retreat. The ministry is ded in part by the Diocesan Support peal.

Hennigan says he was amazed at w much both he and the Church had wn. He learned, despite his divorce, t he was still welcome in the Church. at's more, he could receive Com- nion.

"Being divorced in the Catholic urch today is not like being divorced the Catholic Church 20 or 30 years ," says Hennigan. "The Church is far re responsive and sensitive than it d to be."

"The Church has made a concerted effort since the late '70s to reach out to this population," says Trinitarian Sister Miriam Fidducia, parish outreach coordinator for Family Life. "In many cases, it is a hurting population within our Church and there is a great need for pastoral care."

Most Catholics have been brought up with the Church teaching that divorce is unacceptable, so the experience can be very frightening and disorienting, she says.

"It's important to say, 'we care, we want you to be whole and we believe the Lord can bring something good out of this time of pain and anguish.'"

Trinitarian Sister Margaret Burnard, who has organized the Widowed, Separated and Divorced retreat since its inception in 1979, says people in this group tend to feel distant from the Church, their families and themselves. "Because many people feel alienated, there is a special need to reach out," she says.

"Invitation is a big word," Hennigan says. "All of a sudden I started doing things I never imagined I could or would do." He began serving on the Family Life Commission, speaking in front of groups and organizing an annual Widowed, Separated and Divorced program at his parish for Rowan County.

"One's greatest enemy going through an emotional loss like this is the temptation to isolate oneself and become a loner," he says. Yet, the Church reached out and, as a result, Hennigan

See **Divorce,** Page 13

aryfield Receives Second Major ift From High Point Family

HIGH POINT — Maryfield Nurs- Home has received a $500,000 gift m Louise M. Smith in memory of her sband, Herman Smith. The gift, the ond largest in the home's 45-year tory, is the second from the family. e Smith family gave $1 million in 39.

The Smith name has become syn- ymous with philanthropy in the Triad. his death in 1990, Herman Smith ld list High Point University, High nt Regional Hospital, High Point ICA and Maryfield Nursing Home ong the projects they have supported.

In 1980, Smith and his wife purchased a cottage in Maryfield Acres, the retirement home section of Maryfield, Inc. Smith served as a member of the board of directors, advisory council, development committee and as honorary chair family for Maryfield's successful $3.5 million fund raising drive and two-year building improvement project.

Randolph H. (Randy) Smith, the couple's son, said recently, "My sister, Linda, and I have known for a long time that Maryfield was a love of mother and dad's. Now, we have been given the

See **Gift,** Page 15

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Pro-life activists Joan and Chris Bell of Hoboken, N.J., spoke recently at St. Lawrence in Asheville and St. Benedict in Greensboro. Photo by CAROL HAZARD

Pro-Life Acivists Speak At Asheville, Greensboro Parishes

By JEFF MINICK

ASHEVILLE — Well known for their pro-life work, Chris Bell and Joan Andrews Bell of Hoboken, N.J., traveled to St. Lawrence Church in Asheville and St. Benedict Church in Greensboro to speak out against abortion and raise support for single mothers.

Joan Andrews Bell spent more than two years in a Florida prison for her attempts to shut down an abortion center. Her husband, Chris Bell, is founder of Good Counsel Homes, group homes designed to help single mothers help themselves.

The Bells arrived in Asheville Saturday, Jan. 23, the day after the 20th Annual March For Life in Washington, D.C. There, they joined some 60 parishioners at St. Lawrence Church for a rosary and benediction commencing an All-Night Prayer Vigil For Life.

Sponsored by the Knights of Columbus, Catholic Daughters, and Guadelupe: Catholics For Life, the vigil was an offering of prayers for the unborn, mothers tempted by abortion, all performing abortions and for the Clinton administration.

Following the benediction, the Bells spoke informally at a reception in the parish hall. They told of meeting in prison in New Jersey, where Chris visited Joan at the behest of one of her sisters. The meeting led to marriage. One of the blessings of the marriage is Mary Louise, their 4-month-old daughter.

The Bells spoke of the power of prayer in the fight for life. "Before becoming active, begin in prayer," Joan said.

On Sunday, Chris Bell spoke about the Good Counsel Homes. The homes provide shelter, food and assistance to single mothers. Life in each home is centered on prayer. Albert Hodges, formerly of Greensboro, was hired last fall as office manager and fundraising coordinator.

The Bells are writing a book about principles for pro-life work, particularly for rescues. "We must change hearts and minds rather than laws," Joan said. "It's spiritual warfare rather than political. Fasting, praying, offering up, the faithful actions of God's people—all are a part of it."

Helen Gordon of Guadalupe: Catholics For Life agreed. "We need to move hearts," she said. "People need to pray, fast, and make sacrifices."

For more information on Good Counsel Homes, write to Good Counsel Inc., 303 Madison St., Hoboken, NJ 07030.

Jeff Minick is a parishioner at St. John in Waynesville.

Operation LAMB Raises $516,000

SOUTHERN PINES — At the midyear meeting of the North Carolina Knights of Columbus last month, the final figures were announced for the annual "LAMB" drive to raise money for the state's retarded children. The Knights give away Tootsie Rolls in appreciation for the money donated by the public during the fall.

The 1992 gross was $95,000. The net was approximately $516,000.

Fifteen percent of the money is distributed to the major centers in North Carolina; such as Caswell, Black Mountain, Murdoch, Western Carolina, Holy Angels and O'Berry. The remaining 85 percent is given by individual councils to local organizations working in the field of mental retardation.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

The Struggle Continues

When this issue of *The Catholic News & Herald* reaches our readers, Ash Wednesday will still be more than a week away. However, we think it is never too early to call attention to a special aspect of that day.

Ash Wednesday not only marks the beginning of Lent, it is the date of the U.S. bishops' collection for the Church in Central and Eastern Europe. Recognizing the great need for financial support for the Church in that once communist-dominated section of the world, the bishops voted at their fall meeting to continue the special collection which began in 1991 as a temporary measure.

Since the collapse of communist rule in the area began in 1989, the region has suffered one crisis after another from rising hunger and unemployment to the return of anti-democratic movements and the devastating war in what once was Yugoslavia.

With the help of American Catholics, the Church is reestablishing the network of Catholic charitable and service agencies which had been banned under the communists.

But the Church itself has problems in the area. Churches must be restored, religious orders reestablished, seminaries reopened and religious education programs revived.

To help spread the Christian message after decades of oppression, atheism and corrosive materialism, the Church is trying to reestablish its means of communication, including Catholic newspapers and radio and television stations.

All of this requires money — something which is in short supply in the region.

Only the generosity of American Catholics can provide the funding for these projects.

The first year of the U.S. collection in 1991 raised almost $6.5 million. Despite the economic recession last year, the 1992 collection raised more than $7 million. That money is helping more than 350 Church-related projects in the region.

The need is great. Please be generous.

THE CATHOLIC
NEWS & HERALD

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Pro-Life Corner

Respect Life

"Between the eighth and twelfth weeks of life, the unborn baby becomes much more active. skeletal structure, muscles and nervous system are developing rapidly during this time. The child, now called a *fetus* (from the Latin for 'young one,' 'little one'), can kick, fan his toes, make a fist, move his wrists, turn his head, open his mouth and swallow considerable quantities of the amniotic fluid that surrounds him — but there is no danger that the baby will drown. This swallowing is thought to help in the developing of the lungs."

The First Human Right: A Pro-Life Primer

The Respect Life Office   Diocese of Charlotte   (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — The Church must help modern families realize that human life must always be accepted and nurtured, Pope John Paul II said.

"Human life is an indivisible good: It is a wonder to be rediscovered with an always renewed amazement, a sacred and inviolable gift of God to be accepted with gratitude," the pope said Jan. 31 during his midday Angelus address.

The pope said it is surprising how easily people seem to accept "an obvious contradiction" in their behavior toward human life.

On one hand, he said, the most advanced technology is used to care for people and save lives.

But then, in "public opinion and the laws of many nations, the right to life of the human being just conceived is not recognized," the pope said.

He said recognition of the dignity of every hum life should become the starting point for buildin world marked by solidarity and peace.

The connection between defending human life a ministering to families was also part of Pope Jo Paul's Jan. 30 talk to members of the Pontifical Co cil for the Family.

He said the Church would prepare for and celebr the 1994 International Year of the Family with hope that new attention and new assistance would given to the family, "the sanctuary of life."

The pope said the family should be the subject the Church's new evangelization efforts, with p grams designed to educate every family member should rely on families to spread the faith to others, said.

"The family must be at the center of concern every diocesan community, of every parish comm nity and of every pastoral structure sensitive to requirements of our times," he said.

VATICAN CITY (CNS) — Pope John Paul II, citing the suffering of Christians and Muslims in current wars, asked young people to pray for peace.

"We must pray for peace with more insistence because boys, girls and babies should not suffer. Our fellow Christians and Muslims, along with the others, should not suffer," he said Jan. 31.

The pope has many times appealed for an end to civil war in Bosnia-Herzegovina, where Muslims, Catholics and Orthodox Christians live.

He made his remarks, after an Angelus blessing, to a group of Italian schoolchildren gathered at the Vatican during a march for peace. The same day, the pope touched on the theme of peace during a meeting with young people at a Rome parish.

The pope explained that the fighting in Bosnia was "not a world war, but a regional one: a very dram war between neighboring peoples, with major atro ties."

He urged the children to pray for peace, even youngest. "Even the smallest ones can be peacem ers. In fact, their voice, their cry has a special quence," he said.

In a sermon during Mass at the parish, the p spoke about the beatitudes. He said the modern w sometimes views as "losers" the sick, the afflicted, disabled, those who suffer persecution and those "pay a price for bringing peace to their brothers."

He asked his listeners to challenge the logic of world and its emphasis on material gain over spiri growth.

VATICAN CITY (CNS) — While parts of the Church are stuck in a "vocational winter," some religious orders are beginning to flourish again, Pope John Paul II said. This holds out hope and promise for the universal church, the pope said at a Mass for members of religious orders Feb. 2, the feast of the Presentation of the Lord.

The pope praised the contributions of men and women religious, especially missionaries, and said they gave the Church invaluable pastoral service as well as spiritual inspiration.

"Unfortunately, in some parts of the world we are witnessing the extension of a worrisome vocational winter," he said.

"Elsewhere, where the Gospel is followed with more trust and courage, there is an authentic revival going on, rich in hope and promise for the Church and humanity," he said.

The pope said religious vocations were a sign that local Catholics were refusing to conform to worldly values. He offered a prayer that vocations would continue to grow, "even in our age, which is tormented by a spirit that is opposed to the truth brought by Christ."

The latest official worldwide statistics from 1 show that religious order membership decreased ab 8.5 percent over the previous decade, but that the of decline was slowing.

Some areas, like Africa and Asia, showed a mar increase in numbers of women religious. Ano positive sign was that the number of religious pri hood candidates over the same period grew by ab one-third worldwide, with the greatest increase Africa, Asia and South America.

The pope remarked that many religious have gi courageous witness to the Gospel, sometimes pay with their lives. As an example, he cited a grou Spanish Claretians killed in the Spanish civil wa 1936.

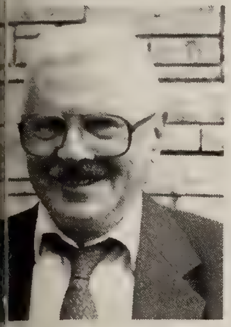
"These heroic heralds of Christ died gripping crucifix in their hands. Many humble and often hid disciples of the Lord have followed them, and conti to follow them, on the road of martyrdom," he sa

In particular, members of missionary orders h been killed in service to the Gospel, he said. Ch officials recently said that at least 192 missiona have been killed since 1980, and that the rate increased since 1985.

The Editor's Notebook

By BOB GATELY

Elsewhere in this issue there is a story about the Federal Communications imission seeking comments on the question of how to define indecency and who should do it. It seems to me to be a case of the FCC trying to pass the buck.



The FCC presumably has the authority to regulate indecency in broadcasting and the courts have pretty well answered the question of what is or is not indecent, although there are some who claim the court guidelines are too vague.

That would appear to settle the issue without the need for any comments except for one thing. The FCC in the past has demonstrated great reluctance to exercise its authority, especially in the case of advertising. And it was advertising — specifically political advertising — that d the issue this time.

Some candidates in Georgia wanted to air commercials showing aborted fetuses. e television stations refused to carry them on the grounds that they were cent.

']ve seen a lot of political commercials but I have yet to see one that a reasonable on could call indecent. Many are in poor taste or insulting to the intelligence or close to slanderous but that's not indecency. (The same thing could be said of other types of commercials.)

A coalition of broadcasters, including most of the major networks, says the FCC ld leave it up to individual stations to decide what is indecent programming but out authority to bar ads such as the ones in question.

'll buy the last part of that but not the first part. If stations can bar political ads consider indecent, they could bar any ads that didn't fit in with the views of the on management. But leaving it up to the stations to decide what is indecent could o chaos. What's indecent to one station could be perfectly acceptable to another on in the same market.

think the only answer is for the FCC to find the courage to exercise its authority. way, at least, there will be only one set of standards for every broadcaster.

And, while they are at it, I suggest that the members of the FCC take a good look at passes for television entertainment these days. It may not be as bad as what Europeans see on the tube but some of it is pretty raunchy. Of course, I'm not to hold my breath waiting for the FCC to do something about it.

hat would be expecting too much.

e Church And Evolution

By FATHER JOHN DIETZEN

. Our Catholic newspaper several weeks ago said that Galileo can "come f his room now." After 359 years it turns out that Earth really does revolve nd the sun. In the book, *Evolution and Dogma*, by Father John Zahm of e Dame University, written in 1895, Zahm attempted to reconcile religion science by suggesting that Catholics could accept the theory of evolution out damage to their faith. In a decree in 1898, the Sacred Congregation of ndex prohibited the publication and circulation of this book. Most tists accept evolution, but I'm not sure of theologians. What is the ch's position on evolution, particularly as it applies to human beings? (North Carolina)

A. If by evolution you mean the theory that human beings and most other life on this earth developed in some manner from other living beings, as distinct from having been literally formed immediately by God "out of the clay of the ground" as it says in Genesis, the Church has no official position on this one way or the other today.

Our faith teaches that the world, including human beings, was created by God. The existence of each human soul results in some way from a particular act of God's creative powers.

How God actually accomplished all this, how God created our human bodies, for example, whether in an it or in stages that extended over many years, is not a question which our lic faith addresses. It does not affect Catholic teaching.

Ve do not look to the Bible for answers to questions like this. As I have explained e, the Scriptures, at least according to our Catholic understanding, do not intend wer such scientific or technical questions.

he great faith declarations of Genesis — that God created the world and all that by his own creative, loving power; that creation as it comes from the hand of s good; that even after mankind's fall God calls the human family to renewed with the Creator and so on — none of these stand or fall on exactly how God d the world, including human beings.

s far as the Church is concerned, that is a scientific question, not a religious one. ome self-acclaimed scientific experts of the past, who were often no better ists than they were theologians, claimed that the theory of evolution spelled the of the Bible and Christianity.

ersonally, I am convinced that the evidence from biology, paleontology and d sciences make at least some form of evolution the only reasonable position brace.

ne is free to hold otherwise, however, if he thinks the scientific evidence leads here. One may be a good Catholic in no conflict with the doctrine of the lic Church either way.

he Church has taught, and still teaches, that the spiritual part of each human , what we call the soul, can only come into existence through a direct creative God.

See **Dietzen,** Page 6

Light One Candle

By FATHER JOHN CATOIR

Have you ever dreamed great dreams for someone you loved, perhaps your own child? Have you dreamed about their future and the things you'd like to see them attain in their lifetime? If you have, then you will be able to understand that God is a dreamer too.

Imagine if you will, God dreaming about you before you were even born. Explore with me for a moment the mind of God while He was in the process of creating you. What do you suppose were His hopes for you? It's a very mysterious exercise, I admit, but long before the dawn of history you existed as a dream in the mind of God. He created you to help Him bring harmony out of dissonance. He had a plan for you.

God called each of us to perform some task in this life, an assignment or mission that belongs to no one else. We are all called, each of us, to become instruments of God's peace and healing. We see "through a glass darkly," as St. Paul put it. It's a staggering idea, I admit, but oh, so beautiful.

God also dreams about liberating us from the cocoon of our own selfishness. He wants us to live in harmony with ourselves and with all people. He is always challenging us to heal relationships. He wants families and people of different nations to overcome divisions. Harmony is an essential part of God's dream for us, whereas the lack of harmony is discordant and antagonistic to his plan.

God invites us to share our stories of brokenness and restoration with one another. He dreams of the day when we will help and support one another, the strongest reaching out to the weakest. God dreams of a kingdom of love, but He cannot create it without our cooperation. The Word of God teaches us wonderful ideas about our destiny. "Do not be overcome by evil, but overcome evil with good." (Romans 12:21). Evil may be widespread, but we are overcoming it little by little. Life can be overpowering at times but we are not left alone as poor helpless creatures. There is always grace.

We are changing the world day by day. Granted, no one can change the world all at once, but each of us can change the world for the better by changing ourselves. The promised kingdom will be a place of peace, unity and love, a place where the power of evil is chained and transformed.

In the liturgy, we celebrate God's wonderful dream for us. We discover our dignity in His universal plan of redemption, we recognize the gifts we have been given, and we celebrate those gifts.

In the Liturgy of the Word we share the Good News with one another. At the Offertory of the Mass we unite as one Body in Christ and give ourselves to the Father in humble obedience. During the Consecration the bread and wine is transformed into the Body and Blood of Christ, and Jesus comes to empower us with His love. We become carriers of His spirit.

The ancient Greeks once said of the Christian converts among them, "See how they love one another." They had seen God's dream in action. God's dream will be fully realized one day, but you and I have to pray for the grace to become instruments of peace and love.

(For a free copy of the Christopher News Note, "Let's Celebrate," send a stamped, self-addressed envelope to the Christophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

When I attended graduate school for social work, it followed years in the service dimension of Catholic Social Service agencies. Positions included placement of children in our Children's Home and work with mothers who were pregnant and in need of help talking through the situation with their families and/or planning for the infant.

At graduate school, I did none of the above. For the first time, it seemed, I was left alone with a client in a room for an hour or so and we had no problem to work on except the client's feelings of inadequacy, loss and anxiety. This was awesome for me. I was used to helping people solve specific problems. I was not used to attempting to help people change internal, seemingly intangible things like emotions.

During my two-year graduate program and inherent internships, I recognized part of how I would be using myself in the months to come and, to be honest, I was concerned.

Now, some years later, I look at all this quite differently. Emotions are, indeed, very tangible to me and often speak louder than words.

I am a believer in counseling and love the opportunities afforded within CSS to take a wholistic approach. For me, this means assessing whether the individual has repressed his or her spirituality and identifies with atheists, is overwhelmed with life's sufferings and aligns with an agnostic stance, is under the "law" and rigidly applies Scripture to life's happenings especially for other people or becomes scrupulous regarding themselves, or is "under the Lord" and has with the counselor a mutual resting place in which to begin to recoup and look at the present situation.

My optimum client is the one who essentially is "under the Lord," because his or her recuperative powers are truly enhanced.

How Does Canon Law Affect Us?

The Living Will

By SISTER JEANNE-MARGARET McNALLY

This is the second article on the topic of self-determination in healthcare. The two ways of carrying out self-determination are through the living will and the durable power of attorney. The term living will was used in 1969 to describe a document in which a competent adult sets forth directions regarding his/her medical treatment in the event of future incapacity. By 1991 more than 40 states had living will statutes. All have problems.

English common law has a vast body of law on wills, but the law deals with the content of the will only after the person is dead. A will has no effect during life. The usual living will has no binding effect. It provides only advice.

A *living will* is an instruction directive that states in the event of terminal illness, if incompetence prevents participation in decision making the patient does not wish life sustaining procedures to be used to postpone the moment of death. This requires an understanding of the meaning of terms that could be used. *Fatal pathology* is any disease, illness or injury that will cause death if allowed to run its course. The disease may be acute or chronic. *Effective therapy* takes into consideration its use to treat illness or injury in which the therapy can help the person pursue his/her life goals. *Grave burden* is that which seriously impedes striving for the mission or goals of life. The "quality of life is impaired." *Life prolonging therapy* is any medical therapy that serves to maintain life. These can be technologically complex interventions or simple ones. *Euthanasia* implies a direct intention to bring about a sick person's death to alleviate suffering. *Persistent Vegetative State (PVS)* is a pathology that affects the function of the cerebral cortex (higher brain), but not the function of the brain stem (lower brain). Because of brain damage the person is unaware of the environment and is incapable of performing voluntary or purposeful actions.

Most states allow a person to execute a living will at any time. Some require that it be reaffirmed at specific intervals. All states require the doctor to diagnose terminal illness usually with a second opinion. All states declare that the death of a patient whose living will is honored is not suicide or homicide. Some states will not honor living wills in cases of pregnancy and some provide special protection to children and to nursing home patients. Hence, it is necessary to use a format for a living will that complies with your state's statutes.

The ethical norm is that life should be prolonged unless the therapy to prolong life imposes grave burden or is ineffective in so far as the overall well-being of the patient is concerned.

Mercy Sister Jeanne-Margaret McNally is a licentiate in cannon law and a judge of The Tribunal of the Diocese of Charlotte.

Witnessing For Life

By JOHN J. FLYNN

About 3,000 people turned out for a Jan. 16 pro-life rally and march in Raleigh. Organized by the N.C. Right to Life, the purpose of our witness was to mark the 20th anniversary of Roe vs Wade.

When I awoke that morning, I hesitated about going. Besides, it was snowing. How easy it would have been to excuse myself. But I had made a commitment to myself and felt compelled to perform. I dressed, made lunch and headed out on the four-hour drive.

As I drove, I reflected on another call to witness in 1987 in Tallahassee, Fla., where Joan Andrews Bell, a pro-life activist was serving a jail term for her actions. While there, as a result of circumstances at a abortion clinic, I became an inmate of the Tallahassee City Jail for four days along with some 200 Christian men and women including a priest. The experience brought me spiritual gifts of insight into myself which I could not have received otherwise.

I reached Raleigh just before noon. It was cold and a light rain was falling. Like Tallahassee, this rally brought together Christians of all denominations.

Bishop Joseph Gossman gave the invocation and set the tone of the rally, which was to stop the passage of the Freedom of Choice Act at this session of Congress.

By the score, we left the assembly area and began a half mile walk around the empty governor's residence and state office buildings. The dampness made its way into my bones.

The cold rain glistened as it dripped off the stark, gray granite building blocks of the closed government offices. It felt as if there was no life except that which was moving in a slow mass down the middle of the street, bringing light into stillness and darkness. I stepped out of formation and onto a knoll and looked about. *De Colores,* all in color, I thought, the marchers looked like a brightly colored ribbon wrapped about a empty box.

It was like witnessing to the dead which in fact we were. As we approached the senate offices, the war memorials loomed ahead. The statues seemed to look out upon the living as we marched in silence. We were in effect testifying to the dead about this terrible slaughter of innocent unborn babies whose deaths far outnumber our many war dead. I thought, what must these brave soldiers think of what has become of their country? If only they could talk. There was no jubilation here only a cold reminder of struggle yet to come.

I prayed for some understanding of God's will and knew all was well.

John Flynn of Banner Elk is a parishioner at St. Elizabeth Church in Boone.

Stewardship Questions and Answers

By JIM KELLEY

Question: What are some examples of stewardship of time and talent

Answer: The following list of stewardship opportunities for time and tale while not comprehensive, idoes give a broad view many ways that one can give of his/her time and tale

Adult day care volunteer, adult education facilitat AIDS program volunteer, altar guild, altar server, arts a crafts teacher, artwork for various publications, a repair, auxiliary minister.

Baby-sitting, baptismal/marriage preparation, bereav terminally ill ministry, Bible study leader, board mem of community agency, budget planning.

Campus ministry volunteer, capital campaign vol teer, carpentry, CCD teacher, choir member, cloth ministry volunteer, Community Life Commission me ber, computer programmer, crisis pregnancy volunte Driver, Education Commission member, electrical work, English as a seco language teacher, Evangelization Commission member.

Family Life Commission member, Finance Commission member, food del eries to sick/shut its, Habitat for Humanity volunteer, homeless shelter volunte hospital or hospice volunteer, kitchen help, Knights of Columbus.

Ladies Club, lawn care, lector, Legion of Mary, literacy program volunte Liturgical Commission member, masonry, Men's Club, migrant ministry volunte Minority ministry volunteer, Mothers Morning Out volunteer, musician, newco ers coffee, newsletter work, office work, outreach to inactive Catholics, outreac the unchurched.

Painting, parish dinner preparation, Pastoral Council member, phone answ ing, photographer, plant and shrubbery care, plumbing work, prayer group lec printer, pro-life volunteer, property/real estate assistance, public relations as tance.

RCIA volunteer, school volunteer, scout leadership, sewing, social serv agency volunteer, sound systems/electronics help, soup kitchen volunteer, sp team leader, Stewardship Committee member, Sunday morning coffee.

Teacher's aid, teacher's substitute, telephone ministry, typing, usher/gree visitation to sick/shut-ins, Young Adult Ministry, youth group counselor.

Jim Kelley is director of development for the Diocese of Charlotte.

Dietzen (From Page 5)

The soul, which is spiritual or "immaterial," has no parts. One cannot take a piece and pass it on in the way our parents, for example, pass on the initial mate for our bodies from their own.

This position on evolution has been repeated numerous times in the generation.

Pope Pius XII in his encyclical "Humani Generis" (1950) explains that conformity with the current state of human sciences and sacred theology, the Chu has no problem with research and discussions among those experienced in t science and theology with regard to the doctrine of evolution insofar as it inqu into the origin of the human body as coming from pre-existent living matter.

The problem is not with the body, he says, "for Catholic faith obliges us to h that souls are immediately created by God."

(A free brochure answering questions Catholics ask about Mary, the Mothe Jesus, is available by sending a stamped self-addressed envelope to Father J Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701. Questi for this column should be sent to Father Dietzen at the same address.)

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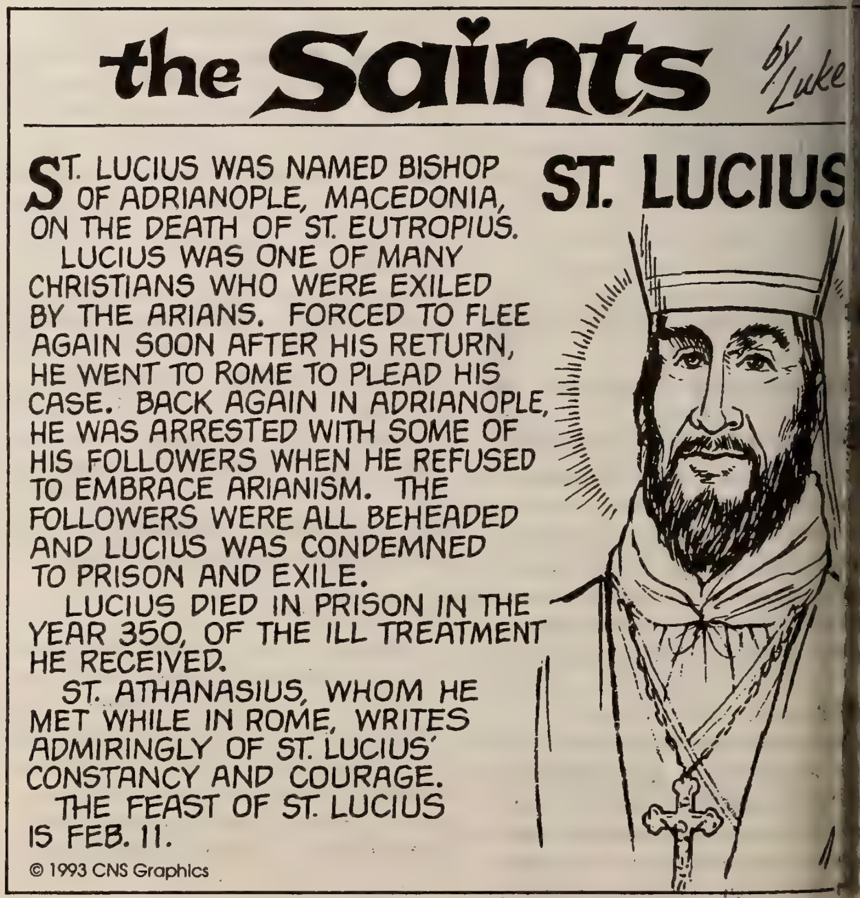


ST. LUCIUS WAS NAMED BISHOP OF ADRIANOPLE, MACEDONIA, ON THE DEATH OF ST. EUTROPIUS.

LUCIUS WAS ONE OF MANY CHRISTIANS WHO WERE EXILED BY THE ARIANS. FORCED TO FLEE AGAIN SOON AFTER HIS RETURN, HE WENT TO ROME TO PLEAD HIS CASE. BACK AGAIN IN ADRIANOPLE, HE WAS ARRESTED WITH SOME OF HIS FOLLOWERS WHEN HE REFUSED TO EMBRACE ARIANISM. THE FOLLOWERS WERE ALL BEHEADED AND LUCIUS WAS CONDEMNED TO PRISON AND EXILE.

LUCIUS DIED IN PRISON IN THE YEAR 350, OF THE ILL TREATMENT HE RECEIVED.

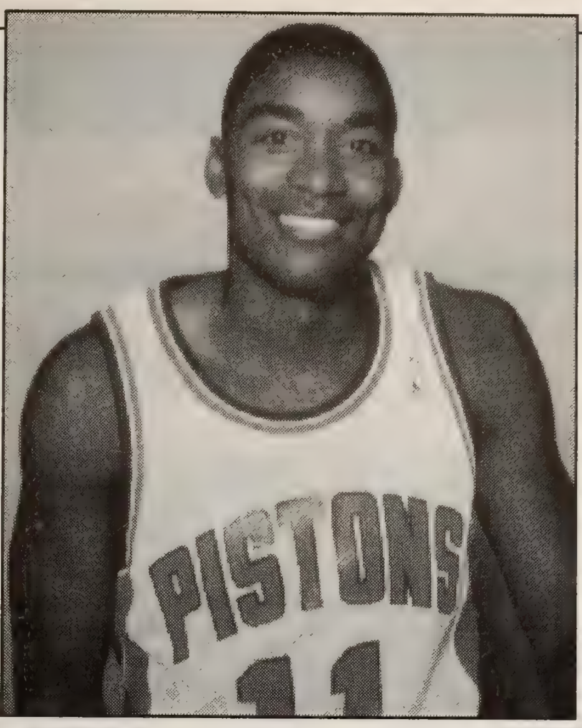
ST. ATHANASIUS, WHOM HE MET WHILE IN ROME, WRITES ADMIRINGLY OF ST. LUCIUS' CONSTANCY AND COURAGE.

THE FEAST OF ST. LUCIUS IS FEB. 11.

© 1993 CNS Graphics

Isiah THOMAS

By Tom Ehart


Allen Einstein

What do you get when you add 15,000+ points over the last ten years, ten straight years on the NBA All Star team, and a set of awesome stats that never seem to end? A mighty long list? No, one incredible basketball player named Isiah Thomas.

Youth Beat: **You grew up in a pretty tough neighborhood on Chicago's West Side. How do you think inner-city kids can break out of what really seem like war zones nowadays?**

Isiah Thomas: There has to be strong political and government concern for what's happening in the inner-city, not only in terms of lip service but in terms of financial commitments to the inner cities' educational systems and the churches. The three things that really control society are religion, government and family, and school is encompassed in these. There has to be a stronger commitment to inner-city education.

Youth Beat: **What was the toughest thing you faced as a teenager?**

Isiah: A combination of things. Do you take drugs or do you not? Do you steal or don't you? Probably the same things that every other teenager faces. On days when things aren't going good, do you just say, "Forget it," and give up? Or do you keep pushing?

Youth Beat: **Where did you get your strong faith from?**

Isiah: My mom's faith has definitely influenced mine. She's always been the my strongest supporter, and has always preached the Lord and preached believing in God. Whenever I'm down, always, always her favorite saying is, "You make one step and the Lord will make two. He'll work the wonder for you." It always just reminds me that I've got to get up, get off the spot, quit feeling sorry for myself and move on. Everything else will work itself out.

Youth Beat: **You once said that you pray a lot of Hail Marys on the court. Why the Hail Mary?**

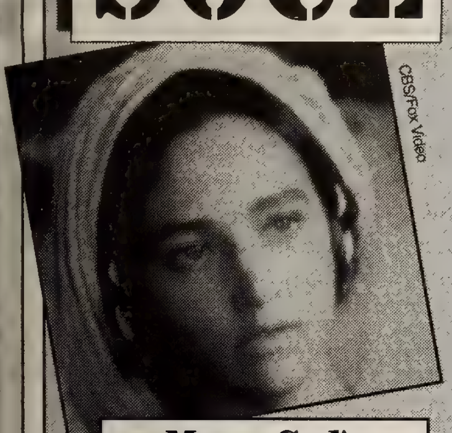
Isiah: I don't know why. I always say the Hail Mary and the Our Father. That one gives me the most confidence.

Youth Beat: **Do you read the Bible?**

Isiah: I find comfort in the Scriptures. They've had an impact on my life, especially in the discipline that I have and the principles and the values. You know, the most important thing is just do unto others as you would have them do unto you. That's the thing that you always fall back on. That's the thing that keeps this society as stable as it is. •••

SOUL

By Paul Lauer


CBS/Fox Video

Mary: God's Radical Teen

What's your definition of radical? A reverse slam dunk? How about being chowed by lions? Does that sound a bit more radical than a slam dunk?

Well, young Christians have been willing to do just that for the love of God. Which brings us to the most radical of all young Christians: Mary. At fifteen, she took on the most intense role ever: she became the mother of Jesus Christ—the mother of God himself!

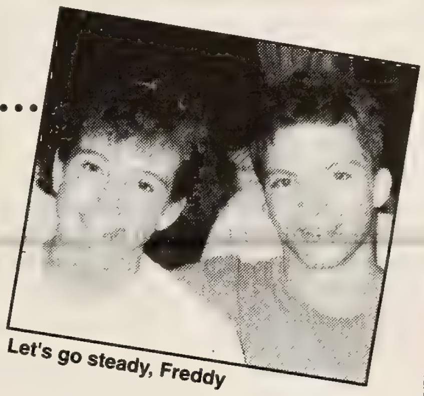
Now why do you think God asked a teenager to take on such a big project? God chose a teenager because he knew what he was doing! Check: Young people have guts. "Is it impossible? I'll take it on. Is it radical? I'm all over it!" God picked Mary because he knew she had the courage to answer his call. Her "yes" to God brought God to earth.

And each of us is called to do the same. Each time we answer "yes" to God like Mary did, we are filled with the Holy Spirit and bring Christ to the world. And there is no more radical person than one who is filled with the power of the living God. •••

Life

DATING GAMES

By Tom Ehart


Let's go steady, Freddy

We always hear about the quarterback and the cheerleader going steady. But what about the rest of us? Going steady can give us feelings of belonging, security, and a sense that we are needed. And having a steady can help us learn to listen to and care about people besides ourselves.

But going steady can also have its pitfalls. Number one is pressure, pressure to live up to our own or our steady's expectations. Pressure to be the perfect couple. Pressure to make everything look great even if it's not. Pressure to be like couples in the movies or on TV—hey if that's what they're doing, we should be doing the same things, right? Wrong. Going steady can be an excuse for a boyfriend or girlfriend to use us. We get hurt because we do things that our date tells us we should. That's an abuse of friendship, and it's an abuse of real love.

No one ever died from not going steady! In fact, waiting may help us be better prepared to find Mr. or Miss Right—the one we'll go steady with...down the aisle. •••

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ideo Reviews

W YORK (CNS) — The follow- ome videocassette reviews from . Catholic Conference Office for d Broadcasting. Theatrical mov- ideo have a U.S. Catholic Con- classification and Motion Pic- sociation of America rating.

Becomes Her" (1992)

re and fantasy clash in this black about two aging celebrities Hawn and Meryl Streep) ready ch other over an alcoholic plas- eon (Bruce Willis). The humor edly plastic in director Robert Zemeckis' frenzied movie, with Streep's finely nuanced performance the sole merit. Comic violence, some sexual references and a flash of nudity. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Lincoln" (1992)

The life and times of Abraham Lincoln are presented almost entirely in black-and-white period photographs and Lincoln's own words as well as those of his contemporaries. Director Peter W. Kunhardt's four-hour television documentary is prime history, meticulously researched and brimming with rare and remarkable images of the era and its people. Sensitive, moving portrait of a great leader from the nation's past can be shared by all the family.

"Little Big Man" (1970)

At age 121, the sole survivor of Custer's Last Stand (Dustin Hoffman) recalls some tall tales of his wild life and woolly times on the frontier. Although not tightly conceived or executed, director Arthur Penn's large canvas provides a major overview of the Old West and its conflicts between Indians and pioneers. Some graphic violence and sexual references. **The U.S. Catholic Conference classification is A-III — adults. The MPAA rating is PG — parental guidance suggested.**

"The Red Badge of Courage" (1951)

Powerful though uneven dramatization of Stephen Crane's novel about an Ohio youth (Audie Murphy) coming of age in combat during the Civil War. Brutally truncated by the studio before its release, what remains of director John Huston's effort is a strong, naturalistic re-creation of the period's bloody warfare of attrition and the human cost for those who fought it. The battlefield violence is strong fare for youngsters. **The U.S. Catholic Conference classification is A-I — general patronage. Not rated by the MPAA.**

This newspaper is printed on recycled newsprint and is recyclable.

FAITH alive!

How God's presence in the home changes things

By Robert and Joann Evans
Catholic News Service

"Mr. Evans," the carpenter said, "you told me a story when I came to fix the hinges on that bedroom door last year, and I never forgot it."

The carpenter's remembrance got the conversation going — about how thin the ice sometimes gets between parents and children.

The door in question was to one of our children's rooms. There had been an argument involving one child who was upset because we wouldn't allow him to do something his friends' parents were permitting. He stormed up the stairs and into his room, then slammed the door and locked it.

His father said, "Lord, Lord, not in this house!" Within seconds he had busted through the door.

CNS Photo by Mimi Forsyth

> **"If openly talking with God helps us discern the divine presence, approaching each other and our children the way God approaches us also helps to reveal this presence. So parents need to talk to their children and to one another."**

Children always seem to know when you're not going to do anything, or at least they count on it. But sometimes events in family life lead right to the core of an issue, which happened in that instance.

Dad wasn't too happy with what he had done, the door being off hinges and he in the doorway. Our child must have been thinking, "Who is this man, what has he changed into?"

But even in moments like this when not a lot of time is taken to weigh things, people can draw upon God's presence, rely upon it for counsel. There is a divine presence offering guidance even in the midst of turmoil.

When you are angry and upset, something inside you says, "Hold tight! Don't do anything that might hurt." So you do feel something there conveying it to you.

We believe and hope our children file an unusual instance of turmoil like this one away with all the hugs they receive, and somewhere along the line, with prayer, it balances out. But faith has to be there if you are to recognize that things can balance out.

Rest assured, however, the harder you try, the more it seems life will challenge you, especially when you have to discipline children or deny something a family member wants — something you believe, in the long run, could be harmful.

Still, God's promise remains firm. God is present even when you feel things are not moving in the direction you want them to.

We see ourselves in the same position as other families, struggling to live a decent life while being mindful of our ultimate destination. Perhaps because this is a struggle, praying spontaneously — talking to God regularly — is something we do a lot as parents.

We feel God is right there listening, so we talk to him regularly.

This is how we believe things work when it comes to recognizing God's presence — identifying how God is present:

—The practice of prayer deepens faith.

—Faith, in turn, leads to love and an ability to recognize God's presence.

—Invariably, love and a sense of God's presence leads to service to another and to the community.

But keeping faith bottled up bl us from seeing God's presence. Put faith into action enables us to see ter.

When we focus with words on G presence, that presence is more re nizable.

There was one occasion durir prayer-group session at the home couple who are friends when we n what the group refers to as a "pr contribution." It was initiated by of the typical husband and wife ell nudging-in-the-side technique.

We both felt moved by God in a cial way to talk about, to pray at our three children, all in their e 20s, who were away at college t two strongly communicative, sens sons bookending a very capable caring daughter.

Essentially, the core of our pr was that God would touch the hear each child wherever he or she m be: in the college cafeteria, studyir a dormitory, enjoying friendship, ticipating in sports or even in tiently pondering the swirling w ing machine in the university lau room.

That prayer touched a chord in group, bringing out feelings that n shared. The impact of that praye the impact of the Spirit? — is stil membered years later.

■■■

If openly talking with God hel discern the divine presence, appro ing each other and our children way God approaches us also hel reveal this presence. So parents to talk to their children and to another.

We believe this talk should occ an up-front, open manner, even children say things and ask ques most parents would back away fr

For God is up front and open you really think about it.

Our dinner table has been a f for every discussion. We also w take the children aside and tal them individually.

Today our young-adult childre tell us anything. We may not al agree with their decisions, but will talk to us regarding them.

Our very conversation is a sign God is there, in our home.

(The Evans live in Philadelphi recruits students for high school college; she gives retreats natio and vocations counseling and spir direction in the Philadelphia Arc cese and the Brooklyn Diocese.)

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FAITH IN THE MARKETPLACE

Tell of a time when you strongly felt God was present in your homelife.

"In 1988 I lost my brother. In 1989 I lost my father and this summer I lost my mother. Those are hard times. I really felt God was with us helping us to go through this." — Margaret Dobek, Northport, N.Y.

"We were lighting our Advent candle at dinner. It seemed like a highly intense spiritual time. We felt closer as a family to God at that time than we had before." — Bill Cline, Kokomo, Ind.

"As I went through the long preparation to become a deacon. At one point the program was put on hold. The process took 10 years. There were times I was tempted to give up. But I was sustained through it all by the prayers and the encouragement of my wife." — Bill O'Neal, Niceville, Fla.

"When I was dating my husband-to-be. Some of our family was against us getting married. I just felt a peace with our relationship and decisions we were making. I felt (God) was guiding us." — Lori Murphy, Naugatuck, Conn.

"My sister was dying in the hospital. She was carrying on a conversation and we asked her who she was talking with. She said, 'Jesus.' Of course we could only hear her side of the conversation. But all 13 of us strongly felt God's presence. We all felt we were halfway to heaven with her." — Ruth Reddersdorf, Kokomo, Ind.

An upcoming edition asks: Tell of a time when God's will was not identical with your wishes. How did you feel about that? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

xactly where to look for God at home

By Father David K. O'Rourke, OP
Catholic News Service

couple's ordinary efforts to create a decent, happy home represent signs of God's presence in marriage.Why?BecauseGod has on our ordinariness.

cently I was slogging through the churned up by builders reinforcur century-old church against rnia's well-known earthquakes. rocess of putting in tons of steel yards of concrete left us in the le of a mess.

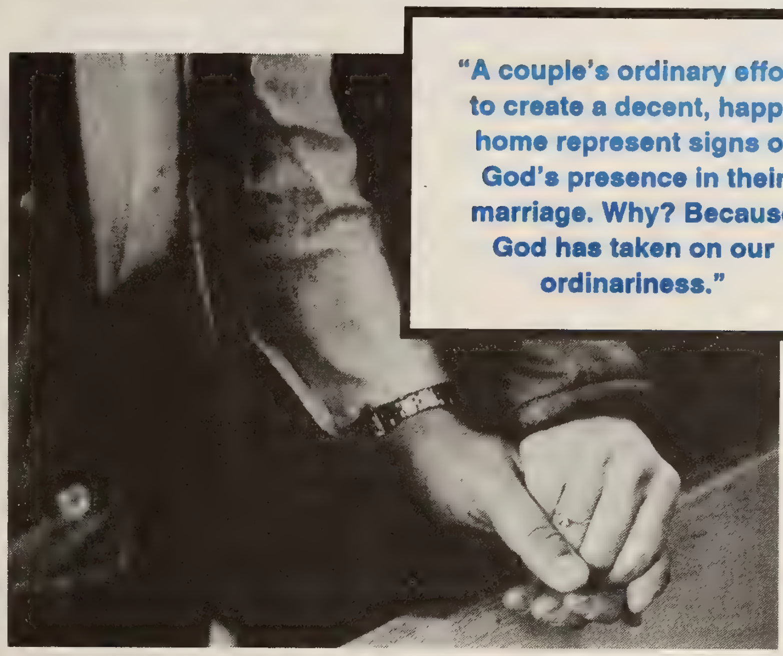
a misstep oozed me down into particularly cold and gooey le, I wondered what all this mess o do with being a pastor. The er: It had everything to do with a pastor.

t me explain by broadening the ion to this: What makes life holy? does God enter daily life?

tholic tradition responds in a stent way to those questions. makes life holy is not a what but : God. And God enters daily life ing human.

en God became human in the n of Jesus of Nazareth, our huature was given a share in God's o, putting it simply, daily life is ecause it is human.

fortunately, this truth often is oked. Because of the importance lics place on worship and on their laces, we can begin to suspect that oliness in our lives derives only loseness to the altar. The truth is he altar needs Christ for its holiness just as much as we do.


CNS Photo by Mimi Forsyth

"A couple's ordinary efforts to create a decent, happy home represent signs of God's presence in their marriage. Why? Because God has taken on our ordinariness."

So if we think of what married couples can do to recognize God's presence in their homes, the first, and perhaps the most important step is to recognize that God is there already. In all our efforts to survive, to make a home and to live decently, God already is there.

The second step also is a matter of recognition. If we tend to divide our lives into religious areas and non-religious areas, getting the kids ready for Mass on Sundays is religious, while washing clothes or grocery shopping is not. But that is not accurate.

Catholic theological tradition tells us that why we do what we do is one way we give our actions their moral quality. We clean and shop and go to work and treat each other well because it goes with the life we have chosen.

Doing what we can to make a go of the most ordinary aspects of family life is not only religious, it may be the most important religious task we face.

Third, compassion is a sign of God's presence at home. We have to be aware what hurts others. Most of us do know it, for we know the chinks in each other's armor. We shouldn't exploit that knowledge; we should not try to hurt.

Talking to each other also is an ordinary activity of marriage that is Godlike — a sign of God's presence at home. It is amazing how many people think that spouses ought to be able to read each other's minds in some variation of the "if he loved me he'd know what I'm thinking" attitude.

But our minds are not readable except by us.

Finally, an ordinary means of being holy at home is to "report in." Couples need to let each other know where they are, what's going on within each one and what is important in their lives.

This takes time, and it requires that couples take themselves, each other and their relationship seriously. When they do this, however, they become signs to each other and to their other family members of God's presence in this home.

(Father O'Rourke is pastor of St. Dominic Church in Benicia, Calif.)

FAITH IN ACTION

Though God's "creative presence" is encountered at every moment, "we are only intermittently aware of the encounter," writes Jesuit Father William A. Barry in *Spiritual Direction and the Encounter With God* (Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430. 1992. Paperback, $7.95). Our unawareness derives from deep-seated fears which lead to "blind spots and resistances to the drawing love of God." But people who believe in God can discover in their experience "more than what at first blush seemed to be there and name that 'more' God," the author suggests.

Reflection. Suppose that in listening intently to a family member I am freed from an old understanding of him or her that weighed me down with worry or anger. Is my new understanding — my new freedom — an experience of God's liberating love?

Israel's
ouseholds

By Father John J. Castelot
Catholic News Service

ouses were not filled with religious objects in the Israel of biblical times. In fact, images of ind were forbidden by the Law. rthermore, what we would call y devotions do not seem to have in vogue.

netheless, the home was permey an awareness of God's presence. mother and father were thems God-figures, living reminders of ivine presence in the home. Their rity, their title to respect, came God. Sirach develops this truth in ing of family interrelationships: r the Lord sets a father in honor his children; and a mother's auy he confirms over her sons.... He everes his father will have a long e obeys the Lord who brings como his mother.... For a father's ng gives a family firm roots, but her's curse uproots the growing " (Sirach 3:2-9).

a culture in which the home was enter of life, work, play and r, God's presence was part of the ople breathed. Parents were the ers, and they kept the tradition "Hear, my son, your father's inion, and reject not your mother's ing" (Proverbs 1:8).

arents were living reminders of constant love and strong, caring rn, children were regarded as clear signs of divine favor. The psalms, prayers of the people, reflect this attitude:

"Happy are you who fear the Lord, who walk in his ways!... Happy shall you be, and favored. Your wife shall be like a fruitful vine in the recesses of your home; your children like olive plants around your table. Behold, thus is the man blessed who fears the Lord" (Psalm 128:1-4).

The very names given to children were a constant reminder of God's presence in the home: Joel (Yahweh is God), Yochabed (Yahweh is glorious) and innumerable other combinations of the divine name.

We are given only occasional glimpses of actual home life and hardly any information about the consciousness of God's activity at home. But the indirect references are eloquent.

Occasionally an especially intimate scene flashes onto the biblical screen, like that of Elkanah and Hannah, parents of Samuel. Very much in love, they felt their existence was marred by her childlessness and resultant depression.

One of the tenderest lines in Scripture is Elkanah's anxious question: "Hannah, why do you weep, and why do you refuse to eat? Am I not more to you than 10 sons?" (1 Samuel 1:8).

Through it all God remained very much part of their lives.

On their annual pilgrimage to the shrine at Shiloh, Hannah made her condition known to Eli the high priest. He prayed for her and she had a son, whom she named Samuel, interpreted as "asked of God" — a living reminder of God's action in their lives.

(Father Castelot is a Scripture scholar, author and lecturer.)

FOOD FOR THOUGHT

The world is such a mess! Is that what you think, at least sometimes?

It is no wonder people mentally confine God to some "place" outside the mess of real life. Wouldn't it debase the divine to propose that God's footprints actually are in our midst — considering what kind of "midst" it is?!

We say God always is present. But do we believe it? Or do we imagine that God just couldn't — just wouldn't — always be present here?

Was God anywhere around when you struggled to get your teen-ager to go to school this morning? Was God there when your well-planned day fell apart at the seams yesterday?

The answer is yes, but it is indeed "food for thought."

Christians can learn to be on the lookout for God. In 1993, Faith Alive! will return again and again to the search for God in the world of the here-and-now. How is this search conducted by someone like me or someone like you?

Begin by asking whether you are undermined in the furthest reaches of your mind by a sneaking suspicion that God is just too good for you and is therefore ordinarily inaccessible.

David Gibson, Editor,
Faith Alive!

People In The News

Retired Bishop Schuck Dies At 80; Was American Serving In Brazil

DENVILLE, N.J. (CNS) — Retired Bishop James Anthony Schuck, who founded and headed the Diocese of Cristalandia in the Brazilian state of Goias, died Jan. 31 at St. Clare's Hospital in Denville. He was 80. His funeral was Feb. 4 at St. Anthony Church in Butler, N.J., with burial in Calvary Cemetery there. Born in Trevorton, Pa., Bishop Schuck entered the Franciscans' Holy Name Province in Paterson, N.J., in 1933 and professed his final vows as a Franciscan on Sept. 17, 1937. Ordained to the priesthood in 1940, Bishop Schuck taught briefly at St. Bonaventure University and in 1943 volunteered to join the first group of friars from Holy Name Province to serve as missionaries in Brazil.

Father Rossetti Joins St. Luke Institute

SUITLAND, Md. (CNS) — Father Stephen J. Rossetti, a psychologist and editor of *Slayer of the Soul*, a study of child sexual abuse and the Catholic Church, joined the staff of St. Luke Institute in Suitland Jan. 19 as director of new programs. In the 12 years since its founding, St. Luke Institute has become one of the leading hospitals in the nation specializing in treatment of clergy and men and women religious who suffer substance addictions, eating disorders, sexual behavior problems, depression or other psychological problems. Father Rossetti became a priest of the Diocese of Syracuse, N.Y., in 1984 after service in the Air Force as a military intelligence officer. He was an associate pastor in two Syracuse-area parishes before he began to specialize in work related to psychological treatment of priests, nuns and brothers.

Theologian, Honored By Marianist, Says Women's Ordination Coming

DAYTON, Ohio (CNS) — The Catholic Church can no longer evade the issue of ordination of women and married men as an answer to the growing priest shortage, said theologian Monika Hellwig. She made the comments upon receiving the University of Dayton's 1993 Marianist Award Jan. 28 for her contributions to Catholic intellectual tradition. She said she thinks women's ordination will come slowly, though not under Pope John Paul II, who "has said so dogmatically that he doesn't see the possibility."

GOP Head Pledges To Show Party 'Diverse, Tolerant' On Abortion

ST. LOUIS (CNS) — The Republican National Committee has elected a new chairman who pledged to make it clear that Republicans are "diverse and tolerant" on the issue of abortion. The action came after the outgoing chairman of the Republican National Committee criticized the party's strong stand against abortion. Both Richard N. Bond, the outgoing chairman, and Mississippi lawyer and lobbyist Haley Barbour, who was elected to succeed him Jan. 29, described themselves as pro-life. But Bond said the Republican Party should move away from its identification with abortion as a key national issue.

Former Priest Sentenced To Jail For Molesting Baby Sitter

STILLWATER, Minn. (CNS) — A former Catholic priest, accused of abusing dozens of children, has been sentenced to six months in jail for molesting a 15-year-old baby sitter. Washington County District Judge Kenneth Maas also placed the former priest, James Porter, on 10 years probation and ordered him to undergo treatment for pedophilia. Porter would have to serve another six months in jail if he does not complete his treatment. Porter has been accused of molesting dozens of children in three states before he left the priesthood in 1974.

Military Archbishop Protests Clinton Changes On Gays; Abortions

SILVER SPRING, Md. (CNS) — The head of the Catholic military archdiocese in the United States has warned President Clinton that accepting homosexuality in the military will have "disastrous consequences for all concerned." Archbishop Joseph T. Dimino, head of the Archdiocese for the Military Services U.S.A., took that stand in a Jan. 27 letter to Clinton. The archdiocese is based in the Washington suburb of Silver Spring. In a separate letter, also dated Jan. 27, he expressed concern about Clinton's executive order permitting abortions in military hospitals, saying it would pose a "moral and ethical dilemma" for Catholic healthcare providers in the armed forces.

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In Letter On Schools, Cardinal Hickey Urges Faith Reawakening

WASHINGTON (CNS) — Catholics need to reawaken their faith, Cardinal James A. Hickey of Washington said Feb. 3 in a pastoral letter on Catholic schools. "Impressive statistics and large institutions are not enough," he wrote. "Too many Catholics do not know their faith and many have grown cold in their relationship with the Lord. Some adopt attitudes and standards of behavior that are contrary to the Gospel. There are too few vocations to the priesthood and religious life. All these are serious indicators that the faith needs to be reawakened." Cardinal Hickey released the letter in conjunction with a visit to St. Joseph Catholic School in Beltsville, Md.

Salvador Bishop Says Violence Still Prevalent

SAN SALVADOR (CNS) — A leading Salvadoran churchman said that "selective violence" is endemic in El Salvador despite the end of 12 years of brutal civil war. "There are enough unexplained cases and they point to something we could call selective violence," Auxiliary Bishop Gregorio Rosa Chavez of San Salvador said in a homily Jan. 31. The killings "make one think of a premeditated plan to impose again the law of the jungle," he added. "But for the moment I would not dare to point out in what direction we think investigations should go." While giving no other details, Bishop Rosa Chavez faulted the government of President Alfredo Cristiani for failing to investigate the killings properly.

Baghdad Archbishop Urges West To Lift Economic Embargo

ROME (CNS) — Latin-rite Archbishop Paul Dahdah of Baghdad urged the West to lift the "inhuman" economic embargo against Iraq, saying it has hurt the people but not Saddam Husse "They have persecuted a population a impoverished the country. But how lo will it last, and what is the goal of t embargo?" Archbishop Dahdah said an interview in Rome Feb. 1. If the W thought it could provoke civil unr and a political uprising against Sadd Hussein, "it was a bad bet," he said. called on the Clinton administration change policies.

Students Learn Fro French Visitors

ASHEVILLE — Students at Asheville Catholic Community Sch recently had the opportunity to le more about France when three visit — David, Claire, and Genny Grandad of Strasbourg — attended school several weeks here.

David, a seventh grader who enj playing tennis, attends an internatio school in Strasbourg where the stud body includes German, Italian, Sp ish, and American students. "There have no school on Wednesday," Da says. "But we go to school half a day Saturday. And we go later on the ot days — until 4:30 p.m."

Claire, a fourth grader with a p sion for ballet, thought people in United States were much like those France, though perhaps "a lit grumpier." Her sister, Genny, a sec grader who likes reading, stuffed a mals and paper dolls, agreed. Wh asked what she liked best about visit, she quickly replied: "Seeing grandparents."

Louise Grandadam, whose pare live in Asheville, teaches English preschool in Strasbourg. Her husba Pierre, is an engineer and mayor Plaine, a village near Strasbourg. Grandadams have one other son, P age 15.

Scripture

Readings For The Week Of February 14 - February 20

Sunday: Sirach 15:15-20; 1 Corinthians 2:6-10; Matthew 5:17-37.

Monday: Genesis 4:1-15, 25; Mark 8:11-13.

Tuesday: Genesis 6:5-8, 7:1-5, 10; Mark 8:14-21.

Wednesday: Genesis 8:6-13, 20-22; Mark 8:22-26

Thursday: Genesis 9:1-13; Mark 8:27-33.

Friday: Genesis 11:1-9; Mark 8:34-9:1.

Saturday: Hebrews 11:1-7; Mark 9:2-13.

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ro-Life Official Urges Congress ot To Scrap Research Ethics

WASHINGTON (CNS) — The d of the U.S. bishops' pro-life office urged Congress to amend legisla- revoking longtime ethical standards research on unborn children.

In letters to members of the U.S. ate and of the House Energy and nmerce Committee, Gail Quinn, cutive director of the U.S. bishops' retariat for Pro-Life Activities, criticized the "potentially destructive im- t" of two sections of the thorization bill for the National In- tes of Health.

"In a new administration publicly mitted to ethics in government, I surprised and saddened that one of Senate's first actions in the 103rd gress may be to weaken or discard cal standards in federally funded ical research," she said.

Quinn said much attention has been ted to the research guidelines for ted fetuses and the "woefully inad- ate" safeguards in that area. But her r centered on two aspects of re- ch policy affecting living unborn lren.

The reauthorization bill, introduced e Senate as S.1 and in the House as 4, would require the Secretary of lth and Human Services to grant a ver allowing research on embryos utero," unless the NIH ethics board inated by medical researchers took ar stand against that research.

Quinn noted that the HHS secre- had approved only one waiver since . Under the current proposal, the secretary would be "legally pro- ed from disallowing the experiment on ethical grounds" if the ethics board were divided on the matter, she said.

"Surely any proposal for ethically questionable uses of the taxpayers' money should ultimately be scrutinized by an official sworn to serve the public interest — not determined by the special interests of researchers themselves," Quinn said.

She also questioned provisions in the reauthorization bill to repeal a regulation requiring prior approval by an ethics board for research on the unborn prior to implantation in the mother's womb, such as for "in vitro" fertilization.

Quinn said this area of human genetic research "has by far its most controversial applications — e.g., 'quality control' of human beings, cloning, the creation of hybrids between humans and other species, and other experimental manipulations of living embryonic humans."

Countries such as Germany, Great Britain, France and Australia that conduct "significant in vitro research clearly recognize the need for ethical scrutiny and regulatory limits in this area," she said. And the U.S. Congress last year approved new regulations on commercial "in vitro" clinics, after "ample evidence of exploitation and deception in this industry," she said.

It would be "irresponsible in the extreme" if Congress were to "repeal the last remaining vestige of ethical awareness" about research on living human embryos outside the mother's body, Quinn said.

CC Raises Question Of Who ould Define Indecency On Air

WASHINGTON (CNS) — The ral Communications Commission liciting comments on the question w to define indecency — and who best do it.

Some have suggested the FCC de- indecent material. Others say indi- al broadcasters should do it. Those back one side said in recent written ments to the FCC that the other ld be more liable to expanding the ition of indecency.

What could come under a wider ition of indecency are the graphic of aborted fetuses used by a handful olitical candidates last year, said iel Becker of Georgia, who was one candidate.

'Broadcasters should not be arbi- of political speech even when limited to the context of indecent speech," said Becker, a Republican who lost in November, in written comments to the FCC.

Becker said he believes the FCC should define indecency. "It would be too easy for a broadcaster to censor an unpopular political message under the guise that the message is indecent," he said.

Becker and some minor-party candidates tried to buy ads showing aborted fetuses on television stations in their area. Although federal law guarantees "reasonable access" to political broadcasts, some stations either refused the ads, claiming indecent content, or tried to air them late at night, a "safe harbor"

See **FCC**, Page 13

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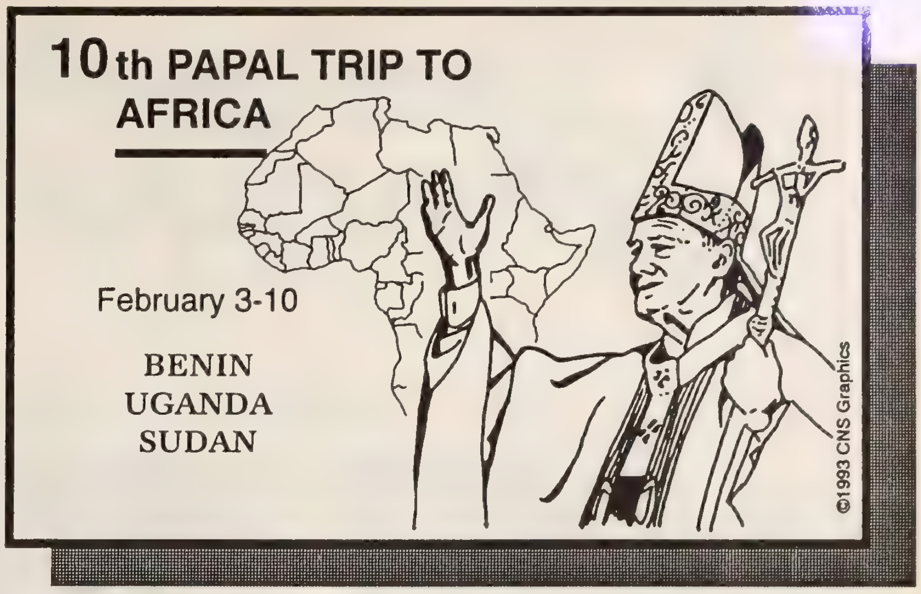

Pope Urges African Religions To Respect Each Others' Beliefs

PARAKOU, Benin (CNS) — Christians, Muslims and animists in Benin must respect each others' religious beliefs, Pope John Paul II said.

The second day of the pope's Feb. 3-10 trip to Africa focused on the need for cooperation and mutual respect among the main religious groups on the African continent — groups that often have found themselves on opposite sides of civil conflicts.

In a morning meeting Feb. 4 with representatives of the Muslim community in the central Beninese city of Parakou, the pope urged prayers for peace.

"So many countries, both in Europe and in Africa and many other regions of the world, thirst and hunger for this peace, without which the development of a people becomes impossible," he said.

The pope said it is natural that he would want to meet Muslim leaders during his travels.

"No one should be surprised if brothers and sisters, who believe in one God, want to know each other better and exchange viewpoints," he told them.

On the short drive to the meeting hall, the popemobile passed through an honor guard formed by drum-beating Bariba hunters on horseback. Bariba is the main ethnic group in the central Benin province, whose capital is Parakou.

Imam Issiaka Ligali told Pope John Paul that Muslims and Christians in Benin have always lived together in peace, often becoming part of the same family through marriage.

"They look in the same direction and cultivate the same values of peace and tolerance. Muslim believers appreciate this peace even more when they look around at what is happening in the world," the white-turbaned Muslim leader said.

"Grave local conflicts continue to inflame different regions of the world," he said, mentioning religious tensions in Liberia, Somalia, the Middle East, India and Bosnia-Herzegovina.

When Ligali said the conflicts are rooted in "social injustice, intolerance and egoism," the 100 Muslim leaders in the hall voiced their agreement.

The Muslim leader thanked the pope for his "heroic and gigantic work" for peace in the world and asked Benin's Catholics to recommit themselves to dialogue and cooperation with the Muslim community.

According to statistics from the bishops' conference, Benin is about 15 percent Catholic and about 15 percent Muslim, with most of the rest practicing traditional African religions.

The pope, too, encouraged joint efforts to continue the tradition of "Christians and Muslims living together side by side." Believers from both communities share a common reliance on prayer, a morally upright life and respect for humanity dignity, he said.

The pope said Christian and Muslim parents must teach religious values to their children from the youngest age.

"In this way they will prepare them to practice respect for the freedom of conscience and worship — essential conditions for the common life of the nation."

At a Mass for Christian unity, celebrated in a small stadium across the dirt road, the pope continued his message that "humanity forms one family because all human beings were created in the image of God."

The most basic and important dialogue for Christian unity, he said, "is that of daily life in which everyone tries to cultivate the spirit of good neighbors sharing joys and sorrows, problems and common concerns."

A dialogue between Christian and traditional African values must also take place, he said. Speaking specifically to young people at the Mass, the pope asked them to develop a sense of personal responsibility.

"Can it not be said that perhaps the African social environment sometimes tends to dissolve individual responsibility into a group mentality?" he asked.

The pope also encouraged a commitment to hard work and honesty, decrying the "parasitism" that has bled African nations dry under corrupt regimes.

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Comuniquémonos

Los Hispanos En Holy Cross, Kernersville

Maricela y Ernesto Ponce con sus hijos Ernesto Jr. y Mariana a la entrada de la iglesia..

Sirviendo como Ministro de la Eucaristía, Celia Tapia ofrece la copa a un hispano durante la Misa de las 12:30 p.m.

Los guitarristas Bonifacio Briceno, Luis Sánchez y M Valdivia con Elsa Suárez y Gladys Scharyj..

Hagamos Nuestras las Penas y Alegrías de los Demás

Obispos Peruanos Advierten Sobre la Situación Económica

CIUDAD DEL VATICANO (CNS) — En la estela de las reformas económicas del gobierno, más de la mitad de la población del Perú vive en la pobreza y experimenta dificultades mayores para encontrar una cantidad suficiente de alimentos, dijeron los obispos del país.

Según informó la Radio Vaticana, los obispos advirtieron que la situación en decaimiento ha favorecido el regreso de enfermedades contagiosas, tales como la tuberculosis pulmonar. También ha ocasionado una recesión profunda, con un desempleo más elevado y la disminución de los niveles de la vida. Esto ha reducido a los más desventajados a una situación de pobreza extrema, dijeron los obispos. “La pobreza oprime a las dos terceras partes de los peruanos debido a que se ha olvidado la importancia primordial de la persona humana”. Por lo tanto, el país necesita sentar las bases de una economía basada sobre la armonía y la eficiencia nacionales, agregaron los obispos.

Obispos Dicen Panamá Está Asolada Por Dificultad e Injusticia

CIUDAD DEL VATICANO (CNS)—Los obispos de Panamá dijeron al comienzo de nuevo año que aquel país está asolado por dificultades económicas, la corrupción y la inujusticia.

Los obispos pidieron una consulta nacional para procurar soluciones mediante el consenso y prepararse adecuadamente para las elecciones del 94. Ellos agregaron que el sistema defectuoso de justicia de Panamá era uno de los problemas de mayor urgencia del país. Persisten las circunstancias inhumanas en las prisiones congestionadas. Los prelados sugirieron una amnistía parcial para los presos políticos, no de los acusados de torturas o asesinatos.

Los obispos dijeron que la desilusión y la confusión en Panamá eran ocasionadas, en parte, por las luchas contínuas por el poder.

Víctimas de Torturas Empiezan Largo Sendro Hacia Curación

CHICAGO (CNS) — Los 18 residentes de “Su Casa” de la calle Laflin en Chicago encuentran dificultades para dormir, dijo la Hermana Juana Persch, “evitan dormir porque a menudo terminal volviendo a vivir en sus sueños los horrores que han sufrido anteriormente”.

Sor Juana, Hermana de la Misericordia, dijo que la mayoría habían sufrido torturas tanto físicas como sicológicas. Uno de los residentes presenció la ejecusión de todos sus familiares. Otros vieron violaciones en masa por parte de pandillas o recibieron heridas de machetes.

“Su Casa” brinda albergue a refugiados procedentes de Honduras, Guatemala, El Salvador, Perú y México. Fue fundada en 1990.

Distribuidos $4 Millones Para Proyectos en la América Latina

WASHINGTON (CNS)—Más de cuatro millones de dólares fueron entregados en 1992 a proyectos católicos en la América Latina a través de la colecta especial anual, que comenzó en 1966. En conjunto 270 proyectos distintos fueron dotados de fondos el año pasado. Los proyectos son aprobados y los fondos asignados por el Comité de los Obispos de los Estados Unidos para la Iglesia de América Latina, presidido por Monseñor AArthur Tafoya, Obispo de Pueblo, Colorado.

Último Proyecto de Sor Angélica Ocupa Cima de Montaña

BIRMINGHAM, Alabama (CNS) — La nueva estación de radio de onda corta de la red de Televisión de la Palabra Eterna es tan grande, que la red tuvo que comprar una montaña para situarla.

La misma, que se cree sea la mayor “cortina” de transmisión en onda corta existente en cualquier parte, es en realidad un conjunto de ocho antenas que transmiten la señal de onda corta de la red a través de cinco continentes. El proyecto de $20 millones en sus primeras semanas de funcionamiento, WEWN aumentó su tiempo de transmisión a 24 horas diarias y el número de idiomas de sus programas a 20.

Según dice Sor Angélica, la estación es “promordialmente un instrumento para la evangelización”, especialmente en los países de desarrollo y las naciones del bloque oriental anteriormente sojuzgadas por los comunistas. “En mi calidad de católica, hay ciertos dogmas y ciertas prácticas de nuestra fe que me gustaría explicar a todos. . .creo en mi corazón que, en este salón, el mundo entero va a ser cambiado” dijo la fundadora de EWTN y WEWN. La nueva estación recibió un donativo de $20 millones de los filántropos holandeses Piet y Trudy Derksen.

Dice Arzobispo Que Reconciliación es Principal Tarea Pastoral

LIMA, Perú (CNS)—Monseñor Andrés Rodríguez Maradiaga, nombrada el 11 de enero como dirigente de la Arquidiócesis de Tegucigalpa, Honduras, dijo a la agencia de prensa católica ACI-PRENSA, basa
Lima, que “en Honduras se necesita en gran me
una compaña de reconciliación porque, des
independencia, ha habido un enfrentamiento pol
profundo entre los partidos tradicionales”. El con
social que surge de la injusticia halla una respues
la reconciliación, dijo el prelado.

Funcionario del Vaticano Urge a los Cubanos a Mejorar el País.

CIUDAD DEL VATICANO (CNS)—El Car
Roger Etchegaray, presidente de los Con
Pontificios para la Justicia y la Paz, visitó la is
Cuba el pasado mes de diciembre. En un mensa
despedida urgió a los cubanos a buscar soluc
nacionales para superar su pobreza extra\ema, “
no puede esperar que todo le sea facilitado po
otros” dijo el Cardenal, “Todos los cubanos, blan
negros, mestizos, creyentes y no creyentes deber
las manos para construir una unidad nacional”. Tan
añadió que la comunidad internacional no p
permanecer indiferente ante la pobreza extrem
Cuba.

¿Sabía Usted?

Que Sor Anita de Luna, superiora general d
Catequistas Misioneras de la Divina Providenc
1989 obtuvo situación pontificia para su comun
haciendo de esta la primera congregación mexi
americana con aprobación canónica en los Es
Unidos. Además Sor Anita fue elegida presiden
la Conferencia de Dirigencia de Religiosas de EE
en la asamblea que tuvo lugar en Greensboro, N
pasado mes de agosto.- Greensboro, NC (CNS).

Que los obispos de Colombia pusieron fin
papel de mediadores en la guerra de guerrillas de
y dijeron que el gobierno debería adoptar me
enérgicas contra los guerrilleros marxistas de la na
Bogotá, Colombia (CNS).

Que el Para Juan Pablo II aprobó el Catecis
la Iglesia Católica, redactado originalmente en fr
y tradicido después a otras lenguas. - Ciuda
Vaticano (CNS).

Que el Papa Juan Pablo II beatificó a 26 mexi
en la festividad de Cristo Rey, incluyendo a la pr
mujer mexicana que haya sido beatificasa. Sor l
Natividad Venegas, fundadora de la Hijas del Sa
Corazón de Jesús fue beatificada junto a 22 sacer
y 3 laicos martirizados en México entre 1915 y
por su oposición a las limitaciones fijadas p
gobierno a las prácticas religiosas.- Ciudad del Vat
(CNS).

Que Honduras tiene un laicado muy ani
15,000 Ministros de la Palabra y Movimi
Apostólicos muy activos, también los seminar
Tegucigalpa han recibido a 95 candidatos en
comparado a 17 en 1982.- Lima, Perú (CNS).

orkshop Stresses Importance Justice Education In Programs

By SCOTT SPIVAK

ELMONT — We are called to action stice. Integrating justice more fully our parish and school programs is ore an integral part of our faith. "It is tional," participants were told during ent Justice and Peace workshop at ont Abbey.

learly action on behalf of justice d not be the work of a few. It is hing to which all Christians are called. ous educators, however, have a unique tunity to raise the consciousness of the o work for social change as well as service.

r. Thomas Bright, from the Center for Ministry Development, challenged than 30 religious educators who at- the Jan. 30 workshop to develop new ches and strategies to justice educa- outh ministry and adult education and mended a number of such approaches.

f justice is central, where is it in our etical programs?" asks Bright. One al approach to educating for justice is as the infusion method. This method izes the difficulty religious educators beginning new programs and there- eks to incorporate or "infuse" basic concepts such as human dignity, rights and global solidarity into g programs.

ther elements of effective justice esis were raised by Bright. Education ice issues should be rooted in Chris- ith, draw its relevance from connect- with life experience, be develop- lly appropriate and involve reflection ipture, tradition and community life.

right also cited the importance of ion outside of the classroom. "If jus- integral, how does it get into the lay life for the parish?" For example, parish mission statements reflect a nd concern for justice? How many s for justice and peace are offered our liturgies? If justice is central to th, how do our parish budgets reflect

e can educate ways to eradicate the uses of hunger as well as to answer l to feed the hungry. These are commonly known as the two feet of social concern, the former being the best foot to impact the system and work for structural reform. "We need to wear a justice hat as well as a charity hat," says Bright.

Bright also included in his presentation an overview of our Catholic Social Teaching. This teaching is a "set of principles, a body of thought, and a call to action" (U.S. bishops, *A Century of Social Teaching*). The bishops in their document outline six basic principles or themes as central to the Church's social vision.

The life and dignity of the human person. The rights and responsibilities of the human person. The call to family, community and participation. The dignity of work and the rights of workers. The option for the poor and the vulnerable and solidarity.

It is important to recognize that our social thought is indeed a call to action. Catechesis should therefore be life changing, i.e., religious educators and Christians are called to a faith that does justice.

Scott Spivak is the diocesan coordinator for the Justice and Peace Ministry.

FCC (From Page 11)

period when indecent programs can be aired.

A broadcasting coalition whose members include NBC, ABC, PBS and Fox asked the FCC to let individual broadcasters continue to judge the content of programming and to not expand the definition of indecency to include ads such as Becker's.

"Any definition of indecency that would be broad enough to encompass all of these advertisements could also threaten to encompass news, information and series dramatic programming on a variety of topics," the coalition told the FCC.

Turner Broadcasting, in a separate statement, said individual stations need to be given discretion to determine what is indecent.

The U.S. Catholic Conference did not file comments to the FCC in the matter.

Holy Angels Executive Director Named Belmont Citizen Of Year

By SISTER NANCY NANCE

BELMONT — Regina Moody, executive director of Holy Angels for the past 10 years, recently was named Belmont's Citizen of the Year at the Belmont Chamber of Commerce dinner.

At Holy Angels, Moody is always looking for ways to improve the quality of life for the children and adults with disabilities who are served through the programs and services of Holy Angels. Under her leadership, Holy Angels has expanded services to include the Fox Run ICF/MR group homes (Pinehaven, Brookview, Oakcrest); Belhaven, South Point and Lakewood group homes; Maria Morrow Center; Little Angels Child Development Center and Great Adventures.

Her caring nature extends beyond the Holy Angels family to the community in which she lives. This is evident by the organizations to which she has committed much of her time and energy.

For the past two years, Moody has served on a 20-member organizational committee developing a YMCA for Belmont and the East Gaston community.

As a member of the Belmont Habitat for Humanity, she assisted in recruiting volunteers as the first house was built. She has also served as a member of the family selection committee.

She continues to serve as a coordinator for Holy Angels Great Adventures which provides social, recreational, service and spiritual experiences for persons with mental retardation.

Her association with PUSH America, a national organization addressing the needs of people with developmental disabilities, over the past five years as a member of their board has helped broaden the scope of the mission of PUSH, a national service project for Pi Kappa Phi Fraternity. She currently is vice president of the board.

Moody is secretary of the board of directors of Catherine's House, a shelter for homeless women and children. She sees the importance of providing safe shelter for those women and children who are often subjected to domestic violence and have nowhere else to live.

She is a member of the Belmont Rotary and serves as a member of the Gaston Memorial Hospital board of trustees.

Along with community activities, Moody is very involved in professional organizations such as NCAAMR (North Carolina American Association on Mental Retardation), and NORCARR (North Carolina Association of Residential Resources).

Moody firmly believes that every person has the right to the highest possible quality of life. She is an avid spokesperson and advocate for people unable to speak for themselves.

Mercy Sister Nancy Nance is community relations director of Holy Angels.

Divorce (Friom Page 3)

feels "connected again," he says.

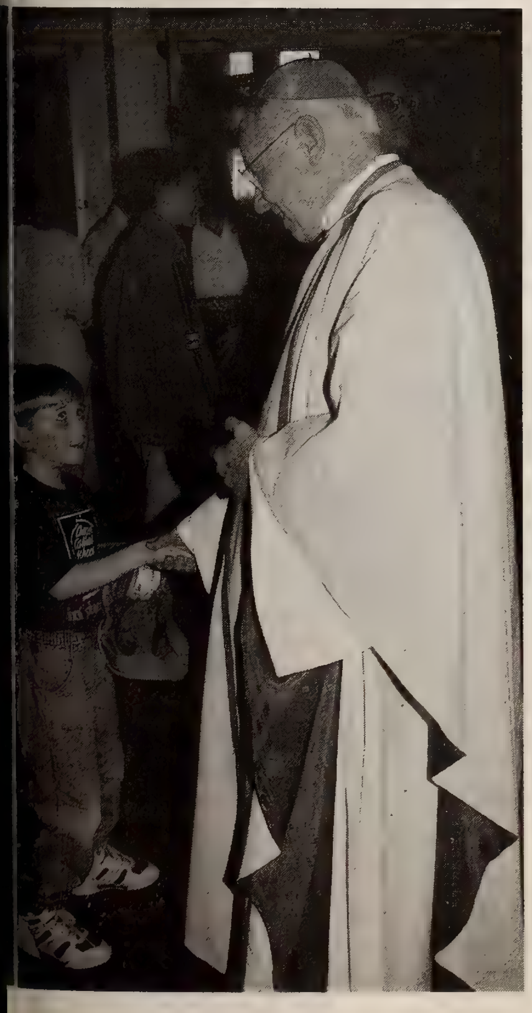
"Even though the Church still doesn't condone divorce, it's come a long way in dealing with it," he says. The Church realizes that advising people to stay in unhealthy and unsafe marriages may not be the best course of action, he says.

"It used to be, if you were divorced, it was as if you were wearing this big red letter."

Support groups have sprung up throughout the diocese. Pathfinders at St. Gabriel Church draws about 75 people from all the Charlotte parishes, for example. New Beginnings, which meets at the Catholic Center, was organized two years ago for widows and widowers, whose needs are different than those of the separated and divorced.

"We are a light hearted group, more of a social group," says New Beginnings member Adele Scarano. Although their loss is grief through death, not by choice, most have gone through the grieving process, she says.

Some widowed, separated and divorced people may not feel ready to be in a support group. For them, counseling may be the answer, says Sister Miriam. Counseling is provided through Catholic Social Services, which is also funded by the DSA.



St. Gabriel
ALL SAINTS CATHOLIC SCHOOL
CCHS

Regional Mass — On Jan. 31, Mecklenburg Area Catholic Schools celebrated the beginning of Catholic Schools Week with a regional Mass at St. Gabriel Church. Approximately 700 children, parents and friends attended the Mass celebrated by Bishop John F. Donoghue."Our challenge today is to equip children to make a difference in society," said the homiilist, Msgr. John J. McSweeney, vicar general and chancellor. "We must help them learn to bring about changes and to make choices based on Christian values."
Left: Bishop Donoghue greets a MACS student following Mass.
Above: Students carry banners from each of the MACS schools.

Photos by JOANN KEANE

Diocesan News Briefs

Mardi Gras Dance

CHARLOTTE — A Mardi Gras Dance at St. Gabriel Church in the Community Center is Saturday, Feb. 20 from 7 p.m. to 11 p.m.

Cost is $12.50 per person through Feb. 14, $15 per person after Feb. 14. Beer and wine will be provided. People are asked to bring their favorite hors d'oeuvres.

Proceeds will be used for the Community Center playground.

For tickets, call Carol Harrison at (704) 541-6548.

Annual Parish Mission

CHARLOTTE — St. Matthew's Annual Parish Mission is Sunday, Feb. 20 through Wednesday, March 3, beginning at 7:30 p.m. each night. Missionary Richard Collings will discuss "Interior Life and a Change of Heart" during the four-day event. By using Paul's letters to the Ephesians, he will emphasize the importance of making Jesus a part of our everyday lives.

For more information, call Terri Jarina at (704) 846-1733.

Prayer Vigil

CHARLOTTE — Action League For Life is sponsoring a Prayer Vigil Saturday, Feb. 27 at 7 a.m. The meeting place is Cotswold Shopping Center at Sharon Amity and Randolph roads.

Participants will sing, read Scripture and pray at abortion centers. The vigil will be conducted with the cooperation of the Charlotte Police Department.

The Gospel According To Mark

BELMONT — Dr. J. Christian Wilson, a professor of religious studies at Elon College, will present a seminar on the "Gospel According To Mark" at Belmont Abbey College on Saturday, Feb. 27. The seminar will be in Grace Auditorium from 9 a.m. to 12:30 p.m. Coffee and pastries will be available beginning at 8:30 a.m.

Cost is $20. For more information, call Belmont Abbey College's Office of Continuing Education at (704) 825-6671.

Upcoming Diocesan Events

Feb. 13 Youth Dance
Site TBA, Hickory, 8-11 pm
Carol Klinker (704) 322-8550

Feb. 14 K of C Spaghetti Dinner
St. Philip, Statesville, 4-6:30 pm
Andrew DeRiso (704) 873-0166

Feb. 17 Freshman Class Retreat
Bethelwoods/YMCA
Fr. Dinnis Kuhn (704) 523-5671

Feb. 18 Quarterly Meeting --
Steering Committee for Persons
With Disabilities
Catholic Center, Charlotte 4-5 pm
Deacon Ben Wenning (704)
364-3634

Feb. 19 Women;s Guild "Bash"
St. Paul Parish Center,
Greensboro, 7:30 pm
Mirsa Nieland (919) 852-7235

Feb. 19-21 Journey Retreat
St. Michael's, Gastonia
Pam Smith, (704) 331-1723

Feb. 20 Parish Dance
Performance Place
Hickory, 6 pm - midnight
Sandi Schmitt (704) 324-2994

Retrouvaille

CHARLOTTE — An informational meeting about Retrouvaille, a program for helping troubled marriages, is Feb. 20 at St. Gabriel Church in the Fellowship Hall following 5:30 p.m. Mass.

For more information, call Elizabeth or Scot Thomas at (704) 875-1535.

Peace Pilgrimage To Fatima

A "Peace Pilgrimage To Fatima: 76th Anniversary!" under the spiritual direction of Benedictine Abbot Edmund F. McCaffrey is scheduled for July 26 through Aug. 7.

Cost is $1,399 and includes round-trip airfare from New York Kennedy Airport, meals and accommodations. For more information, write or call Kathleen Potter, 2710 Coltsgate Rd., Charlotte, NC 28211. Her telephone number is (704) 366-5127.

Win A Trip To Hawaii

GREENSBORO — Win an all-expense paid trip to Hawaii for two or other prizes worth $100 or more. The St. Pius X School Sponsor's Fund is presenting the Third Annual Reverse Raffle and Dinner Dance March 6.

Three hundred tax-deductible tickets will be sold at $100 each. Proceeds will be used for St. Pius buildings and surroundings.

For more information, call Miriam or Darrel Kerr at (919) 282-4926.

Lenten Enrichment Offerings

ARDEN — "Footsteps of Jesus," a slide presentation by Father John Schneider on places in the Holy Land associated with the life and ministry of Jesus, will be shown at St. Barnabas Church Tuesday, March 2 at 7 p.m.

Susan Brady, a director of Faith Formation, will speak on the "Messianic Promises in the Hebrew Scriptures" at the church on Tuesday, March 2 at 7 p.m.

Women, Faith & Violence

DURHAM — A conference on "Women, Faith & Violence" is March 19-20 at Duke Memorial United Methodist Church, 504 W. Chapel Hill St., Durham.

The featured speaker is Marie Fortune, director of the Center for the Prevention of Sexual and Domestic Violence in Seattle.

Cost is $20 for Friday, $20 for Saturday or $35 for both days. To register, send check and name, address, phone number, occupation and religious affiliation to North Carolina Council of Churches, Suite 162, 1307 Glenwood Ave., Raleigh, NC 27605-3258.

Grief and Responsibility

BRYSON CITY — The first of a two-part series on "Grief and Responsibility: Challenges of Caring for Family Elders" will be presented at St. Joseph Church Tuesday, Feb. 16 from 7:30 p.m. to 8:30 p.m.

Glenmary Father Tom Field will talk about illness, caretaking and death from a spiritual perspective. Dr. David Berndt will discuss emotional aspects associated with aging, illness, coping with elderly and sick loved ones, dying and death.

The second session is March 2. Mary Herr, community educator and paralegal, will discuss living wills, health care power of attorney, wills and funeral planning.

The series is offered for parishioners and community members. Refreshments will be served.

For more information, call Father Field at (704) 488-6766.

Tuition Raffle

CHARLOTTE — All Saints Catholic School Athletic Association is sponsoring a raffle for one year's tuition at any MACS school. Tickets are $10 each. The drawing is Feb. 27.

For more information, call (704) 544-2070.

Marriage Encounter

HICKORY — A Marriage Encounter weekend at the Catholic Conference Center is Feb. 26-28.

The weekend is for couples with good marriages who would like to make their marriages better. It has enriched the lives of thousands of married couples in more than 70 countries. The focus is improved communication.

For more information and registration, call Tom or Emilie Sandin at (919) 274-4424.

Charismatic Day Of Renewal

CHARLOTTE — St. Thomas Aquinas Church, 1400 Suther Rd., is sponsoring a Charismatic Day of Renewal Saturday, Feb. 27 from 10 a.m. to 3 p.m. The leaders are Bobbie and Hugo May and Deloris Stevenson.

The day will consist of music, praise and worship, various aspects of the Charismatic Renewal and its application, the Eucharist, Scripture and prayer.

Cost is $8, payable at the door. Bring a bag lunch.

Marriage Retorno

GREENSBORO — The Franciscan Center is sponsoring a marriage Retorno weekend Feb. 19-21. The weekend is designed to deepen marriage spirituality by praying the Scriptures as a couple.

For more information or to register, call Ben or Gladys Whitehouse at (919) 547-0573.

'Male & Christian'

HOT SPRINGS — The Jesui
of Prayer is offering "Male &
tian," a day of reflection and sha
men on models of spirituality
from 10 a.m. to 3:30 p.m.

For information and reserv
contact the Jesuit House of Pray
Box 7, Hot Springs, N.C. 28743.
(704) 622-7366.

Retreat For RCIA Catechu
Sponsors and Teachers

MAGGIE VALLEY —
Waters Catholic Reflection C
sponsoring a retreat Feb. 19-21
center in the first part on the J
history and the Christ of revelati
second part will be concerned
veloping a deep, intimate relat
with Jesus. Throughout the retre
will be guided mediations.

While the retreat is intended
rily for catechumens, their spons
teachers, anyone interested in th
tual journey is invited.

The director is Msgr.
Michael, retreat director of the
of Richmond, Va.

The suggested donation is
son and $140 per couple. Fo
information, write to Living
Catholic Reflection Center, 14
Rd., Maggie Valley, NC 28751
(704) 926-3833.

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World and National Briefs

rch Pledges $20 Million To uild L.A., Focusing On Schools

LOS ANGELES (CNS) — The ndiocese of Los Angeles has prom- $20 million to help rebuild Los eles, especially by supporting edu- on efforts in those neighborhoods ted by last spring's riots. Officials ebuild L.A., the post-riot revitaliza- group, believe the financial com- nent could be the largest by a non- t organization to the renewal effort. Jan. 28 news conference on the nds of Our Lady of Loretto- Bishop ity High School in a riot-torn sector os Angeles, Cardinal Roger M. ony of Los Angeles highlighted the diocese's economic and social cts in the city.

Childhood Association Marks h Anniversary In 1993

VASHINGTON (CNS) — The Childhood Association, an inter- nal mission organization for chil- will celebrate its 150th anniver- in 1993. The Holy Childhood As- tion, which has its U.S. headquar- Washington, provides year-round l education programs for all paro- schools and CCD religious educa- lasses of elementary school level. programs, designed to develop a of the world Church in the young, erated in conjunction with oppor- es for children to raise money by g Christmas seals and other items. noney goes to help provide meals, water, and medical assistance for ortunate children.

t To Consider Links Of Public ls, Religious Activity

VASHINGTON (CNS) — A New school district's refusal to rent for a church to show films on g a family will be reviewed by the me Court Feb. 24. The case of 's Chapel vs. Center Moriches Free School District is one of two ls the court is to hear that day over tremes to which public schools go oid entanglement with religion. cases have attracted keen interest wide variety of organizations. In cond case, James Zobrest and his sued when the Catalina Foothills l District in Tucson, Ariz., re- to provide a sign-language inter- while James attended Salpointe lic High School. The district agreed for the interpreter as long as was in a non-religious private or school, but said paying the inter- to accompany him to a Catholic would be unconstitutional.

Knights Of Columbus Sued By Insurance Agents

WASHINGTON (CNS) — A group of current and former insurance agents of the Knights of Columbus has filed a class-action lawsuit against the Catholic fraternal organization. The suit asks restitution to the Knights' policyholders and agents for the harm they allegedly suffered as a result of the Knights' practices. Russell Shaw, Knights public affairs spokesman, said the lawsuit is based on "a profound misunderstanding of what the Knights of Columbus is" under U.S. law as a fraternal beneficiary society. He said that the Knights qualify under the Internal Revenue Code as a tax-exempt insurance provider only "on the condition that a substantial amount of income from its insurance sales is given to charitable works."

Pedophilia Awareness Gives Church Chance To Help Sexually Molested

FALL RIVER, Mass. (CNS) — A priest-psychologist said growing awareness of pedophilia presents the Church with the chance to "correct something that's needed correction," making a priority of assisting persons sexually molested as children. Victims of abuse, the courts and the media are "prophetic voices calling for action" on this subject, said Father Stephen J. Rossetti, recently named director of programs at St. Luke Institute in Suitland, Md. "We as a church community should have a preferential option for the needy" — in this case individuals sexually molested as children, said Father Rossetti. He made the comments during a parish adult education class in Fall River in January.

Bishop Dedicates New 2,200-Seat Church On Las Vegas Strip

LAS VEGAS (CNS) — Bishop Daniel F. Walsh of Reno-Las Vegas dedicated a new 2,200-seat "temple of God" in the midst of the nation's best-known gambling casinos Feb. 2. The Shrine of the Most Holy Redeemer, located near the southern end of the Vegas Strip, is within walking distance of more than 17,000 hotel rooms and replaces the 1,000-seat Guardian Angels' Cathedral, which could no longer accommodate weekend crowds. The Shrine of the Most Holy Redeemer is the largest church building in the state of Nevada.

Fear Of Future Leads Some Catholics To Relocate Graves

HONG KONG (CNS) — Fears of the Chinese government's plans for "undeveloped property" in Hong Kong are leading some Catholics to relocate deceased family members' remains to non-Catholic cemeteries. "I don't want my husband to be disturbed, because I'm afraid the Chinese government will take back the cemetery for property development," said a woman who plans to relocate her husband's body from a Catholic cemetery in Hong Kong to mainland China before 1997. She is not the only one worried, reported UCA News, an Asian church news agency based in Thailand. Ignatius Lee, superintendent of the five Catholic cemeteries in Hong Kong, told UCA News about 30 remains are removed each year.

Some British Orders Face Issue Of Extinction

MANCHESTER, England (CNS) — Some British religious congregations, faced with dwindling numbers and aging communities, are asking themselves whether they should close their doors to new vocations and go out of existence, according to a variety of sources. *The Universe*, a Catholic weekly paper in Britain and Ireland, said that some congregations of women are thinking about allowing their orders to fade away "with dignity." Reports made during a recent meeting of the Conference of Major Religious Superiors of England and Wales in Derbyshire, England, showed the orders' average age rising and an a high rate of dropouts. A report on drop-out statistics from 116 congregations and societies showed that of the 436 women and 255 men who had made their first professions since 1980, 36 percent of the women and 48 percent of the men had left.

Vatican Seeks Distinct Guarantees On Plurality In Jerusalem

VATICAN CITY (CNS) — The Vatican still wants "international guarantees" to protect religious plurality in Jerusalem, but sees this as clearly distinct from the issue of the city's administrative status or sovereignty, the ranking Vatican official in Jerusalem said. Archbishop Andrea Cordero Lanza di Montezemolo, the apostolic delegate to Jerusalem and Palestine, said the Vatican's current talks with Israel cover some of these sought-after guarantees. Meanwhile, he said, the sovereignty issue has been left largely to Arab and Israeli negotiators.

Dutch Bishops Opposed Bill Allowing Doctor-Assisted Suicides

VATICAN CITY (CNS) — The Dutch bishops have opposed a bill establishing guidelines by which doctors can aid in assisted suicides, reported Vatican Radio. The bill received preliminary approval in the Dutch parliament Feb. 2, a day after the bishops sent a letter to each member of parliament stating the Church's opposition to euthanasia. According to news reports from the Netherlands, under the terms of the bill euthanasia will technically remain a crime. But it stipulates that doctors who follow strict guidelines would not be prosecuted.

Bishops To Discuss Sexual Abuse By Clergy

WASHINGTON (CNS) — The problem of child sexual abuse by priests will be explored at a two-day session in St. Louis sponsored by the National Conference of Catholic Bishops' Committee on Priestly Life and Ministry. The Feb. 22-23 session will study the problem of child sexual abuse in society; prevention of such abuse by better selection and training of candidates for the priesthood; professional and pastoral help for victims; treatment of abusers; and the conditions under which priests who have been treated for sexual abuse can be reassigned to ministry. Church leaders, researchers, victims, priests being treated for abuse problems, and experts on various dimensions of the problem will participate.

Bishop Timlin Named Episcopal Liaison To Airport Chaplains

CHICAGO (CNS) — Bishop James C. Timlin of Scranton, Pa., a pilot for more than 30 years, has been named the National Conference of Catholic Bishops' episcopal liaison to the National Catholic Conference of Airport Chaplains. Bishop Timlin, who owns an airplane, has "a great interest in aviation" and in promoting airport chaplaincies throughout the United States, according to an announcement from the chaplains' Chicago headquarters. Catholic airport chaplains' ministry falls under the NCCB Committee on Migration. In May, U.S. chaplains will meet in Rome with their counterparts from around the world.

Gift (From Page 3)

opportunity to learn why. Mother has spent time recuperating from several bouts of ill health in Maryfield's infirmary. The care she received at Maryfield is tremendous. High Point is fortunate to have such a facility in our community."

"Maryfield has long depended on the support of the community to maintain its standard of care," says Poor Servants Sister Lucy Hennessy, Maryfield administrator. "We rejoice that the Smith family has once again played a major role in Maryfield's history. The gift allows us to broaden our vision and plan significantly for the future."

Maryfield Nursing Homes was founded in 1947 by five Catholic sisters from England, members of the Poor Servants of the Mother of God congregation.

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Crusader Corner

By FRANK MERCOGLIANO

Both Belmont Abbey basketball teams will honor their departing seniors Saturday night in front of a packed house at the Wheeler Center on Parent's Weekend.

The doubleheader basketball games are the culmination of the careers of four outstanding senior student athletes.

Head Coach Elaine Kebbe will honor her two seniors at halftime of the women's game, in what promises to be a very special ceremony. The two seniors are Kathy Freeman, a 5-5 guard from Vero Beach, Fla., who will finish second in the all-time Abbey list of three-pointers made; and India Adams, a 5-9 forward from Radford, Va., who has twice been named Kodak Honorable Mention All-American, and this year alone she has been the conference Player of the Week four times, District Player of the Week twice, and she has broken the 1,000 rebound and 2,000 point career marks.

The women's game is scheduled for a 5:30 p.m. tip-off with the ceremony probably occurring a little after 6 p.m. The men's game tips-off at 7:30 p.m. and coach Tim Jaeger will honor his seniors before the start of the game.

The two seniors are Jaeger's starting backcourt. Stan Maynard, who transferred three years ago from Marshall, has been the team's leading scorer for the past two seasons. He is a 6-2 guard from Huntington, W. Va., and is married to Alicia Maynard. Walters, a 5-9 guard from Woodstock, Va., has been the Crusader's sparkplug for four years. He is the all-time leader in three-pointers make and he was the 1989 Carolinas Conference Freshman of the Year.

Belmont Abbey's Lady Crusaders have won 10 games in a row and 15 of their last 16. They have outscored their opponents this year by an average of 13.5 points per game. They are 18-4 and have broken 100 points in a game three times this year. How many votes did they get in the Jan. 31 national poll?

Zero. Zilch. Nothing. Not one.

Unbelievable? Yes, very. How could this possible be? There are some reasons.

1. Belmont Abbey started out slow. They were only 3-3 when the first poll came out. The early losses kept their record from being good enough for the polls.

2. The District. Belmont Abbey has for the entire season been overshadowed by Lees-McRae (21-4) and Wingate (18-3). These two schools have been in the Top 20.

3. Eddie Carter. He is the coach of Carson-Newman and the district rater. He lists the top four teams in the 17 team District 26. That list goes to all the raters who vote. Last week was the first week that Belmont Abbey was on the list, and they were fourth, behind Wingate, Carson-Newman (15-5) and Catawba (14-8).

Belmont Abbey should move up to third in the area, but it will be difficult to jump in the poll this late. The coaches who vote in the poll tend to stick to their guns, and for that reason, Belmont Abbey's Top 20 hopes just might be shot down, even after a 20-win season. Fats Domino said it best: "Ain't that a shame."

Frank Mercogliano is sports information director for Belmont Abbey College.

Pope Says African Bishops' Synod To Be At Vatican In 1994

KAMPALA, Uganda (CNS)—The special Synod of Bishops for Africa will be held at the Vatican in 1994 followed by a papal trip to several African nations, Pope John Paul II announced Feb. 9. The announcement of the synod's April 10, 1994, opening came more than four years after the pope called for the synod.

After the working sessions in Rome, "I have the intention of coming to Africa for a celebration phase to solemnly promulgate the fruits of the special assembly," the pope said during a meeting in Kampala with the synod planning committee. The pope will travel to several African countries for the celebrations, said Archbishop Jan Schotte, secretary general of the Synod of Bishops.

At the Kampala meeting, the pope also released the working document that will form the basis of presentations and discussions at the synod.

The document presents "a composite picture of the present state of affairs and the general views of the Christian community in Africa with regard to the theme of evangelization," he said.

The document and the synod discussions will be divided into five topics: proclaiming the Gospel, inculturation, ecumenical and interreligious dialogue, justice and peace, and communications.

The pope said the two years of studies, reflection and meetings that led to the reports used to write the working document were a blessing for the continent. It has brought "spiritual renewal, a deeper sense of the Church and her teachings, and a greater awareness of the responsibility of all the People of God to respond in faith to situations which are uniquely African," he said.

The pope said the high number of national bishops' conferences who responded to the synod's preparatory document was "the highest number of replies to date for any synodal assembly." Archbishop Schotte said responses came from 94 percent of Africa's bishops' conferences.

The pope said the African synod will take place at the Vatican, where all synods have been held, as a sign of the tie between the bishops of Africa and the bishop of Rome.

Archbishop Schotte told meeting participants that the Vatican location will allow the "continued presence" of the pope and curial officials at the working sessions. It "acknowledges the intimate bond of communion between the Church in Africa and the universal Church, but also highlights her unique contribution on the world level within this mystical communion," the archbishop said.

The Kampala meeting was the third session of the planning committee to be held in Africa with the pope. The 1990 session was held in Ivory Coast, and a 1992 session was held in Angola.

Sister Act...

"Little" Sisters of St. Joseph, a.k.a. students from St. Ann School in Charlotte, pre a musical rendition of the recent movie "Sister Act" during a talent show for Ca Schools Week. The students took their show on the road, performing for staff memb the Catholic Center in Charlotte. Little Sisters (l-r): Nicole Terrell, Brooke Mollica, J Sounders, Jennifer Barbarino, MonicaWyniemko and Molly Johnson.

Photo by JOANN KE

Catholic Social Services Names 1993 Beatty Award Winner

CHARLOTTE — Catholic Social Services will present the Colonel Francis J. Beatty Award to Charles Leo "Chuck" Grace at the annual reception and dinner Thursday, March 4 at the Adams Mark Hotel.

The award is given annually without regard to religious denomination to a person whose strong religious faith has prompted effective church and public service in Mecklenburg County.

Grace, a member of St. Gabriel Church, is president and owner of Cummins Atlantic Inc. He was recently inducted as a Knight of Malta, the highest honor bestowed upon a layperson by the Catholic Church. The distinction is shared by the late Colonel Beatty.

"He (Grace) reflects those qualities of ecumenism and commitment to community service exemplified by the life of Colonel Beatty," said Leslie Paliyenko, CSS Board of Advisors chairperson.

The award was established in 1991 in the name of the late Colonel Beatty whose lifetime of service touched a broad cross-section of the Charlotte community. An officer in three wars, Colonel Beatty was a founding member of the local chapter of the National Conference of Christians and Jews, a chairman of the Mercy Hospital board of trustees and a president of the National Cotton Council.

Grace is chairman of the board of trustees for Belmont Abbey College, and serves on the boards of directors for University Research Park, Carolina Freight Association, The Employers Association and First Union National Bank.

He also helped create an active Alumni Club encompassing North Carolina, South Carolina and Virginia for Notre Dame, his alma mater.

He is married to Mary Ann Hamilton Grace. They have four children.

Spearheading the awards dinner is Rachel Greene of Catholic Socia vices with the assistance of co- Maggi and Noel Nadol. Comr members are Beatty Doyle, Jim K Anne Beatty McKenna, L Paliyenko, Marie Parsons and Eliz Thurbee.

Cost is $45 a person. For information or reservations, call C lic Social Services at (704) 333- weekdays 8:30 a.m. to 5 p.m.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

DOA, JHB, HND,
TJD, BH, EAL

Schools (From Page 1)

He said despite the challeng ing Catholic schools, which he ha nessed firsthand since he began ing in 1946, enduring positive a of Catholic schools need to b moted.

The archbishop said today's (lic schools are "different organiz ally and they face a different questions," but they are "more p sional administratively."

There is also current documen proving that Catholic school st "form better values for responsib ing in society than their counterp public schools." And Catholic s are realizing the difference the made in the past and can make particularly in poor neighborho added.

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CATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 24 • February 19, 1993

ıst You Are...

me of Lent is to be observed by Catholics as a special season of prayer, penitence and works rity. Ash Wednesday, the first day of Lent, is 46 days before Easter — Feb. 24 this year. (See h Guidelines, Page 2)

Photo by JOANN KEANE

Cardinal Mahony Calls Clinton Abortion Stance 'Opportunism'

MILAN, Italy (CNS) — President Clinton and Vice President Al Gore's current position on abortion is an example of "political opportunism," said Cardinal Roger M. Mahony of Los Angeles.

"President Clinton, when he was governor, was pro-life. Even Vice President Gore was pro-life. They changed their position a few years ago only for political opportunism," the cardinal told the Italian Catholic newspaper *Avvenire*.

In the interview, printed in the Feb. 13 issue of the Milan-based daily, Cardinal Mahony said it is "very sad" when a person changes his or her moral principles to get ahead politically.

"When the president signed his executive orders on abortion, he said that abortion must be 'legal, safe and rare.' How can he say rare when he signed provisions which encourage abortion on demand?" asked the cardinal, who is chairman of the U.S. bishops' Committee for Pro-Life Activities.

Clinton on Jan. 22 signed executive orders reversing the regulations prohibiting abortion counseling in federally funded family planning clinics; the ban on fetal tissue research; restrictions on access to abortion in U.S. military hospitals; and the ban on import of the French abortion pill, RU-486, for personal use.

"He also said in his acceptance speech that while he is pro-choice, he is not pro-abortion," Cardinal Mahony said. "How can he say this when the legal action he is taking is that which makes abortion as accessible as possible?"

Avvenire asked the cardinal how pro-abortion forces in the United States have come to be so strong. The cardinal answered that much of it results from the power of the media, "which are incredibly pro-abortion. The media are such extremists on abortion that they lose their objectivity."

Cardinal Mahony said that Clinton's efforts to enable fetal tissue from abortions to be used for medical research are based on "very high and noble ideals and aims," but allowing such use of aborted fetuses "will not lead to anything other than further abuses of abortion."

"Obviously, the use of fetal tissue by itself is not morally wrong," he said. "The problem is how the fetal tissue is obtained."

Cardinal Mahony told *Avvenire* that despite Clinton's election and his recent executive orders dealing with abortion, polls show that Americans want some limits placed on abortion.

"The majority of Americans are not for abortion on request (or) for abortion as a choice of methods for regulating births and contraception," he said.

Anti-FOCA Cards From Diocese Inundate Capitol Hill Offices

By CAROL HAZARD
Associate Editor

WASHINGTON, D.C. — Capitol Hill is being inundated with postcards from the Diocese of Charlotte.

More than 30,000 postcards were mailed from the diocese to U.S. senators and representatives as part of National Project Life Sunday, a nationwide letter writing campaign urging the defeat of the Freedom of Choice Act and support of pro-life legislation.

"The response from the parishes has been overwhelming in their desire to participate," said Maggi Nadol, Respect Life coordinator for the diocese.

Parishes are still requesting cards, but none are available, Nadol said. Some parishes have resorted to printing their own cards.

Although the official tally is not in, 15 million postcards were distributed to dioceses across the country. The postcards were supposed to arrive in Washington by Jan. 24, but they are still pouring in. The date was chosen to coincide with the anniversary of the Roe vs. Wade Supreme Court decision legalizing abortion.

"We encourage people to continue writing their legislators, urging them to defeat the dangerous Freedom of Choice Act," said Nadol. The FOCA would make abortion on demand mandatory in all 50 states for any reason and at any stage of pregnancy.

The mail-in effort was sponsored by the National Committee for a Human Life Amendment and the Pro-Life Secretariat of the National Conference of Catholic Bishops.

See related story from Washington on page 10.

ır African-American Catholics, ıture Is Linked To Capturing Past

By JOANN KEANE
Associate Editor

HARLOTTE — The future for Afri- merican Catholics connects to the generation removed and a continent the ocean. Somewhere in the past lies hope for the future.

Preservation is paramount to sustain the roots of African-Americans and Catholicism which are so deeply entwined.

nd that poses one of the biggest chal- for the Ministry of African-Ameri- ffairs. With support from the diocese, e Diocesan Support Appeal, strides lerstanding are being made.

To move forward, we have to look ards," says Father Cecil Tice, pastor r Lady of Consolation, Charlotte's minantly African-American parish. ything African culture says, the h is right there with it."

ather Tice points to the sense of fam- t permeates the African-American unity. "One hundred years ago, the African-American family was so strong. Now, we're losing that, and we must go back and recapture it." The African mindset calls for an extended family, not the nuclear family of mother, father, and children. The African-American family typically extends beyond blood relations and includes neighbors and friends.

"There's an old axiom in Africa that says it takes a whole village to raise a child," says Father Tice. "Extension is good. It gives more stability to the family."

Family is but one of three critical concerns to the African-American community. Racism and the role of the African-American male complete the trio.

Last July, delegates to the National Black Catholic Congress in New Orleans listened as the three issues surfaced for dialogue. A group of 20 from the Diocese of Charlotte were among the thousands attending the national congress.

Carl Foster, diocesan director of the African-American Ministry, accompanied the diocesan delegates. Foster brought issues discussed at length in New Orleans

See **African**, Page 2

Diocesan Support Appeal

93 DSA

The annual Diocesan Support Appeal, a major source of funding for 23 agencies and ministries, is now under way. The DSA began Feb. 7 and will continue through March 28. This year's goal is $1,750,000.

Church Officials Criticize Dutch Action To Allow Euthanasia

ROME (CNS) — The Vatican has strongly criticized Dutch legislation permitting euthanasia. Two Vatican officials said it represents a retreat on the road to human dignity, and an editorial in the Vatican newspaper said it destroys the fundamental principle of medicine, which is to save life.

A Dutch cardinal and a representative of the U.S. bishops' Pro-Life Secretariat also expressed opposition.

The legislation, approved by parliament Feb. 9, establishes guidelines by which doctors can participate in assisted suicides. It is expected to take effect next year.

The approval is "a very grave offense to human dignity" and a "vile surrender of the authentic science of medicine," said Cardinal Fiorenzo Angelini, president of the Pontifical Council for Pastoral Assistance to Health Care Workers.

"It is a dangerous retreat on the march to a truly human civilization," said the cardinal.

Also critical was Bishop Elio Sgreccia, vice-president of the Pontifical Council for the Family. "Once again death is inflicted on people in an extremely fragile state," he said. Euthanasia is a "direct consequence" of the principles of modern secular societies, the bishop said.

"When life becomes a burden for oneself or others, you legalize suppression instead of promoting aid," he added. Modern society "cannot stand looking death in the face and, even less, welcoming times of suffering," he said.

An editorial in *L'Osservatore Romano*, the Vatican newspaper, said that medicine is "for human life and never for death."

In the Netherlands, Cardinal Adrianus Simonis of Utrecht said the Dutch bishops issued five statements opposing euthanasia during the parliamentary debates.

Cardinal Simonis said opinion polls showing that 80 percent of the population supports euthanasia are probably true. Most people say they personally oppose it, but think that others should be allowed to choose euthanasia, he told Vatican Radio.

The Dutch are very tolerant of other's views, he added. "There is too much tolerance" and people "do not recognize the common good anymore," said Cardinal Simonis.

Because of the complex situation regarding euthanasia views, the ruling Christian Democratic Party supported the legislation, he said.

"If the Christian Democrats had not voted for this proposal, a law would have been passed completely freeing euthanasia," said the cardinal.

Under terms of the legislation, euthanasia technically remains a crime, but doctors who follow strict guidelines will not be prosecuted.

The main conditions doctors would have to follow include:

— The patient must be terminally ill and suffering unbearable pain.

— The patient must request death.

— Another doctor should be consulted prior to the assisted suicide.

— All cases of euthanasia must be reported to the coroner with a detailed account of circumstances.

The legislation will legalize a de facto situation in which for almost 20 years doctors have avoided prosecution by following informal guidelines. A 1991 government study said that 2,700 cases of assisted suicide are performed each year in the Netherlands.

In Washington, Richard Doerflinger, associate director of the U.S. bishops' Secretariat for Pro-Life Activities, said that "Dutch euthanasia has spread from terminally ill patients, to non-dying patients who are merely disabled or elderly, to newborn handicapped children."

"There is every reason to expect that legislating the current guidelines will maintain and even aggravate this disastrous social experiment," Doerflinger said. "We in the United States certainly have no reason to follow the Dutch into this abyss."

4 Seminarians From Diocese Receive New Ministries

ST. MEINRAD, Ind. — Three third-year theology students from the Diocese of Charlotte received the Ministry of Acolyte on Monday, Feb. 8 at St. Meinrad Seminary in the School of Theology Chapel.

Eric Houseknecht, Mark Lawlor and W. Keith Nesbitt were among 19 students from 14 dioceses receiving the ministry. Thomas Williamson, also from the Diocese of Charlotte, was one of 17 second-year theology students who received the Ministry of Lector.

The ministries were conferred by Benedictine Archbishop Daniel Buechlein of Indianapolis.

An acolyte is appointed to help the deacon and aid the priest, primarily in the celebration of Mass. He attends to the needs of the altar and may distribute Communion as an auxiliary minister. He may also be entrusted with the public veneration of the Blessed Sacrament, but does not give the benediction, since he is not a priest or a deacon.

The Ministry of Lector is conferred on those who prepare and proclaim readings from Sacred Scripture at Mass and other liturgical celebrations. A lector may also recite psalms between the readings and present the intentions for the general intercessions.

Houseknecht is from Holy Trinity/Our Lady of the Atonement Church, Kinston; Lawlor, Sacred Heart Church, Salisbury, and Nesbitt, St. Benedict Church, Greensboro. Williamson's home parish is St. Timothy, Springfield, Va.

To The Winner...

Joyce Anderson and Mary Mackey of St. Leo in Winston-Salem display the gran
for the March 16 card party and fashion show. (See Diocesan News Briefs, Page

Lenten Guidelines

1. The time of Lent is to be observed by Catholics as a special season of pr
penance and works of charity.

2. Ash Wednesday and Good Friday, in particular, are the most imp
penitential days of the liturgical year. They are days of both fast and abstin
All Fridays in Lent are days of abstinence.

3. The rule of fasting states that only one full meal a day can be taken.
small meals, "sufficient to maintain strength," are allowed, but together,
should not equal another full meal. Eating between meals breaks the fas
drinking liquids does not. The rule of fasting obliges all Catholics from a
to 59.

4. Abstinence refers to the eating of meat. Under the present law, it doe
include egg or milk products, meat soups or gravies. The rule of abstinence
all Catholics 14 years old and older.

5. The substantial observance of the laws of fast and abstinence is a se
obligation. Those whose work or health would be impaired are excused
fasting and abstaining. The individual conscience can decide if there is a p
cause to excuse. A more serious reason should be present to excuse from th
Wednesday and Good Friday penance.

6. Self-imposed fasting on the other weekdays of Lent is recomme
Abstinence on all Fridays of the year is also highly recommended. The
Pastoral of the American Bishops, stating that prayer is incomplete wi
penance, urges Friday abstinence as something all American Catholics s
offer up for the sake of world peace.

7. Parents and teachers should see to it that even those who are not bou
the laws of fast and abstinence because of age are brought up in an atmos
that is conductive to a sense of penance.

8. The faithful should be clearly and positively encouraged to receiv
Sacrament of Penance during Lent. There should be adequate time sche
for Confessions before Easter. Group penance services should bot be sche
for the last days of Holy Week. At no time is it permitted to schedule a
penance service for the purpose of giving general absolution without indi
Confessions.

9. The liturgical directions of the Sacramentary and the Lectionary m
faithfully observed regarding all the special Holy Week Rites.

10. Funeral Masses are not allowed on Holy Thursday, Good Friday or
Saturday. The funeral Rite outside of Mass can be held either in church or
chapel on those days, with a Funeral Mass later.

11. The RCIA is incorporated into the liturgy during Lent. The Rite of El
is celebrated on the First Sunday of Lent. On the Second, Third, and F
Sundays of Lent, the Scrutinies take place during Mass.

Foundation Provides Scholarship Funds

BELMONT — Belmont Abbey College has received $26,000 from the Lettie Pate Whitehead Foundation of Atlanta to provide scholarships for deserving female students during the 1993-94 academic year.

The Lettie Pate Whitehead Foundation, established in 1946, honors Lettie Pate Whitehead Evans, who served as a director of the Coca-Cola Company for almost 20 years. The foundation funds provide awards on the basis of need to Christian women from Georgia, North Carolina, South Carolina, Virginia, Louisiana, Mississippi, Alabama, Tennessee and Florida.

Belmont Abbey College provides scholarships for 19 students annually through the foundation's grants.

African (From Page 1)

home for roundtable discussion and local implementation. Within the diocese, the Diocesan Pastoral Council for African-American Ministry brings African-American Catholics from parishes with a large African-American presence together to discuss problems that need clarification.

Father Tice sees the crumbling family unit as the decline of the
American male. "The feeling o
responsibility as father or bro
the male in a spiraling down s
And we are trying to reverse th

Dealing with racism is m
black and white. "It is an
permeates the whole of societ
Father. Tice. "Many people
racism as black against whit
goes further. Anti Semitism,
panic, these are also racism."

While other forms of ra
often overlooked, African-A
racism remains at the front. Del
the national congress listened
ers urged Catholics to oblite
travesty at its very core.

The Church is called upo
leaven to society, says Father T
a universal church, it is and ne
sensitive to cultures and gain
things special to each culture.'

itan Father Ed Vilkauskas dedicates grotto in honor of the Blessed Mother at Our Lady ourdes in Monroe. Photo by MARION CARDOZA

onroe Parish Dedicates Grotto Honor Of Blessed Mother

By MARION CARDOZA

MONROE — "God calls us to be ; He calls us to be saints," Spiritan er Ed Vilkauskas, pastor of Our of Lourdes Church, said during ing remarks at a dedication Mass n outdoor grotto. The dedication Sunday, Feb. 14, three days after east Day of Our Lady of Lourdes. grotto, a place of prayer, is in honor e Blessed Mother.

ather Vilkauskas encouraged listers to seek the help and guidance of in their quest to make Christ real eir lives. Her role in God's plan of tion provides us with "the real, ly, human physical flesh and blood: t," he said.

We see Christ through Mary as we d see Him. Not out there, but within

eferring to the Gospel accounts of ucifixion, Father Vilkauskas said en of the time were so appalled by ight of the beaten, bloody Christ hey fled. The women, however, v that life begins with blood and " so with quiet strength they stayed mfort and console Him.

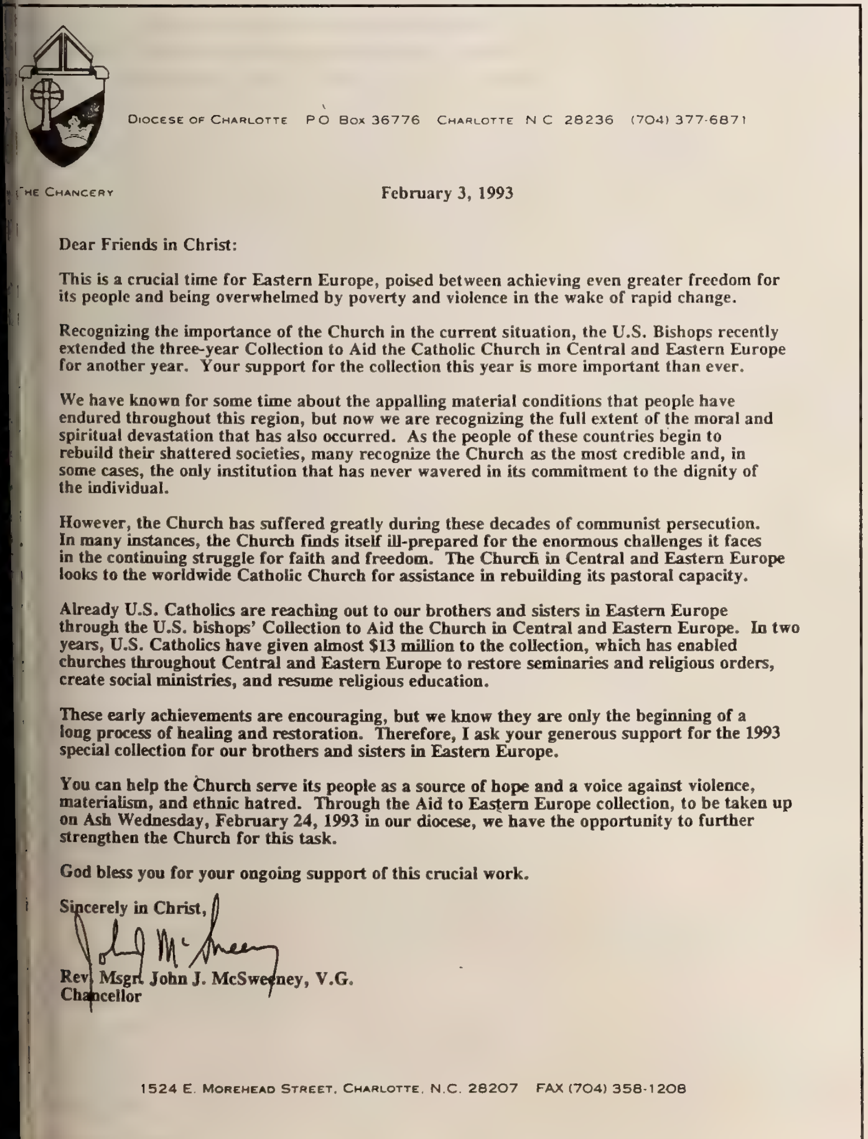
he root of the word "wisdom" means "to taste, relish and savor; to make concrete and real," Father Vilkauskas said. Wisdom is not based on the masculine traits of logic and reason nor on a theory or plan, but rather on an openness to reality, an openness to fill "ourselves with life," as the Blessed Mother did, he said.

"Had Mary been filled with reason and logic, there would have been no room for life. What visionaries and mighty prophets could see only in dreams, Mary carried alive in her belly. In her 'yes' to God, Mary made real to our world, what no man could ever do ... Let go of the abstract Christ and let the real Christ be born within."

Mary, who had known unearthly joy as well as "drunk of the cup of sorrow," shows us how to do this, said Father Vilkauskas. "In the silent empty tomb of our hearts, we wait for the Holy Spirit to make us pregnant with Christ."

The women of Our Lady of Lourdes birthed the idea for the grotto. The Women's Guild, which planned and saved for the grotto, was honored for its efforts at the dedication,

Marion Cardoza is a parishioner at Our Lady of Lourdes.



Diocese of Charlotte P O Box 36776 Charlotte N C 28236 (704) 377-6871

he Chancery

February 3, 1993

Dear Friends in Christ:

This is a crucial time for Eastern Europe, poised between achieving even greater freedom for its people and being overwhelmed by poverty and violence in the wake of rapid change.

Recognizing the importance of the Church in the current situation, the U.S. Bishops recently extended the three-year Collection to Aid the Catholic Church in Central and Eastern Europe for another year. Your support for the collection this year is more important than ever.

We have known for some time about the appalling material conditions that people have endured throughout this region, but now we are recognizing the full extent of the moral and spiritual devastation that has also occurred. As the people of these countries begin to rebuild their shattered societies, many recognize the Church as the most credible and, in some cases, the only institution that has never wavered in its commitment to the dignity of the individual.

However, the Church has suffered greatly during these decades of communist persecution. In many instances, the Church finds itself ill-prepared for the enormous challenges it faces in the continuing struggle for faith and freedom. The Church in Central and Eastern Europe looks to the worldwide Catholic Church for assistance in rebuilding its pastoral capacity.

Already U.S. Catholics are reaching out to our brothers and sisters in Eastern Europe through the U.S. bishops' Collection to Aid the Church in Central and Eastern Europe. In two years, U.S. Catholics have given almost $13 million to the collection, which has enabled churches throughout Central and Eastern Europe to restore seminaries and religious orders, create social ministries, and resume religious education.

These early achievements are encouraging, but we know they are only the beginning of a long process of healing and restoration. Therefore, I ask your generous support for the 1993 special collection for our brothers and sisters in Eastern Europe.

You can help the Church serve its people as a source of hope and a voice against violence, materialism, and ethnic hatred. Through the Aid to Eastern Europe collection, to be taken up on Ash Wednesday, February 24, 1993 in our diocese, we have the opportunity to further strengthen the Church for this task.

God bless you for your ongoing support of this crucial work.

Sincerely in Christ,

John McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. Morehead Street, Charlotte, N.C. 28207 FAX (704) 358-1208

Answering Call To Religious Life, Novice Takes First Vows

By CAROL HAZARD
Associate Editor

CHARLOTTE — Becoming a Catholic sounded like a good idea to Cam Banh. She'd heard it would help her get a job once she got to America.

More than a job, her religion is her life now. This past December, the Chinese immigrant from Vietnam took her first vows of poverty, chastity and obedience for the Handmaids of the Sacred Heart of Jesus.

The ceremony, at the motherhouse in Haverford, Pa., was attended by two of the four sisters she lives with in Charlotte. Sister Cam was nervous, but confident about her decision, she recalls.

After all, she'd come a long way since she had first heard a priest in Vietnam tell children that all they had was from God. "That's crazy!" she recalls thinking at the time. Food was the fruit of hard labor, not manna sent from heaven.

Christianity did not mesh with her family's belief system, the worship of ancestors.

Yet, Cam was drawn to "the liturgy, song and quiet" in the Catholic Church. She knew "nothing" about the faith, but went to church nearly every day while she waited to leave Vietnam.

She figured she had nothing to lose and at least a little to gain — namely, a job — if she became a Catholic. So, in 1979, she was baptized and confirmed the same day.

Even so, she understood little about this strange religion. "I tried to believe, but I still wasn't sure," says Sister Cam.

One day, the quiet Catholic convert was invited to teach children catechism. Her learning began in earnest and her faith took root, she recalls.

As she became more involved at the church, her parents were perplexed. "Do they pay you for all you do?" they asked. "No, they are poor," replied Cam.

"But you are very busy. You are a new Catholic. Why do you have to do it?" Cam told her parents she did it because she had the time. "That's crazy," they said.

Leaving Vietnam in 1982, the Banh family settled in Philadelphia and lived next door to the mother of Handmaids Sister Cecilia Tong. The link would have lasting consequences.

Sister Cecilia asked Cam if she had ever thought of becoming a nun. No, it wasn't her style, Cam replied. "I like to party and have fun."

Besides, Cam was outspoken and bossy. One of her sisters once told her she was so opinionated she'd make a good lawyer some day. No. The religious life wasn't for her.

HANDMAIDS SISTER CAM BANH
Photo by CAROL HAZARD

But the question kept popping up. Cam kept saying "no." That is until a priest told her she would never know unless she tried.

That much she could do. She took a leave of absence from her job in a sewing factory and moved into the motherhouse, fulling expecting to return to her job within a few weeks. She stayed at the motherhouse two years and a retreat house for another year.

"I think I amazed myself," recalls Sister Cam. "Through the grace of God, I lived very joyfully and peacefully." She says she learned to be more sensitive and accepting of other people. "I learned forgiveness and how to say, 'I'm sorry.'"

Less than two months after her arrival at the motherhouse, the provincial told her she didn't need to try anymore. She had been accepted as a postulant. The process typically takes a year or more.

A year and a half ago, she moved in with the Handmaids sisters in Charlotte. Five sisters, five nationalities: Cam, Chinese; Cecilia, Vietnamese; Irene Halahan, Argentine; Pilar Dalmau, Cuban, and Sagrario Nunez, Spanish.

"To live our life is not easy," says Sister Cecilia. It is a life "totally belonging to the Lord ... a poor, obedient and loving life," she said.

Sister Cam is trying out her commitment, and she is adjusting very well, Sister Cecilia says. "Every day that goes

See **Handmaids,** Page 16

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Lenten Observances

Next week marks the beginning of Lent, the most solemn season on the liturgical calendar. It's a time for prayer and penitence and reflection on the coming sorrows of the passion and death of Christ and on His glorious resurrection to follow.

As always, there are many Lenten observances scheduled in parishes throughout the diocese. Many of them are listed in the pages of this newspaper, especially in the Diocesan News Briefs. There are probably as many more which are not reported to us for inclusion in the paper. These always can be found in parish bulletins.

We urge our readers to take note of these observances in their own parishes or in other parishes in their areas and to participate in them when possible,

Catholics in the Asheville and Charlotte areas also have the opportunity to take part in the Perpetual Adoration at St. Lawrence and St. Gabriel. Those from other parts of the diocese who may be visiting those areas are also invited and urged to spend an hour in prayer and reflection before the Blessed Sacrament.

For those in a position to do so, there is also the opportunity to make sacrifices to help the less fortunate. One example is the Rice Bowl which helps support the work of the Catholic Relief Society. The bowls are available in the parishes of the diocese.

Eastern Europe

As we noted in last week's editorial, Ash Wednesday not only marks the beginning of Lent it is the date for the U.S. bishops' annual collection for the Church in Eastern Europe.

We are not going to repeat everything we said in that editorial but the Church in the countries which once made up the Soviet bloc is in desperate need of funds to restore it to the position it once held and to meet the needs for services in those largely impoverished countries.

American Catholics are the ones in the best position to provide those funds. Again, we urge you to be generous in this special collection.

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Pro-Life Corner

Respect Life

"When God says 'Let there be life,' dare we say 'It shall not be'?"

Mother M. Angelica

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

WASHINGTON (CNS) — The plight of people living without enough water — or with polluted water — is the focus of Pope John Paul II's 1993 Lenten message.

"I ask the members of the Church to remember particularly the men and women suffering from the tragic desertification of their lands, and those who in too many parts of the world are lacking that basic yet vital good which is water," the pope said.

"We are deeply worried to see that entire peoples, millions of human beings, have been reduced to destitution and are suffering from hunger and disease because they lack drinking water," he said.

The message, dated Sept. 18, was released in November in Washington by the National Conference of Catholic Bishops.

The pontiff framed his message from several biblical mentions of thirst.

Among those he included were how the Israelites under Moses "quenched their thirst with the water which sprang from the rock"; Jesus' request of the Samaritan woman, "Give me a drink"; and Jesus on the Cross saying, "I thirst."

The pope hoped for the "active generosity" of people to fulfill Isaiah's prophecy, "For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the t ground springs of water."

He said that in many cases man himself has c "the barrenness of lands which have become de and has polluted clean waters.

"When people do not respect the goods o earth, when they abuse them, they act unjustly, criminally, because for many of their brother sisters their actions result in poverty and death," John Paul said.

He outlined problems faced by those lacking water.

"Hunger and many diseases are closely link drought and water pollution. In places where r rare or the sources of water dry up, life becomes fragile; it fades away to the point of disappearin said.

"Furthermore, it is quite clear to everyone uncontrolled industrial development and the u technologies which disrupt the balance of nature caused serious damage to the environment and c grave disasters."

Immense areas of Africa and parts of Latin A can and Australia suffer form this "scourge," the said. "We are running the risk of leaving as our he to future generations the tragedy of thirst and de fication in many parts of the world."

The pope asked for "generous support" to age and groups helping people who suffer from shortages, and to those whose "scientific analysis the causes of desertification" can lead to "soluti this problem."

VATICAN CITY (CNS) — Pope John Paul II, marking the first annual World Day of the Sick, recalled the suffering he saw during his Feb. 3-10 trip to Africa, especially among AIDS patients.

The pope made the remarks to a group of sick gathered in St. Peter's Basilica Feb. 11, the feast of Our Lady of Lourdes. He instituted the annual event to remind the Church of the sick and of its obligation to help care for them.

"In my eyes and in my soul I am keeping alive the images of Africa," the pope said the day after returning from an eight-day visit to Benin, Uganda and Sudan.

He recalled that he had offered special prayers there "for those who suffer, for the victims of famine and war, and for people stricken by serious diseases, in particular AIDS." He asked that all of them may come to know the "healing power of the Gospel."

During his African trip, the pope visited a h in Uganda and blessed patients with AIDS, lepro other serious diseases. He spoke with several ch suffering from AIDS or the human immunodefic virus that causes AIDS. Uganda is the center AIDS crisis in Africa, with 35,000 confirmed cas an estimated 1.5 million with HIV.

The pope also asked the international comn to give more help to Africa's hungry and suffe

Last fall, to commemorate World Day of the the pope released a message urging increased care contributions from individuals, governmen international organizations. Ongoing wars and f in many parts of the world make such aid even urgent, he said.

KHARTOUM, Sudan (CNS) — God has not abandoned the suffering Christians of Sudan who are sharing in the passion of Christ, Pope John Paul II said.

Their names are written "on the palms of the hands of Christ, pierced by the nails of the crucifixion," the pope said during a Feb. 10 Mass in Khartoum, the capital of Sudan. The pope said he was spending nine hours in Khartoum to encourage Sudanese Christians "to stand firm and to take heart."

The fundamentalist Arab-Islamic regime of Khartoum is fighting a war with black Christians and animists from the South. Sudanese Christian leaders, the Vatican and international human rights organizations have accused the Khartoum government of violating religious liberty and other human rights.

"The whole Church understands your distress and prays for you," the pope told Christians gathered for Mass at Green Square, on the outskirts of the city.

The prayers and readings at the Mass were in Arabic, but the pope read his homily in Engli estimated 200,000 people gathered on the thick Green Square for the Mass while camels scroung food along the fence.

The Mass was a delayed Sudanese celebrat the May 1992 beatification of Sister Josephine B a former slave who was born in what is now S

Leaders of the Sisters of Charity of Canos order Blessed Bakhita joined in Italy after the she was given to moved there, brought relics body back for each Sudanese diocese.

Blessed Bakhita is an example for all Christ "the value of reconciliation and love, for in he she overcame any feelings of hatred for those w harmed her."

The pope said he wanted "to appeal for

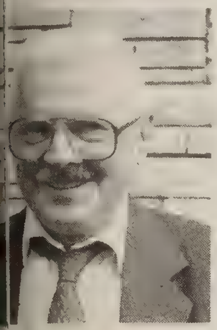
See **Pope,**

The Editor's Notebook

By BOB GATELY

he thinking of members of legislative bodies never ceases to amaze me.

he latest case in point is the action of the Dutch parliament on the issue of nasia. The parliamentarians did NOT repeal existing Dutch law which makes euthanasia a crime but they passed a new law setting forth guidelines for doing it without fear of prosecution.



No, that's not a misprint. Parliament is telling doctors, "It's still a crime to assist a suicide but if you do it our way, you're off the hook."

Admittedly, they are only giving formal approval to a situation which has existed for almost 20 years. Doctors, using informal guidelines, have been assisting suicides for that long. Now, parliament has given them strict formal guidelines.

But by leaving on the books the law making euthanasia a crime, it seems to me that they are recognizing that it's r any way you look at it. In that case, how by any stretch of logic can they say 's okay if the proper procedure is followed.

e next thing you know, they'll decide that someone who uses a knife or gun urder will be prosecuted but a person who beats someone to death will go free.

ecently received a letter saying that apparently we no longer print letters to the That's not true as you can see from the ones printed in this issue.

wever, letters are printed as space is available and as long as they conform to ters policy. That policy is always printed when we run letters and we have attention to it in this column and in editorials.

e most frequent violation of that policy is length. The policy calls for letters **50 words or less.** But, no matter how many times we call attention to it, we t a large number of letters which exceed that limit. And I'm not talking about ling it by a few words. Many of them run anywhere from 300 to 400 words.

ere is one other problem, We cannot print a letter unless we can read it. We many handwritten letters. We can decipher most of them. But there are a few are illegible. And we usually do not have the time to call the writer to find out e or she is saying.

dmit that I'm no one to talk. My handwriting is pretty bad as any of my tes will tell you. That's why I use a typewriter or word processor.

you want your letter printed, please write legibly.

ding Hands During The Our Father

By FATHER JOHN DIETZEN

For a long time some of us and our children have held hands during the ather at Mass. We thought it helped us to pray and reminded us of what praying for. Recently a sister from another parish told one of our groups actice was not allowed, that it was forbidden by the Vatican about 20 go. Is this true? I can't imagine what would be wrong with it. (Ohio)

To my knowledge there is no rule whatsoever in any church document that forbid or discourage such a practice. For one thing, apart from essentials, liturgical directives normally do not say a great deal about actions or postures on the part of the assembled faithful. Customs and practices differ too much from place to place.

The document to which the sister referred, which has been similarly misunderstood, by the way, more than once, is a response from the Congregation of Rites in 1975. The congregation was asked whether joining hands during the Our Father could replace the sign of peace. It replied that the sign of peace is a special and powerful symbol in itself and should not be substituted for in this manner.

Their full response goes this way: "The prolonged holding of hands is of itself a sign of communion rather peace. Further, it is a liturgical gesture introduced spontaneously but on l initiative; it is not in the rubrics.

r is there any clear explanation of why the sign of peace at the invitation, 'Let each other the sign of peace,' should be supplanted in order to bring a t gesture with less meaning into another part of the Mass; the sign of peace with meaning, graciousness and Christian inspiration. Any substitution for be repudiated" (Notitiae 1975) 226).

always important to read such documents carefully and not extend them what they intend. Clearly this response only intends to say that joining hands he Lord's Prayer, while it is a sign of communion, does not substitute for of peace.

never personally encountered or heard of a situation in which such a tion took place.

er practices would receive a similar answer. Many people, for instance, heir hands palms upward in a posture of prayer during the Our Father. This isn't in the rubrics either, but there's no reason to forbid it.

am a third-grader and want to know what you do at Mass when your anders someplace else. It's like you're singing or praying and you don't ar it. (Texas)

ou write very well for a third-grade student. I'm glad you want to pray and tion at Mass. But it's not just you. Everybody's mind wanders a lot because nterested and active in so many things. Our mind wanders when we talk to our family or friends, so it's no wonder it happens when we're talking to God.

Just calmly and peacefully let your mind come back to what's happening at Mass. God knows you wouldn't be in church if you didn't want to be there and want to pray. He loves you, and all of us, for that.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped-self addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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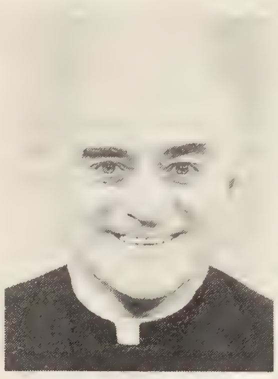
Light One Candle

By FATHER JOHN CATOIR

Over the last five years all of us have changed, and the world around us has certainly changed. Do you remember the problems you had five years ago? Think back to 1988. How was your health then? Are you still living in the same home today? Have you gained any new friends? Did anyone dear to you die since then?

The Reagan presidency ended in 1988. That year George Bush emerged victorious over Michael Dukakis with 58 percent of the nation's vote. The Olympic Games brought 13,000 athletes to Seoul, South Korea, and that same year the environment became headline news when a huge hole was discovered in the ozone layer of the atmosphere.



Do you remember the summer of '88 when tons of medical waste washed up on the New Jersey shore? How about those two huge gray whales, trapped in the ice off the northern coast of Alaska? They were saved by an international task force which chopped a path through the ice to help them reach the ocean. That same year Russia celebrated 1,000 years of Christianity, and Jimmy Swaggart was defrocked by the Assemblies of God Church. It all seems like yesterday.

Much has changed since 1988, except for three things that will never change:

1) God's merciful love. "I the Lord do not change." (Malachi 3:6),

2) The promises of Christ. "Salvation (is found) in no one else, for there is no other name under heaven given among mortals by which we must be saved." (Acts 4:12)

Jesus came to save sinners and bring them to a knowledge of the truth. In spite of all that is changing in this world, God's word remains constant, and His mercy endures forever. The path to salvation revealed to us in Christ Jesus will never change. Jesus said..."I am the way, and the truth, and the life; no one comes to the Father, but by Me." (John 14:6).

3) In the midst of all that has changed, the third thing which never will change is human nature. Human nature remains the same all through our growth from childhood to old age. Human beings are mortal. We live our time on earth, we die, and we pass on to the next world. Down through the ages the story of the human race remains the same. We are all sinners, fallen and redeemed, but our human nature and our human destiny never changes.

Because our destiny never changes, we always experience a need for God's unchanging love. In the grand scheme of things we are all saints-in-training, and all those changes that have taken place over the years mean very little. In relation to eternity, what are today's problems? They will evaporate into thin air, like the memory of those events which took place just five years ago.

As you look to the future, examine your present set of fears and ambitions. Test your fears against the light of the Gospel. Are they worth all the worry? Not if you put your faith in the Lord. Trust the words of Jesus and, "Be not afraid." Rest in God's unchanging love, and all will be well.

(For a free copy of the Christopher News Note, "Be Not Afraid," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

Most of us are familiar with Murphy's Law and, unfortunately, some of us are familiar with its reality.

I am not sure if more things happen to individuals and families after a tragedy that leaves them feeling like the Job of the '90s or, if things always seem to go wrong from time to time and they feel as if they are picked on and/or abandoned.

An Eastern phrase that is helpful at such times is "when we are in trouble, we really ought not get too troubled, or we will have double trouble." One of my clients told me how her home had been broken into early one spring. She found herself reliving and retelling the story through the summer. By September, she was really tired and basically just wanted to avoid people.

In this mood, she took some quiet time to pray and found herself sensing that the Lord was telling her, "Look, I gave you yesterday's graces yesterday ... I'm not going to give you tomorrow's grace until tomorrow ... So, today, let go of yesterday and tomorrow and just be present to Me."

With the internal wisdom that flowed, she decided to "let go" of retelling the break-in story; since it was exhausting her. She also decided to "let go" of her fear of tomorrow and future break-ins. She feels she began to live again and wishes others this gift.

How Does Canon Law Affect Us?

Durable Power Of Attorney For Healthcare

By SISTER JEANNE-MARGARET MCNALLY

A Durable Power of Attorney for Healthcare is a document, signed by a competent adult (the principal), designating someone that person trusts to make healthcare decisions on the principal's behalf should he/she become incapacitated. The person chosen to act on the principal's behalf is called a healthcare agent. The agent or surrogate has all the authority of the patient to give or withhold informed consent except as specifically limited by statute or the directive itself. The relationship between the physician and agent is the same as that between the physician and patient. The agent's actions are guided by the principle of substitute judgment, whereby he/she will make the decision the patient would have made were he/she able to do so.

The Durable Power of Attorney for Healthcare goes into effect immediately after it is executed and delivered to the healthcare agent. It is effective indefinitely unless an expiration date is designated by the principal, is revoked by the principal, or the principal retains the capacity to make his/her own decisions. The healthcare agent exercises authority after the patient has been declared incompetent or incapable by two physicians. Old age, eccentricity and physical disability are insufficient to make a finding of incompetence or incapacity.

There is always a chance in your lifetime that you may be seriously injured, ill or otherwise incapacitated. If this occurs, you may wish someone you trust, who knows your beliefs, values and desires to make your healthcare decisions on your behalf. No individual may be required to execute a Durable Power of Attorney for Healthcare as a condition for receipt of healthcare.

You have the right to designate an alternate agent or more than one healt agent. To be a healthcare agent one must be at least 18 years of age and may n your healthcare provider or an employee of the healthcare provider unless that p is your relative.

The Durable Power of Attorney for Healthcare must be signed by two witn at least 18 years of age. The following may not be your witness: relatives by b or marriage, your spouse or heir, the doctor or his employees, the healthcare pro or the principal's healthcare agent.

The healthcare agent may not be held liable for medical costs. A healt agent, acting in good faith, does not incur criminal or civil liability for deci made under the Durable Power of Attorney for Healthcare. The Durable Pow Attorney document may be revoked by the principal notifying the healthcare or healthcare provider orally or in writing. If the principal executes a new Du Power of Attorney for Healthcare, the prior one is revoked.

One should periodically update this document and make changes as de Note that the regular Durable Power of Attorney document is used traditiona areas of commercial transactions and transfer of property and assets, but doe include healthcare issues. The Durable Power of Attorney for Healthcare is sp in nature and addresses only those issues relating to healthcare.

What is the difference between the Living Will and a Durable Power of Att for Healthcare? The basic difference is that the Living Will is a document limi scope to addressing only the principal's preferences for medical treatment wh a terminal condition. The Durable Power of Attorney for Healthcare is broa includes all healthcare decisions with few exceptions. It designates a healt agent to act on the principal's behalf to provide information and clarification his/her wishes when he/she is deemed incapacitated. It does not require th principal be in terminal condition before his/her agent can make healthcare sions.

The reader will notice that the recent articles in this series are in respo questions or issues of concern or interest to the reader. These topics have bee to me or the editor. This will be continued. So, if you sent me a request for a sp topic, I assure you it will appear eventually. Some topics require more resear my part than other topics. Thanks for reading and writing.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a of The Tribunal of the Diocese of Charlotte.

Letters To The Editor

More response to Preston

To The Editor:

Mr. Preston's letter of Jan. 8 was disturbing. Although he feels abortion is wrong, he says that women have the personal right of choice, and that it isn't right to "judge and condemn" anyone when we should be addressing other evils in the world.

While this thinking may be well intentioned, it falls prey to the moral relativism that is ravaging our culture; relativism attempts to mitigate the gravity of immoral behavior by deflecting attention to some "relatively greater" evil elsewhere or the "self-righteousness" of traditional religion.

A basic principle of Catholic morality is that abortion is not a personal choice but involves terminating the life of an innocent human being. As such, it must be condemned. But in condemning this sin, or any sin, the Church is not condemning those who have erred in committing it. Following Christ's commission, the Church welcomes and cherishes those in need of forgiveness. And it teaches His message that we all need forgiveness and must love one another. However, it's a serious mistake to confuse Christ's message of love and forgiveness with the relativistic view that sin does not exist or is somehow "not so bad." Sin does exist. In John's Gospel. Jesus doesn't say that the actions of the adulteress were okay, He forgives her and says "Go and sin no more."

Ronald R. Monti
Winston-Salem

FOCA postcards

To The Editor:

We know we speak for those of us who are active in the pro-life movement when we say that we are saddened by the refusal of some Catholics to sign the anti-Freedom of Choice Act postcards.

Obviously, their "choice" of believing the gospel according to the deceptive TV and newspaper media has led them to a conclusion that is inconsistent with the Gospel of Jesus Christ. They can't be mindful of the Fifth Commandment, "Thou shalt not kill," when they defend a women's right to choose life or death for her baby.

It's understandable to realize Satan's influence on unbelievers of the Word, but it is beyond our understanding how Christians can reason in such an unChristian manner.

Prayer has always been the most important part of the pro-life movement, and our prayers will continue to include those who do not see the image of God in every preborn baby.

Rosemary and Jim Stock
Hickory

Problem pregnancies

To The Editor:

Problem Pregnancy Center Inc. is a volunteer group offering help to any woman in a crisis pregnancy.

The center provides clients with emotional support, guidance, and encouragement. Information, referrals and practical help such as baby furniture, maternity and baby clothes are offered. The value of chastity is discussed with clients who are unmarried.

They seek to give an oasis to the mother and her baby a place where she can feel secure and experience real concern for her and her baby.

Their guiding principle is to serve the woman with a problem pregnancy in the same spirit as Mother Teresa serves the poor—to see each client as a child of God.

There are also Crisis Pregnancy Centers (who do the same work) and they are listed in the phone book.

Mary Rita Crowe
Rochester, N.Y.

See **Letters,** Page 16

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of* ***250 words or less*** *and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Pope (From Page 4)

relationship between Christians and Muslims in this land."

While Christians must be willing to forgive their oppressors and work with Muslim citizens for the good of the country, he said they must not bow down when their rights are violated.

"There can be no genuine peace unless believers stand together in r ing the politics of hate and discri tion, and in affirming the right t gious and cultural freedom in all h societies," he said, quoting from a s he made in January to Muslim le

"Only the perversion of rel sentiment leads to discriminatio conflict," he said.

VATICAN CITY (CNS) — The year 1492 has had its celebration. Now the Church wants to commemorate 1493, little-remembered in history but of great importance for evangelization.

Pope John Paul II has declared a three-month jubilee for Spain and Latin America to mark this year's 500th anniversary of the first missionaries' arrival in the New World.

A plenary indulgence will be offered to those participating in special liturgical ceremonies organized by local churches during the period of Feb. 28, the first Sunday of Lent, to May 30, the feast of Pentecost.

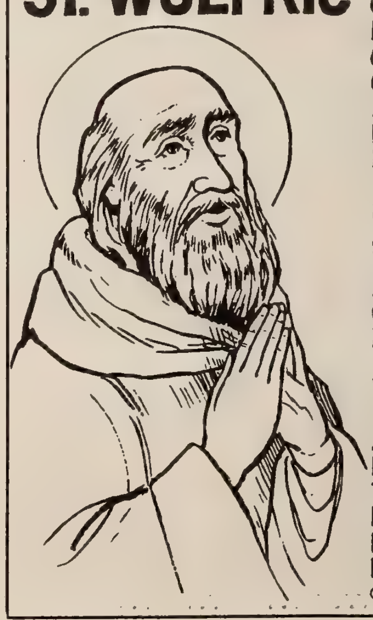
The special events will take pl all the cathedrals of Spain and America and in sanctuaries desig by local bishops. The jubilee w clared in a Latin-language edict Feb. 6. The first Christian missio arrived in the Western Hemisph late 1493.

The pope did not want the s the New World's evangelization simply a historical memory, but ment of spiritual renewal, B Cipriano Calderon, vice president Pontifical Commission for America, told Vatican Radio.

the Saints

by Luke

ST. WULFRIC



ST. WULFRIC WAS BORN AT COMPTON MARTIN, NEAR BRISTOL, ENGLAND. HE WAS ORDAINED AND LIVED A LIFE OF EASE AND IDLENESS UNT AN ENCOUNTER WITH A BEGGAR CAUSED HIM TO CHAN HIS LIFE STYLE.

WULFRIC BECAME A RECLU IN A CELL NEXT TO THE CHURC AT HASELBURY, SOMERSET. HE PRACTICED GREAT AUSTE AND MORTIFICATIONS THE R OF HIS LIFE. HE COPIED AND BOUND BOOKS, AND WAS KN FOR HIS PROPHECIES. HE ALSO WAS CREDITED WITH MIRACLES.

WULFRIC DIED ON FEB. 20, 11 AND IT IS DOUBTFUL IF HE WA EVER FORMALLY CANONIZED THOUGH HIS TOMB WAS A POPULAR PILGRIMAGE CENTE IN THE MIDDLE AGES. HIS FEAST IS FEB. 20.

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Movie
Reviews

EW YORK (CNS) — The followe capsule reviews of movies re- reviewed by the U.S. Catholic rence Office for Film and Broadg. All reviews include the film's ication by the U.S.Catholic Cone and its rating by the Motion e Association of America.

ındhog Day" (Columbia)
ghtweight romantic fantasy in a sarcastic weatherman (Bill y) slowly goes bonkers when inably caught in a time warp in ıtawney, Pa., where, in daily re- the same Groundhog Day, he lly falls in love with his sweet- producer (Andie MacDowell). e appealing performances and ous chuckles, director Harold ' comic invention falls victim to ıvie's own theme of repetitive-)ccasional sexual innuendo and treatment of theft and suicide. **SCC classification is A-II — and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Strictly Ballroom" (Miramax)
Old-fashioned success story of an Australian youth (Paul Mercurio) with his own ideas about dance steps teaming with an ugly duckling novice (Tara Morice) to compete for the championship in a traditional ballroom dancing contest. Directed by Baz Luhrmann, the outcome of all this is as obvious as the eventual romance between the two principals is inevitable. But the movie's pleasure comes along the way in watching the energy and determination of the young dancers and their innocence in confronting unsympathetic parents and manipulative contest organizers. Mild sexual references, domestic difficulties and several instances of profanity. **The USSS classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Untamed Heart" (MGM/UA)
Bogus sentiments litter this unlikely tale of romance between a Minneapolis waitress (Marisa Tomei) and a taciturn loner (Christian Slater) who grew up in an orphanage with a serious heart condition. Producer-director Tony Bill gets likeable performances from Tomei and Rosie Perez as her co-worker but the main event with Slater is hopelessly contrived and maudlin to boot. Some sexual situations and references, an attempted rape and occasional rough language. **The USCC classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Utz" (Miramax)
An American art dealer (Peter Riegert) arrives in Prague to purchase a priceless collection of Meissen porcelain and in the process learns about the late owner's (Armin Mueller-Sthal) unconventional life and strange relationship with his devoted housekeeper (Brenda Fricker). Dutch director George Sluizer fashions a multilayered but emotionally alienating story of obsessive and eccentric characters. Subtitles. Some sexual innuendo and a distant shot of nudity. **The USCC classification is A-III — adults. Not rated by the MPAA.**

"The Vanishing" (20th Century Fox)
Flat Hollywood remake by Dutch director George Sluizer of his own eerie 1991 foreign thriller pitting a methodical maniac (Jeff Bridges) against a young man (Kiefer Sutherland) obsessed with finding his long-missing girlfriend (Sandra Bullock), even if it means losing his new love (Nancy Travis) or his own life. In bowing to alleged American preferences for action over emotional complexity, Sluizer strips the narrative of the suspense and mounting sense of dread that made the original so memorable. Brief but intense climatic violence, a live-in relationship and minimal rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

Secret Service To Lead Pope's Security At World Youth Day

WASHINGTON (CNS) — The U.S. Secret Service will take the lead in protecting Pope John Paul II during his visit to World Youth Day 1993 in Denver.

Father Kenneth Jenkins, assistant general secretary for the National Conference of Catholic Bishops, said the Secret Service will provide the pope with 24-hour protection from the moment he arrives until he leaves. The pope is to participate in the last two days of the youth event, which is Aug. 11-15.

The pope's position as a visiting head of state automatically is accorded Secret Service protection.

Father Jenkins is responsible for coordinating any needs of the papal party during the events. Father Jenkins added that other agencies will help safeguard the pope.

Members of the Swiss Guard and Vatican security, who always travel with the pope, will also provide 24-hour protection. Local police, responsible for the safety of citizens, will handle crowd control. Before the pope arrives, the Secret Service will study sites the pontiff will visit to evaluate security needs.

Ed Zahren, head of the Secret Services' Denver field office, said that detailed security planning cannot be completed until the Vatican officially approves sites.

"Local law enforcement agencies find it hard to believe we don't have details this close to World Youth Day." Zahren said. "We're still waiting to hear the pope's schedule, too."

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Reasonable, achievable goals for your Spirituality

FAITH alive!

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CNS photo by Mimi Forsyth

> "Preoccupation with oneself is the death of all spirituality. Preoccupation with others is its birth. We might begin (achieving a goal) with something not too expensive, like a smile or a word for a helpless person."

By Father Eugene LaVerdiere, SSS
Catholic News Service

It is quite a challenge.

I mean setting concrete spiritual goals, realistic ones to boot, for the average person.

The problem is not finding goals that are concrete or realistic enough. It is finding that average person.

I do not think I have ever met people who thought they were average. If I think people I meet are average, that is only because I do not know them. As soon as I do, they no longer seem average.

So let's talk about spiritual goals for people who seem average but really are not.

One great blessing of my priestly life has been the friendship of a wonderful "average" family. It is an old friendship now, cannot be replaced.

Through the years, now going on 25, we have spent hours on end talking about what is really important for somebody who wants to be a good person and a good Christian.

The children have grown up — all seven of them — but we still get together to talk. What I offer here is from all those conversations.

■■■

First, you have got to find a friend, a real friend. That's not easy.

A friend is someone you really care for and do not want to disappoint.

A friend is someone who stands by you even when you are not up to your usual scintillating self.

A friend, most of all, is someone who tells you the truth, even when it hurts.

If you do not have the kind of friend I've just described, finding one should be your first spiritual goal. Having such a friend is basic for every other spiritual goal.

As you look around, remember your best friend is apt to be your husband or wife.

Next, you've got to get a few short-range, manageable goals that have long-range effects.

First: What kind of friend am I to anybody if my heart is not open to everybody? I am apt to be too possessive. Possessive friendships have a poor survival rate.

Besides, I am apt to develop hardness of heart, to use an old biblical expression. Hardness of heart is not selective. A heart of stone is not a loving heart. A heart of stone is a heart of stone for everybody, including oneself.

Unfortunately, a lot of people develop a hard heart as protection from a heartless world.

How can anyone break that stony crust before it gets too hard? How about trying to do something to
somebody every day?

I knowthis sounds a bit Boy- or
Scoutish. But it draws us out o
absorption.

Preoccupation with oneself i
death of all spirituality. Preoccup
with others is its birth.

We might begin with somethi
too expensive, like a smile or a
for a helpless person. Instead of
ing faster when passing a begga
city street, how about asking how
she is doing?

Or how about a smiling he
somebody we usually take for gra
It is a start.

Second: What kind of a friend
if I am not interested in wha
expects of me?

The best place to turn when t
to sort out the will of God is Scri
That is fairly obvious, but the Bi
a big book. Where do you start?

Obvious answers are the best
Start with what grabs you right
what interests you and draws
read on. That could be just abo
book. For many it is a Gospel.

Most Catholics have never r
Gospel straight through. How
it? How about taking one Gosp
reading it all?

After reading a passage, try
ing it. There is no better way to
it. In a short while it becomes p
your system and it is apt to co
mind as a point of reference in m
tough decisions.

Besides, you will find yours
coming biblically literate.

Third: We may have put aside
old standbys a bit hastily.

It takes a long time to know
friends. I recently heard this
about a couple of friends, both o
prominent businessmen.

One was the president of a d
ment store, the other a major fig
the New York Stock Exchang
your everyday average perso
least not in the business world.

But as human beings, Chri
and Catholics, they were right
with the rest of us, except the
being Christian a little more ser
than many. They had to take i
ously because of their position
marketplace, where they freq
felt challenged to apply the Go
difficult situations.

One day, one of them turned
other and asked, "Did you eve
sider going to daily Mass?"

"No."

"Well, you ought to!"

He did, and started going to
each day.

As a friend, that is the best
for spirituality I have to offer.

Think about it!

*(Father LaVerdiere is a Sc
scholar and senior editor of Em
magazine.)*

FAITH IN THE MARKETPLACE

What goal in spirituality proved helpful for you?

"With the busy schedule I allow myself to get caught up in, scheduling days for an individual retreat time just to be quiet was helpful.... I've been on organized retreats ... but I got to the point where I needed a one-on-one with God." Diane Hurst, Burlingame, Calif.

"Setting aside a regular time to quietly read Scripture or whatever.... If I didn't have that time, I tended to get all caught up in the things I was doing and would try to do it all on my own and not trust in God." — Irene Dumboski, N. Little Rock, Ark.

"Putting faith into action by looking out for the needs of the underprivileged. It definitely does demand selflessness. Several years ago in Texas I had a chance to work with the handicapped. I started out in stimulation therapy with the non-verbal, severely retarded. It was very rewarding...." — Joan Marie Scheet, Rugby, N.D.

"In my life it was putting complete trust in God ... that he will do what he has promised." — Mary Ann Geck, Selah, Wash.

"Making a decision to tithe, to set aside a certain amount of money from our income right off the top for God. Then instead of reacting to those charities that come to us, we now have this fund of money to give away and are looking for the best ways to make it help others. We also tithe from our garden, taking the vegetables down to a soup kitchen in town." — Name withheld, Wheeling, W.Va.

An upcoming edition asks: What helped you cope when you experienced pain because of unfair or senseless circumstances? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

ly sheep-or-goat spirituality

By Steve Heymans
Catholic News Service

employ what I call a "sheep-or- spirituality." It serves me well, ever role I'm in: dad, professional rishioner.

fore I brush my teeth at night I myself in the mirror and ask, I a sheep or a goat today?" Usu- he answer is a little of both.

terms of prayer and reflection, heep-or-goat spirituality forces ponder how attentive I was to presence in the world that day.

sheep-or-goat spirituality comes Matthew's Gospel where God, at nd of time, separates the sheep the goats.

e sheep include those who com- l, fed, clothed or visited the least g us. They go to God's right side. e goats move to God's left. To God says, "Depart from me.... was hungry and you gave me no I was thirsty and you gave me no , I was a stranger and you did not me me.... As you did it not to one least of these, you did it not to Matthew 25:31-46).

is kind of talk tells me that God s business when it comes to east of my brethren." The owever, is that it's not al- so clear who "the least of ethren" are.

ve in central Minnesota, entral Africa. I'm not of many famine victims university where I work. reover, like most working icans, I'm of a "produc- mindset. Our world places nium on the end product, tting the job done and do- efficiently.

d worse, we like it!

may regard efficiency and productive as good in selves. But in terms of the l, they can prod us to elimi- anything coming between us ur projects, including the least of ethren.

the sheep-or-goat spirituality nts two challenges:

o become the kind of person who ecognize "the least of my breth- vhen they come along.

o develop the habit of allowing lves to take time for others.

e problem is that the least of my ren have remarkably awful tim- hey tend to come along when I'm middle of writing that inspired or enjoying a newspaper over a cup of coffee. And they are not ssed by the importance of my ts.

act, it is the job of the least of my ren to undermine my self-impor-

the end of the day I ask myself:

ould that have been Christ who to me today in the form of a high-school-aged waiter?

—Could that have been Christ who came to me today as the cashier at the grocery store or the complaining custodian?

—Could that have been Christ who came to me today in the form of my bored daughter?

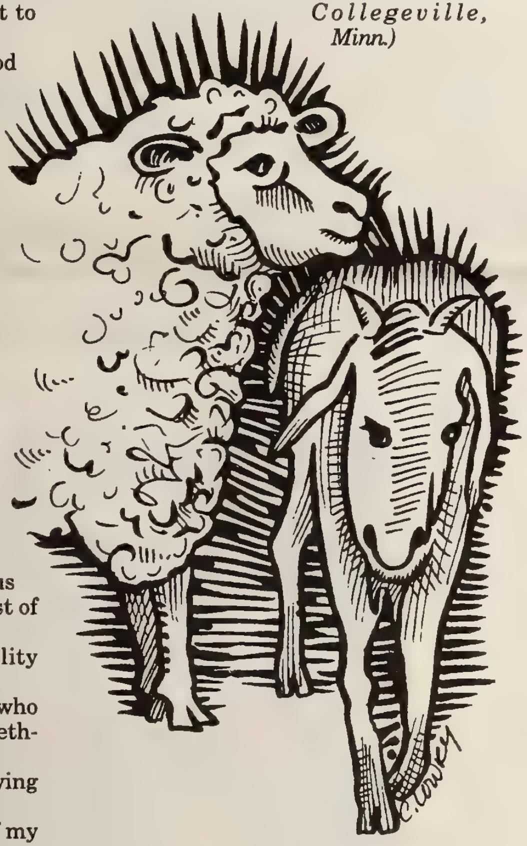
I think this sheep-or-goat spirituality is good for those who assume that their work, projects or goals are all-important. This spirituality orients us toward God's purposes.

Moreover, this spirituality is built upon the reality of the incarnation, summoning us to remember that God is with us in ordinary ways, embodied in ordinary people.

We may fight apartheid in South Africa, or slave away selflessly for parish fund raisers, or be on the cutting edge of religious education. But are we attentive to the least of our brethren?

To reflect on this is to practice a valuable form of spirituality.

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)



"My sheep-or-goat spirituality comes from Matthew's Gospel where God, at the end of time, separates the sheep from the goats." The sheep-or-goat spirituality presents two challenges: "To become the kind of person who can recognize 'the least of my brethren'.... To develop the habit of allowing ourselves to take time for others."

AITH alive!

FOOD FOR THOUGHT

Are you drowning God's voice out when you pray?

There's nothing wrong with memorized prayers. But if prayer is only that, we do all the talking when we pray. Are we talking so much that God can't break in? Here is an achievable goal in spirituality: Clear your mind and sit quietly for awhile during a timeout for meditation. Then you are likely to be given the food for thought you need: an insight, a reason to hope.

Another achievable spirituality goal: to speak honestly with God. Spirituality expands when people trust God enough to speak openly when they pray.

Are you confused? Happy?

Are you angry with God? Maybe the way to clear things up is to express your feelings in prayer. Over time God likely will offer a fresh perspective on what troubles you.

Another achievable goal: recognizing that God speaks not only from inside you, but through others. Meditate on how God spoke to you today through others.

Finally, spirituality develops when you don't deny that a spirit within you longs to grasp what life is all about. Honoring the spirit within you, acknowledging its need for expression, is basic to spirituality.

9

David Gibson, Editor, Faith Alive!

Tailoring spirituality to me, myself and I

By Father John J. Castelot
Catholic News Service

It is unrealistic to attempt to adopt someone else's brand of spirituality, saying, for example, "I want to be just like Paul, or Francis of Assisi, or Mother Teresa."

I am not any of those people; trying to be so is to end up frustrated and discouraged.

Paul and Francis and Mother Teresa each responded to God's presence in his or her own way — the only way they could respond, the only way we can respond.

"Spirituality" is a big fuzzy concept that suffers from lack of definition. Here is a working definition: Spirituality is our response to God's presence in our lives.

Everyone knows what it means to respond to the presence of other people in their lives. Those responses set up relationships.

That's what spirituality is: an interpersonal relationship between ourselves and God.

However, different people respond to God in different ways, so there is no single spirituality, no neat set of rules applicable to all people.

For love as it exists in interpersonal relationships cannot be computerized or governed by precise, sure-fire rules.

Think of the fellow in Scripture who asked Jesus, "Good teacher, what must I do to inherit eternal life?'" (Mark 10:17).

Here was a sincere man. He wanted to grow in spirituality and was looking for a can't-miss method. Jesus began by proposing commonly attainable goals: keeping the commandments.

But the man replied that he had observed the commandments from the time of his youth. "Jesus, looking at him, loved him." He acknowledged the fellow's attractive goodness.

But Jesus also recognized a barrier to the man's advance in spirituality: self-reliance. The man asked, "What must I do?" Jesus answered, "Go, sell what you have, and give to the poor.... Then come follow me." On the surface, that sounds like a call to poverty. But it goes deeper.

It is a call to relinquish self-reliance and to rely on God, to cut loose from whatever made the man feel he could take care of everything on his own.

After all, God initiates the relationship with us, and only God can deepen it.

What is our part? To "let go and let God" — that is, to let God work in us.

This is not an invitation to do nothing. Regular prayer and quiet reflection are needed to increase our awareness of God's presence.

But it is a warning not to try to control our relationship with God by all sorts of gimmicks. It is an invitation to respond to God's love as only we can, just as we are.

That means responding with all our talents and in the context of all our limitations. The great saints were keenly aware of both.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

"A good belly-laugh is worth three psychiatric sessions (possibly four)," writes Auxiliary Bishop Robert F. Morneau of Green Bay, Wis., in his book *Spiritual Direction, Principles and Practices* (Crossroad, 370 Lexington Ave., New York, N.Y. 10017. 1992. Paperback, $10.95). He says "the role of humor in the spiritual life has been given inadequate attention." But laughter helps people deal with life's burdens as little else can. "We come out of laughter into free air." Such emancipation is a gift. Discussing prayer principles, the bishop says the primary focus is "on God, not on self or on events."

Reflection: Do I hold prayer suspect on grounds it is for overserious people? Bishop Morneau thinks spirituality is a serious, noble process. But "spirituality without laughter becomes heavy and rigid," he cautions. Reflect this week reflect on the Jesus "who walked and laughed with his people."

People In The News

Grandmother Realizes Dream, Joins Religious Life At Age 59

SAN DIEGO (CNS) — Growing up in the 1940s and '50s, Marie Majercin dreamed of three things she wanted from life: to be a wife, a mother and a nun. She became a wife and mother, and prayed one of her children would be called to religious life. At age 59, Mrs. Majercin, a widow whose three children have children of their own, will realize her other dream and will enter the novitiate of the Sisters of St. Clare. Sister Bronach Meehan, the order's director of candidates in the United States, said age is not a factor. "When I was in the novitiate in the 1950s, there was a mother and daughter in there together as well," she said. "It (late vocations in the order) dates back to St. Clare's time. Her own mother and two sisters all joined the order later in life."

Father Neuhaus Recovering From Surgery For Malignant Tumor

NEW YORK (CNS) — Father Richard J. Neuhaus, director of the Institute on Religion and Public Life, has made a "wonderful recovery" from surgery to remove a malignant tumor in his colon. But he has set no date for returning to work, a representative of the institute said Feb. 5. Taken to Catholic-run Cabrini Hospital following an attack at home, Father Neuhaus underwent the operation Jan. 10. As a result of internal bleeding, a second operation was performed the following day to remove his spleen. He returned home Jan. 26. Tests found no indication of the cancer spreading from the colon, but preventive chemotherapy treatment was planned, according to the institute.

U.S. Priest Helps Guatemalans Develop World's Best Coffee

SAN LUCAS, Guatemala (CNS) — A Minnesota couple's $6,000 legacy to their priest-son may lead to the production of the best cup of coffee in the world. When Father Gregory T. Schaffer, a priest of the Diocese of New Ulm, Minn., arrived in Guatemala some 30 years ago, he discovered that the people in his parish knew a lot about coffee but had no cash to buy land. When Father Schaffer's parents died, they left him $6,000, which he used to buy some land where the people told him that coffee would grow. He turned the land into the experimental Juananna Farm — named for his parents, John and Anne — and encouraged the farmers to selectively grow only the best coffee. "It's something we really needed to do," Father Schaffer said. "I don't know if it all will work or not, but it seems to be coming along pretty well."

First-Graders Plead With President For Tuition Help

MILWAUKEE (CNS) — First-graders at St. Stephen Martyr Grade School are taking their parents' financial needs straight to the top — to President Clinton. The 6- and 7-year-olds sat down on Inauguration Day and wrote letters to the president pleading the cause of Catholic schools. Under the guidance of their teacher, School Sister of Notre Dame Gladys Courtade, the first-graders kicked off what she hoped would eventually involve all of St. Stephen's students and their parents. "And we hope other schools will join us," she told the *Catholic Herald*, newspaper of the Archdiocese of Milwaukee. "We want to bombard Washington with letters."

Official Pleads Guilty In Arson, Theft Case

WILMINGTON, Del. (CNS) — Sentencing was set for April for a former accountant for the Diocese of Wilmington who pleaded guilty to embezzling more than $1 million in church funds and setting fire to the finance office to destroy evidence.

John C. Weber, 45, a 10-year employee of the diocese, pleaded guilty to arson and embezzlement Feb. 10 in Superior Court. He had been charged with one count each of theft, forgery, burglary and arson, but with his plea the case will not go to trial.

Investigators said Weber had been stealing diocesan funds since 1986. He was arrested Sept. 29 after a fire in the chancery building, which caused about $200,000 damage but left most financial records and the computer mainframe intact.

Weber faces up to 15 years in prison and fines. As part of the plea, he agreed to pay the diocese more than $1 million in restitution and compensate the state $5,000 for the cost of the investigation. At the time of his arrest, Weber's assets, which included several properties, five automobiles, jewelry and a boat, were frozen.

Pending sentencing, Weber remained free on a $10,000 bond.

Bishop Robert E. Mulvee said that the diocese expected to regain most of the money misappropriated by Weber. Steps have also been taken to protect against further embezzling, he said.

Scripture

Readings For The Week Of February 21 - February 27

Sunday: Leviticus 19:1-2, 17-18; 1 Corinthians 3:16-23; Matthew 5:38-48.

Monday: 1 Peter 5:1-4; Matthew 16:13-19.

Tuesday: Sirach 2:1-11; Mark 9:30-37.

Wednesday: Joel 2:12-18; 2 Corinthians 5:20-6:2; Matthew 6:1-6, 16-18.

Thursday: Deuteronomy 30:15-20; Luke 9:22-25.

Friday: Isaiah 58:1-9; Matthew 9:14-15.

Saturday: Isaiah 58:9-14; Luke 5:27-32.

Response To Postcard Project Unprecedented, Organizers Say

WASHINGTON (CNS) — Although exact numbers are not known, a nationwide postcard campaign urging Congress to defeat the Freedom of Choice Act was likely to become one of the largest grass-roots U.S. Catholic efforts ever on behalf of unborn children.

The National Committee for a Human Life Amendment and the U.S. bishops' Secretariat for Pro-Life Activities jointly sponsored the postcard project, dubbed National Project Life Sunday.

The project centered on the Jan. 23-24 weekend but some parishes ran out of postcards and extended the campaign to other weekends, according to Mike Taylor, executive director of the National Committee for a Human Life Amendment, a Catholic pro-life organization.

Five million sets of postcards were distributed to dioceses nationwide to be mailed to the signers' U.S. senator and representative. Also included was a card to be sent to the National Committee for a Human Life Amendment, which is helping to track national participation.

In some dioceses, local Catholic lay and non-affiliated pro- life groups joined in the project by printing similar postcards for their members, Taylor said.

Gail Quinn, director of the U.S. bishops' pro-life office, linked the response to the project to President Clinton's recent executive orders reversing government limits on abortion.

"The effect of these orders, and the fact that President Clinton decided to issue them on Jan. 22, the 20th anniversary of the Roe vs. Wade decision, has served at once to anger and ener pro-life parishioners," she said.

"National Project Life Sun shows that the 20th anniversary of vs. Wade did not mark the demise of pro-life movement — as many in media have been saying — but rathe rebirth," she added.

Quinn and Taylor said it will several weeks before any tally of number of postcards sent to Cong will be available.

The postcards state that passag the Freedom of Choice Act " woul a disastrous mistake for our cou because it mandates abortion on mand as a national policy."

"Congress should pass laws help reduce the number of aborti instead of laws like FOCA that enc age more abortions," the postcard a "As your constituent, I urge yo oppose the Freedom of Choice Act to oppose the use of my tax dollar pay for or to promote abortion. Pl uphold existing federal pro-life cies."

The Freedom of Choice Act introduced in Congress in 1992, that "a state may not restrict the rig a woman to choose to terminate a p nancy — 1) before fetal viability; at any time, if such termination is ne sary to protect the life or health of woman."

Facing a promised presidential from President George Bush, the did not reach a floor vote in either House or Senate in 1992, but bac reintroduced it this year. Clinton said he would sign the bill.

Meet Barbara Locklear
. . . and learn about Lumbee culture.

Photo by Byron Baldwin

Barbara Locklear will demonstrate beadwork at Charlotte's Mint Museum of Art on Sunday, February 21st from 1-6 pm as part of the **Native American Tradition** *exhibition. Other artists-in-residence will feature basketmaking and ceramics on March 7 and 21. Come learn the story of the first Americans with over 130 objects, including masks, silverwork, textile weavings, basketry, sculpture and clothing that reflect their diverse ceremonial traditions and everyday life..*

Mint Museum of Art
2730 Randolph Rd 704/337-2000
Hours: Tues 10-10, Wed-Sat 10-5 and Sunday 1-6 pm.

Vietnamese Catholic Miniſtry

Đẹp

ột trong những thú vui của tôi là làm tượng.Tôi đã mua rất nhiều khuôn cũng như bột để
iộng. Kiểu làm tượng như tôi thật dễ dãng. Ai ai, ngay cả mấy em bé cũng vậy, đều có
m được. Bạn chỉ việc nhào bột với nước rồi đổ vào khuôn đã được chuẩn bị sẵn. Sau đó
hải đợi cho tới khi bột khô rồi bạn lấy khuôn nhựa ra. Đương nhiên bạn sẽ có một số tượng
a hoàn hảo,nhưng khổ thay! những pho tượng này vô hồn vì người ta sẽ không thấy những
ıh động của chúng.
ững đường nét hầu như chết lặng. Nhìn những pho tượng này làm tôi liên tưởng tới những
đã thấy trong các hang đá. Chúng đã có hàng thế kỷ, trầm lặng giống nhau, không bao
ay đổi và dĩ nhiên vô hồn.
ểu làm tượng này làm tôi rất nản, và một ngày tôi đã mua đất sét về để nặn tượng. Tôi
h với đất và bột nặn theo ý. Tôi rất ngạc nhiên khi thấy những pho tượng này có những
nét sống động tươi trẻ.Tôi tự hỏi mình cái gì đã cho hồn vào những tượng này? Câu trả
tôi khám phá ra đó là đẹp. Đẹp làm tay tôi thoăn thoắt nhào lớn những hình dáng những
u linh hoạt theo ý tôi muốn. Và tôi kết luận rằng TỰ DO thật sự có thể cho tôi những
ng động đó. Bạn hãy tưởng tượng xem, một cặp cha mẹ uốn đúc con như những pho
. Con họ phải ngồi nơi họ chỉ định, phải trả lời khi được hỏi. Bao người lớn điều khiển
trong mọi cử động. Những đứa trẻ này sẽ như thế nào trong tương lai? Có thể chúng
nên những người máy. Bạn sẽ gặp nhiều cha mẹ như thế, nhiều người có quyền bính
ả làm như vậy. Nhiều hành động vô ý thức vẫn được duy trì. Vì thế chúng ta cũng không
hiên khi chúng ta có quá nhiều hoa giả, đồ giả và có thể những người giả không có suy
ng, không tiến thân và không có thể thay đổi. Họ giống như đồ cổ trong tủ kính. Óc của
họ như những bộ máy đã được nặn sẵn. Một trong những hình Cựu Ước mà tôi thích nhất đó là hình ảnh của một người thợ gốm. Vị Tiên Tri cầu xin Chúa để ông trở nên một dụng cụ trong bàn tay Chúa như nắm đất trong bàn tay người thợ gốm. Thần trí chỉ có thể tự do tung hoành trong tay Chúa nếu chúng ta để Chúa được toàn quyền xử dụng uốn nắn chúng ta. Để Chúa được tự do làm điều đó chúng ta phải cho Chúa thời gian. Kiên nhẫn và chờ đợi là hai yếu tố quan trọng.

Tôi nhớ một câu truyện của một em bé nó giục mẹ: “Mẹ ơi con muốn có một em bé trai.” “Nhưng con mới có một em trai,phải không?” Người mẹ trả lời. “Nhưng con muốn một em bé khác.” nó tiếp lời mẹ. “Con không thể nào có một em bé mau hơn như vậy.” người mẹ trả lời. “Tại sao mẹ không làm như ba làm tại công xưởng?” Đứa bé hỏi. “Con nói gì?” Người cha ngạc nhiên hỏi nó. “Ba ơi ba bắt nhiều người đàn ông làm việc trong xưởng thêm nữa đi!” đứa bé trả lời gọn lỏn. Chúng ta cũng vậy chúng ta có muốn đào tạo thêm người bằng cách đúc thêm khuôn không?

Nhà Tiên Tri Kahlil Gibran đã có ý kiến về đẹp như sau:” Đẹp không phải bởi nhu cầu mà ra,nhưng là bởi sự ngây ngất...bởi một trái tim bừng cháy và một tâm hồn mê say...là một cảnh vườn ngàn hoa đua nở và một bầy thiên thần sẵn sàng tung cánh. Đẹp là sự sống trong khuôn mặt rạng rỡ của nó lúc bừng lên.”

Đời sống con người là một sự tiến triển không ngừng. Sự tiến triển đó cần thời gian, và sự cố gắng liên tục để nhào nặn lên. Đời sống cần vẻ đẹp và sự thật bề trong, không phải những khuôn làm sẵn bằng nhựa hay những khổ người máy móc. Tạ ơn Chúa cho năm 93 này,lại một năm nữa của chờ đợi và mong nhờ để Chúa làm việc. Lạy Chúa chúng con muốn được gọt đẽo trong tay Ngài!

auty

By SISTER CECILIA TONG

AMESE
HOLIC
STRY

ne of my leisure pastimes is to make statues. I have bought quite a lot of plastic
and some bags of plaster. What I want to do is very easy. Anybody, even a child, can do it.

You mix the plaster with water and then prepare the already made molds. You just pour the liquid into the molds and wait until the plaster is solid. Then, you peel off the plastic molds and you will have some nice statues — almost perfect. But alas, these statues have no life in them. The movements are non-existent.

I kept thinking of what I had seen in Christmas scenes of figures that are age old and static — forever the same, forever unchanged and lifeless.

One day, I was fed up with this way of making statues. I had another experience. I bought clay and played with it. To my surprise, the clay that I played with became
with movements and life.
sked myself what made this figure different that seems to possess a soul? The
is beauty. Beauty is directing my fingers to mold the clay as I desire, the
with their movements as I wish. My conclusion is it is freedom that gives
ients and life.
u just imagine, if parents mold their children as statues, they should sit where
e told. They should speak when they are asked. The grownups direct them in
movement they make. What kind of persons will these children be in the
' They, of course, will become robots or machine people.
d yet you will find many parents acting that way. You will find many in
ity act that way, too. No wonder that we find so many plastic flowers, plastic molds and perhaps plastic people who are not capable of thinking for themselves, of being self-actualized people, of changing. They are like pieces in a museum. Their minds are like programmed computers.

One of my favorite images is the image of a potter's wheel in the Bible. A prophet prayed that he could be in God's hands just like a piece of clay in a potter's hands. The soul, the spirit can find freedom in the hands of God if we allow Him the freedom to mold us. For God to do so we need to give Him time. The waiting and the watching are important.

A story reminded me of a little boy who said to his mother: "Mummy I want a baby brother." "But you've just got one," answered the mother. "I want another," he said. "Well, you can't have one so soon. It takes time to produce a baby brother." "Why don't you do what Daddy does at the factory?" asked the boy. "What's that?" the alarmed father asked. "Put more men on the job" was his emphatic answer. Do we want to produce people by putting them in molds?

In *The Prophet*, Kahlil Gibran said of beauty:"It is not a need but an ecstasy ... It is a heart enflamed and a soul enchanted ... It is a garden forever in bloom and a flock of angels forever in flight. Beauty is life when life unveils her holy face."

Life is a process of growing. It takes time and effort to sculpture it. Life demands beauty and inner truth, not plastic molds and robot machines made by man.Thank God for this year 1993. It is another year of waiting and watching for God to process us. It is in Your hands, Lord, that we want to be sculptured.

Handmaids Sister Cecilia Tong is director of the Vietnamese Catholic Ministry for the Diocese of Charlotte.

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Airport Art Exhibit Features Works By CCHS Students

CHARLOTTE — Art works by the following Charlotte Catholic High School students were selected for the Scholastic Art Awards exhibition at Charlotte Douglas International Airport, during February. The winning entries were chosen from 2,500 submitted by Charlotte area students.

Jenny McWilliams of St. Therese Parish in Mooresville won a Gold Key Award for her drawing, "Looking Into the Future." She will compete with winners from around the U.S. in the National Scholastic Art Awards competition this spring in New York.

David Wiley of St. John Neumann won silver awards for two drawings, "The Basket" and "The Chair." A third drawing "Vines" was also picked for the exhibit.

Two paintings, "Lunch," by Hillary Christman of St. Patrick Cathedral , and "No Sun," by Aimee Tubel of St. Gabriel, were also award winners and are on display at the airport through Feb. 28.

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Comunidad Hispana
Comuniquémonos

El grupo aparece en un rato de oración de alabanza.

De izquierda a derecha están Eloisa Albino, Mercedes Berrío, Carmela Kiezer, Non
Jaime Beltrán participando en el día de retiro.

Atención A La Acción De Dios

Un grupo de hispanos procedentes de Statesville, Rock Hill, Newton y Charlotte pasamos un día muy provechoso, escuchando las interesantes charlas que nos dio la Hermana Sagrario Núñez, Esclava del Sagrado Corazón Hispano de la oficina diocesana.

Dejamos todo atrás para darle tiempo exclusivo al Señor y así disponernos a conocerle de una manera nueva y más profunda, con el convencimiento de que Dios nos ama en cada momento con total aceptación de quien somos y tal cual somos.

Ibamos con deseos de compartir, de aumentar nuestra fe, buscar un poco más de paz, estar más cerca de Dios y al final del día vimos que habíamos sacado mucho más de lo que esperábamos, pues salimos bien enriquecidos.

La Hermana Sagrario explicó cuán importantes son nuestras decisiones y cómo somos el fruto de ellas. Por ejemplo, la persona que es generosa decide en cada ocasión darse a los demás, mientras que la egoísta escoge su propia conveniencia habitualmente.

Para entrar dentro del tema del "discernimiento" en la vida espiritual, había que recordar tres presuposiciones de fe. La primera es que Dios obra, está activo en nosotros. Ver Juan 5,17 y Efesios 2,10. La segunda es admitir la realidad de la existencia del mal. Buscar en Romanos 7,18-20. La tercera es que los dos anteriores actual en nuestra afectividad más que en las ideas. Por lo tanto, hay que separar el primero del segundo y conocer cómo Dios se revela en nuestros deseos, impulsos, afectos, mociones o fuerzas internas.

Ilustrando lo dicho, la Hermana se valió de la experiencia sentida por San Ignacio de Loyola, atento a la acción de Dios. El se dio cuenta de que al leer libros de caballería, recobrando su salud después de haber sido herido en la guerra, le gustaban mucho, pero a la larga lo dejaban con una sensación de vacío; mientras que, cuando leía las vidas de los santos no le gustaban, pero lo dejaban lleno de deseos buenos, de paz y se sentía generoso.

Debemos comprender, por lo tanto, que para discernir la acción de Dios hay que examinar el principio, el medio y el final del deseo, afecto, moción o impulso, para no dejarnos engañar. San Ignacio escribió unas reglas o guías en sus Ejercicios Espirituales para discernir los movimientos interiores.

Las sugerencias que ofrece San Ignacio de Loyola para la primera semana de los Ejercicios Espirituales es cuestión de identidad: ¿Quién soy yo? Dios y yo somos misterio, no entendido como imposible de conocerse, sino como realidad profunda que nunca se acaba de comprender.

Nos aconsejó la Hermana Sagrario que para crecer en la vida espiritual, utilicemos el discernimiento así como la lectura de la Sagrada Escritura. También describió el camino hacia Dios de una forma circular, más que lineal. Vimos entonces cómo nos afectan en nuestros movimientos interiores los espíritus opuestos de luz y de tinieblas.

1. Para las personas que están fijadas en una vida de pecado: El mal espíritu ofrece placeres sensuales y gozo aparente. El buen espíritu da remordimiento de conciencia y trata de sacar de lo malo. El enemigo trata de apartarnos del Señor.

2. Para las personas que buscan a Dios: El mal espíritu da una tristeza falsa, ansiedad, desánimo y engaño. El buen espíritu mueve con fuerza, ánimo y comunica paz, alegría y conduce a vencer los obstáculos que se presenten.

Es muy importante, dejo la Hermana, tener claro que sentir es normal, es nuestra condición humana, así como sube y baja la marea del mar. Los ciclos de "consolación" y "desolación" son perfectamente normales.

Dios quiere que tengamos vida y en abundancia, pero a veces tenemos una idea equivocada de quién es Dios para nosotros: un juez, un Dios que pone pesos sobre nuestros hombros. Somos maravillosos en potencia, no hechos ya completos, sino en estado de "hacernos" continuamente y por desgracia, podemos estropear lo que debemos ser o podemos tomar decisiones que nos llevan a ser lo que debemos ser. El buen espíritu siempre nos lleva a realizar la capacidad de ser plenamente "humanos" hijos e hijas de Dios. Dios da vida, pero el mal quida la vida.

Hay que estar atentos a la acción de Dios para responder con decisión libre. La oración nos ayuda a reflexionar y a prestar atención a la invitación del Señor por medio de mociones, pero la decisión es nuestra. Como Dios de vida, el Señor quiere liberarnos de todo lo que quita la vida.

Volviendo a lo que San Ignacio llama consolación y desolación, se nos explicó lo siguiente:

1. Consolación Espiritual es todo movimiento que nos lleva hacia Dios. Produce alegría, paz y siempre aumenta la fe, esperanza y amor. Es tiempo de claridad. Si la consolación viene sin causa ninguna, ciertamente procede de Dios. O sea, si la persona no está rezando, leyendo o pensando en Dios y de repente siente una inflamación de amor, seguro es de Dios.

2. Desolación Espiritual es todo lo que separa de Dios, es decir, impulso, movimiento, deseo que inclina a apartarse del Señor. Trae como consequencia egoísmo, agitación, falta de fe, esperanza y amor. Es tiempo de tinieblas.

¿Que sugiere San Ignacio en tiempo de desolación? Dice que no hagamos ningún cambio, no tomemos decisiones, ir contra la desolación, luchar por vencerla, intensificar la oración. Se trata de un reto o desafío durante el cual se practica la paciencia y se pone en prueba la esperanza. Hay que creer firmemente que Dios nunca nos abandona y su gracia es suficiente para superar este momento difícil, que puede durar más o menos. Dios permite la desolación y sus causas pueden ser: propia tibieza, negligencia, descuido en la vida espiritual. Otra causa es aprender que todo es regalo de Dios, necesidad de humildad, pasar por una crisis que puede dar nueva vida.

Micki Cazares animó las canciones en las pausas entre las charlas de instrucción sobre el discernimiento en la vida espiritual.

¿Qué sugiere San Ignacio en tiempo de consolación? Aconseja que se haga acopio para la desolación, que ciertamente vendrá después. Esto es acumular fuerzas para la futura lucha que seguirá más tarde o más temprano, y que el ritmo de consolación y desolación es normal. Debemos almacenar buenas obras, gratitud a los dones de Dios para "recordar" todo lo bueno y feliz de la época de consolación cuando llegue la desolación.

Tres imágenes ilustran las tác
igncianas para combatir al enemig
nuestras almas: el niño caprichos
seductor y el capitán de la arn
Cuando el nño pide mucho, hay
negarle con firmeza. Cuando el sed
escondido pide algo malo, hay
romper el silencio y sacar a la lu
intenciones, dándole la
abiertamente. Cuando el capitán
los punto débiles, hay que conoc
para no dejarle entrar por ellos. As
aconseja San Iglacio que teng
firmeza y valor, apertura, conocim
propio y de nuestras debilidades
donde nos va a atacar el enen
Recomienda también la oración
confianza en el Señor, la direc
espiritual y nos advierte que no
dejemos seducir con apariencias
"ángel de luz".

La Hermana Sagrario aclaró q
importante es nuestra respuesta lit
Señor, cómo respondemos a lo
sentimos, cómo nos comportamo
tiempo de consolación o desola
cómo buscamos ayuda fuera de nos
para el discernimiento, cómo
enfrentamos con sentimientos negat
si los llamamos por su nombre
reprimimos. Por último, reflexion
sobre estas preguntas: 1. ¿C
reconoces al Señor? ver Juan 21,
¿Qué momentos o experiencias
contribuido a formar la idea que t
de Dios? 3. ¿Cómo es el Dios de J
4. Cuál fruto del Espíritu S
experimentas más? ver Galatas
23. 5. ¿Cómo haces decisi
importantes en tu vida?

Noticias Breves

Queremos recordar que la Cuar
comenzara el próximo Miércol
Ceniza, 24 de febrero, día de ay
abstinencia. El Padre Roberto cele
la misa en español en el Centro Cat
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ope Preaches Religious, Human Rights In Africa

HARTOUM, Sudan (CNS) — Re- for religious rights and human rights only solid foundation for building ul and prosperous nations, Pope John I said in Africa.

he pope's calls for interreligious dia- and an end to human rights abuses epeated again and again during his -10 trip to Benin, Uganda and Sudan.

ddressing the whole continent as he dan, the pope said the Church "will l to encourage you in your search for justice, for peace and reconciliation, economic, social and political devel- it that corresponds to the dignity of

ie pope was particularly blunt in ding full religious freedom and re- or human rights when speaking to the nts of Uganda and Sudan, both of came to power in military coups.

have kissed the soil of Sudan with nd sentiments of peace and good he pope said as he was welcomed at artoum airport by Sudan's president, mar al Bashir.

Vhen people are weak and poor and less, I must raise my voice on their " he told the general, who heads a ientalist Islamic government accused ting the rights of his nation's Chris-

hen he left Uganda earlier that morn- ie pope told President Yoweri eni that as his government oversees sed transition to democracy, "present ure generations will live in harmony ive as people insofar as all basic rights and freedoms are enshrined in untry's laws and defended in the of justice."

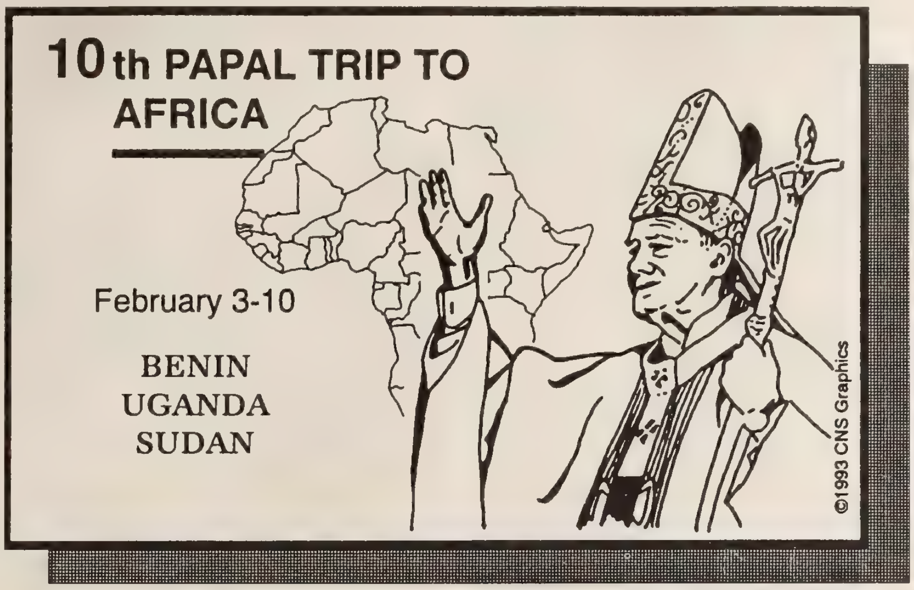
a Feb. 4 meeting with Muslim s leaders in Benin, the pope encour- ayers for peace.

many countries, both in Europe Africa and many other regions of the thirst and hunger for this peace, which the development of a people s impossible," he said.

m the time he got on the plane from to start his 10th pastoral visit to the pope defended the controversial of the trip — a frenzied nine hours toum.

told reporters on the plane that the Sudan's government would use his n international public relations ploy that had to be calculated against the publicly demanding an end to the tion of Christians there and of let- people know they have not been n.

hop Paride Taban of Torit, Sudan, pope in northern Uganda and warned he danger that the Sudanese govern- ould try "to blindfold him with the et."



"The pope will be greeting a leader whose hand is full of the blood of innocent people," the bishop told reporters in Gulu, four days before the papal visit to Khartoum. He said the government is not sincere in wanting dialogue and that their Arabic translations of the pope's English-language speeches would be skewed.

Vatican spokesman Joaquin Navarro-Valls said that a local priest responsible for communications was supposed to meet the papal plane in Khartoum to get original copies of the speeches for reporters stationed in Sudan. Although the priest had the necessary clearance, the military patrolling the airport would not let him in.

Bashir, dressed in his green army uniform, greeted the pope at the airport, saying: "Christianity and Islam have flourished and ingrained their values and ideals in the Sudanese people and endowed them with a sense of tolerance and peaceful coexistence unprecedented in the African continent."

The pope and Bashir met privately later. In their speeches to each other, the pope told Bashir that the maturity of a government is measured by the way it respects human rights and protects its minorities.

"Man is a rational being endowed with intelligence and will, and therefore he is capable of finding just solutions to situations of conflict, no matter how long they have been going on and no matter how intricate the motives which caused them," the pope said.

Confrontation between religious and ethnic groups can never lead to peace, he told the president, whose majority Arab-Muslim government is battling black Christians and animists from southern Sudan.

"Only a legally guaranteed respect for human rights in a system of justice for all can create the right conditions for peaceful co-existence and cooperation in serving the common good," he said.

In a long speech to the pope, Bashir claimed that the Sudanese government's policies toward its Christian and animist minorities are "misunderstood and misrepresented." In fact, he said, all the government has been doing is taking "corrective steps" to re-establish the important role of religious values in Sudanese society.

These efforts do not include imposing Islamic beliefs and the Arabic language on the English-speaking Christians and animists, he said.

For Muslims, Bashir said, "such action is simply unthinkable and categorically inadmissible since God himself has clearly and unequivocally stated in the Holy Koran that 'there shall be no compulsion in matters of faith.'"

"We are not making any claims to superhuman perfection; but we are confident that our human rights record is by far better than that of neighboring or similar countries," he told the pope.

But meeting Catholics later for Mass, the pope told Christians that God has not abandoned them as they share in the passion of Christ. The names of Sudanese Christians are written "on the palms of the hands of Christ, pierced by the nails of the crucifixion," he said.

While Christians must be willing to forgive their oppressors and work with Muslim citizens for the good of the country, he said they must not bow down when their rights are violated.

"There can be no genuine peace unless believers stand together in rejecting the politics of hate and discrimination, and in affirming the right to religious and cultural freedom in all human societies," he said.

When governments discriminate on the basis of religion, "a fundamental injustice is committed against man and against God, and the road to peace is blocked," he said.

In Benin and Uganda, where religious and ethnic differences have intensified conflicts in the past, the pope preached respect and cooperation among Christians, Muslims and followers of traditional African religions.

At a Mass in the western Ugandan city of Kasese Feb. 8, the pope asked the area's Bakonjo, Batoro, Banyakole and Bakiga not to allow any ethnic, social or religious difference to "stand in the way of a real solidarity in building the common good."

Speaking to diplomats that same evening, the pope said he hoped for a future African community of nations that leaves "no room for schemes which seek to fabricate national unity by forcing minorities to assimilate the culture or religion of the majority."

"Such a 'community' would be counterfeit, not deserving of the name," he said.

Making himself an example of religious tolerance, the pope met followers of vodun in Benin Feb. 4. Vodun is an animist religion that African slaves took to the Caribbean and South America. When mixed with some elements of Catholicism, especially belief in the intercession of saints, vodun developed into voodoo, santeria and candomble.

The pope told the vodun priests and priestesses the Catholic Church recognizes that which is good and true in other religions.

"Christians, members of traditional religions and Muslims are called to roll up their sleeves and work together for the good of the country," he told them.

In his morning meeting with Muslims in the central Benin city of Parakou, the pope said parents must teach religious values to their children from the youngest age. "In this way they will prepare them to practice respect for the freedom of conscience and worship — essential conditions for the common life of the nation," he said.

The emotional focus of the pope's five-day stay in Uganda was on the widespread incidence of AIDS among the Ugandan population.

At a Feb. 6 meeting with Ugandan young people, the pope heard the testimony of a 13-year-old girl who contracted the AIDS virus when she was raped. "Chastity is the only safe and virtuous way to put an end to the tragic plague of AIDS," Pope John Paul told the young people.

The next day the pope visited a hospital where the majority of patients, including those being treated for leprosy and other diseases, are HIV positive.

He said the challenge of AIDS must be faced by everyone "with much love and care for the victims, with much generosity to the orphans and with much commitment to a renewed way of Christian moral living."

Also during his stay in Uganda, the pope announced that the special Synod of Bishops for Africa would open April 10, 1994, at the Vatican.

Preparations for the meeting to discuss the present and future of African Catholicism have been under way since the pope called for the synod in 1989.

The pope said he would return to Africa after the synod's working sessions had ended for "a celebration phase to solemnly promulgate the fruits of the special assembly."

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Diocesan News Briefs

Lenten Journey

CHARLOTTE — St. Peter Catholic Church invites you to join parishioners for their Lenten Journey. Franciscan Father Kenneth Hines, professor of moral theology at Washington Theological Union, will conduct a Lenten morning of reflection Saturday, Feb. 27 at 9:30 a.m., followed by Mass and a simple soup luncheon.

Evangelization Course

CHARLOTTE — "Bringing Christ To My Everyday World," an adult Catholic School of Evangelization course will be offered at Our Lady of Assumption Church Feb. 22 through April 5 from 7:30 p.m. to 9 p.m.

The nine-session course is practical and considered good training for people interested in evangelization.

For more information, call Bill Gardner at (704) 537-7393.

March Retreats

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Discernment of Spirits" March 12-14, a prayerful retreat focused on Jesus' moments of discernment in the Gospel. The director is Jesuit Father Andrew Novotney.

"Images of Jesus" will be presented March 19-21. The retreat will concentrate on Jesus as the single most important person in every Christian's life. The director is Robert Prier.

The suggested donation for each retreat is $75 a person or $140 for couples.

For more information or registration, contact the Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call the center at (704) 926-3833.

Singles Mardi Gras

CHARLOTTE — Catholic Singles of Charlotte II is hosting a Mardi Gras party at Queen City Oyster House on Tuesday, Feb. 23 at 7 p.m. CSC II is a social, service and religious group open to separated, divorced, widowed and never-married men and women, ages 30 and older.

For more information, call Carole Carney at (704) 542-9900.

Sufferings of Christ

MOORESVILLE — The sufferings of Christ will be remembered through prayer, dialogue and meditation at St. Therese Church each Friday evening beginning Feb. 26 through Lent. The final session is Good Friday, April 9 at 3 p.m.

All devotions will be at St. Therese Church on Brawley School Road. The Good Friday service will be outside, weather permitting.

Parish groups will present meditations on Christ's passion each week. All are invited to attend.

Humanitarian Caravan

CHARLOTTE — Trucks carrying humanitarian aid to the poor in El Salvador will stop in Charlotte Tuesday, March 2. Drivers will talk about El Salvador at St. Peter Church, 507 St. Tryon St., at 7:30 p.m. A covered dish dinner will precede the talk at 6:30 p.m.

The Charlotte Peace and Justice Council and St. Peter Church are sponsoring the stopover.

The public is invited to attend. For more information, call Kathy Sparrow, (704) 399-2480, or Jan Valder-Offerman, (704) 375-5398.

Card Party And Fashion Show

WINSTON-SALEM — St. Theresa's Guild Annual Card Party and Fashion Show is Tuesday, March 16 from 7 p.m. to 10:30 p.m. at St. Leo Church in the Bishop Begley Conference Center.

The grand prize, in addition to numerous door prizes, is a hand-crocheted "Fisherman" afghan. Guild members will model fashions by the Ragpicker.

If neither cards nor board games are to your liking, come for the fellowship, food and prizes!

Cost is $6 a person. Profits will be donated to the church. Tickets may be purchased at the door or before the event from Helen Roulo, (919) 724-0561.

Journey Into Lent

CHARLOTTE — "Job: Patient or Steadfast?" a day of reflection, will be presented by Carmelite Father Roland Murphy at St. Gabriel Church in the Community Center Saturday, March 6 from 9 a.m. to 4 p.m. The presentation is sponsored by St. Gabriel and the Rock Hill Oratory: Center for Spirituality.

Cost is $15. For more information and registration, call Sharon Mease at St. Gabriel's Faith Development Office, (704) 366-2738.

AIDS, Sexuality Talk

ASHEVILLE — Chris Newnan, director of Faith Formation, will talk about AIDS and the Christian approach to sexuality at St. Joan of Arc Church on Sunday, Feb. 21 from 10 a.m. to 11:15 a.m.

All adults, teens and students in grades 6 and up are invited.

Lutheran/Catholic Meeting

GREENSBORO — The Lutheran/Catholic Covenant Committee will meet Saturday, Feb. 27 from 11 a.m. to 2 p.m. in the Franciscan Center. The discussion will be about regional anniversary conferences. Bring lunch.

Children & TV

CHARLOTTE — Dr. Edward Palmer, chairman of the Davidson College Psychology Department, will speak on Children & Television Monday, Feb. 22 at 7:30 p.m. at St. Gabriel Church as part of St. Gabriel School's Television Turn-Off Program.

Awards Presentation

CHARLOTTE — The annual Catholic Social Services reception and dinner for the Colonel Francis J. Beatty Award is Thursday, March 4 at the Adams Mark Hotel.

The recipient is St. Gabriel parishioner Charles Leo "Chuck" Grace, president and owner of Cummins Atlantic Inc.

Cost is $45 a person. For more information or reservations, call Catholic Social Services at (704) 333-9954, weekdays 8:30 a.m. to 5 p.m.

Expectant Families Mass

CHARLOTTE — Our Lady of the Assumption is celebrating a Mass for Expectant Families Feb. 21 at 11 a.m. A reception will follow.

Oratory Religion Camp

KINGS MOUNTAIN — The Rock Hill Oratory is offering religious camps for children in grades 1-6. The first session is July 11-17. The second is July 18-24.

Cost is $85 per session and includes room, board and all activities. The children will stay at the Oratory camp located in Kings Mountain National Park, 45 miles from Belmont.

Also, volunteers are needed as youth counselors, 18 and older, for one or both sessions.

For registration forms, contact Father William Pentis at The Oratory in Rock Hill, S.C., or call Dominique May at (704) 825-9244.

Mardi Gras Dance

CHARLOTTE — A Mardi Gras Dance at St. Gabriel Church in the Community Center is Saturday, Feb. 20 from 7 p.m. to 11 p.m.

Cost is $15 per person. Beer and wine will be provided. People are asked to bring their favorite hors d'oeuvres.

Proceeds will be used for the Community Center playground.

For tickets, call Carol Harrison at (704) 541-6548.

Annual Parish Mission

CHARLOTTE — St. Matt
Annual Parish Mission is Sunday
21 through Wednesday, March
ginning at 7:30 p.m. each night.
sionary Richard Collings will d
"Interior Life and a Change of
during the four-day event.

For more information, call
Jarina at (704) 846-1733.

Prayer Vigil

CHARLOTTE — Action L
For Life is sponsoring a Prayer
Saturday, Feb. 27 at 7 a.m. The m
place is Cotswold Shopping Ce
Sharon Amity and Randolph roa

Participants will sing, read
ture and pray at abortion center
vigil will be conducted with the
eration of the Charlotte Police D
ment.

The Gospel According To Ma

BELMONT — Dr. J. Ch
Wilson, a professor of religious
at Elon College, will present a se
on the "Gospel According To M
Belmont Abbey College on Sat
Feb. 27. The seminar will be in
Auditorium from 9 a.m. to 12:3
Coffee and pastries will be av
beginning at 8:30 a.m.

Cost is $20. For more inform
call Belmont Abbey College's O
Continuing Education at (704
6671.

The Catholic News & Hera
comes parish news for the dioces
briefs. Good photographs, pre
black and white, also are we
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tion.

Upcoming Diocesan Events

Feb. 20 Parish Dance
Performance Place
Hickory, 6 pm - midnight
Sandi Schmitt (704) 324-2994

Feb. 21 RENEW
Season II Kickoff
Holy Cross, Kernersville
Dan Rossi (919) 996-5109

Feb. 23 Pathfinders
Peer Support for
Divorced and separated
7:30 - 9 pm
At. Gabriel
Martin Ketterer (704) 523-1708

Feb. 26-27 Jr. High Overnite
Retreat
for Asheville Catholic
School and St. Barnabas
St. Barnabas, Arden
Cathie Stout (704) 684-6098

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World and National Briefs

nton Prays For Resolve To Move ·ward 'In Imperfect World'

WASHINGTON (CNS) — Presi- t Clinton asked the crowd at the ual National Prayer Breakfast Feb. 4 in him in asking God for "the deter- ation it takes always to make gress in an imperfect world." The)0 participants at the breakfast were xture of clergy and laymen, military lers, foreign dignitaries and mem- of Congress and the Supreme Court. ton, a Baptist, said the breakfast a chance for participants to restore strengthen their faith, adding that this town ... we need that."

iop's Official Says War In kans Likely To Escalate

WASHINGTON (CNS) — The U.S. ops' top migration official says cur- Balkan strife has great potential for lation and could set off a wide- ad multinational conflict. Jesuit er Richard Ryscavage, executive ctor of the U.S. bishops' division of ration and Refugee Services, urged ng the U.N. Protection Force au- ty to offer "serious protection" to innocent civilian population in ia. "Unless we draw the line in the ans by restoring order and human s, any country where order is threat- , whether it be Zaire or Somalia, d be affected down the road," said er Ryscavage. He called the Balkans ajor test" for the international com- ity.

Jackson Speaks At Notre Dame Multicultural Curriculum

NOTRE DAME, Ind. (CNS) — rica will not be redeemed "from its nal sins" of racism, sexism and imination unless more people learn it one another through a cultural curriculum, said the Rev. Jackson Feb. 5. He spoke during a rence on "Issues of Cultural Di- ty," held at Notre Dame by the nal Association of Students at olic Colleges and Universities. 2,000 people attended the event, ding 176 student participants at the rence and students, faculty and nistration of Notre Dame, St. 's College and Holy Cross College l of which are affiliated with the Cross religious order.

' Group Urges Quick Lifting an On Gays In Military

HICAGO (CNS) — The National tion of American Nuns has urged dent Clinton to quickly end the ban mosexuals in the military, claim- at "the average Catholic in the supports lifting the ban. The Chi- based coalition has a membership of about 3,000 women religious. "The National Coalition of American Nuns rejects the current ban on gay and lesbian persons in the military and urges you to end this discriminatory policy of the Department of Defense as you have proposed," said Sister Jeannine Gramick in a Feb. 5 letter to Clinton on behalf of the coalition. The letter said some arguments against lifting the ban are based on misconceptions, such as the allegation that "there is a high degree of sexual compulsion among gay men" and that physical closeness of heterosexual and homosexual men will inevitably result in sexual attraction.

Project To Study Religious Reading Needs Of Hispanic Catholics

INDIANAPOLIS (CNS) — The Catholic Book Publishers Association has received a grant of $108,000 from the Indianapolis-based Lilly Endowment to study the religious reading needs of U.S. Hispanic Catholics. The project will begin with 12 focus groups in the six major U.S. Hispanic markets — Los Angeles, Miami, New York, Chicago, Houston and San Antonio — and will be followed by door-to-door interviews with 1,200 Hispanic Catholics in those cities. "Religious identity is understood, defined and articulated in many different ways," said Frank Cunningham, director of publishing at Ave Maria Press and chairman of the committee directing the project.

Balkan War Seems Unlikely To End Without Military Intervention

WASHINGTON (CNS) — Catholic Relief Services' representative in Croatia said warring in the former Yugoslavia will not end without international military intervention. He also announced that CRS, the U.S. bishops' foreign relief and development agency, would open an office in Croatia. Karel Zelenka, at a Feb. 9 news conference in Washington, said what is needed is an "infusion of international troops" with specific orders to disarm the warring Serb, Croat and Muslim militias. "I have followed this situation over the last three years," said Zelenka. "I'm not optimistic."

English-Speaking Bishops, Vatican Make Final Catechism Changes

WASHINGTON (CNS) — A group of English-speaking bishops dealt with the issue of gender and language during a special meeting in Rome Feb. 3-4 with Vatican officials to work out final revisions in the English edition of the new *Catechism of the Catholic Church.* "The principal matter under discussion was the use of inclusive language," said Bishop David Konstant of Leeds, England, in a written statement released Feb. 9. "It was agreed that great sensitivity must be paid to this matter," Bishop Konstant said. "In a translation the meaning must be clear and accurate. This will require close attention being given to how the word 'man' is used."

San Franciso Archdiocese Begins Three-Year Planning Process

SAN FRANCISCO (CNS) — The Archdiocese of San Francisco has launched a three-year planning process to take it into the next century. Archbishop John R. Quinn has begun a process to help the archdiocese deal with such challenges as buildings susceptible to earthquakes, growing homeless and HIV-positive populations, and an outdated communication system among parishes. "Our purpose must be to do better and more effectively what we are called to do in the new realities taking shape before us," the archbishop said in a Feb. 8 address to priests, deacons and archdiocesan leaders.

Spanish Nuns Freed By Filipino Muslim Rebel Captors

JOLO, Philippines (CNS) — Muslim gunmen freed two kidnapped Spanish nuns after 20 days captivity in the southern Philippines, a Muslim guerrilla spokesman said. Carmelite Sisters Julia Foraster and Fatima Uribarren were turned over to two Arab ambassadors at a guerrilla stronghold in mountain country outside the town of Jolo Feb. 5. "I cannot express my feelings, I am confused," said Sister Fatima, 38, as she spoke to reporters in Jolo, the main town on Jolo island in the southern Philippines. A spokesman for the separatist Moro National Liberation Front, or MNLF, said the renegades had handed their captives over to them and then they had been released to Libyan ambassador Rajib Abdullaziz Azzarouz and Palestinian envoy Musa Odeh.

Premature Baby In Italian Abortion Debate Dies

ROME (CNS) — Stefano Ardenghi, the baby who was a central figure in Italy's abortion debate because his mother refused to take anti-cancer drugs that would have destroyed him in the womb, died less than two weeks after his premature birth. Stefano died Feb. 4 in the northern Italian hospital where he had been living in an incubator since his birth Jan. 25. At birth he weighed one pound, eight ounces and doctors gave him a 10-15 percent chance of survival. Stefano's mother, Carla Levati Ardenghi, died eight hours after the birth, which was done by Caesarean section during her sixth month of pregnancy. Doctors decided to remove the baby from the womb because of the mother's weakened condition.

Church To Continue Helping Returned Guatemalans

GUATEMALA CITY (CNS) — The Catholic Church helped Guatemalan refugees throughout the grueling, muddy journey home and will help them reintegrate into their country. "The return of the refugees was not one singular moment, but rather part of a whole process," said Sister Angelina Cuevas of the Conference of Guatemalan Religious. The church plans to stay in Poligano 14 — in Ixcan, the most militarized Guatemalan department — to ensure personal safety of the new arrivals and to give moral support. Four nuns from the Diocese of Santa Cruz del Quiche will live in the community. Teams from the religious conference and the diocese will alternate monthlong missions.

Obstetrician Says Church Must Work To Decrease Maternal Mortality

ROME (CNS) — A leading Catholic obstetrician said the Church should take a more active role in alleviating the "scandalous" maternal mortality rate in the Third World. One helpful step would be creation of a Catholic institute of health for mothers and children, which would try to bolster the Church's declining presence in maternal health, said Dr. Robert Walley, a professor at Memorial University of Newfoundland. Walley is a consultor for the Pontifical Council for Pastoral Assistance to Health Care Workers and runs a safe motherhood project four months of the year in Nigeria. He met with Vatican officials in early February to promote his initiatives.

Vatican, Latin American Dioceses To Be Linked In Pilot Project

VATICAN CITY (CNS) — A pilot project is being started to develop an electronic data-bank network to interconnect the dioceses of Latin America eventually and to link them to the Vatican and Church jurisdictions in other parts of the world. The pilot project is being coordinated by the Pontifical Council for Social Communications and the Latin American bishops' council, called CELAM after its Spanish initials. Archbishop John P. Foley, president of the pontifical council, outlined the project in a Feb. 10 talk at CELAM headquarters in Bogota, Colombia. A copy of his speech was released by his Vatican office.

Vatican Tells UN Swift Action Needed To Stop Balkan War Crimes

VATICAN CITY (CNS) — The international community must act swiftly to stop war crimes in the former Yugoslavian republics, said the Vatican's representative to the U.N. Human Rights Commission. Greater "political will" is needed to combat the "aberration of ethnic cleansing," said Archbishop Paul Tabet, the Vatican representative at a February commission meeting in Geneva.

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Crusader Corner

By FRANK MERCOGLIANO

Holy bats and balls, the Belmont Abbey baseball season has gotten under way. And yes, Virginia, it is still February.

Baseball, yes baseball, got under way on Wednesday afternoon with a home game vs. Gardner-Webb College. The baseball squad, which will have four-year seniors on the team for the first time, has a 48-game schedule highlighted by national powers, Mt. Olive, Appalachian State and Duke University.

Top returnees for the Crusaders on the mound are Jason Sutton and Chad Carpenter. Sutton last season was named All-CIAC and ranked second in the nation in strikeouts per nine innings with a Nolan Ryan-esque 11.6 K's per nine innings.

Top returnees in the field are John McBee, Jeremy Tate and slick-fielding first baseman Brent Grice. Grice led the squad last year with a .333 average and was named to the NAIA District 26 All-Academic baseball team.

On Wednesday night, men's basketball traveled to High Point University for a rematch of a devastating one point loss earlier in the year. Both squads came into the game with 6-4 conference records.

If High Point wins, it will clinch the second District Tournament Playoff berth. If the Crusaders win, they clinch the second berth with either a win over Barton on Saturday, or if Mt. Olive finishes higher than Barton in the standings. (The game took place too late for this edition.)

Belmont Abbey was predicted in the pre-season to finish dead last in the conference and 15th in the 16-team District 26. The resurgence of Abbey as a conference and district power has put first-year head coach Tim Jaeger in line for possible Coach of the Year honors.

On Thursday, Belmont Abbey hosted the opening round in the 19th Annual Carolinas Conference Women's Basketball Championship Tournament. Thursday's games did not feature Belmont Abbey, as the Lady Crusaders earned a bye because of their first place finish in the conference.

Games started at 3:30 p.m. on Thursday with #2 High Point facing #7 Coker. At 5:30 p.m. it was #3 Mt. Olive vs. #6 Pfeiffer and at 7:30 p.m. #4 Barton vs. #5 St. Andrews.

Belmont Abbey will play tonight at 7:30 p.m. against the winner of the Barton-St. Andrews game. The tournament concludes on Saturday with the championship game at 7:30 p.m.

The Abbey women have already qualified for the district playoffs, which begin Feb. 24.

Frank Mercogliano is sports information director for Belmont Abbey College.

NCCB President Meets With Israeli Foreign Minister Peres

WASHINGTON (CNS) — Archbishop William H. Keeler of Baltimore and Israeli Foreign Minister Shimon Peres discussed the Middle East peace process and Christian concerns in Israel at a 50-minute meeting in Washington Feb. 15.

The meeting was closed to the press, but afterward Archbishop Keeler spoke briefly with Catholic News Service about it. The archbishop is president of the National Conference of Catholic Bishops.

He said they spoke mainly about the Middle East peace process. Archbishop Keeler expressed concern that Israel take steps to end the stalemate in the talks since mid-December, when Israel deported 400 Palestinians to southern Lebanon.

The archbishop noted that while the U.S. bishops spelled out basic principles for a Middle East peace in 1989, "we said that the application of the principles should be worked out by the people of the region."

"That's why we were delighted last year when the peace process began," he said.

Accompanying the archbishop to the meeting were three staff officers of the NCCB and U.S. Catholic Conference: John Carr, USCC secretary for social development and world peace; Jesuit Father Drew Christiansen, USCC director for international justice and peace; and Eugene Fisher, NCCB associate director for Catholic- Jewish relations.

Archbishop Keeler said he emphasized the importance of the principles for a just and lasting peace that the bishops outlined in their 1989 statement.

Carr, who described the Keeler-Peres meeting as part of an ongoing dialogue between the U.S. bishops and political leaders in the Middle East, said that Peres recalled having read the statement when it came out, and Archbishop Keeler urged him to reread it, saying the principles remain as relevant now as they were in 1989.

The bishops' statement urged a negotiated settlement of the Israeli-Palestinian conflict. It said a lasting peace would be achieved only if Israel's right to existence, with secure borders, is guaranteed and if the Palestinians are assured their right to self-determination and a homeland.

The statement also said that Christian concerns about the Holy Land extend beyond the question of free access to the holy places, to concern for the rights, dignity and security of Christians living in Israel and throughout the Middle East.

Handmaids (From Page 3)

by, she discovers that this is where God wants her to be."

"She became one of us immediately," says Sister Pilar. "She is very thoughtful in community, very peaceful and joyful."

Sister Cam studies theology and English at Belmont Abbey College, and helps with the Vietnamese Ministry.

"For me, I always trust in God," Sister Cam says. "I know the future is not easy. I don't feel scared. God will lead me."

God willing, Sister Cam will take her perpetual vows in three to six years.

Letters (From Page 6)

Perpetual Adoration

To The Editor:

Perpetual Adoration is alive, well and growing at St. Gabriel Church, thanks to parishioners from all the churches in the city of Charlotte. We are lucky and blessed to be Catholics. What a wonderful blessing for the non-Catholics attending also. There are other churches in North Carolina that have Perpetual Adoration. Pray that this wonderful visit with our Lord for one hour will spread throughout the Carolinas, the Americas, and then the whole world. "So, could you not watch with me one hour?" Mt 26:40. Yes, we all have certain commitments, whether it be golf, tennis, TV or whatever but why not spend just one hour before the Blessed Sacrament. Can't sleep in the middle of the night? Get dressed and come to St. Gabriel for a visit. This country has to turn back to God otherwise we'll have another Sodom and Gomorrah. Don't wait until it's too late. The clocks in heaven and hell don't go tick-tock, they go forever-forever-forever.

Sincerely,
Eileen and Tony Quigley
Charlotte

Latin America

To The Editor:

I note in your Jan. 15 issue a reiterated concern about the spread of evangelical sects in "Catholic" Latin America. After having had a religious monopoly in the area for most o the last 500 years, it would seem that the Church is finally recognizing that it didn't do a particularly good job in serving the people — at least the lower classes. If the Protestants are having so much success in winning converts from the sort of Catholicism that exists in Latin America, it's patently obvious that they're filling needs which the Catholics did not.

In light of this failure on the part of the Church, I think it's regrettable for the Pope to make statements such as "the proselytizing of the sects suffocates the Christian faith." In point of fact, these brother Christians are far
more active in their Christ-centered fa
than most Latin Americans.

As far as I can see, according to
Pope's definition, the Catholic chu
is not much different form any ot
"sect" or "movement." Had it sp
more time in the last 500 years on b
the physical and spiritual welfare of
Latin American masses; had it sp
less money in gold-leafing its num
ous, but sparsely attended churches;
had it catered less to the upper clas
the expense of the poor; it might
now be wringing its hands over
success of our Protestant brothers
preaching Christ and Christian pract
And I doubt that introducing Quech
Aymara, harps and pan-pipes to
rituals are going to make a differen

James B. Way Jr.
Hendersonville

College To Host Hig
School Visitors

BELMONT — Belmont Ab
College will host a visitation day
high school juniors and seniors on
day, Feb. 26 beginning at 9 a.m.

"Fabulous Friday" affords visi
an opportunity to learn more about N
Carolina's only Catholic college. V
tors will attend classes, tour the cam
including the Abbey Church and St.
Hall. College officials will also be av
able to answer student's questions ab
the college.

Anyone interested in participa
in Fabulous Friday should call the
missions Office at (704) 825-666
(800) 523-2355.

Thanks To The Holy Spirit

Thanks to the Holy Spirit for pray
answered and favors granted.

NLMA

Mother/Daughter Program

Sunday, March 21 for 13-17 year-old girl

1 p.m. - 4:30 p.m.

St. Gabriel Church, Fellowship Hall
3016 Providence Rd., Charlotte, N.C.

This program explores God's special gift of fertility and the beauty an
wonder of growing up and becoming a woman. Topics include th
changes in a young woman's body as it prepares for motherhood, the ons
of ovulation and menstrual periods; the functions
the female reproductive system, the sacredne
of human life, the virtue of chastity, and
confidential question and answer se
ment. Healthy dating relationships an
reverence for our sexuality are als
discussed.

The purpose is to provide a
atmosphere of love and lear
ing to discuss the important top
of growing up and to establish
foundation for continued con
munication between paren
guardian and child.

Artwork by
Carol Harrison
Flemington, NJ

For reservations, contact the Office of Faith Formation,
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CATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 25 • February 26, 1993

aves And Fishes...

ı Jesus took the five loaves and the two f ish, looked up to heaven, and gave thanks to God. He broke the loaves and gave them to his disciples tribute to the people. He divided the two fish among them all." Mark 6:41. Shown above, a portion of a delicately styled mosaic that remains location of a former Byzantine church, now covered by the Church of the Multiplication of Loaves and Fishes in Tabgha, Israel.

Photo by JOANN KEANE

atholic Population Of Diocese Shows Huge Increase

By JOANN KEANE
Associate Editor

HARLOTTE — Statistics released Office of Planning show an increase ,705 Catholics in the diocese since

Vhen the Diocese of Charlotte was ished in 1972, there were 34,255 Cathon 20 years, the number of registered lics increased 177.73 percent. Cathomprise 2.7 percent of the 46-county san population of 3,519,890.

Vhile those numbers indicate an imive increase, Planning Director iscan Sister Jean Linder said they do clude the non-registered 207,674 , identified as Catholic.

study by the Graduate School and rsity Center of the City University of York, reported in *USA Today*, said, state of North Carolina has an esti- 5.9 percent of its population that is lic." Study director Barry Kosmin ns, "This is not religious affiliation. are people's perceptions of what they

et, a recent demographic study pre- by Visions/Decisions of Atlanta for ocese of Charlotte notes several faclated to parish participation in the e.

lthough population growth and mitend to increase the number of Cathoe of the problems faced by parishes of participation, or even identifica- Catholics.

dditionally, many view religious parion as voluntary. And religious parion my be increasingly seen as selecome feel a person is free to choose a us group that fits them best, rather than being bound to ethnic or family heritage, or even by previous commitments. These factors affect not just the Catholic Church, but all American religious bodies to some extent.

However, not all reasons for lack of participation or identification are as apparently permanent as these factors. Some are temporary.

Young adults, for example, tend to hold out from church participation. Though this time varies more or less according to the "strictness" of religious upbringing, it appears to be related to where people are in the age and family cycle. Typically, many adults return to church as they become mature, and as they marry and bear children.

Regardless of population growth and migration, the Visions/Decisions report said non-participating Catholics may be more open to defecting into other religious groups. By contrast, unchurched young adults moving into family formation and child-bearing will be more open to conversion into the Catholic Church.

Catholics comprise 21.5 percent of the total U.S. population, 8.2 percent of the total South Atlantic population, according to a 1990 report in *Churches and Church Membership in the United States*.

Not to be overlooked is the impact of international migration. Under the 1965 Immigration Act, admission of political refugees from Southeast Asia, and continued illegal immigration continues to affect the Catholic Church.

Hispanics constitute 3.7 percent of the diocesan population, Vietnamese, 1.8 percent. African-Americans make up 1.98 percent of the population, Native Americans, .05 percent and Koreans, .2 percent.

Sr. Jean said there are many unidentified Catholics, especially Hispanics. However, lack of personnel makes it difficult to contact them all.

The Diocese of Charlotte has 66 parishes, 23 missions, and five centers. There is a Catholic presence in each of the 46-counties that comprise the Diocese of Charlotte.

In the last five years, registered Catholics have increased parish ledgers by 25,878, an increase of 34.9 percent.

Vicariates have witnessed the following increases: Albermarle, 39 percent; Asheville, 42 percent; Boone, 31 percent; Charlotte, 36 percent; Gastonia, 17 percent, Greensboro, 48.5 percent; Hickory, 47.5 percent; Smoky Mountain, 3.6 percent; and Winston Salem, 16 percent.

While all vicariates attest growth within the same five year period, certain parishes

See **Growth,** Page 2

Diocese To Focus On Eucharistic Devotions

By BOB GATELY
Editor

The pilgrimage which Bishop John F. Donoghue will lead to Seville, Spain, in June will be only a small part of the Diocese of Charlotte's observance of the World Eucharistic Congress.

The major focus will be on events within the diocese on the parish and regional level. Bishop Donoghue is asking that each parish observe some form of Eucharistic adoration in the weeks leading up to the congress in Seville.

The parish and regional celebrations, to be held between April 18 and May 23, are to involve all parish organizations, schools, religious education classes, youth groups and ethnic ministries.

Father Ken Whittington, pastor of St. Charles Borromeo in Morganton and director of the diocesan Office of Worship, is putting together suggestions regarding the form which the celebrations will take. These suggestions will be in the hands of pastors and vicars by mid-March.

Bishop Donoghue says that the parish celebrations might take the form of 40 Hours Devotions or Holy Hours. He says the goal is to stimulate interest in Eucharistic adoration throughout the diocese.

There presently is Perpetual Adoration of the Blessed Sacrament at two parishes in the diocese — St. Gabriel in Charlotte and St. Lawrence in Asheville. The bishop hopes that such devotions can be established in the other seven vicariates on a regular basis. He says he realizes that the Catholic population in some areas might not be large enough to support Perpetual Adoration but that there can be some other form of Eucharistic devotions.

In a letter to pastors this week, the bishop said that the devotions are aimed at raising "the consciousness of our people to the realization that the Eucharist is the source and summit of our Catholic life."

He told the pastors. "We know that nothing is more fundamental to the Church than this great mystery of faith. The Eucharist is precisely that mystery which gives life and strength to the Church and to each and every member of the Church. Indeed, our efforts to renew parish life and worship are rendered lifeless, when we allow our faith in the abiding presence of the Eucharistic Lord to grow dim."

Msgr. Richard Allen, who is coordinating the pilgrimage to Seville, scheduled June 6-13, says all details have not been worked out pending receipt of more information from the congress organizers in

See **Eucharist,** Page 16

Diocesan Support Appeal

93 DSA

The annual Diocesan Support Appeal, a major source of funding for 23 agencies and ministries, is now under way. The DSA began Feb. 7 and will continue through March 28.This year's goal is $1,750,000.

Evangelization Workshops Set For Charlotte, Thomasville

"Catholic Evangelization in the Parish," a workshop for all Catholics, will be presented in Charlotte on March 6 and Thomasville on March 7.

A separate workshop for priests, "Proselytizing or Evangelization," will be given at the Catholic Conference Center in Hickory on March 8 from 10:30 a.m. to 2:30 p.m.

The workshop for all Catholics will be presented by Paulist Father Kenneth Boyack, director of The Paulist National Catholic Evangelization Association. The Charlotte workshop will be at St. Gabriel Church from 10 a.m. to 4 p.m. The Thomasville workshop will be at Our Lady of the Highways Church from 1 p.m. to 6 p.m.

Participants will do an exercise designed to help them become more aware of their faith and better equipped to share the faith with others. They will also be introduced to "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States," a document of the National Conference of Catholic Bishops.

Cost is $8. To register, write to the Office of Evangelization, 1621 Dilworth East, Charlotte, N.C. 28203.

The workshop for priests will be presented by Spiritan Father Vincent Donavan, author, lecturer and evangelizer. Father Donavan studied at Fordham and Gregorian universities. After spending 17 years in Tanzania, he did pastoral work in the United States and is now at Duquesne University, Pittsburgh. He is the author of *Christianity Rediscovered* and *The Church in the Midst of Creation*.

For more information, call Spiritan Father Ed Vilkauskas, director of Evangelization, at (704) 289-2773.

Pennsylvania Governor Says Passing FOCA Will Be Divisive

WASHINGTON (CNS) — Passing the Freedom of Choice Act "will only fan the flames of controversy and further divide our nation," Pennsylvania Gov. Robert P. Casey told a House subcommittee Feb. 23.

"You cannot stifle this debate with a piece of paper," Casey told the Judiciary Subcommittee on Civil and Constitutional Rights. "No edict, no federal mandate can put to rest the grave doubts of the American people."

The Freedom of Choice Act is promoted by its supporters as codifying Roe vs. Wade, the 1973 Supreme Court ruling legalizing abortion. Its opponents say it would prohibit all state regulation of abortion including generally favored laws such as those requiring that juveniles notify a parent or that women be told of the risks before they may obtain an abortion.

Casey, a Democrat, said the bill would invalidate the essential parts of Pennsylvania's Abortion Control Law, which he said closely mirrors American public opinion about how readily available abortion should be. Most of Pennsylvania's law was upheld in a June 1992 Supreme Court ruling that also reinforced what the justices called "the central holding" of Roe, that the right to have an abortion is constitutionally protected.

The federal bill would make abortion the least-regulated industry in the country, Casey contended, and "mandate an abortion-on-demand regime for the entire country in a way which goes against the expressed will of the overwhelming majority of the American people.

See **Casey,** Page 16

Growth (From Page 1)

are undergoing rapid increases. In Charlotte, St. Matthew shows an increase of 225 percent. Good Shepherd in King, 211.9 percent. St. Barnabas in Arden reports a 199 percent increase, Holy Spirit in Denver, 184 percent. St. Luke in Charlotte has seen an increase of 134 percent, and St. Thomas in Charlotte, 116.7 percent. Greensboro's Our Lady of Grace has grown by 115.6 percent, Our Lady of Mercy in Winston Salem, 97.5 percent. St. Therese in Mooresville has a 94 percent increase, and St. Margaret Mary in Maggie Valley, 80 percent.

In the same five year span, some parishes have witnessed declines in population.

They are Our Lady of the Assumption, St. Ann and St. Vincent de Paul, all of Charlotte; Christ the King, Kings Mountain; St. Joseph, Eden; St. Mary, Greensboro; St. Charles, Morganton; St. Francis, Lenoir; Catholic Community of Robbinsville; Holy Redeemer, Andrews; Immaculate Heart of Mary, Hayesville; Our Lady of Guadalupe, Cherokee; St. Joseph, Bryson City; St. William, Murphy; Holy Cross, Kernersville.

Poll Shows Decline In Mass Attendance

CHARLOTTE — Church pews could be fuller.

Although some parishes may appear to be buldging at the seams on Sunday, only about half of all registered Catholics attend Mass.

Results from an October poll taken in the diocese to track Sunday attendance produced numbers showing low Mass attendance.

Of the 94,930 registered Catholics in the Diocese of Charlotte, the October poll reports attendance of 44,172 in parishes and missions.

"I think the poll gives us extraordinary insight into the reality of the number of people actually attending Mass," said Spiritan Father Ed Vilkauskas, director of the Office of Evangelization.

"The information provides the basis for supporting the need for a new evangelization," said Father Vilkauskas.

Father Vilkauskas acknowledges a poll conducted one month of one year does not prove any absolute basis for making projections. "It is a very helpful tool for analysis, planning and evangelization efforts for each parish and the diocese."

Cigarettes were snuffed out at the Catholic Center in Charlotte as a no smoking p became effective Ash Wednesday. Photo by JOANN KE

Catholic Center Becomes Smok Free Building On Ash Wednesd

By CAROL HAZARD
Associate Editor

CHARLOTTE — Smoking was banned at the Catholic Center as of Ash Wednesday, Feb. 24.

The ban was in response to "a strong desire of most employees and visitors, and in order to provide them with a safer and healthier environment," Msgr. John J. McSweeney, vicar general and chancellor, wrote in a memo to Catholic Center employees and visitors.

The policy applies to employees, visitors and people attending meetings in the Catholic Center.

"I'm looking at it as a challenge," said Loretta Wnetrzak, administrative assistant for the Media Center. "I've been wanting to stop (smoking) again for a long time, so this might give me the impetus to do it."

Franciscan Sister Jean Linder, a nonsmoker, said she was "happy" the ban was in effect. "Smoking is a health hazard and I'm glad we're concerned about people's health." Sister Jean is director of planning for the diocese.

Tom Calabro, director of Fait mation for Mecklenburg Area Ca Schools, said he, too, was in favor ban. The Church spends a lot o focused on spiritual health, while ing to neglect physical health Calabro, a non-smoker. Spirit however, involves the whole pers said.

The dozen or so Catholic employees who smoke cigarette encouraged to seek assistance fo ting the habit. They were give option of starting the ban o Wednesday or March 1, and vo consensus for the earlier starting

Since the ban involves a pe sacrifice, starting it at the begin Lent — a day of abstinence — good a time as any, said Joe Arm a smoker. Armstrong is executive tor for Mecklenburg Area C Schools.

About 50 people work at the lic Center.

Scam Artist Plays On Generosi Of Knights Of Columbus

By CAROL HAZARD
Associate Editor

A scam artist is playing on the generosity of the Knights of Columbus.

The man apparently calls parishes in the Carolinas, pushes a hard luck story and obtains the name and telephone number of the grand knight of a local council.

He telephones the officer, repeats his story and asks for a $60 to $100 "loan." Wanting to help a fellow out-of-state "knight" in distress, the unsuspecting knight comes through with the money.

The man disappears, travels the interstates, unravels another tale of woe and strikes again. Similar incidents have been reported in Georgia and Virginia.

"It's very unfortunate," said Dick Grebner of Gastonia, past State Deputy. "It's taking advantage of the Knights' and their desire to be charitable. They're willing to help anybody in trouble." If forewarned, they may not get taken, he said.

In what may be the latest attempt, a man tried his luck on Grand Knight Andy Lock of Council 9560 in Charlotte. Lock received a phone call a couple of weeks ago from a man with a Spanish name and a New York accent.

Calling from the office at O of the Assumption Church, th claimed he had left hurricane- Homestead, Fla., and was re home to New Jersey. He said he a knight, but both he and his wi Catholic, and they needed m complete the trip.

Lock, who knew about th said he and a policeman woul the couple to Traveler's Aid, wh could receive assistance. The m he couldn't do that because he'd automobile registration. By t Lock arrived, the man was no be found.

The scam was first reporte two years ago, said State Dep Dubois. No one knows if the sa is responsible. However, it is a white male. The story changes, t changes, but the method rarel he says.

"We've been hit a dozen or in the last year," said Dubois. T apparently travels Interstates 8 77, stopping at towns off t

See **Scam**

.incolnton Parish Enters Second ?hase Of Renewal Program

LINCOLNTON — St. Dorothy urch is heading into the second phase a spiritual renewal program.

The parish started the three-year NEW program in October with the ention of helping parishioners forge ter relationships with God, their rch and community.

"RENEW is an adventure in mak- our faith real, active and account- e," said Father Richard Farwell, pas- of St. Dorothy.

"RENEW comes at a very impor- t time in the life of our parish, at a e when we need to do more for selves and our families, our youth the unchurched, the estranged and forgotten, neglected, aged, sick and r."

Parishioners formed prayer net- ks. They met weekly in each other's nes to read Scripture and reflect on it relates to their lives. They be- e more active in the parish and munity, whether as lectors, Eucha- c ministers or volunteers in commu- programs for the poor and ebound.

"The atmosphere of RENEW al- ed people to open up and express nselves spiritually," said parishio- Marian Clark, homemaker and her of four. "As a group, we con- ed spiritually and came away know- each other better."

The parish hopes to keep the mo- tum during the second RENEW on from Feb. 21 to March 28. The theme is "Our Response to the Lord's Call."

Parishioners will use Scripture, prayer and group activities to delve even more deeply into their relationships with others and God.

They will reflect on how the Lord's call involves choices, challenges and risks, how God's love and forgiveness is unconditional, how they can lessen the distance between themselves and their creator and how best they can respond to forgiveness and love.

"The RENEW program has enabled the common parishioner to receive a greater spiritual experience from the Church, and to enlarge each member's personal family into a church family," said parishioner Jeff Stepp, father of two.

The name RENEW is from a biblical verse in Psalm 104: "Send forth your Spirit and renew the face of the earth." St. Dorothy will try to live up to that in four concrete ways:

— Special Sunday liturgies centering on the theme of spiritual renewal and a renewed commitment to prayer.

— Take-home materials for families and shut-ins.

— Large group activities offering everyone yet another opportunity to experience the season's theme.

— Small faith-sharing groups in which members share their faith and personal experience in order to grow deeper in their relationships with Christ.

riticism Of Euthanasia Law ings Dutch Diplomatic Protest

VATICAN CITY (CNS) — Vatican ism of Dutch euthanasia legisla- has sparked a diplomatic protest by Netherlands.

The Dutch government reacted af- Vatican official compared euthana- the extermination policies of World II Nazi leader Adolf Hitler and an rial in the Vatican newspaper, servatore Romano, said it subordi- human rights to "hedonistic inter- " In response, the Dutch govern- t called in Archbishop Henri aitre, Vatican ambassador, to ex- its displeasure.

"The comparison that was made improper and it is time to express eelings" to the Vatican, said Dutch e Minister Ruud Lubbers, a Catholic and member of the Christian Democratic Party.

Lubbers also questioned whether the Vatican was accurately informed about the content of the euthanasia bill that was approved by parliament in February and scheduled to become law in 1994.

The Dutch official was reacting to a Feb. 18 Vatican Radio interview with Bishop Elio Sgreccia, vice president of the Pontifical Council for the Family, and a Page One editorial in the Feb. 21 *L'Osservatore Romano*.

The Vatican criticisms were based on the approved legislation, which provides guidelines for doctor-assisted suicides, and news reports that the Dutch

See **Dutch,** Page 11

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ___ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Matt Propst, 84, of Asheville believes in making life's latter years a time of meaning and purpose and he puts his belief into action.

Senior Is Role Model For All Ages; Lives With Enthusiasm

By CAROL HAZARD
Associate Editor

ASHEVILLE — Forget retiree. Matt Propst would like to retire the word.

It conjures up images of whiling away one's final years in a rocking chair and that's not what the golden years should be about, says the parishioner of St. Margaret Mary in Swannanoa.

Emeritee (from the word emeritus; a title earned and retained) is much more to his liking.

A proponent for the aging, Propst, 84, is passionate about making life's latter years a time of meaning and purpose.

Seniors should not only remain active, they should also be required to do ministerial service, says the former marketing executive. "There's no free lunch." No resting on one's laurels, especially not for seniors.

If Propst stopped visiting shut-ins and participating in the annual Symposium on Ministry With the Aging, he says might not get going again. That's doubtful, however.

"He's a real mover and shaker," says fellow parishioner Mary Wilke. "He throws himself into everything he can handle."

Although Catholic, Propst is on the Western N.C. Episcopal Commission on Aging.

He helped start Christian Neighbors, a parish visitation team for shut-ins, and a parish seniors' group. He and his Sage Club colleagues make monthly trips to the Marjorie McCune Memorial Center in Black Mountain bringing food and good cheer to the nursing home residents.

He's an officer of the St. Lawrence 4th Degree Assembly of the Knights of Columbus and a member of the Color Corps.

He's also on the Diocesan Committee for Pastoral Councils and the steering committee for CRISM, Catholic Retirees Invited to Special Ministries. CRISM is funded by the Diocesan Support Appeal.

He's a lector, a Eucharistic minister and a good communicator, speaking often about aging as well as another favorite topic, the Irish Childrens' Summer Program. The program mends rifts between Irish sects by bringing Protestant and Catholic children to the United States for six weeks in the summer.

"If only the world were full of more Matts," says Barbara St. Hilaire, a social worker at the VA Medical Center in Asheville and former CRISM coordinator.

Propst tackles difficult problems associated with the complex aging issue and pushes seniors to lead the way, coming up with solutions to their own problems, says St. Hilaire.

"He's symbolic of what the symposium on aging is all about," she says. "His purpose is to make the third stage in life a time of hope, renewal and giving back. He does it very fully."

Propst recounts a story about visiting a Hospice patient in the mobile home park where he lives. The man, who was dying of lung cancer, had run away from the Church many years ago. He'd been married three times and was an admitted con man.

Propst convinced the man to have Atonement Father Pius Keating, pastor of St. Margaret Mary, call on him. "The good Lord really blessed this effort because Father Keating got him back into the Church and he died with my rosary in his hand," says Propst. "So, all the effort was made worthwhile by the good ending."

Propst urges "emeritees" to develop an interest, "not a casual but a legitimate interest." A casual interest will evaporate at the first setback and there are many as one ages, he says.

Pastimes are good diversions, but not intellectually stimulating, he says. "You've got to find something to occupy your mind and take the thoughts off yourself ... The sorriest situation is to start feeling sorry for yourself."

There's "legitimate grief" in which one feels sorry for the loss of another person and "dangerous grief" in which one feels sorry for oneself, says Propst. "You need something you can latch onto."

His interest in aging was the life spring for Propst. It was the impetus that pulled him from despair and loneliness

See **Propst,** Page 11

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Eucharistic Devotions

In conjunction with the 45th World Eucharistic Congress to be held in June in Seville, Spain, the Diocese of Charlotte is planning an ambitious series of Eucharistic celebrations to be held in the weeks preceding the congress. They will culminate in the pilgrimage which Bishop Donoghue will lead to Seville June 6-13.

The bishop has requested the vicars and pastors to begin planning for celebrations on the parish and vicariate or regional levels. These celebrations are to be held between April 18 and May 23. Father Ken Whittington of the Office of Worship is preparing materials to help the pastors and vicars plan these celebrations.

These celebrations will involve virtually every parish organization and ministry. Many of you will be called upon to participate in planning and carrying out these celebrations. Those who are not directly involved will have the opportunity to participate. We hope that you will take advantage of that opportunity.

These parish and regional celebrations are a prelude to what the bishop hopes will become regular Eucharistic devotions in all nine vicariates. He has asked the vicars to attempt to establish in one parish of every vicariate devotions similar to the Perpetual Adoration presently held at St. Gabriel in Charlotte and St. Lawrence in Asheville. These also will require participation by large numbers of our people.

Complete details of the pilgrimage to Seville and a four-day extension to Lourdes are not yet available. However, in addition to the events featuring Pope John Paul II and others being planned by the organizers in Seville, it is anticipated that there will be special events for pilgrims from our diocese.

It is not too early to begin thinking about the trip. Bishop Donoghue hopes that someone from every parish will be able to make it. We believe that is a realistic goal. Mark your calendars now and think about June in Seville.

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Pro-Life Corner

Respect Life

The "Freedom of Choice Act" (FOCA) would forcibly impose a policy of abortion-on-demand on every community in all 50 states!

Write, call or meet with your legislators and encourage them to support pro-life legislation

The Hon. Jesse Helms
U.S. Senate
Washington, DC 20510

The Hon. Lauch Faircloth
U.S. Senate
Washington, DC 20510

The Hon. ____________
U.S. House of Representativ
Washington, DC 20515

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II repeated his hope that his visit to Sudan would lead to better relations between Christians and Muslims, and therefore to peace in the African country.

And after telling visitors at his Feb. 17 weekly general audience about his most recent trip to Africa, he also asked for prayers for peace in the former Yugoslavian republics.

"I ardently hope that the events of this pastoral visit will contribute to improving relations between Muslims and Christians in the Sudan for the welfare of Africa and for the cause of peace in the world," he said at his first general audience since returning from his 10th trip to Africa.

The pope said the Feb. 3-10 visit to Benin, Uganda and Sudan was "a true pilgrimage in the footsteps of the saints and the beatified which Africa has given to the Church."

The pope told visitors at the audience about the latest African to be beatified, Sister Josephine Bakhita, who was born in what is now Sudan.

"Sold as a child on the slave market, then somed and freed, she found the way to follow C among the Sisters of St. Magdalene of Canoss northern Italy, where she was baptized and took gious vows.

"God revealed the holiness of this humble da ter of Africa at a special time," the pope said. should bathe her own people with the divine which illuminates their difficult and suffering- life."

For a decade Sudan has suffered from a civil pitting the Arab-Muslim majority of the North ag the mostly Christian and animist South.

The pope said that although Christians are co trated in the South, their numbers in the northern of Khartoum "have grown because of the refu coming from the South, where the war has conti for many years and where, unfortunately, huma ian assistance frequently arrives with difficulty.'

Speaking to Croatian youths at the end o audience, the pope said he knew the suffering homeland underwent during the war with Serbi that "the horrors of war" continue in some pa Croatia and in Bosnia-Herzegovina.

"Pray with me that the Lord will give pea freedom and justice to all the peoples of the Balk he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Feb. 17.

Dear brothers and sisters,

My recent pastoral visit to Benin, Uganda and the Sudan was truly a pilgrimage in the steps of the Uganda Martyrs, of Blessed Josephine Bakhita and all the African saints and beati of the past century. I am grateful to my brother bishops, the civil authorities and others who helped to make this visit possible.

In Benin, I gave thanks to God that the preaching of the Gospel has borne fruit in the vibrant life of the local churches, as manifested in the Masses celebrated at Cotonou and Parakou. I was also able to meet the followers of Islam and of traditional African religions.

In Uganda, the celebrations of the Eucharist in Kampala, Gulu, Kasese and Soroti showed the extent to which the Christian message has taken root in that country. My visit to the Shrine of the Uganda Martyrs at Namugongo celebrated the light of Christ reflected in the witness of those Catholics and Anglicans who gave their lives for their faith. At the Rubaga Cathedral in Kampala, I was pleased to take part in the preparatory meeting for the Special Assembly for Africa of the Synod of Bishops, which will take place in s 1994.

The final stop of my visit was the Sudan, whe Christian minority is concentrated mostly in the S The prolonged conflict in that country has c much suffering and created many refugees.

During the celebration of Mass in Khartou Church in Sudan rejoiced in the intercession recently beatified Josephine Bakhita. I ardently that the events of this pastoral visit will contrib improving relations between Muslims and Chri in the Sudan, for the welfare of Africa and for the of peace in the world.

I extend a warm welcome to my brother bi attending a conference sponsored by the Fo movement. I pray that your prayer and study of days will help you more effectively to preac Gospel in your local churches and foster the gro God's people in faith and holiness. My greetin goes to the priests taking part in the Institu Continuing Theological Education at the North A can College. Upon all the English-speaking vi especially the pilgrim groups from Great Brita Lanka and the United States, I cordially invo grace and peace of Christ our savior.

VATICAN CITY (CNS) — Pope John Paul II and Jordan's crown prince, Hasan Bin Talal, met privately Feb. 18 to discuss the Middle East peace process and Christian-Muslim dialogue.

Vatican spokesman Joaquin Navarro-Valls said the half-hour meeting focused on the general situation in the Middle East, and especially on the peace process and the "unique significance of the holy city of Jerusalem."

The pope and Hasan also talked about Christian-Muslim dialogue and about cooperation between Jordan and the Catholic Church in humanitarian aid programs. After the papal meeting, Hasan disc similar topics with Archbishop Jean-Louis Taur Vatican's foreign minister, Navarro-Valls said.

Numerous meetings with the pope, Arab a raeli leaders and Vatican officials have been place since the Middle East peace process be 1991:

— The Vatican and Israel established a commission in July 1992 to discuss church- questions in Israel and Israeli-occupied territori

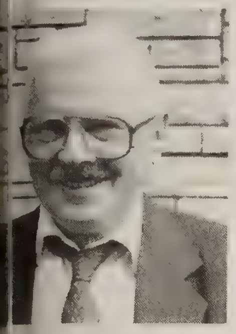
See **Pope,**

The Editor's Notebook

By BOB GATELY

We've known for some time that it was coming. The only question was the ng.

"It," of course, is the ban on smoking which went into effect Ash Wednesday at the Catholic Center in Charlotte.



The center is a public office building and, as such, is subject to state and federal regulations governing smoking in the work place. There is still a little time before those regulations require a ban on smoking in the center. But Bishop Donoghue and Msgr. McSweeney felt that, as a matter of morality, the ban should be implemented now.

The actual effective date was picked by those of us who smoke — about a dozen of us. We figured there was no point to prolonging the agony and we opted for Ash Wednesday.

The ban, as the story mentions, applies not only to those who work here but to visitors and people attending meetings in the building. since the entire building is on a single ventilating system, there can be no nated smoking area. Anyone who wants to smoke will have to go outside.

peaking for myself (and I'm probably about the heaviest smoker in the ling) I don't think it's going to be any great hardship. With a lunch hour and e breaks, there'll be no more than three or so hours without a smoke. I've gone, ong without a cigarette on long plane trips or watching a movie, for that matter. must admit that I'm writing this the day before the ban becomes effective and find that I'm wrong about it not being a serious problem. But, if it does become blem, I can always try the patch again. Maybe this time it will work.

ou will note that there is no *Crosswinds* column this week. It will be back in ual place in next week's issue.

ituring Sexually

By FATHER JOHN DIETZEN

. A speaker at our church the other evening, speaking about sexual opment in young people, said that one of the signs of maturity is that we ne heterosexual. This confuses me. Does that mean that children and scents are normally homosexual until they mature? Among other things, an attitude surely seems to go against what we are told today about the ional and physical sources of homosexual orientation. (California)

. It is not necessary to open up those complex questions about homosexuality lain what your speaker meant.

We can understand the word heterosexual in two ways. The one with which we are most accustomed refers to someone whose primary and predominant sexual attraction is to the opposite sex. With this meaning, the opposite of heterosexual is homosexual.

The other meaning of heterosexual needs some explanation. At the risk of oversimplifying, we know that human sexual development does not happen in one great leap.

A characteristic of early development, around the time of puberty and for some years before and after, is that sexual attraction is mostly self-centered and undifferentiated.

dolescent boys, for example, tend not to focus a sexual activity on a oping, committed relationship with one person.

heir orientation or fantasies, or whatever one may call them, rather than being ing and self-giving are more directed toward "females" in general, and what nd women can do or be for them.

he term sometimes used for this phase of development is autoerotic. One's self he center. Who the other partner, real or imagined, may be, or how many ent ones there may be, doesn't really matter.

nfortunately, we know from experience that some men and women never beyond this level of sexual awareness and maturity.

ealthy growth into maturity eventually brings the individual out of this sexual enteredness. He or she becomes gradually heterosexual (literally: sexually ed toward another person) and capable of what we call an adult, loving, other- ed sexual life.

this understanding, heterosexual means that a man or a woman has grown d being autosexual, self-centered, and is now capable of a mature committed relationship with, and directed toward, another person.

ost of what we call "rules of sexual morality" deal with these realities of growth.

hat some people think of as religious or Christian commandments about sex lly what long human experience has proven to be just plain common sense, expect to have decent and healthy people and societies.

he human race has known for lots of centuries that this kind of sexual maturity nen and women is essential if a community is not eventually to self-destruct. tense sexual intimacies too early, regardless of desire and instincts, can ap young people for life, cripple them in a rut of self-centeredness, and lay oundwork for all kinds of personal, family and social tragedies.

hope it is obvious that with this response I intend no positive or negative ations about homosexuality. I simply wish to explain, in response to the on, what heterosexual growth means as we mature.

free brochure answering questions Catholics ask about Mary, the Mother of is available by sending a stamped self-addressed envelope to Father John n, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions s column should be sent to Father Dietzen at the same address.)

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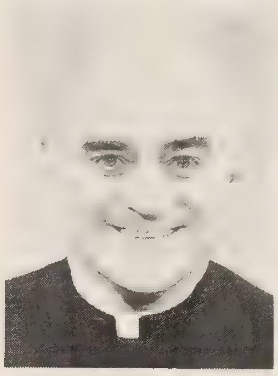
Light One Candle

By FATHER JOHN CATOIR

Lent is a time for reflection, a time for pondering the great mystery of Christ's redemptive sacrifice on the cross. But Lent should not diminish anyone's sense of joy, it should only serve to heighten it. As we begin this Lenten season, I want to bring to your attention one of my favorite quotes from Pope John Paul:



"Christ came to bring joy: joy to children, joy to parents, joy to families and to friends, joy to workers and to scholars, joy to the sick and joy to the elderly, joy to all humanity. In a true sense, joy is the keynote of the Christian message and the recurring motif of the Gospels...Be messengers of joy." I love that quote. I only wish more of us had the capacity to understand it fully. Pope John Paul's remarkable insight emphasizes the centrality of joy through all the seasons of the year.

Traditionally, the penitential season has been viewed as a time for sackcloth and ashes, not a time of joyful celebration. And it's true, there will always be a need for repentance, but fasting need not dampen a joyful spirit. We make sacrifices during Lent to express our love of God more perfectly, not to extinguish our joy. The spirit of sacrifice and spirit of joy go hand-in-hand.

Sacrifice is simply giving up a legitimate good for a noble cause. Joy follows self-discipline, whereas sadness usually follows sin and selfishness. If you over-eat or over-drink, you not only suffer physical discomfort, you damage your self-respect. On the other hand, when you fast or inconvenience yourself in some way in order to help a needy person, you tend to experience feelings of satisfaction and even elation. Acts of generosity and courage inspire the noblest emotions of the human spirt.

But joy is more than good feelings. Joy is the by-product of a meaningful life, and that is why Lent is truly a joyful season. During Lent we try to make our lives more meaningful and more fruitful. It is a time for growing closer to God, a time for prayerful union with God's inner life of happiness.

"God so loved the world He gave His only Son, that...the world might be saved through Him." (John 3:16, 17) Jesus spoke these words to reveal the mystery of God's love. He came to bring joy to the world by uniting us to the Father who possesses the fullness of joy.

Therefore, when Pope John Paul II refers to God's desire to bring joy to children, parents, the sick and the elderly, he opens our eyes not only to the wonder of God's love but also to the primacy of joy.

The saints all knew this secret. After all, a saint is one who knows how to be joyful and grateful in all circumstances. St. John of the Cross expressed this idea eloquently, "The soul of one who loves God always swims in joy, always keeps holiday, and is always in a mood for singing."

(For a free copy of the Christopher News Note, "God Delights In You," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is the director of The Christophers

The Contemporary Meaning Of Lent

By SISTER CATHERINE DOOLEY

Many years ago on a Friday morning in Lent, a first-grader asked with a deep sigh, "Is today up and down day?" Obviously for her, the Stations of the Cross with required genuflections were more physical than spiritual exercise!

Although this young child may have found Lenten liturgy tiring, the procession with the cross, candles, incense, and narrative of Jesus' Passion and death offered the community entry into faith's mystery. Following Stations of the Cross was part of a penitential pattern and the season's rhythm that included daily fast, Friday abstinence, and Sunday respite from Lenten rigors. The faithful assumed a form of self-denial giving up candy, desserts, smoking or drinking, perhaps in order to live Lent. Lent was a demanding time, and part of the joy of Holy Saturday afternoon was release for "having fought the good fight."

It is disconcerting to some of the pre-Vatican II generation to hear Lent described as a "joyful season" rather than a period of fasting. How are we to understand Lent's meaning today? Lent's origins as preparation for Easter are found in the second century "grieving fast" that took place on Good Friday and Holy Saturday when no food or drink were taken. Gradually fasting was extended to the 40 days preceding Easter.

The Church continues to encourage the practice even though some obligatory Lenten fasting was abrogated by Pope Paul VI in the Apostolic Constitution *Paenitemini*. This document reacts against practices preformed only out of obligation and not from inner conviction. Conversion, which is first received in baptism, must manifest itself in new forms of penitential works. *Paenitemini* states that penance's most fundamental form is accepting the responsibilities of one's vocation in life and enduring the uncertainties that cause so much anxiety.

The Church continues to encourage fasting "so that Christians will not conform to the world," and their self-denial will lead to compassion for others. Fasting must be placed within the larger context of prayer and charitable works. Fasting and abstinence have a social dimension because what is given up can be given away to the hungry and poor.

Preparing catechumens for baptism and reconciling penitents were two other factors in development of Lent. In the early Church, penitents and catechumens had specific liturgical and penitential responsibilities supported by the whole community. This common effort resulted in community renewal. Christians' mutual responsibility is an underlying theme in contemporary understanding of Lent. The community of the baptized join with catechumens and come to a deeper understanding of the meaning of their own baptism. Christians who have been given the "ministry of reconciliation" are called to share that gift with others.

See **Meaning,** Page 16

What It Means To Be A Black Catholic

The following essay was written by Janis Rozzelle, winner of an essay contest sponsored for Black History Month by St. Helen in Spencer Mountan, a mission of St. Michael Church in Gastonia. The topic was "What It Means To Be A Black Catholic." The contest was open to parishioners between the ages of 13 and 30. There were no guidelines regarding length. The only prize awarded was first place. Rozzelle, 20, a UNC-Charlotte student, received a $200 Savings Bond for her winning entry:

SPENCER MOUNTAIN — Being black and Catholic is a true blessing! It means being full of strength, morality and the love of God. Personally, Catholicism has given me the confidence to make decisions that do not always follow the norms of society. Being an African-American woman has given me the strength to follow through with those same decisions.

It takes commitment to be a black Catholic. For centuries, blacks have been criticized just as Catholics have just for being different. But being unique is a blessing in disguise. Being "a little different" provides you with more strength than the average person. As a black Catholic, sometimes you are looked at unfavorably by those who consider their race and/or religion superior; but a black Catholic has the perseverance to endure such falsehoods and at the same time maintain a strong faith in the Catholic belief.

A black Catholic does not mind being called a minority. In fact, we consider it a complement. We know that because we were able to become cleansed by the Catholic faith through the sacrament of baptism that nothing can change what we view as holy and precious. We have dealt with put-downs by some who claim to be religious experts, and even those who are servers of God themselves. We have been said to be compulsive worshippers of Mary, the Virgin Mother of God, to forbid other cultures from sharing in our Masses and to force our children to rec sacraments that they do not wish to participate in. In the past, these false accusat embarrassed me. However, now that I have been anointed by my confirmati realize it is my responsibility to set the facts straight ... another quality that a Catholic possesses. This is one responsibility I accept with pride.

The moral and ethical standards which govern the Catholic Church reflection of the dedication of its followers to better society. The black membe the Catholic Church have not lost their culture, we are spreading it! Kente clot be found throughout all Catholic churches, those that are predominantly black those with predominantly white members. Black Catholics have not lost their either! We, as a black race, will always find joy in praising through the use of m However, most people think a Catholic church is restricted to only our sacred rit This is so wrong! We have many churches with award-winning choirs!

In most cases, those of us who are Catholics were baptized as an infant. The is true in my case, but I am grateful my parents gave me such a gift. It was my dec to continue my faith in the Catholic church when I was confirmed. This was hard choice to make. I have attended other churches and they are shocked when I am from St. Helen Catholic Church. It's as if they thought that because I am b I was either a Baptist or nothing at all! Again, this shows that a black Catholic have strength because of our uniqueness.

Being black and Catholic are two characteristics that bring a struggle to re strong in faith and in love of God. As long as we continue to believe we are l by God, we should be satisfied with the struggle that comes with it.

I may be black by nature, but I am Catholic by choice!

How Does Canon Law Affect Us?

The Role Of Lector

By SISTER JEANNE-MARGARET MCNALLY

The question was asked: "Who can be a lector?" Canon 2 states: "For the most part the code does not define the rites which are to be observed in celebrating liturgical actions. For this reason current liturgical norms remain in force unless a given liturgical norm is contrary to canon law." But what does the code say? There are seven canons which speak of lectors. Canon 230 gives explicit recognition to ways lay persons may exercise prominent roles in liturgy, one of which is lector. This canon reflects the constitution *Sacrosanctum Concilium* of Vatican II, Pope Paul's *motto proprio Ministeria quaedam* and the Vatican documents *Lumen Gentium 35* and *Ad gentes* 16,17.

The code tells us we must follow liturgical law. Liturgical law states that special ministries of the laity are found in the General Instruction of the Roman Missal N. 66 (Currently in the process of revision). "The reader is instituted to proclaim the readings from Scripture, with the exception of the Gospel. He may also announce the intentions for the intercessions and, sing or read the psalm between readings...Those who exercise the ministry of reader...must be truly qualified and carefully prepared in order that the faithful will develop a warm and lively love of Scripture listening to the reading of the sacred texts." In 1971 the Conference of Bi prepared a commentary giving permission to women to be readers. This w clarify any problems that might arise about the role of women. In n. 66 (b) o document we find: "Worthiness of life and character and other qualificatio required in women who exercise liturgical ministries *in the same way as for r*

Note, what does "worthiness of life an character" mean? The interpretati this norm is that persons may be lectors who are in good *standing as recogniz the community.* Herein lies a potential problem. Does this include perso irregular marriages? Apparently this issue has caused problems in parishes some parish members this caused distress and for a smaller number scandal. Th canonical or liturgical, basically places no restrictions on the appointment lectors. How can this be resolved? Installation services may help address this i but in the end it is the local parish community that must make known and agree what they mean and what they accept as "good standing" and "recognized community." Prudence is called for in such discernment, to say the least. Seei autonomy of the parish community as a value, the law does not answer this ques

Almost immediately following these questions, comes the question, " about Eucharistic ministers?" Stay tuned.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a of The Tribunal of the Diocese of Charlotte.

Pope (From Page 4)

commission has met several times and has described its progress as substantial.

— The pope met with Israeli Foreign Minister Shimon Peres in late October, and on the same day Archbishop Tauran met with the coordinator of the Palestinian delegation to the Arab-Israeli peace talks.

— A Vatican delegation visited Jordan in November for the first high-level meetings with government officials to discuss Vatican-Jordanian diplomatic relations and regional issues. Navarro-Valls said the Feb. 18 meeting was "another step forward" in those relations.

— Faruk Kaddumi, a representative of the Palestine Liberation Organization, met Archbishop Tauran in late December.

— In mid-January, the pope discussed Middle East peace efforts with Syrian Foreign Minister Farouk Al-Shara.

— In late January, Archbishop Tauran went to Morocco for meetings with King Hassan II to discuss Middle East peace and the situation in the Holy Land.

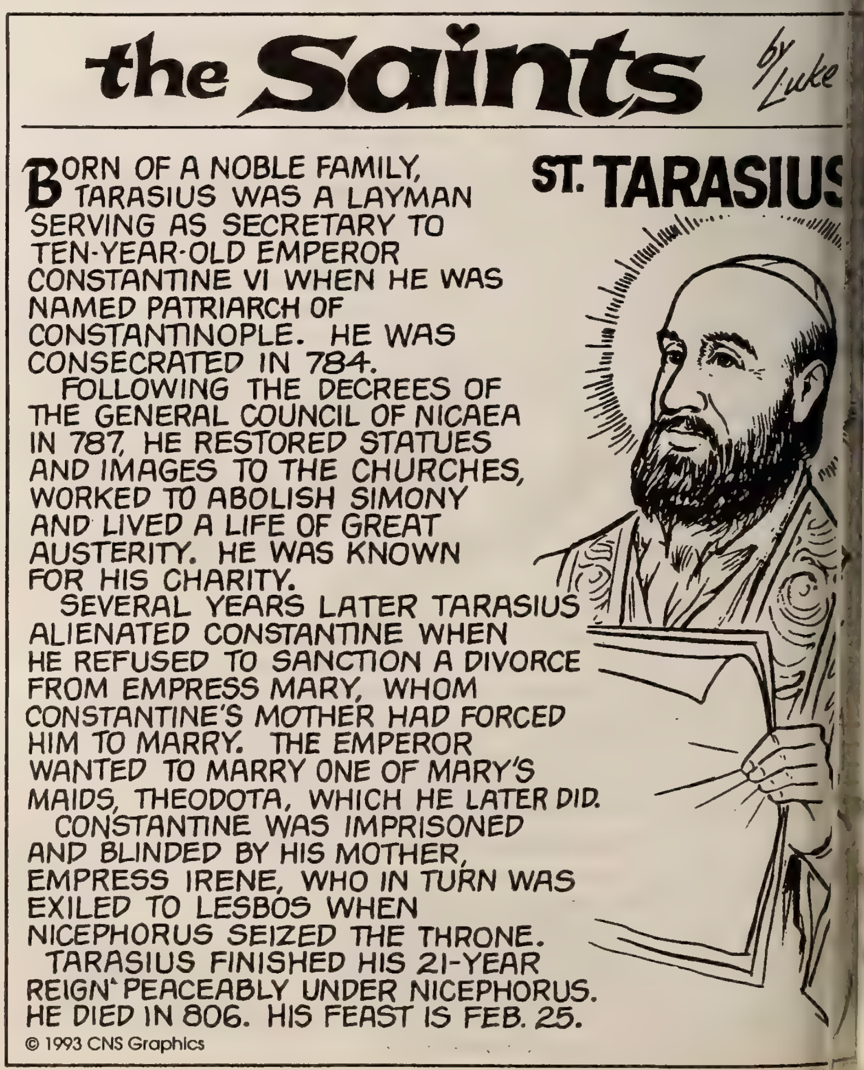
Navarro-Valls said the meetings and the pope's February audience with Jordan's crown prince are "all tied together."

When asked if the number and frequency of the meetings meant that a breakthrough on the question of the Christian, Jewish and Muslim identity of Jerusalem was likely, Navarro-Valls said, "we hope so."

VATICAN CITY (CNS) — National autonomy is a good thing, but new nations must be sure that their citizens' patriotism does not "degenerate into closed and aggressive nationalisms," Pope John Paul II told the president of Slovenia.

"Too many times in ancient and recent history" national identity has become a priority over respect for human dignity, leading to "tears and bloodshed," the pope told President Milan Kucan. The pope and Kucan met privately for half an hour Feb. 19 and exchanged speeches in the first official state visit to the Vatican of a leader from an independent Slovenia.

The pope told Kucan that he knew Slovenia's choice to seek autonomy from Yugoslavia was not an easy one to make and that ordering its juridical, economic and social life was a complex process.



BORN OF A NOBLE FAMILY, TARASIUS WAS A LAYMAN SERVING AS SECRETARY TO TEN-YEAR-OLD EMPEROR CONSTANTINE VI WHEN HE WAS NAMED PATRIARCH OF CONSTANTINOPLE. HE WAS CONSECRATED IN 784.

FOLLOWING THE DECREES OF THE GENERAL COUNCIL OF NICAEA IN 787, HE RESTORED STATUES AND IMAGES TO THE CHURCHES, WORKED TO ABOLISH SIMONY AND LIVED A LIFE OF GREAT AUSTERITY. HE WAS KNOWN FOR HIS CHARITY.

SEVERAL YEARS LATER TARASIUS ALIENATED CONSTANTINE WHEN HE REFUSED TO SANCTION A DIVORCE FROM EMPRESS MARY, WHOM CONSTANTINE'S MOTHER HAD FORCED HIM TO MARRY. THE EMPEROR WANTED TO MARRY ONE OF MARY'S MAIDS, THEODOTA, WHICH HE LATER DID.

CONSTANTINE WAS IMPRISONED AND BLINDED BY HIS MOTHER, EMPRESS IRENE, WHO IN TURN WAS EXILED TO LESBOS WHEN NICEPHORUS SEIZED THE THRONE.

TARASIUS FINISHED HIS 21-YEAR REIGN PEACEABLY UNDER NICEPHORUS. HE DIED IN 806. HIS FEAST IS FEB. 25.

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Uncertainty Strengthens Our Faith

By DANNY HOLMES

At certain times during our lives we seem indecisive about our own religious iefs. Sometimes we may even question the commitments we made at baptism and confirmation. In my eyes, it is these periods of uncertainty which strengthen our faith more than any other.

As humans, we experience doubt as a part of our everyday lives. As Christians, we are confronted with this same doubt in reference to our faith. How many times have we wondered whether or not Catholicism is our true calling? These thoughts of religious uncertainty have danced through my own head several times during my life leaving me curious and a bit scared.

Most recently, I was faced with these thoughts while struggling to complete a school assignment. I was reading St. Augustine's *Confessions* for a religion course on losophy. Anyone who has ever read this book knows how many religious torical questions are brought up which make the reader question his/her own efs. So as Augustine battled his own personal questions on the direction his h was leading, I couldn't help but wonder myself whether or not Catholicism the answer for me.

During the height of Augustine's faith struggle he wrote, "So to me Catholic h appeared not to have been defeated, but also not the conqueror." I'm sure mes we all feel confused whether we are certain Catholicism is our own onal answer.

However, by questioning ourselves and our beliefs, we become closer to our onal faith. The questions and dilemmas we have are natural. We shouldn't try void them, but rather use them to our advantage. Our doubts will ultimately to answers. Through these times of confusion we are able to explore our own at a deeper level. We come to realize new things about our personal beliefs ell as reassociate ourselves with our older Catholic values which have kept faith strong in the years past. When this occurs, we can look back on these nents of confusion and uncertainty in a joyous and productive manner.

Danny Holmes of Charlotte is a journalism student at UNC-Chapel Hill.

Video Reviews

EW YORK (CNS) — The following home videocassette reviews from S. Catholic Conference Office for nd Broadcasting. Each videocas available on VHS format. Theat- ovies on video have a U.S. Catho- nference classification and Mo- cture Association of America rat-

lcade" (1933)

ted family saga from the Noel d play contrasts the changing for- of an upper-class London couple Brook and Diana Wynyard) with f their servants (Herbert Mundin a O'Connor) from the turn of the y to the Great Depression. Direc- ank Lloyd's stagy portrayal of s and offspring suffering through ersonal tragedies and socioeco- upheavals is so understated that ure of the times has meager historical interest today and even less emotional impact. Some wartime violence and veiled sexual references. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

"Flight of the Navigator" (1986)

A 12-year-old youngster (Joey Kramer) gets trapped in a time warp when an alien spacecraft transports him to and from a distant world in the blink of an eye. Although the boy has not aged, he has been away from his family for eight years and must decide if this is really home. The spacecraft figures prominently and humorously in this good-natured, unpretentious family entertainment directed by Randal Kleiser. **The USCC classification is A-I — general patronage. The MPAA is PG — parental guidance suggested.**

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Fifteen-year-old Franziska St. Cyr, a Catholic high school student from New Hampshire, is a champion baton twirler. (CNS photo by John Strange, *The Tidings*)

Catholic High School Student Is Champion Baton Twirler

MANCHESTER, N.H. (CNS) — Baton twirling means more than leading parades for 15-year-old Franziska St. Cyr, who is a five- time national champion in the sport. She routinely juggles three batons about her head or spins and does cartwheels while batons arc high above her.

"Twirling is a very interesting, intricate sport," said Franziska, a freshman at Trinity Catholic High School in Manchester. "It's never boring because you have metal twirling in the air, and you're afraid it's going to hit you."

Although she laughs when she says this, Franziska has been injured many times and was once knocked unconscious by a descending baton. But the risk of injuries hardly keeps her away from the sport she began 11 years ago.

"There's no limit to what you can learn in twirling," she told *The Tidings*, the diocesan newspaper of Manchester. "Twirling is an interesting sport because it's not doing the same thing over and over again. You can keep expanding."

She says her faith in God plays a large role in her love of the sport. "Without my faith I don't think I'd be able to twirl, because I know that God is always there for me. Even if there's no one else, even if your mother and your coaches can't be there, you know you always have God with you," she said. Franziska said if she didn't have her faith she couldn't do as well. "I could twirl, but I wouldn't have as much courage to follow through with it."

She first started twirling a baton when she was 4 years old. After watching majorettes twirl during a local parade, she kept asking her mother if she could "twirl the stick."

She was given a toy baton and one year later she passed her first audition to be taught by a national coach. Her parents paid the expenses to regularly fly in the coach to work with their daughter. She began competing when she was 7.

Today two coaches teach Franziska different aspects of the sport. They are both flown into Manchester at the family's expense, and the sport can cost as much as $10,000 a year.

According to her mother, the investment is worth it because of her daughter's talent.

"We support her totally. We don't like it financially, and we don't like the disciplines or the sacrifices. But it's all for Franziska," she said.

The 15-year-old twirls an average of four hours a day, less on weekdays, more on weekends. When a coach is in town, or when she is training for a regional or national competition, she often practices as often as eight hours a day.

The next nationals are in mid-July, when Franziska hopes to win the grand championship. Next she will train for the world team competition to join the U.S. baton-twirling team.

At the grand champion level, the winners of each division compete, so it is common for high schoolers and collegians to go up against each other. Franziska has placed second in the grand champion round two years in a row.

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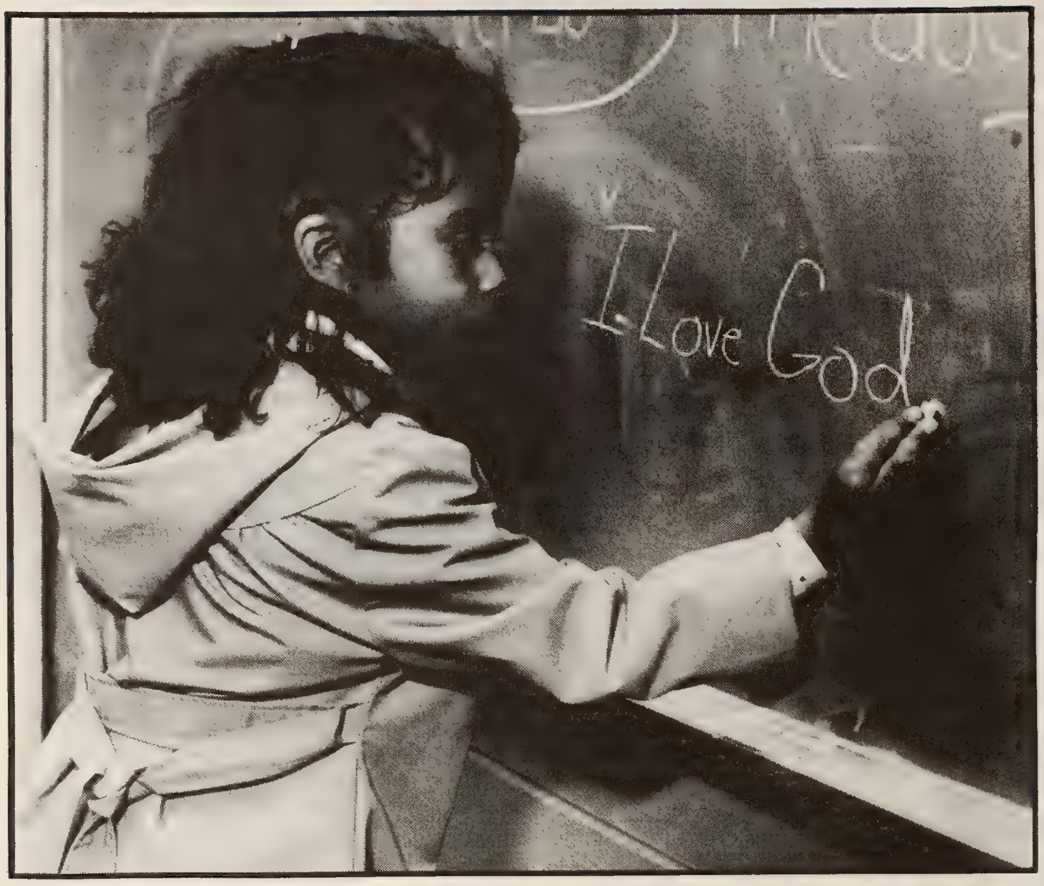

FAITH alive!

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FOOD FOR THOUGHT

As a person's needs or interests develop, grace likely will be active in the process. For grace builds on nature.

The result may be that the "personality" of one's faith will get expressed in some new, previously unexplored ways.

Perhaps a person long had an aptitude for working with young people but never used this gift. Now, at age 40, as her own children become teen-agers, she develops an acute interest (motivated by God?) in youth and becomes active in her parish's youth ministry.

The "personality" of her faith, formerly home-based, becomes strongly communal and youth centered.

Again, the long illness of a family member may impel a man to search out aspects of faith previously neglected; in his pain, he may begin, really for the first time, to rely not solely on himself but on God.

Similarly, the teen-ager who trusted solely in his group, which turned to drugs, may surprise onlookers by seeking new support in a youth retreat weekend. Grace is active, building on his need to express himself and his faith in a new way.

If you ever feel that your current concerns and your faith aren't in sync, remember: The possibilities for expressing faith never are exhausted by anyone.

5 **David Gibson, Editor, Faith Alive!**

What is the personality of your faith?

By Sister Jamie Phelps, OP
Catholic News Service

As we look around the Christian community of the 20th century we see that people express their faith in a variety of ways and through a variety of lifestyles.

This is partly because people are at different stages of faith development, but also because of the multiple ways a lively faith can be expressed.

As examples of Christians who embraced a life of simplicity and material poverty, and became a healing presence to the poor outcasts of many nations, there are Mother Teresa of Calcutta, Sister Thea Bowman and other women and men religious and laity.

Howard Thurman and the numerous 20th-century mystics and monks and nuns who live lives of contemplative action within monasteries or their own homes and parishes provide witness to the power of prayer for personal sanctification. And their presence is a prophetic sign of the social transformation possible for all.

There are the Christians who not only visited the imprisoned, but were imprisoned themselves, like Nelson Mandela. There are the many modern-day martyrs who lost their lives in the struggle for justice.

Most 20th-century Christians, Catholic and Protestant, live less public or dramatic lives of faith. Nevertheless, in their family, church, neighborhood, cultural, national and international arenas and through their daily work as students, baby sitters, parents, domestic workers, educators, social workers, homemakers, church ministers, janitors and lawyers they embody patterns of love, justice and mercy.

James Fowler's book, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, suggests that faith is a way of life which develops in harmony with each person's psychological stages of growth.

The "personality" of someone's faith reflects the person's stage of psychosocial development. Accordingly, Fowler developed a six-stage schema of faith development, which parallels the stages of human development articulated by some of the leading psychologists and educators.

"The 'personality' of someone's faith reflects the person's stage of psychosocial development," says Sister Jamie Phelps. "One thing is common to faith that is alive: It grows and develops."

The "primal faith" of infancy is simply the disposition to trust. This disposition must be developed by the child's experience of others as mediators of God's love and concern.

The "intuitive-projective" faith of early childhood forms the ground of the child's images of good and evil.

At ages 6 to 8, the child begins to develop a "mythical-literal" faith in which God is envisaged, in an initial sense of morality, as a punishing and rewarding parent.

During preadolescence (11 to 13) children develop a sense of interiority. Their "synthetic-conventional" faith represents an integration of the values and beliefs of significant adults, peers and others with whom they establish a sense of belonging.

In this stage the child feels connected to God as a trustworthy friend and companion.

During the teen-age and young adult years comes the "individuate-reflective faith."

During this stage, beliefs and values accepted on the authority of others are re-evaluated. Exercising their sense of personal authority and responsibility in a search for authenticity, individuals encounter God on their own terms, sometimes abandoning for a time the values and beliefs integrated earlier because of the teachings and examples of others.

In the stage of "conjunctive faith," individuals emerge from the illusions of individualism characteristic of "individuate-reflective faith" and are able to deal with the ambiguities of their own identity and that of God.

One recognizes the good-evil dialectic within oneself and is able to accept the paradoxes of a God who is all-powerful and self-limiting, a God who is near (immanent) and beyond our grasp (transcendent).

One's faith is personal and at the same time held in common with those who are different from oneself.

In the final stage of Fowler's faith development schema, "universalizing faith," one is drawn into a new r tionship in which God, not the sel the sole center of one's life. A pers in harmony with God's ways and poses. One begins to live in a pat of absolute trust in God and acts lessly on behalf of God's justice mercy.

The majority of Christians quiet, routine lives, confident God's love, mercy and justice will brace them as they serve co-work neighbors, family and friends.

I think of the teacher who t time to engage students in a ca way so that they know they are l and are capable of developing needed by the community; the la and politician attentive to the co quences of their decisions for the the relative or friend who takes tin listen and encourage the young o old.

All of these follow in the footste our ancestors of faith.

So diversity is seen in the Chris community in prayer, lifestyles an dividual and communal religiou pressions. But one thing is comm faith that is alive. It grows and d ops.

What grows? One's understan of oneself and of God; one's sen trust in God and communion with — seen in prayer and in actio rected toward transforming the w

(Sister Phelps, a member o Adrian Dominican Sisters, is an a tant professor of theology at the C lic Theological Union, Chicago, and at the Institute for Black Cat Studies, Xavier University, New leans, La.)

;ontrasting ıces of faith

By Father Herb Weber
Catholic News Service

ın altar boy back in the 1950s, I served the 6:30 a.m. weekday In those days it was clear to me ıe daily Mass attendants, espe- the old people, were the embodi- of what it t to be a illed person. ey looked prayed sol- and seemed what re- from every- ife outside urch building.

y likely the persons I observed at early-morning Masses were in- nen and women of faith. What anged, however, is my certainty heir expression of faith is the ıe.

scovered that faith wears many and is authentically lived in ways.

Tom, who holds a responsible n in industry, faith is a matter king for social justice. At a time ighting racism, speaking out for or and challenging systems is ular, Tom continues to express f.

says it is a matter of living the . He frequently examines his forts to work in terms of Christ's ıgs. As he told me, having a suc- business means more than sim- king money. It also means car- out employees.

's involvement at church sup- is efforts in the "marketplace." I so found it works the other way . He brings his work experience s prayer. As a result, his faith comes a crossroad where the ews and the daily news meet.

■■■

all individuals express their he way Tom does. Sarah, em- at a large university, has to her faith. Actually, her struggle ı the church through which her as been developed. Disturbed be- she believes from her experience ıe church restricts women from rticipation, she nevertheless has tted herself to living her faith the church. Her faith allows her ıscend some of her pain and to wledge that she too is the church. ınwhile, however, Sarah knows alienated Catholics who wonder ıe keeps from "losing faith" also hurch actions. Sarah is able to y with their pain. She belongs to a worshiping community and through that congregation her faith is being nurtured.

"Faith wears many faces and is authentically lived in many ways."

A totally different faith experience is illustrated by a humble man named Rich. Rich is a successful coach who has the practice of stopping by church early every morning on his way to work. He stays for prayer and then moves on before anyone sees him.

Players on Rich's team have commented on his peaceful spirit and gentleness during the sport as well as outside it. For Rich, faith is an intrinsic element of a healthy life.

He keeps himself in shape physically, emotionally and spiritually. What I observe is the authenticity of his faith. He truly feels that God called him to be a good coach and adult role model for the young men he works with.

In all three stories, different though they are, common characteristics of faith can be found. First of all, faith is based on some connections with God and God's community, the church.

CNS Photo by The Crosiers/Gene Plaisted

Even when possibly at odds with some official teaching of the church, the role of the church as instrument in reaching God is evident.

Likewise, all three persons have found an avenue for expressing that faith. Genuine faith shows itself in concern for employees, identification with the pain of those alienated or in commitment to the young.

Faith wears many faces.

(Father Weber is pastor of St. Thomas More University Parish in Bowling Green, Ohio.)

You wouldn't overlook Paul in a crowd

By Father Eugene LaVerdiere, SSS
Catholic News Service

Paul, Silvanus and Timothy. It is hard to imagine three people more different in personality. But working together to spread the Gospel in the ancient church, each complemented and made up for the others' limitations.

Paul was a Jew, well-educated in matters of the Law. He cared deeply about tradition. We see this in the way he kept referring to the story of creation, the story of Abraham, the exodus and so many other stories in the five books referred to as the Law.

Paul, the Jew, came from the Greek city of Tarsus, and he was a Roman citizen from birth. That is why he was so much at home in the Greek cities of the Roman Empire.

Every epistle shows Paul burning with faith, like a great artist, impatient with his limitations and unable to keep up with his inspiration.

Paul was driven by the Gospel; he spared no effort to share it. But that also made him very intense. It is hard to imagine Paul engaging in small talk.

It is also hard to imagine Paul remaining unnoticed in a place very long or not becoming a center of attention.

We can understand how Paul would be forced to flee Thessalonica. His message about Christ and the new relationship of Jews and gentiles moved people to foment a riot.

Paul fled, accompanied by Silvanus and Timothy, leaving a small community of Christians behind.

Paul was extremely concerned about the Christians, but he could not very well go back to see them right away. He would have caused another riot.

So he did the next best thing. He left Silvanus and Timothy behind at a place called Beroea, while he went on to Athens.

Of the two, Silvanus was publicly associated more closely with Paul. But he was more a writer than a speaker and even helped Paul with writing. He was not the person to go back into Thessalonica, but he could provide strong support for Timothy.

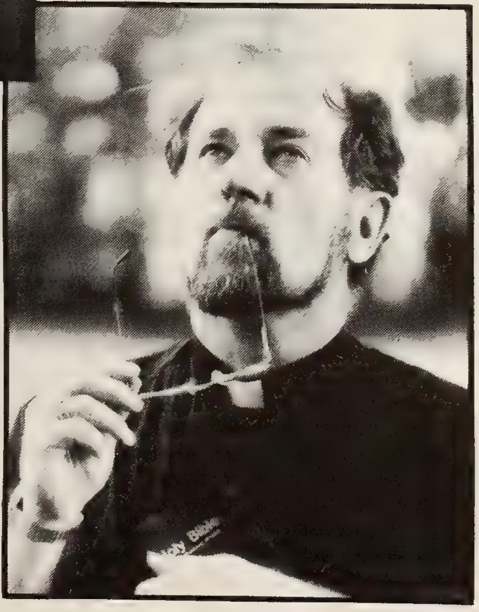
Timothy, close to Paul, had maintained a lower public profile in Thessalonica. He seems to have been the kind of person who moves in and out of places and does what has to be done without causing a disturbance. He was just the right person to go back into the city and visit the Christians there.

That is what Timothy did, rejoining Silvanus afterward for the journey to Athens.

The three were reunited at Corinth. It must have been quite a reunion. Out of it came the first letter to the Thessalonians, a letter from Paul, Silvanus and Timothy. Every word breathes with faith, their own, of course, but also that of the Thessalonians.

The early Christians shared the same faith. Each one was a mirror for the faith of the others.

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)



CNS Photo by Cleo Freelance Photo

FAITH IN ACTION

As more is learned about types of personalities, it is clear no one way of prayer is appropriate for everyone. Indeed, in the development of Christianity, many styles of prayer have developed, states Father Basil Pennington, a Trappist monk of St. Joseph's Abbey in Spencer, Mass., and author of *Awake in the Spirit, A Personal Handbook on Prayer"*(Crossroad Publishing Company, 370 Lexington Ave., New York, N.Y. 10017. 1992. Hardback, $14.95).The book is about effective ways used by Christian men and women, both lay and religious, through the centuries to awaken to the God within.

Reflection: If my prayer life, my efforts to communicate with God, seem to be "missing the mark" for me, perhaps I'm trying to make work for me what is really appropriate for other temperaments. This week I will look closer at other ways I might awaken to God within me through prayer.

TH IN THE MARKETPLACE

aith a source of happiness for you? Why?

My faith gives me confidence, which is a big part of happiness." — Rita Vandercook, Inglewood, Calif.

t gives me hope and courage and strength to put up with whatever happens.... The Lord isn't going to forget us. My husband a real bad accident. He was in such pain. I can see how someone without faith would be discouraged, but we can suffer a little wing it will pass." — Jane Santa, Mission Viejo, Calif.

My faith is a source of joy. When you have joy, you're optimistic — even though you may have all sorts of calamities —because have the presence of the divine Spirit and the body of Christ. I have many children, so I have lots of calamities!" — Mary Varvaro, West Commack, N.Y.

An upcoming edition asks: What goal in spirituality proved helpful for you? If you would like to respond ror possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Coma Victim Decision Concerns British Church Figures

LONDON (CNS) — England's Catholic primate says he wants to study the moral implications of a decision by the House of Lords, Britain's highest court of appeal, to allow a 22-year-old coma victim to die. Other church figures, including a prominent Anglican bishop, have also expressed concern. The recent decision affected Tony Bland, one of nearly 200 people injured when late-arriving soccer fans surged into jam-packed stands during a match in Sheffield, England, in 1989. Ninety-five people were killed in the incident. Bland has been kept alive in what is described as a persistent vegetative state through artificial feeding and antibiotic treatments.

Catholic Golden Age Names Father Dino As New President

SCRANTON, Pa. (CNS) — Father Gerald N. Dino, pastor of Holy Ghost Byzantine Catholic Church in Jessup, Pa., has been named president of Catholic Golden Age, a non-profit organization for Catholics age 50 and over. Father Dino, who will retain the parish post he has held since 1979, will oversee all operations of the Scranton-based organization, which provides group health insurance and other financial and spiritual benefits to its members. "I have found in my pastoral work that older people don't fear death; the main concern is illness, living with illness," he said. "In my new position, I want to do all I can to address the practical concerns, as well as the spiritual concerns, of growing older."

Bishop Carmon Ordained Auxiliary For New Orleans

NEW ORLEANS (CNS) — With his ordination Feb. 11 Auxiliary Bishop Dominic Carmon of New Orleans became the nation's 11th active black bishop. The 62-year-old native of Frilot Cove, a small town near Opelousas, La., followed in the footsteps of the nation's first black bishop in modern times, Bishop Harold R. Perry, who was a New Orleans auxiliary from 1966 until his death in 1991. Like Bishop Perry, Bishop Carmon is from southern Louisiana and a member of the Society of the Divine Word. He pledged to give "all that I have" to the people of New Orleans and said he would try to live up to his motto as bishop, "Proclaim the Power of God's Spirit."

Melady Receives Order Of Malta's Grand Cross

ROME (CNS) — Thomas P. Melady, outgoing U.S. ambassador to the Vatican, was awarded the Grand Cross of the Order of Malta. The award is the highest honor given by the Knights of Malta to someone who is not a chief of state, Melady said after receiving the award at a Rome ceremony Feb. 17. Melady, 65, was appointed by President Bush in 1989 to head the U.S. Embassy to the Vatican and plans to leave the post March 1. As of mid-February, President Clinton had not named a successor.

Catholic Lay Ministry Leader Honored By Yale Divinty School

NEW HAVEN, Conn. (CNS) — George Noonan, director of the Center for Pastoral Life and Ministry of the Diocese of Kansas City-St. Joseph, Mo., received Yale University's "Distinction in Lay Ministry in the Church" award in New Haven Feb. 10. Preaching at a prayer service the next morning, he described collaboration as a central element of all Christian ministry. "The respect (St.) Paul had for his co-workers should have a great influence on us," he said.

Carmelite Nuns Say God Was With Them In Monastery Fire

CONCORD, N.H. (CNS) — Even though a monastery fire forced the Discalced Carmelite Sisters in Concord from their home, it has not affected their contemplative spirit. "The Carmelite life can be lived anywhere," said the cloistered community's prioress, Sister Thomas Aquinas Mitchell, in an interview with *The Tidings*, newspaper of the Diocese of Manchester. Since fire ravaged their home in January, the nine sisters have been living with the Sisters of Mercy in Concord. As of Feb. 17, there was no word of when repairs were to begin on the monastery. Heavy New Hampshire snowfalls were beginning to cave in the roof.

Catholic Layman To Head Texas Ecumenical Conference

BROWNSVILLE, Texas (CNS) — An official of the Brownsville Catholic Diocese is the new president-elect of the Texas Conference of Churches and will become the first lay person to lead the statewide ecumenical group. Hernan Gonzalez, director for the diocese's Division of Christian Service, will take over the presidency in 1994. The Texas Conference of Churches traditionally has alternated the position of president between a Catholic bishop and a non-Catholic head of a religious jurisdiction.

Scripture

Readings For The Week Of February 28 - March 6

Sunday: Genesis, 2:7-9, 3:1-7; Romans 5:12-19; Matthew 4:1-11.

Monday: Leviticus 19:1-2, 11-18; Matthew 25:31-48.

Tuesday: Isaiah 55:10-11; Matthew 6:7-15.

Wednesday: Jonah 3:1-10; Luke 11:29-32.

Thursday: Esther C:12, 14-18, 23-25; Matthew 7:7-12.

Friday: Exodus 18:21-28; Matthew 5:20-26.

Saturday: Deuteronomy 26:16-19; Matthew 5:43-48.

Psychologist Says Parents Are Key To Children's Spirituality

DES MOINES, Iowa (CNS) — Children learn their most important spiritual lessons at home, according to family psychologist and syndicated columnist John Rosemond of Gastonia, N.C.

"I think it's extremely important that a family have a grounding in spiritual values," said Rosemond, who recently addressed members of a Des Moines Catholic parish. "It's a natural progression in the life of a human being."

Rosemond, an Episcopalian whose column on parenting appears in about 100 newspapers across the country, believes in the importance of spiritual rituals in a child's life and that parents have a responsibility to lead their children toward spiritual enlightenment.

Even though children may not completely understand various activities, he said, "parents must hope that eventually (the children) will grow to understand and appreciate their faith and its traditions."

During his talk at Holy Trinity Parish, Rosemond also offered a six-point plan for raising happy, healthy children: put the marriage first; expect children to obey; establish responsibility by assigning chores; don't be afraid to say no; eliminate unnecessary toys; and minimize television viewing. By doing so, he said, parents will help their children recognize and accept their place in the family.

According to Rosemond, the concept of the child-centered family, first advocated by psychologists like him-
self in the 1960s, has had a devasta
effect on American families.

"Every generation before us un
stood intuitively that the child sh
pay more attention to the parents
the parents pay to the child," he
plained. "They understood that par
cannot set a good example unless t
children are paying attention to the

Rosemond stressed that children
ignore adults who act as if children
their primary obligation. "That's
we've been doing in this country fo
last 30 years. We are now reaping
consequences of our actions, and it
bitter harvest," he said.

Rosemond said the most ser
issue facing American parents tod
that their priorities are out of order

"As a nation, we've lost a sens
priorities within the family. Our s
of family values is slipping away f
us, and the American family is bec
ing increasingly fragmented by a
ety of factors."

He said parents must be confide
their roles if they want to be effec
"Most parents believe that discipli
a matter of proper technique, but
primarily a matter of self-confiden

"Parents must effectively com
nicate to their children, 'I know w
you stand, and I know where I want
to stand,'" he added.

According to Rosemond, pa
who fail to establish the boundari
discipline within the family are
likely to experience anger and fru
tion with their children.

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shops Say Budget Must Deal ith Fiscal, Human Deficits

VASHINGTON (CNS) — The fed- udget process must deal with the n's "intertwined" fiscal and human its, said a committee of U.S. bishs President Clinton presented new mic proposals in his State of the n message.

The political posturing, budget s and postponing of hard choices past cannot continue," said the Catholic Conference Committee omestic Policy. "New discipline ew priorities are required."

he committee's statement was Feb. 15 and was released Feb. 17, before Clinton's State of the Union ge that called for $499 billion in creases and spending cuts.

mong other things, Clinton's eco- plan proposes higher energy taxes ouseholds making more than 00, a freeze on federal workers' an increase in income taxes for es making more than $140,000, otaling $76 billion in Pentagon ing and $91 billion in pensions utomatic benefit programs, and on Social Security benefits for s earning more than $32,000 and duals earning more than $25,000.

lthough the bishops did not ad- any of the specific proposals that en floated by the Clinton admin- n, they said any budget plan must s the nation's "staggering" fiscal and its "growing human deficit."

ur nation is wasting valuable resources — people who want to nd cannot find employment; chil- ho lack the education, health care using that will help them grow sponsible and productive adults; mmunities that breed violence pelessness instead of offering unity and safety," they said.

"We cannot continue to multiply debt nor can we ignore the fiscal and social costs of neglecting basic human needs," the committee statement added.

The committee noted that it was "not the Church's competence or responsibility to propose a 'moral' budget." But the bishops did suggest four "directions for action" that should guide the budget debate:

— "Targeted cuts in federal spending," with only federal assistance to the poor excluded from consideration of cuts.

— "Tax reform" to raise revenue and "help meet basic needs of poor families."

— Cuts in and "redirection" of military spending "to meet the defense and security challenges of a changing world."

— "Carefully targeted and disciplined investments to promote economic growth and employment, to address the human deficit and reduce current and future public costs."

The bishops' statement said every public policy — especially budget policy — should be measured by "how it touches the life, dignity and rights of the human person."

In the field of foreign aid, they said, the United States "must resist the tempting, but dangerous, abandonment of global responsibility in a still hungry and hurting world, filled with refugees and victims of violence and injustice."

On tax reform, they called for a policy that would "raise the necessary revenue and provide fairness for vulnerable families with children, without creating disincentives for charitable giving which also contributes to the common good and meeting the needs of the nation."

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Dutch (From Page 3)

parliament might consider further legislation to apply euthanasia to the mentally ill and malformed babies.

"The supporters of euthanasia and of selective abortion for malformed fetuses are offended if Hitler is evoked," said Bishop Sgreccia. The comparison is valid because these situations deal with "eliminating human life held to be useless for that type of society," he said.

"For Hitler, Jews and the mentally ill were useless," he added. Today, society wants to eliminate "every life that is an economic burden," said Bishop Sgreccia.

The *L'Osservatore Romano* editorial said that through euthanasia legislation "legal principles and universal ethics are overturned by aberrant applications."

The legislation is the result of a "neo-capitalistic culture, which values the quality of life on the basis of efficiency," said the editorial.

"Euthanasia and abortion, whether voluntary or imposed, are the barbaric, but horrendously logical, effects of that premise," it said.

The legislation was also opposed by the Dutch bishops, who sent letters to every member of parliament urging defeat.

On Feb. 9 the lower house of the Dutch parliament approved a euthanasia bill that is expected to become law next year.

Propst (From Page 3)

after his wife, his lifetime companion of 59 years and mother of their six children, died in 1988, he says.

As he wrestled with his loss, Propst was invited to attend the symposium on aging. A nun who had a scholarship to the symposium was too ill to go, so Propst took her place.

"I sometimes feel it was God's work (his attendance at the symposium)," says Propst. "Nothing had grabbed me as much as that."

He wrote about the symposium. He wrote about the medicinal effects of hugging and signed it Dr. M. Brayce. He wrote about grief.

"Let me share with you the hard learned lesson that there is an emotion whose power we cannot appreciate before the fact," wrote Propst in a paper entitled "Death Is Not The End." "That emotion is grief and the intense pain of the learning is beyond any anticipation."

He continued, "... We who are in the mature stages of aging know we can be, or already have been, hurt and that a passive attitude makes us more vulnerable to late-life wounds. We also know that only positive planning and actions can fend off the possibility of potentially serious psychological damage from grief and dejection. And, that prayer must be part of the planning ... Incidentally, when I use the word 'planning ahead' I don't mean planning for death — I mean planning for life."

When Propst was born in 1908, the average life span was 47 and a half years. Now, it's 75 or older. As more people live longer and aging population swells, "the Church needs to be into the aging problem up to their ears," he says. But neither the Church nor society are paying much attention, he says.

Perhaps a leader is needed. At least one has emerged.

"Matt is a mentor for all age groups," says Rachel Greene, CRISM coordinator for the diocese. "His life is an example of living with courage and enthusiasm and faith. He enjoys life. He grasps it. He doesn't retreat from it."

Not even an ice skating accident last year kept him down for long. His left wrist (he's left-handed) was shattered. So, he uses his right hand now to toss the bowling ball. Sure, the handicap has brought his score down 40 points or so. But no matter.

The point is he's back at it.

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Emma y Walter Siancas dialogan con otros Cursillistas en la mesa después de escuchar un rollo.

En un rato de descanso aparecen de izquierda a derecha: Consuelo Cansler, Elena S
Esther McNamara, coordinadora de la Región VII.

Comienza La Cuaresma

Esta semana se inicia el tiempo litúrgico de 40 días en que la Iglesia nos exhorta a intensificar la oración, hacer penitencia y más obras de caridad. Se pide guardar ayuno y abstinencia el Miércoles de Ceniza y el Viernes Santo, también la abstinencia de carne todos los viernes durante la Cuaresma. Estas leyes de la Iglesia pueden ayudarnos a reflexioinar sobre la necesidad de la mortificación de nuestros gustos, de negarnos algunas cosas y de sacrificar algo por amor a Dios y a los demás.

Todos somos imperfectos. Todos pecamos y desobedecemos la ley de Dios. Caemos por debilidad, egoísmo, negligencia y nos dejamos llevar por tantas tentaciones que vienen de dentro y de fuera. El pecado es una realidad en la humanidad y no se puede negar si observamos lo malo que está pasando por el mundo hoy día. Para que el pecado o la inclinación a la maldad no siga causando tanto infelicidad y sea obstáculo a nuestro crecimiento en el amor, la Iglesia nos invita en Cuaresma al arrepentimiento de nuestras culpas, a reconciliarnos con Dios, a perdonar a los prójimos pará que seamos perdonados y vivamos en la gracia divina como hijos e hijas de un Padre misericordioso.

Nadie tenga miedo de verse pecador o pecadora, basta leer los Evangelios para encontrar esperanza en las palabras de Jesús, quien vino a buscar a los enfermos y no a los sanos, a la oveja perdida, al hijo pródigo, a la mujer adúltera, a la samaritana, al leproso y tantos más que describe especialmente San Lucas. San Juan nos anima presentando a Jesús con nombres alentadores como "Cordero de Dios", "Pan de Vida", "Luz del mundo", "Buen Pastor", "Vid verdadera", "Rey". Entonces, si nos acercamos a Cristo con corazón arrepentido, nada hay que temer.

Una buena manera de volver a encaminarnos hacia Dios es dedicar unos minutos a la lectura de la Biblia diariamente. En este tiempo de Cuaresma conviene leer a través de la Historia de Salvación del Antiguo Testamento los pasajes que describen le misericordia de Dios, quien siempre perdona a su pueblo y en el Nuesto Testamento mirar la bondad del Corazón de Jesús, cómo trataba a la gente, cuánto sufrió por salvarnos y qué nos promete. Le teología de las cartas de San Pablo y demás autores explica el misterio de la redención de la humanidad y el fruto de la pasión, muerte y resurrección de Cristo.

Basta poner una cita aquí de la primera carta de San Pedro: "Miren cómo Cristo murió una vez a causa del pecado. Siendo él santo, murió por los malos para conducirnos a Dios. Murió en su carne y resucitó por el Espíritu...pasen el tiempo que les queda en esta vida, no ya según los malos deseos, sino de acuerdo a la voluntad de Dios...lleven una vida seria y sean sobrios para que puedan orar. Ante todo, haya entre ustedes un amor sin fallas, pues el amor cubre una multitud de pecados...como cada uno ha recibido algún don espiritual, úsenlo para el bien de los demás; hagan fructificar las diferentes gracias que Dios repartió entre estedes...que en todas las cosas Dios sea glorificado por Cristo Jesús...más bien alégrense de participar en los sufrimientos de Cristo; pues en el día en que se nos descubra su Gloria estedes estarán también en el gozo y la alegría...humíllense, pues, bajo la mano poderosa de Dios, para que él los levante a su tiempo. Despositen en él todas sus preocupaciones, pues él cuida de ustedes...quiese instruirlos, recalcando lo que es realmente la gracia de Dios. Permanezcan en ella" capítulos 3 al 5. Recomendamos la lectura de las dos cartas de San Pedro.

Oportunidades De Trabajo

.- Cuidado de una enferma diariamente de 8 a 11 a.m., y de 7 a 10 p.m. en el area de UNCC, por favor, llamar a Judi, teléfono 548-0710 en Charlotte.

- Cuidado de una persona mayor, información con Rubi Valdéz, tel. 523-3693 en Charlotte.

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Escuela Intensiva De Cursillos

De 5 al 7 de febrero se reunieron los Cursillistas de la diócesis de Charlotte para profundizar más en el conocimiento del Movimiento de Cursillos de Critiandad. La Escuela tuvo lugar en el Centro Católico Hispano de Charlotte y fue dirigida por un equipo de la Región VII, compuesto de su coordinadora, Esther McNamara, el Padre Romeo Rivas, Angel Delgado y Roberto Ochoa, quienes vinieron de Miami, Florida.

El Padre Rivas celebró la Eucaristía el sábado por la tarde y dio la meditación sobre los "Talentos de Apóstol" y los rollos "Dirección Espiritual y el Dirigente Cristiano", "Sacerdote y el Movimiento de Cursillos" y "MCC y la Pastoral de la Iglesia". El Padre Rivas compartió su rica experiencia y también nos hizo reír con sus graciosos comentarios.

Esther McNamara habló de la "Función y Responsabilidad del Equipo" "La Nueva Evangelización y el Movimiento de Cursillos" de Cristiandad", "Desviaciones y Peligros" y contestó a todas las preguntas que los participantes hicieron durante el fin de semana. Esther está dedicada al MCC con un fuerte compromiso con Cristo y disfrutó el poder venir a ayudarnos en esta ocasión como lo ha h
anteriormente.

Angel Delgado ya nos conocía
el año pasado, pues vino a la Escue
92, con mucha claridad explic
"Esencia y Finalidad del M
"Mentalidad y Estrategia", tambié
los rollos sobre el "Secretariado"
"Escuela de Dirigentes".

Roberto Ochoa vino por pri
vez a Charlotte y nos habló
"Precursillo" y "Poscursillo: Re
de Grupo y Ultreya".

Agradecemos a Elena Silva y a
Nevárez por encargarse de prepar
comidas, así como a todos
Cursillistas que trajeron platos y p
ó contribuyeron de algún modo
hacer posible que esta actividad res
una experiencia agradabl
enriquecedora.

Al final algunos dieron testim
muy sinceros, expresando cuánto
les había hecho esta Escuela y có
sentían renovados con nuevos dese
entregarse a Cristo y de llevarle
ambientes.

Rafael Silva, coordinado
Secretariado, anunció la fecha d
próximos Cursillos: para hombre
19 al 22 de agosto, y para mujere
26 al 29 de agosto, en Holy Fa
Clemmons.

Noticias De Interés General

Crédito — Para las familias que trabajan es posible que el Servicio de Impuestos Internos (IRS) tenga hasta $2,211 para ustedes. Pudieran calificar para recibir el Crédito por Ingreso del Trabajo (Earned Income Credit) si en 1992: ganaron menos de $22,370 trabajando y tenían un hijo o hija viviendo con ustedes por más de seis meses. Y aunque no deban impuestos, pudieran recibir una devolución de dinera. Si desean más información, llamen al número gratis del IRS 1-800-829-1040.

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4629 o (314) 427-0403.

rish Church Leaders Plead r Peace During U.S. Tour

OSTON (CNS) — At the end of an lay U.S. visit, four Northern Ireland men said reconciliation and toler- diversity, not paramilitary violence, paths to "peace, prosperity and l progress" in their country.

an unprecedented joint trip, leaders thern Ireland's four main churches d together to Washington, Philadel- New York and Boston Feb. 8-15 to e and give personal witness to their es' growing work of reconciliation operation.

ey were:

Cardinal Cahal Daly of Armagh, the Catholic primate of all Ireland.

Archbishop Robin Eames of h, the Church of Ireland (Anglican) of all Ireland.

The Rev. John Dunlop, moderator General Assembly of the Presbyte- urch in Ireland.

The Rev. J. Derek H. Ritchie, presi- the Methodist Church in Ireland.

speeches, interviews and press con- s during their trip, and in a joint nt issued at the end, they urged an support for their peaceful recon- efforts and for constructive invest- med at long-term economic devel- and job creation in Northern Ire-

e have come to confront the lie that happening in Northern Ireland is rt of religious war between Roman s and Protestants. Such a simplifi- ndicates a total lack of up-to-date dge of Ireland," Archbishop Eames . 13.

spoke at a seminar at Fontbonne y, Milton, Mass., where all four delivered talks on the current situa- Northern Ireland and the joint efforts hurches toward peace.

a joint statement Feb. 15 as they d to leave Boston and return home, d: "We recognize that paramilitary is one of the greatest obstacles to rosperity and political progress and e we welcome the evidence pre- us that American financial contri- are now increasingly found chan- ward economic redevelopment and ation rather than toward activities only lead to destruction and misery

ddition to meeting with religious and with journalists in all four cities tour, the churchmen met in Wash- with labor leaders and representa- the Clinton administration. At other ey met with various other groups g leaders in the business, academic anthropic worlds.

In an interview in Washington, Cardinal Daly said that poverty and high unemployment are the underlying causes of the violence in Northern Ireland. The historic pattern of economic discrimination against Catholics in the North is "difficult to redress in a time of economic recession," he said.

Because of the economic factors behind more than 20 years of violence, one of the church leaders' major purposes after improved interfaith understanding was the encouragement of more economic investment from America.

"We are agreed that job creation is one of Northern Ireland's most pressing problems," they said in a joint statement upon their arrival in Washington.

They especially urged investment "in enterprises which will adhere to equal opportunity policies and make a conscious effort to develop cross-community work forces."

"We remain totally committed to the realization of equal opportunity and fair employment," they said in their parting statement in Boston.

In various talks the churchmen emphasized that both unionists and nationalists in Northern Ireland have legitimate concerns and complaints.

But they argued that the hope for a constructive future does not lie in violence but in economic development, political accommodation through negotiation, and building of trust through a variety of cross-community programs, such as the numerous ones already under way with joint sponsorship of the churches.

In a talk at Fontbonne Academy, Rev. Ritchie described the activities and impact of some interfaith projects undertaken by the four main churches, such as Youth Link, the Churches' Central Committee for Community Work and the Advice Center serving the unemployed in Londonderry.

He listed a variety of other joint programs as well, ranging from cooperative ventures in the arts to social assistance for those with handicaps or family problems.

In their joint statement on their arrival in the United States the church leaders stressed that the growth in mutual understanding achieved among the churches in recent years can provide a basis for reconciliation in other areas of Northern Irish life.

Catholic-Protestant relations in Northern Ireland "have never been better," Rev. Ritchie said at a press conference in Philadelphia Feb. 10. Archbishop Eames agreed. The four leaders now meet "about 10 times a year," he said.

"We are on the road together," Cardinal Daly said. "There has been progress but there is still a lot more to do."

Rebecca and John Jackson of Colorado Springs, Colo., stand beside a 14-foot photograph of the Shroud of Turin which she believes originally was used as the tablecloth at the Last Supper. (CNS photo by James Baca, *Denver Catholic Register*.)

Experts Say Shroud Of Turin May Have Been Used At Last Supper

COLORADO SPRINGS, Colo. (CNS) — Was the shroud that wrapped the body of Jesus in the tomb also the cloth that covered the table of the Last Supper?

When the International Scientific Symposium on the Shroud of Turin convenes in Rome June 10-12, a Colorado Springs couple hopes to convince other experts that it might have been.

John Jackson, a Catholic who headed the 40-member U.S. scientific team that investigated the shroud in 1978, and his Jewish-born wife, Rebecca, will be among the speakers at the prestigious Rome gathering of scientists, scholars and clergy from around the globe.

Jackson, former professor of physics at the U.S. Air Force Academy, will also present evidence that he believes shows that the 1988 carbon-14 dating of the shroud may be inaccurate.

The Shroud of Turin, believed to be the burial cloth of Jesus and named for the Italian city in which it is kept, appears to bear the image of a crucified man. In 1988, experts using carbon-14 testing on pieces of the shroud concluded that the cloth dated from the Middle Ages.

Rebecca Jackson, who grew up an Orthodox Jew, will speak in Rome on "Hasadeen Hakadosh: The Holy Shroud in Hebrew." She converted to Christianity six years ago and became a Catholic two years ago.

The talk will elaborate on her theory that the Shroud of Turin was not only involved in the crucifixion and resurrection of Jesus but in the entire passion of Christ that began with his Passover meal on Holy Thursday.

Her argument begins with the "Jewishness" of the shroud cloth, which is hand-spun and hand-woven in a three-to-one herringbone twill.

"The width of the shroud measures perfectly as two Jewish cubits," she said in an interview with the *Denver Catholic Register*, newspaper of the Denver Archdiocese. "The length is nearly eight cubits. The cubit or 21.7 inches was the standard of measure used by Jews at the time of Christ."

In addition, Rebecca Jackson said, "the weave of the cloth is not 'shatnez,' a fabric blend that is illegal according to Jewish law. Linen and wool are not allowed to be used together, but the shroud is linen and cotton — perfectly kosher."

Scripture notes that the cloth of the shroud in which Jesus was wrapped was purchased by Joseph of Arimathea.

"He could have bought it for the Last Supper," she said. "He had to know that the tablecloth had to be kosher and not shatnez."

Orthodox Jews "usually get a new tablecloth for Passover," she said. "Cloths containing leaven or crumbs cannot be used, and they would not serve the meal on a bare table. Jesus was an important guest. If the archbishop were coming to dinner, I would buy a new cloth."

Jesus had to be buried before the Sabbath, and "it's unlikely that Joseph of Arimathea would have been able to seek an audience with Pilate and buy a suitable cloth for burial in the scant hours between Jesus' death and burial," Rebecca Jackson said.

"They would have had to use what was available to them," she said. "Why wouldn't they use the tablecloth? Joseph probably said, 'What about the tablecloth...?'"

Jackson, who never has stated that the man of the shroud is Jesus Christ, admits he is moved by the thought that the shroud might be a cloth involved in the entire passion of the Savior.

"Think of the symbolism," he told the *Register*. "Jesus gave us the Eucharist, his own body and blood, as depicted on the image that is on the cloth."

"Look at the Mass. We have an altar cloth over the altar. It represents the burial cloth of Jesus. And now, after Vatican II, the altar is emphasized as a table," Jackson said. "We have got the whole Passion here: Holy Thursday, Good Friday and Easter Sunday."

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Diocesan News Briefs

St. George Awards

The diocesan Committee on Scouting is accepting nominations for the St. George Award. The award is given in recognition of service or accomplishments in scouting. Nominations are open to adults involved with Boy Scouts, Cub Scouts or related youth activities.

The presentation will be made by Bishop John F. Donoghue at the annual Catholic Camporee April 16-18 at Camp Grimes. For more information or nomination forms, call Frank Thompson at (704) 556-9271.

St. Patricks Day Dinner/Dance

CHARLOTTE — Come one and all for an evening of fun, food and dancing at St. Patrick's School March 13 from 7:30 p.m. to midnight. Cost is $40 per couple.

The menu is ribeye steak, dessert, beer, wine and set ups. A live band will play music from the 1950s through the present.

For reservations, call Bill Jarrell III at (704) 372-1090, Randy Monk at (704) 364-9184 or the church office, (704) 334-2283. The deadline for reservations is Saturday, March 6.

Fish Fry

CHARLOTTE — The Knights of Columbus Council 770 is hosting a fish fry at the Council Hall, 220 E. Kingston Ave., on Friday, March 5 from 5 p.m. to 8 p.m. The menu is flounder, french fries, hush puppies, slaw and drinks. Cost is $6 for adults and $3 for children.

For more information, call Pete at (704) 523-5285.

A Lenten Retreat

HICKORY — The Catholic Conference Center is hosting "Design for Wholeness," a Lenten Retreat, March 12, 13. The director is Bobbie May and the musician is Deloris Stevenson.

The retreat is designed to help bring a deeper spiritual wholeness of life. Spiritual tools to help overcome or control emotions such as anger and unforgiveness will be discussed. The main resources are prayer and relationship with God.

Cost is $74 for a single room and meals, or $59 a person for a double room and meals. A non-refundable deposit of $10 is required.

For reservations, write to Bobbie May, 5617 Clearlake Dr., Hickory, NC 28601. For more information, call (704) 327-8692.

Upcoming Diocesan Events

Feb. 28 When to say 'Yes'
Chastity program for high schoolers
Presented by Greensboro Crisis
Pregnancy Center
Our Lady of Grace School Library
4:45 - 6:45 pm
Fr. Joe Roesch, MIC (919) 275-5376

Feb. 28 Harambee Celebration
(Close of Black History Month)
Our Lady of Consolation, 11 am
Fr. Cecil Tice (704) 375-4339

Mar. 1 Footsteps of Jesus
Holy Land Slide Presentation
By Fr. John Schneider
St. Barnabas, Arden 7:30 pm
Sheryl Peyton (704) 684-6098

Mar. 6 Board of Directors Mtg.
Southeast Pastoral Institute
Hispanic Center 10 am - 5 pm
Mryna Hoffmann (704) 542-1960

Mar. 6 Shamrock Tournament
St. Patrick Cathedral Gym
Games all weekend
Joe Puceta (704) 333-3174

Mar. 7 Grand Prix
The Atrium, 6 pm
Jim Brownd (704) 364-7425

Seniors St. Pat's Feast

CHARLOTTE — Senior citizens are invited to celebrate the Feast of St. Patrick with Bishop John F. Donoghue at St. Patrick Cathedral on Saturday, March 13, beginning with 11 a.m. Mass followed by dinner.

For reservations, call (704) 334-2283.

First Saturday Devotions

BELMONT — The second anniversary of the First Saturday Devotions is Saturday, March 6 at Belmont Abbey. The rosary is at 9:30 a.m., confessions at 10:30 a.m. and Mass at 11:30 a.m. Bring a chair. The devotion will be at the grotto, weather permitting.

For more information, call Phil or Terri at (704) 568-5118.

Shroud Presentation

KING — Bill Rabil will give a presentation on the Shroud of Turin at Good Shepherd Church Sunday, March 28 at 1:15 p.m. after noon Mass. Ventriloquist Nina Cooper will give a message about Easter.

Open House

GREENSBORO — St. Pius X School is hosting an open house Sunday, March 7 from 1 p.m. to 3 p.m. Registration starts March 8.

March Retreats

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Discernment of Spirits" March 12-14, a prayerful retreat focused on Jesus' moments of discernment in the Gospel. The director is Jesuit Father Andrew Novotney.

"Images of Jesus" will be presented March 19-21. The retreat will concentrate on Jesus as the single most important person in every Christian's life. The director is Robert Prier.

The suggested donation for each retreat is $75 a person or $140 for couples.

For more information or registration, write to Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call (704) 926-3833.

Sufferings of Christ

MOORESVILLE — The sufferings of Christ will be remembered through prayer, dialogue and meditation at St. Therese Church each Friday evening beginning Feb. 26 through Lent. The final session is Good Friday, April 9 at 3 p.m.

All devotions will be at St. Therese Church on Brawley School Road. The Good Friday service will be outside, weather permitting.

Parish groups will present meditations on Christ's Passion each week. All are invited to attend.

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CRISM Picnic...

Rachel Greene, CRISM coordinator, chats with retired Bishop Michael J. Begley year's CRISM picnic. This year's picnic, open to all Catholics 50 and older, is M the Catholic Conference Center in Hickory. Watch for details in the spring newsletter.

Photo by JOANN

Humanitarian Caravan

CHARLOTTE — Trucks carrying humanitarian aid to the poor in El Salvador will stop in Charlotte Tuesday, March 2. Drivers will talk about El Salvador at St. Peter Church, 507 St. Tryon St., at 7:30 p.m. A covered dish dinner will preceed the talk at 6:30 p.m.

The public is invited to attend. For more information, call Kathy Sparrow, (704) 399-2480, or Jan Valder-Offerman, (704) 375-5398.

Card Party And Fashion Show

WINSTON-SALEM — St. Theresa's Guild Annual Card Party and Fashion Show is Tuesday, March 16 from 7 p.m. to 10:30 p.m. at St. Leo Church in the Bishop Begley Conference Center.

The grand prize, in addition to numerous door prizes, is a hand-crocheted "Fisherman" afghan. Guild members will model fashions by the Ragpicker.

Cost is $6 a person. Profits will be donated to the church. Tickets may be purchased at the door or before the event from Helen Roulo, (919) 724-0561.

Journey Into Lent

CHARLOTTE — "Job: Patient or Steadfast?" a day of reflection, will be presented by Carmelite Father Roland Murphy at St. Gabriel Church in the Community Center Saturday, March 6 from 9 a.m. to 4 p.m. The presentation is sponsored by St. Gabriel and the Rock Hill Oratory: Center for Spirituality.

Cost is $15. For more information and registration, call Sharon M St. Gabriel's Faith Developme fice, (704) 366-2738.

Crisis Assistance Orientation

CHARLOTTE — Crisis Ass Ministry is offering a volunteer c tion at the ministry's facilities Community Services Buildin Spratt St., on Tuesday, March a.m. and again at 5:45 p.m.

The Catholic News & Hera *comes parish news for the dioces briefs. Good photographs, pre black and white, also are we Please submit news releases and at least 10 days before date of p tion.*

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World and National Briefs

us Founder Resigns Amid l Abuse Allegations

RANGE, Calif. (CNS) — A priest ounded a well-known boys chorus ed from the organization and had estly faculties revoked after former ers of the chorus accused him of g molested them years ago. Father rd T. Coughlin, 68, has denied the tions. He resigned as head of the merican Boys Chorus Dec. 28 af- e men, now ages 23 to 45, com- d to the Diocese of Orange that he exually abused them when they children. Four had been members chorus Father Coughlin founded 0. Bishop Norman F. McFarland nge said in a statement released 10 that he withdrew Father lin's priestly faculties after re- g the allegations and discussing with the priest.

nal Law Terms Vatican Meet- n Catechism Very Helpful

STON (CNS) — Cardinal Ber- Law of Boston said English- ng bishops had a positive and helpful" meeting Feb. 3-4 with n officials on the English transla- the new catechism. Earlier an- articipant had said that the main liscussed at the Vatican meeting e inclusive language in the En- version. In a column in his ocesan newspaper, *The Pilot*, al Law defended the use of inclu- nguage in the English text and l the chief translator, Father Dou- . Clark.

lic Hospital Part Of ady's HealthCare Tour

HILADELPHIA (CNS) — A ic hospital's financial troubles creative response to problems of ng population it serves were of lar interest to Hillary Rodham during a visit Feb. 11. Clinton pper Gore, wife of Vice President re, visited St. Agnes Medical in South Philadelphia, meeting aff and patients in a rehabilitation unit. The 247-bed urban hospi- ned by the Sisters of St. Francis ladelphia, reported a $4 million st year and projects another $4 loss this year. Clinton heads a rce expected to report by the end of May on a plan for high quality affordable health care for all Americans.

Boston Archdiocese Arranges Medical Shipment To Havana

BOSTON (CNS) — Fifty boxes of medical supplies from Massachusetts are being put to use in Cuba through an arrangement between the Archdiocese of Boston and Cuba's Ministry of Health. Boston Auxiliary Bishop Roberto Gonzales and Msgr. William Murphy, archdiocesan secretary for community relations, accompanied the shipment to Cuba, where they were met at the airport Feb. 1 by Havana Archbishop Jaime Ortega. The supplies will be distributed to clinics and hospitals by Caritas Cuba, an agency similar to Catholic Charities.

Target Not Only Poor, But Professionals, Hispanic Directors Told

HOUSTON (CNS) — Church evangelization efforts directed at Hispanics should target Hispanic professionals as well as the poor and needy, directors of Hispanic ministry were told at a national conference. Sister Lourdes Toro, associate director of the Hispanic Apostolate in the Archdiocese of Newark, N.J., said it was the responsibility of diocesan church workers to "ensure that the good news is reaching and including the most needy and alienated of our church.... But, on the other hand, have we not failed by not taking care of the professional class? The Gospel is for everyone," she said.

Archbishop Flores Urges Deacons To Work In Prison Ministry

SACRAMENTO, Calif. (CNS) — In a speech to permanent deacons in Sacramento, Archbishop Patrick F. Flores of San Antonio urged them to expand their ministry to include prisons and told of his work with mothers of inmates on Texas' death row. Archbishop Flores said he launched a program of material and moral support for 32 mothers because he "saw a chance to do something no one else was doing." He told the deacons that the most important part of their work — and that of all Catholics — is away from the altar and outside the Church itself, in prisons, the streets and hospitals.

Killer Of Guatemalan Human Rights Advocate Sentenced

GUATEMALA CITY (CNS) — Former presidential security guard Noel Beteta was sentenced to 25 years in prison without parole for the brutal stabbing and murder of renowned Guatemalan anthropologist and human rights advocate Myrna Mack Chang. Judge Carmen Ellguter's Feb. 12 decision was seen by the human rights office of the Archdiocese of Guatemala City as proof of military involvement in human rights violations and murder. "The consequence of this case is it shows that the army has ordered people to be killed and more than just Myrna Mack," lawyer Fernando Lopez of the rights office said. In September 1990 international attention focused sharply on the Guatemalan judicial system when 40-year-old social anthropologist was stabbed to death outside her downtown Guatemala City office. She was stabbed 27 times.

Attacks At Polish Religious Sites Rising, Police Hunt On

WARSAW, Poland (CNS) — Attacks and thefts at Polish religious sites are rising and police have launched a major hunt for the perpetrators of the worst vandalism suffered by a cemetery in Warsaw police memory. Over 500 graves were destroyed or damaged at the Wawrzyszew Catholic cemetery in the capital's Zoliborz suburb in what police say was the work of at least a dozen vandals. A church curator arrived at work Feb. 6 to find many tombs forced open, with their crosses and headstones smashed. Although local residents denied having heard the attack taking place, the security guard at a nearby building reported seeing a group of youths aged 16-18 entering the graveyard during the night.

Korean Religious Leaders Seek Clemency For Political Prisoners

SEOUL, South Korea (CNS) — Nineteen senior religious leaders and intellectuals have asked South Korea's president-elect to grant clemency to prisoners of conscience when he assumes office Feb. 25. Cardinal Stephen Kim Sou Hwan of Seoul was among a delegation that met with President-elect Kim Young Sam Feb. 10, asking him to offer amnesty to people imprisoned for violating the national security law and labor-related laws. They also urged the president-elect to reinstate school teachers dismissed because of their union activities, reported UCA News, an Asian church news agency based in Thailand.

Last Vietnamese Refugees Leave South Korea For New Zealand

PUSAN, South Korea (CNS) — The last 150 Vietnamese refugees in South Korea have left for New Zealand, courtesy of the Seoul Archdiocese. The archdiocese paid about $141,000 for airfare to New Zealand for the last of the Vietnamese boat people who have been living in a government refugee center in Pusan, on the south coast of South Korea. The refugees left in small groups between Feb. 1 and 10, reported UCA News, an Asian church news agency based in Thailand. Money raised among 91 parishes and religious communities enabled 35 refugees to go to New Zealand in 1991 and the remaining 150 this February.

Albanian Orthodox Say No Ecumenical Tensions In Their Country

ROME (CNS) — Albania is one East European nation where post-communist religious freedom did not lead to ecumenical tensions and conflicting claims over confiscated property, said leaders of the Albanian Orthodox Church. "Muslims, Orthodox and Catholics live in harmony, consult with one another regularly and exchange visits on the occasion of religious feasts or when a new church or mosque is opened," said Aleko Dhima, secretary general of the Albanian Orthodox Church. The three traditional faiths of Albania suffered the same devastation at the hands of a hard-line communist government that declared Albania the world's first atheistic state in 1967.

Russian Orthodox Patriarch Writes Serbian Counterpart About War

MOSCOW (CNS) — The head of the Russian Orthodox Church has written an apparently sympathetic letter to his Serbian counterpart amid signs that the Moscow government might be adopting a more overtly pro-Serbian stance in the Balkans war. The letter from Patriarch Alexei II followed his lengthy meeting in early February with Russian President Boris Yeltsin, at which both were reported to have voiced worries about "the fate of the brother Serbian nation" during the Balkan war. No further information has been released about the contents of the patriarch's letter. However, sources within the Moscow Patriarchate said it had reaffirmed the sympathy of fellow Orthodox Christians for "the suffering of the Serbian nation."

Sudanese President Keeps Promise To Pope, Frees Priest

ROME (CNS) — Sudan's military president, keeping a promise he made to Pope John Paul II, ordered the release of a Catholic priest jailed for six months on charges that he helped Sudanese rebels. Sudanese newspapers reported Feb. 15 that Father David Tombe of the Archdiocese of Juba was released on the orders of Gen. Omar al Bashir to underline the importance of the pope's Feb. 10 visit. Vatican spokesman Joaquin Navarro-Valls told Catholic News Service Feb. 17 that Bashir had promised the priest's release during his private meeting with the pope in Khartoum, the Sudanese capital. Comboni Missionaries in Sudan confirmed Feb. 16 that Father Tombe had been released, said Rome-based Comboni Father Joseph Bragotti.

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Crusader Corner

By FRANK MERCOGLIANO

Belmont Abbey's Lady Crusaders had an awesome regular season. After starting out 3-3, they won 18 of their last 19 games. They went into the conference tournament as the number one seed with a 21-4 record. They had three players make the All-Conference team. They had it all, except for one little thing. Respect.

They got that on Saturday night, along with some valuable hardware as they defeated Mt. Olive College 103-76 in the finals of the Carolinas Conference Tournament hosted by Belmont Abbey College.

"No matter what we do, we can't seem to get the respect that we deserve," said coach Elaine Kebbe on Saturday. "That (was) our theme for the game, to gain respect."

Belmont Abbey's spotty play on Friday night almost gained them a quick exit out of the tournament, but the Crusaders quickly righted their ship in time to post an 89-74 victory over Barton.

The Lady Crusaders might have been guilty of taking the Lady Bulldogs of Barton lightly since they had pasted them twice in the regular season by scores of 103-84 and 109-67.

Senior guard Kathy Freeman hit big buckets early and finished with 16 points to lead the Abbey. India Adams, who was named District Player of the Year on Saturday night moments before the championship scored 14 and had a game high 11 rebounds. Also scoring in double figures were Tammie Wilson with 12, and Wendy Morrow and Keesha Wilson, who had 10 each.

Mt. Olive, which defeated High Point 91-77 to get to the finals, was making its first championship appearance, and they jumped out to a 1-0 lead. That ironically would be their only lead of the game.

Belmont Abbey terrorized Mt. Olive, and behind some fancy passing by Kathy Freeman, who would end up with nine assists for the game and was named to the All Tournament team along with India Adams, who was the Most Valuable Player. Adams has 24 points and 10 rebounds in the championship game to go along with four assists.

The win gives Belmont Abbey one last push in its quest for a national ranking. If the Lady Crusaders are ranked, Belmont Abbey could receive an at large berth if they don't win the District Tournament, which started Tuesday at the Abbey. If the Abbey won Tuesday, they would travel to Wingate on Wednesday for a probable 7:00 p.m. match-up.

Head baseball coach George Conner is going to ask for one thing for Christmas — a dome.

Three of the first four dates on the Abbey baseball schedule have been rainouts. The only game they were able to get in was on Saturday afternoon when the Crusaders dropped their season opener to the Elon College Fightin' Christians 4-2.

The Crusaders were led by Bart Davis, a catcher who has a pair of singles and an RBI. Chris Bates, Chad Carpenter, and Chuck Heitz all doubled in the game. Jason Sulton (0-1) struck out three and allowed just two earned runs in 6 1/3 innings pitched.

Belmont Abbey's men's basketball team had to win at either High Point or Coker to claim third place and a district playoffs berth. They missed on both accounts.

The squad lost to High Point 72-65 and then lost to Barton 83-74. That coupled with Coker's two wins in fourth at 6-6, 11-14 overall. Belmont Abbey must win the Conference Tournament, which starts on Friday, in order to get to the playoffs.

Frank Mercogliano is sports information director at Belmont Abbey College.

Casey (From Page 2)

"It would repeal reasonable limitations on the practice of abortion enacted by the people in the states and prohibit them from enacting any similar limitations in the future. It would bind the people in a legal straightjacket that would only provoke more confrontation and controversy," he said.

At the same hearing Harvard Law professor Frank I. Michelman testified that the Freedom of Choice Act would not forbid all state regulation of abortion.

Michelman said the measure is necessary to equalize a patchwork of abortion laws that vary from state to state. But while it would judge abortion-related law against a stricter standard than has been followed by the Supreme Court since 1988, it would allow some limits, such as parental notification requirements that were upheld by the court prior to 1989, he contended.

That year the court's Webster vs. Reproductive Health Services ruling changed the standard by which abortion laws are judged to consider whether they constitute an undue burden on a woman's right to abortion. Under that standard, the court has allowed some state- imposed abortion controls it previously rejected.

Scam (From Page 2)

thoroughfares. Thomasville, Greensboro, Charlotte and Concord have been targeted as have some areas in the mountains. An incident in Laurinberg in the Diocese of Raleigh was reported in the February issue of *The Tar Heel Knight*, a publication of the North Carolina State Council.

Dubois advises knights or their wives not to give cash, but if they choose and think the complaint is legitimate to offer to pay the car repair or hospital bill, whatever the stated problem may be. If the benefactors are to meet the person, he suggests they never go alone. "If two people go, the guy never seems to show," he says.

Suspicious incidents should be reported to the district deputy, said Dubois.The matter has been reported to the State Bureau of Investigation.

Thanks To St.Jude

Thanks to St. Jude for prayers answered and favors granted.

HWD

Stewardship Directors Say Charity Good For Donor's Spiri

ORLANDO, Fla. (CNS) — Charitable donations, especially to one's own church, add up in spiritual ledgers as well as financial ones, according to some stewardship directors.

"The main criteria for entering into the kingdom of God is how we share and use our resources — that includes treasures, time and talents — for the benefit of others," said Vito Napoletano, director of development for the Diocese of Orlando and president of the National Catholic Stewardship Council.

Napoletano told *The Florida Catholic* the Church needs to spread the message of charitable giving. He said in a recent survey 23 percent of respondents said they should have given more to charitable foundations while 14 percent claimed they were never approached in the first place.

"It comes down to this: We need to ask and we need to ask more clearly. Not just for their money, but for their time and talents," Napoletano said. "We have to make people want to get involved."

Napoletano, who is in his third term as president of the stewardship council, said concerns about giving are far reaching.

For example, he said every Catholic should have a proper will that includes a provision for the Church. He said writing a will was a responsible action, but according to statistics, only three out of 10 people have one.

Francis Scholtz, stewardship director for the St. Augustine Diocese, said tax considerations may make charitable giving attractive, but they should not be the driving force.

"It's just a bonus," he said. "People should be giving for the right rea
which is a return for all that G
given them."

But keeping a record of dona
helpful during tax preparation
Scholtz said. Rather than "throwi
buck or two in the collection
every Sunday, Scholtz recomm
that people set aside a percent
their income for the Church and
monthly check to cover the amo

Sacrificial giving will a
family's lifestyle, he said. But "
who make God a priority in the
will tell you it's a wonderful
live."

Bernie Schneider, stewards
rector for the Diocese of Palm
agreed that charitable giving sh
a forethought, not an afterthoug

"If we make God a top p
other things seem to fall into pla
our health, families, jobs," he sai
consider stewardship an ongoin
to create our future, rather tha
mere response to what is neede

Eucharist (From Page 1)

Seville. More details will be ann
as information becomes availa
addition to the Seville trip, there
a four-day extension for those w
to visit Our Lady's Shrine at L
France.

Bishop Donoghue hopes tha
one from every parish will be
make the trip. "We want a good
sentation from the diocese," he

For more information or fo
cations for the pilgrimage, contac
Richard Allen, St. Ann Church
Hillside Ave., Charlotte, NC 28

Meaning (From Page 5)

The Lenten liturgy's prayers offer the best insight into the season's con
rary meaning. The prefaces for the weekday Masses name Lent as a joyful
a season of grace, and a gift to God's family. The season's purpose is to pre
faithful to celebrate the paschal mystery, to be renewed in spirit, to be able t
God in freedom because God has given us the strength to purify our hearts,
our sinfulness, conquer our pride, and grow in holiness.

To observe Lent is to give willing service to our neighbor and to manife
needy the goodness God has shown us. The prefaces' prayers, echoing the "r
ber you are dust and to dust you will return" of Ash Wednesday, remind us t
is fragile and transitory. We are encouraged to see what is important and to o
lives accordingly. Lent continues to be marked by "up and down" days, by re
on the meaning of the cross by which we have been claimed for Christ. "M
fasting be hunger for justice; our alms, a making of peace; our prayer, the c
humble and grateful hearts." *(Catholic Household Blessings and Prayers)*

*Dominican Sister Catherine Dooley, is an associate professor in the Dep
of Religion and Religious Education in The Catholic University of America's
of Religious Studies.*

Don't Let Your Will Age With Yo

What's been happening since you last looked at your will? Have there been marriages, births or deaths in your family? Did you change jobs or retire from full-time employment? Are you thinking about ways to make a difference in people's lives through your faith?

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the best job of distributing your property. Meet with your attorney to revie
will every few years and after any major life changes. As you plan, focus o
goals for yourself, your family, and charitable interests such as your parish, C
schools, Catholic agencies or the diocese. All can find a place in yo
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ATHOLIC
NEWS & HERALD
ng Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 26 • March 5, 1993

.enten Reflection

ocated within the Old City of Jerusalem, The Upper Room, also called "Coenaculum," is the
tting for the Last Supper.
Photo by JOANN KEANE

Jesus sent two of them with these instructions: "Go into the city, and a man carrying a jar of water will meet you. Follow him to the house he enters, and say to the owner of the house: 'The Teacher says Where is the room where my disciples and I will eat the Passover meal?' Then he will show you a large upstairs room, fixed up and furnished, where you will get everything ready for us." The disciples left, went into the city and found everything just as Jesus had told them; and they prepared the Passover meal.

Mark 14:13-15

Priest Ministers To Bomb Survivors

NEW YORK (CNS) — The pastor of the Catholic church nearest the World Trade Center felt the Feb. 26 blast in his rectory and saw his lights flicker. He spent the rest of the day ministering to survivors.

"I grabbed the holy oils and my coat and said, 'I'm going over,'" said Msgr. Robert M. O'Connell, pastor of St. Peter's Church. "We're just a block away, so I got there about eight minutes after it happened.

"I put the police shield on my coat, and went inside, down to the level of the PATH trains where the blast occurred. The whole ceiling had collapsed. There were two or three cops there, and we found one guy nearly buried, and pulled some of the debris off of him."

Msgr. O'Connell, speaking in a telephone interview March 1, said he gave the man the sacrament of the anointing of the sick, formerly called extreme unction or last rites. "He was still alive when they took him out, but I don't know whether he died later or not. I didn't get his name."

"Firemen were yelling that two more were trapped, and we went toward them through a doorway, and then there was smoke all around. It was pitch black, but they put on a bubble light of a Port Authority car down there, and told me to stay by it so they would know where I was. They came back in about 10 minutes and said, 'Let's get the hell out.'"

Msgr. O'Connell said he then went to an outside location where a command post had been set up, and worked there till about 9:30 p.m. He gave the anointing of the sick to several more injured people, and sought to give general support to the thousands less seriously affected, he reported.

"Most of them were just dazed and wanted fresh air," he said. "Some of them needed to use oxygen for five or 10 minutes. I am just amazed that only five died."

Like many others, Msgr. O'Connell was also reflecting that he might have been in the area of the blast himself if it had gone off at some slightly different time.

"The Port Authority lets me keep my car there, and I was going to take our housekeeper to the eye doctor," he said. "When the blast went off at 12:18, I was getting ready to go over there in about a half hour to get my car."

"My car is on level four, and the blast was on level two, and went up to four," he said. "But the directly damaged part was on the south side, and my car is closer to the north. I haven't seen it yet; it may be a pancake."

See **Blast,** Page 2

ispanic Leader 'Lives The Faith'

By CAROL HAZARD
Associate Editor

HARLOTTE — Carlos Medina was ve in the Church, it was difficult to imagine he would have time for anything else.

But when the lector and Eucharistic minister made his first Cursillo — a weekend of spiritual renewal in — he decided to give "100 percent ' he says.

ne of his five sons asked him how he ed to do so many things. "It is not Medina responded. "It is the Lord. I instrument."

f everyone was like Carlos, we would mountains," says Msgr. Joseph A. who headed the Hispanic Ministry years in the diocese.

hen Medina arrived in Charlotte in he Nicaraguan-born immigrant called Msgr. Kerin. He and his family had g; no job, no money, no place to live. matter. He didn't want anything he Church. He wanted to know what ld do for it.

sgr. Kerin welcomed the Medina to Charlotte and invited them to come to Mass. Within a year, Medina was on the Pastoral Council of the Hispanic Catholic Center. The following year, he was president of the council.

Active in the Hispanic Ministry, Medina worked with youth groups. From 1983 to 1985, he did research — interviewing migrant laborers in the field — for the National Hispanic Pastoral Plan. The Hispanic Ministry is funded by the Diocesan Support Appeal.

Medina had been "a Sunday Catholic," the kind of person who goes to church once a week and doesn't think much about it for the rest of the week. Now, he goes to 7 a.m. Mass every weekday morning at Our Lady of Assumption and the 7 p.m. Sunday Mass at St. Patrick Cathedral.

The turning point was the trip to Charlotte from Miami. "I was driving a truck and had my wife and four little kids with me, and suddenly I started thinking, 'What am I doing,'" recalls Medina.

"I asked the Lord, 'Why do you put these lives into my hand? What do you want of me? I am here. Do what you want with me.'"

The incident was so powerful, "the moment with the Lord so deep," Medina wept. "It was the starting point for my deep conversion," he recalls.

"From the moment they (the family) moved into town, Carlos presented himself to the community with tremendous enthusiasm and zeal," says Msgr. Kerin. "He would do anything from the most physical — carrying or moving something — to being very active in spiritual activities."

Every year, his commitment grows, Msgr. Kerin says. "I can only speak the

See **Medina,** Page 16

Diocesan Support Appeal

The annual Diocesan Support Appeal, a major source of funding for 23 agencies and ministries, is now under way. The DSA began Feb. 7 and will continue through March 28. This year's goal is $1,750,000.

Charlotte Refugee Program 'Tops,' Says U.S. Official

Ambassador Warrren Zimmerman (l) watches Montagnard women perform ethnic dance at reception in his honor. Photo by CAROL HAZARD

By CAROL HAZARD
Associate Editor

CHARLOTTE — Catholic Social Services' Refugee Office has brought national acclaim to the City of Charlotte.

"We consider this the top city in the country for refugee resettlement," Ambassador Warren Zimmerman, director of the Bureau of Refugee Programs for the U.S. Department of State, said at a Feb. 25 reception in his honor at the International House.

Charlotte is the best city not only in terms of job opportunity, but also in "the warmth of the people and the extra energies that are put into helping people lead new lives," Zimmerman said.

Margaret Pierce, director of the Refugee Office, said she wasn't surprised by Zimmerman's remarks. "CSS has a 17-year history of outstanding service to refugees," she said. Pierce has headed the office for two years.

The reception was hosted by the CSS Refugee Office and the Montagnard community. The Montagnards, from the highlands in South Vietnam, fought communism alongside American Special Forces in the Vietnam War. In the second wave of Montagnards to come to Charlotte, 150 arrived here last November for resettlement by the Refugee Office. The first group came in 1986.

Y Brun Nie, a leader of the Montagnard community, said his people "will never forget your (the Refugee Office) help in time of need ... Please do not abandon us. We ask for continued help. Please keep us in your hearts and minds." Y Brun Nie is the newly elected Charlotte representative to the N.C. Montagnard Association.

Although free at last in North Carolina, his people are still facing many hardships, Y Brun Nie said in a presentation read by fellow countryman Cilbe to the more than 100 people at the reception.

While eager to become productive citizens, the Montagnards need job training, help in overcoming the language barrier and medical attention for the many who are sick, he said.

"No Montagnard wants to become a burden to society. We want to be strong workers. We want to be good parents. We want our children to grow up in a healthy environment."

Moreover, they want to remain faithful to their heritage, Y Brun Nie said.

His speech was followed by songs, dances and instrumental pieces performed by members of the Montagnard community. After the presentations, people helped themselves to a buffet of ethnic dishes prepared by the Refugee Office staff.

Montagnard plays reed instrument from his homeland. Photo by CAROL HA

Holy Angels Receives Grant For Child Development Center

BELMONT — Holy Angels, Belmont, recently received a $15,516 grant from the Knight Foundation for the Little Angels Child Development Center.

Little Angels Child Development Center currently offers on-site child care for the children of Holy Angels' staff, providing a safe, loving, and learning environment. A wide variety of activities and experiences help the children develop socially, intellectually, physically, emotionally and spiritually. The center also provides the perfect opportunity for children with, and without, disabilities to interact in an environment that is conducive to their growth and development.

These funds will be used to improve the learning and play centers in each classroom, increase the integrated activities between children without disabilities and children with disabilities, and improve the ability to stimulate the development of children regardless of abilities, financial or social background and race.

The funds will also help Holy Angels prepare to enroll more children from three groups: employees; children who do not have disabilities, children supported and referred by the Department of Social Services and children from Catherine's House, a shelter for homeless women and children located near Holy Angels.

Holy Angels, sponsored by the Sisters of Mercy of North Carolina, provides programs and residential services for children and adults with developmental disabilities. Programs include" Holy Angels Main Center; Maria Morrow Center; Fox Run ICF/MR (Intermediate Care Facilities for the Mentally Retarded); group homes (Oakcrest, Brookview, Pinehaven); Lakewood, South Point and Belhaven community group homes; Great Adventures and Little Angels Development Center.

Social Ministry Activists Seek Common Ground On Issues

WASHINGTON (CNS) — Diocesan social ministry activists went looking for some common ground March 1 between liberal and conservative approaches to improving the plight of American children and families.

The annual social ministry gathering sponsored by various Catholic groups opened in Washington with a panel discussion on "Putting Children and Families First: Finding the Common Ground."

"As communism has been collapsing all around the world, the American dream has been collapsing all around this nation," said Marian Wright Edelman, president of the Children's Defense Fund, which has strong ties to the Clinton administration.

"The family time deficit is the most important problem facing the nation today," said Kate Walsh O'Beirne, vice president for government relations at The Heritage Foundation, a think-tank closely associated with the Reagan and Bush years.

But the third panelist, John Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace, said those of all political persuasions agree that the future of our children is the future of the nation.

Carr criticized an "unnecessary polarization" that has resulted from some calling for better values to aid children and families and others calling for better public policies. "We believe our children and families need both," he said.

He mourned the fact that "in this town, children are seen more as campaign props rather than the center of national life." He expressed puzzlement at a society that has its values so backward that "the only people who don't make love on TV are married couples."

But Carr described the current period as "a potential new moment in American life" with a "possibility to shape a new policy" on children and families.

He called on the approximately 200 participants in the meeting, most of them diocesan social justice and peace workers, to "take the option for the poor into the public debate."

Edelman and O'Beirne o
different approaches to problems
ing children and families. Ed
blamed child poverty on the fa
"their parents don't have enou
come."

"There are not enough dece
at decent wages for millions of
can workers," she said. "What w
is the restoration of solid value
jobs of American workers."

Edelman also said there is "a
is wrong with our welfare syster
warned against viewing welfare
cause of all our social and ecc
problems."

She disputed the view that t
fare system has caused a rise in
among unmarried teen-age m
"What lures teens to have ba
hopelessness," she said. "Hope
best contraceptive."

O'Beirne said the Am
family's greatest problems were
by the government's increased t
den on them and its failure to se
families really want. "Children
gest problem is a lack of time an
tion from parents," she said.

Although surveys show that
"want to work less and have mo
with their kids," government p
such as expanded child care and
leave are designed to make the
adapt to the needs of the wor
rather than vice versa, she adde

O'Beirne said governmen
one-third of the income of a two
family, in contrast to the "pro-
tax policy" of past years.

Blast (From Page 1)

St. Peter's is in a busines
where few people live, so its min
primarily to commuters on wee
and especially holy days.

Msgr. O'Connell said he pla
special Mass for those affected
tragedy, but would wait until e
ees at World Trade Center office
able to come back to work.

"Today, I'm taking over a
saying that if anyone needs coun
they can call here and priests
available," he said.

ope Affirms U.S. Delegation For 994 World Synod Of Bishops

WASHINGTON (CNS) — Arch-op William H. Keeler of Baltimore, ident of the National Conference of iolic Bishops, will lead the NCCB gation to the fall 1994 world Synod ishops in Rome.

The monthlong synod will discuss future of religious life. The NCCB gation includes some of the U.S. ops most actively engaged in issues ligious life in recent years.

Names of the four NCCB delegates two alternates were released in hington Feb. 24 following word Rome that Pope John Paul II had oved the list.

Chosen as NCCB delegates in addi- to Archbishop Keeler were:

— Cardinal Joseph L. Bernardin of ago.

— Cardinal James A. Hickey of hington.

— Archbishop John R. Quinn of Francisco.

Alternates, who will attend the synod if needed to replace a delegate who ot make it, are:

— Archbishop Thomas C. Kelly of sville, Ky.

— Auxiliary Bishop Carlos A. lla of San Francisco.

Archbishop Kelly is a member of Dominican order and Bishop Sevilla Jesuit.

The bishops elected their delegates alternates last Nov. 17 during their nal meeting in Washington. They ucted the elections during an ex-ve session, closed to the press, and ot announce the names at the time use they were still subject to papal oval.

The pope did not veto any of the ops' selections. The approved list sponded to the list reported to olic News Service last November urces in the hierarchy.

The Synod of Bishops was estab-d by Pope Paul VI in 1965 to bring sentatives of the world's bishops her in Rome every two, three or years to advise the pope on major s of church life.

Since the synod's first assembly in , the U.S. bishops have always ed their conference president as r of the U.S. delegation, and they nued that practice with their elec- of Archbishop Keeler to the 1994 ing.

Cardinal Bernardin, a former NCCB dent, is a veteran of several synods served from 1974 to 1990 on the synod council, a 15-bishop body that meets between synods to follow up on the work of the previous synod and plan the next one.

Cardinal Hickey is currently in his second term as Vatican liaison with U.S. women religious whose superiors are not members of the Leadership Conference of Women Religious. He played a key role last year in the formation of the Council of Major Superiors of Women Religious, a second canonical organization in the United States for leaders of women's orders. Cardinal Hickey attended his first synod in 1990 and at the end of that meeting was elected to the synod council.

Archbishop Quinn, also a former NCCB president and veteran of several synods, headed a papal commission to study religious life in the United States in the 1980s. The commission is credited with significantly improving communication and mutual understanding between bishops and religious. The archbishop is also a consultant to the NCCB Committee on Religious Life and Ministry, which was formed as a result of the commission study.

Archbishop Kelly was a member of the Quinn commission. He was also first chairman of the Committee on Religious Life and Ministry and is currently a consultant to the committee. Bishop Sevilla is the current chairman of the Committee on Religious Life and Ministry.

More than 150 members of the Synod of Bishops are elected delegates from bishops' conferences around the world. Each conference gets from one to four delegates, based on the size of the conference.

General superiors of the world's male religious orders are allowed to elect 10 synod delegates. Women religious have no comparable delegation because ordination is a prerequisite for synod membership. The heads of more than 20 major departments of the Roman Curia are automatically members of the synod.

Also holding automatic membership are the patriarch or other chief bishop of each Eastern Catholic Church and all the Eastern-rite metropolitan archbishops who govern outside the home territory of their rite. In the United States there are two such Eastern metropolitans: Ukrainian Archbishop Stephen Sulyk of Philadelphia and Byzantine Archbishop Thomas V. Dolinay of Pittsburgh.

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Bishop John F. Donoghue

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"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of he residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Msgr. Bill Pharr, pastor of St. Vincent de Paul, donates blood during a recent bloodmobile visit to the parish. St. Vincent de Paul was one of several Charlotte area parishes honored during therecent American Red Cross Recognition Luncheon.

Photo by JOANN KEANE

Charlotte Area Parishes Honored For Pumping Up Blood Supply

By JOANN KEANE
Associate Editor

CHARLOTTE — Charlotte area Catholics are quick to roll up their sleeves. When the American Red Cross calls for blood donors, Catholics queue up in record numbers.

During the American Red Cross Volunteer Recognition Luncheon, Catholic parishes received more honors than other area churches.

Patrick Clark, Red Cross director for blood services of the Greater Carolinas Chapter, says church blood donors are one of its major supporting groups.

"Churches seize the need to support human life by giving their blood," says Clark.

"The church program is one of our life saving lines," says Clark. "Thoughout the year, an average of 7,000 units (pints) of blood come from churches, and that helps keep us going."

The Greater Carolinas Chapter supplies blood to 120 hospitals. "We use an average of 75 units of blood per hour," says Clark. In the Charlotte area alone, 42,000 pints of blood must be collected annually to keep up with surgical and medical needs. About one sixth of that supply comes from churches.

St. Ann Church pulled down top recognition for fixed site participation. On a regular basis, members of St. Ann Parish visit the Red Cross offices, offering the gift of life.

Kudos went to St. Thomas Aquinas for most first time donors.

Accolades were bestowed upon St. Gabriel Church for most donors during the year for bloodmobiles.

St. Patrick Cathedral took honors for most improved. Clark says St. Patrick slipped in the past few years, and this year donations are up significantly.

Churches recognized for the highest participation according to membership size were: St. Luke, St. Vincent de Paul, Our Lady of the Assumption, and St. Ann.

"It only takes five minutes to actually give blood," says Clark. The entire process, from check in, screening, and follow-up time spent in the canteen, is only 45 minutes.

"Forty five minutes to save a life," says Clark. "That's what we're talking about."

Pope Urges Christians To Reflect On Lives, Need For Forgiveness

ROME (CNS) — During Lent, Christians are asked to take time to reflect on their lives and their need for forgiveness, Pope John Paul II said before beginning his annual Lenten retreat.

"We are asked to remove ourselves, insofar as possible, from the often frantic rhythm of modern existence to review our whole life in the light of the Word of God," the pope said Feb. 28 during a morning visit to St. Eusebius Parish in Rome.

Reciting the Angelus at the Vatican the same day, he asked people to pray for him and members of the Curia during their retreat, which was to begin that evening and end March 6.

"I also hope that you can find, in the penitential climate of Lent, some moment of regenerating silence to better prepare yourselves for the celebration of Easter," he told the crowd in St. Peter's Square.

The Church suggests three activities for the observance of Lent, he said.

"With prayer we place ourselves in a position of listening to God, and we cultivate our friendship with him. With fasting we set aside the temptation, and frequently the slavery, of abundance to make our hearts free. With charity we make those who are needy our neighbors, becoming for them a living witness of the tenderness of God," the pope said.

In his homily at St. Eusebius, the pope said Christians are called to go into the desert with Jesus for fasting and prayer, "learning from him the secret for victory over evil."

"In fact, only through an authentic journey of interior purification will it be possible to have a full experience of Easter and rise with the Lord to new life," the pope said.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

An End At Last?

We hope that a ruling by a federal judge last week will put an end to the controversy over allowing homosexual organizations to march as units in New York City's St. Patrick's Day parade. But, somehow, we doubt that we've heard the last of it.

The judge ruled that a parade is a form of speech covered by the First Amendment. He said that Ancient Order of Hibernians can hold its traditional parade on Fifth Avenue again this year and can continue to exclude homosexual groups.

By basing his ruling on freedom of speech, Judge Kevin Thomas Duffy accepted the position advanced by the American Civil Liberties Union which had supported the Hibernians. He didn't even go into the questions of freedom of religion or assembly.

The ruling overturns a decision by the New York City Human Rights Commission. It held that a parade is a type of public accommodation like a hotel or restaurant and that discrimination against the Irish Lesbian and Gay Organization violated the law. That would seem to be stretching the term "public accommodation" but groups like the commission often seem to have their own language.

The federal judge's ruling applies only to this year's parade but a parade coordinator says he will return to court March 18 to seek a permanent ruling.

New York Mayor David Dinkins, who supported the homosexual group's position, says he will accept the federal ruling. However, the reaction of the Irish Lesbian and Gay Organization apparently is another story.

Members are quoted as saying they will have a "presence" at the March 17 parade. They don't say what they plan but these are some of the same people who have made a practice of disrupting Masses at St. Patrick's Cathedral.

We hope there is no trouble but, based on the group's past actions, we fear there will be.

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Pro-Life Corner

Respect Life

"Of course, pro-abortion groups are delighted that the president has publicly endorsed their efforts to make abortion easily available, morally inconsequential and financially profitable. Providers like Planned Parenthood Federation of America and their clinics will no doubt profit handsomely."

Bishop James T. McHugh

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Lent is a precious time of prayer and penance meant to lead Christians to a deeper love for God and for one's neighbors, Pope John Paul II said.

"We cannot let this time of special graces pass in vain," he said at his weekly general audience Feb. 24, Ash Wednesday.

The pope asked Catholics to join him in "opening ourselves to beginning this journey of spiritual renewal, welcoming the invitation of the Church to turn inward and seek a deeper contact with the Lord through regularly listening to his Word, a more intense commitment to prayer and penance, and greater attention to the poor and suffering."

Also at the audience, the pope greeted the bishops of Lithuania who were in Rome for their "ad limina" visits, which bishops make every five years to report on the status of the Church in their dioceses.

The pope told the crowd that he would be making his first and long-awaited papal visit to Lithuania and the other Baltic nations in September.

In his main audience talk, the pope continued his teaching on the role of the pope. Papal power, he said, like all power in the church "is essentially minist
and is required for the pope to carry out his missio
service as the supreme shepherd of Christ's flock

The pope explained that the Church's teachin
papal authority and especially about the primacy o
bishop of Rome over other bishops was raised by
Eastern churches separated from the Roman Cath
Church.

When the Council of Florence in the 1400s trie
bring about the reunification of the churches of the
and West, primacy was one of the questions it
dressed. The council said primacy gives the pope
authority he needs to serve the universal Church,

Pope John Paul said; it is part of his "full pow
pastor, rule and govern" the church in a way that
not diminish the privileges and rights of the Eas
patriarchs.

The pope said Church tradition clearly shows
it was not Christ's will that papal authority be "sir
one of arbitration in conflicts between local chur
or of giving only a general direction to the autonon
activity of the churches and of Christians with ad
and exhortations."

"In the exercise of his authority, the success
Peter is called to imitate the example of Christ,
ploying his power in a spirit of humble service
striving to build up the Church's communion in
and love," the pope said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Feb. 24.

Dear brothers and sisters,

Continuing our catechesis on the papal ministry, we now consider the authority which the pope, as successor of Peter and Vicar of Christ, freely exercises over the whole Church. According to the First Vatican Council, the pope enjoys "full and supreme power of jurisdiction, not only in matters of faith and morals, but also in those which concern the discipline and government of the Church dispersed throughout the world" (cf. DS 3064). Like all power in the Church, this power is essentially ministerial and is required for the pope to carry out his mission of service as the supreme shepherd of Christ's flock.

The fullness of power exercised personally by the pope is also enjoyed by the College of Bishops as a whole.The Second Vatican Council teaches that Christ instituted the primacy in the Church as "a perpetua
visible principle and foundation for the unity of
and communion" (*Lumen Gentium*, 18). The "Pe
ministry" of the bishop of Rome is meant to enabl
College of Bishops and indeed all the faithf
cooperate fruitfully in promoting the Church's sa
mission. In the exercise of his authority, the succ
of Peter is called to imitate the example of Cl
employing his power in a spirit of humble servic
striving to build up the church's communion in
and love.

Today the Church celebrates Ash Wednesday
beginning of Lent. I encourage you to make this
season a time of genuine spiritual renewal, listeni
God's saving word, drawing nearer to the Lo
prayer and penance and opening your hearts t
needs of the poor and suffering. Upon all of you
your families I cordially invoke the abundant bles
of God our Father and the Lord Jesus Christ.

VATICAN CITY (CNS) — Providing decent housing is important for social harmony and developing family life, said Pope John Paul II.

"Housing is a personal and family right," the pope said in a Lenten message to the Brazilian bishops. The text was released at the Vatican Feb. 25.

The Church defends the right of everyone "to possess what is necessary to develop a dignified existence, to work, to form a home, and to pleasantly pass the time from childhood to old age," the pope said.

A home "is not only physical, but also loving, integrating and educative," he added. It is the "space of the family, the place where people project their innermost self," he said.

The pope prayed that Brazil finds solutions to its housing problems that are in keeping with "solid
justice and charity." Providing housing "is an ir
tant factor in social stability," he said.

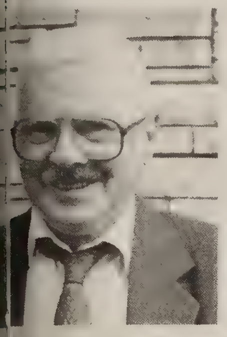
The pope said Christ is sympathetic to the prc
of decent housing because the situation durin
earthly existence in Nazareth was similar to
Brazil is facing today. "It was not different from t
so many people facing poverty, abandonmen
privation," he said.

Each year the pope sends a Lenten messa
support of the bishops' Fraternity Campaign,
combines fund raising with educational programs
a Brazilian social problem. This year's theme is
ing.

The Editor's Notebook

By BOB GATELY

'm not usually given to going around saying, "I told you so" but it's pretty hard ist the temptation in view of recent events in Somalia.



When U.S. military forces began their humanitarian aid mission in the African nation, officials in Washington said they would be there only long enough to get food to the starving people and restore a semblance of order. Then, they said, the Americans would turn everything over to a United Nations peacekeeping force and head for home. Not too long ago, they said the job was just about done and the pullout would begin in the very near future.

Of course, that's just about when everything fell apart and the various war lords and their gunmen began fighting in earnest. The U.S. forces are right in the middle of it although by some miracle there have been few American lties.

nd it is beginning to appear that the U.N. peacekeeping force is going to consist y of the American troops already on the ground and that keeping the peace involve a lot of fighting.

nd that brings me to our latest "humanitarian" military operation, the air drops plies to besieged towns in Bosnia-Herzegovina. President Clinton says that's t will be involved — just an airlift of food and medical supplies. There'll be S. military action.

hat's all very well but what happens when one of those C130s making the air is shot down? And, I fear that it's only going to be a matter of time until that ns. It will bring pressure for retaliation against which ever side is responsible or the introduction of American ground forces.

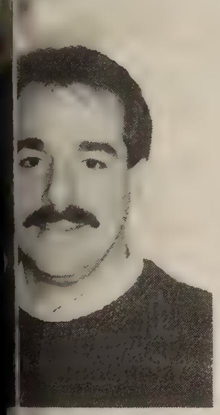
ve said from the start that some sort of intervention is necessary to end the battling in what was once Yugoslavia in order to keep it from spreading to the f the Balkans. But I maintained then and still maintain that it is a European m and the intervention should be by European troops.

masking Racism

By SCOTT SPIVAK

amp of the body is the eye. It follows that if your eye is clear, your whole body filled with light. But if your eye is diseased, you whole body will be darkness. , the light inside you is darkened, what darkness that will be!" (MT 6:22, 23)

acism is an evil which still endures in our society.



acism is a sin that divides the human family, and violates the fundamental human dignity of those called to be children of the same Father," said U.S. bishops in the pastoral letter, *Brothers and Sisters to Us*. Racism in its most treacherous state is often hidden within ourselves our culture, and within our institutions. Racism is masked.

How can we combat racism? The pastoral letter on racism, provides us with many practical suggestions. While these suggestions are very necessary and concrete ways to fight racism, let me share what I believe to be at the heart of our battle.

We are born into a world view, unfortunately one which sees some human beings inherently superior or inferior because of race. Have you ever wondered why young children are not concerned with the skin color of laymates? It is because we have inherited the legacy of racism. We have d racism and we must therefore be educated to unlearn racism.

e all have a perspective or lens through which we view the world and her . For Christians, this lens is shaped and polished by our Christian story of n, sin, incarnation, redemption and our resurrection destiny. This story helps see' all people as brothers and sisters.

r lenses however are misaligned and dirty. Shaping and cleaning our lenses us to expose the ugly head of racism which invades many aspects of our lives, nsciously and unconsciously. Racism has become part of our story and we ame it to reshape our stories to conform it to the life that God has in store for

me would argue that racism is no longer a part of our society. It is true that ess has enacted civil rights legislation and many minorities have achieved measure of success. Closer inspection, however, reveals that racism's ugly s largely moved from the personal level to the structural or institutional level. vel consists of any institutional policy or practice which benefits one race at pense of another. It is at this level where the sin of racism becomes orated into the very framework of society, spreads, and further influences at the personal level.

amples of this become evident when we examine the close relationship n racism and economic justice. The ugly head of racism is manifested in the nic gap which exists between white and non-white Americans. According to 0 census, "the median net worth of white households was more than 11 times black households."

e presence of this social sin of institutional racism also becomes evident when amine the close relationship between racism and our environment. *The tte Observer* in an article, "Environmental Racism," reported a study which d race as the most significant factor in determining the location of future us waste facilities. Three out of five African-Americans and Latinos live in nities with one or more hazardous waste sights.

ucation is unarguably important in our pursuit to unmask racism. But is on that which provides us with a new vision? The late Archbishop Lyke of told us that while education is helpful, it is not enough. "Racism is not a lack

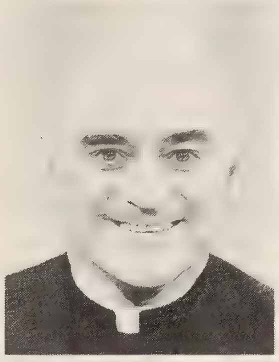
See **Racism,** Page 6

Light One Candle

By FATHER JOHN CATOIR

A vocation is a calling from God, but individuals are not the only ones who have a calling. Each and every family has a vocation to live as long as a loving community, and Lent is a good time to begin thinking about your family's vocation.

A family is a small group of persons sharing their lives together on a deep, personal level. Sometimes relationships within a family are almost too close for comfort. Disagreements will arise, and resentments will set in, disrupting the delicate balance needed for an atmosphere of emotional comfort. It takes a lot of laughter and forgiveness to offset the negative forces in any family situation. Learning how to foster the spirit of forgiveness is key. "Forgive us our trespasses as we forgive those who trespass against us." (Luke 11:4) Forgiveness is a prerequisite for a peaceful home.



When a man and woman have children they become a new creation, a family. The children must then learn how to do their share to build a loving community. Selfishness will always rear its ugly head, but all is not lost, love can overcome all kinds of selfishness. "Love can make it easy, and perfect love can make it a joy." (Taken from the Old Rite of Marriage.)

What else can a family do to promote harmony? Pray! With God's help all things are possible. If family members pray together, attend church together, listen to the Word of God together and receive the Eucharist together, there is a good chance they will achieve that elusive balance needed for a happy home. To become a loving community everyone in the family needs to make a commitment to the goal of happiness.

The husband-wife relationship sets the tone. On their wedding day the couple made a public promise to God that they would share their love for one another with any children God might send them. In the marriage ceremony they invoked Jesus as Lord, and took a vow binding themselves to this life-long commitment.

Announcing such a courageous public declaration is one thing, but making it stick is quite another. Normally, when the honeymoon is over the lovers begin to learn that true love is in the will. Romantic emotions can only last so long. When romance wanes, faith can be a powerful motivating tool in overcoming the problems that plague every marriage. "Lord, not my will be done, but Yours." (Matthew 26:39)

There can be great suffering in the homes of those who do not know how to forgive and forget. It is a skill that takes time to develop. Good intentions alone may not be enough to break through some of the tenacious resentments that plague family life. In such cases a spiritual counselor might be helpful.

In all circumstances, the important thing is to foster the sense of family vocation. When Jesus said, "Love one another as I have loved you," He was speaking to each and every member of his family. He was calling family members to cooperate in building a community of love.

(For a free copy of the Christopher News Note, FAITHFUL FOREVER, send a stamped, self addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catior, is the director of The Christophers

Cremation And Funeral Masses

By FATHER JOHN DIETZEN

Q. Some months ago you said, in answer to a question, that if a body is to be cremated the ashes should not be present at the funeral Mass. I have since heard that this practice is followed in some places. Is it permissible now? (Florida)

A. The general rule of the Church is that "if the body of the deceased cannot be brought to the church for the funeral Mass prior to its cremation, the Mass can be celebrated but without the ashes of the deceased present" (Congregation for Divine Worship, January 1977).

The reason given is that "the body, not the ashes, receives liturgical honors since it was the temple of the Spirit of God in baptism. It is important to respect the true meaning of the sign in order that the liturgical catechesis and the celebration itself be authentic and fruitful."

However, I know that in some parts of the world where cremation is a common and expected custom, the Church has adapted to these local customs, allowing the ashes to be placed on a table or other appropriate place in the church, such as near the paschal candle, during the funeral Mass.

The Congregation for Divine Worship has explicitly granted permission for this practice to the Diocese of Honolulu and perhaps to other dioceses if they have asked. One of your parish priests could tell you, or find out, what procedures are possible in your diocese.

Q. Please help me and others understand something we hear often, but which is never explained. What does the term "Latin-rite priest" mean? (Indiana)

A. Most simply, a Latin-rite priest is one who serves in a rite of the Church whose liturgical language has been, from the fourth century to the 20th, the language of the Roman Empire, which was of course Latin. The main such rite or church, in our experience, is naturally the one we call the Roman Rite or the Roman Catholic Church.

There have been other rites, however, which used the Latin language. Most of

See **Dietzen,** Page 11

How Does Canon Law Affect Us?

The Eucharistic Minister

By SISTER JEANNE-MARGARET MCNALLY

Canon 230.3 gives explicit recognition to ways lay persons may exercise prominent roles in liturgical services. The canon permits the authorization of lay persons to confer baptism and to distribute Communion. Keep in mind, however that the bishop's authorization is needed for lay persons to baptize outside danger of death (c. 861.2).

Canon 910 defines the ordinary ministers of Communion as the bishop, priest or deacon. The extraordinary or special ministers of Communion are members of the christian faithful.

The Congregation for the Discipline of the Sacraments in a 1973 decree *Immensae caritatis* gave all ordinaries (bishop and vicars general) the faculty to appoint qualified persons of either sex to serve as special Eucharistic ministers for a given time or permanently, if needed. The bishop may extend this faculty to individual priests to permit them to appoint Eucharistic ministers.

Again, the law does not give a definition nor does it place restrictions in the word "qualified." "Qualified" would then be up to the discretion of the bishop, the pastors and the community.

To give you the total picture I must include the following. In 1987 some bishop from some diocese wrote the congregation and complained of abuses of this role of the laity. The congregation responded in terms of "substantial abuses" (meaning?) and considered these abuses to be Eucharistic ministers distributing Communion to a small number when the celebrant or a concelebrant could do this and Eucharistic ministers distributing Communion to themselves and the faithful while the ordinary ministers remain inactive. In light of indications of these abuses the congregation requested the Pontifical Commission for the Authentic Interpretation of the Co Canon Law to provide an exact interpretation of the law. Their response given 20, 1987 was the Eucharistic ministers may not exercise this function when ord ministers are present though not taking part in the Eucharistic celebration (p and deacons). This went into effect as a law June 1, 1988.

This translates into lay Eucharistic ministers should not distribute Commu if a priest or deacon is anywhere in the church again unless the numb communicants is so large as to require both ordinary and special Eucha ministers. This is not likely to happen very often. The promulgation of this norm appeared in the Vatican paper *L'Osservatore Romano* However, Canon 7 r "The law comes into existence when it is promulgated. Canon 8 reads: "Univ ecclesiastical laws are promulgated by being published in the official comme *Acta Apostolicae* unless another form of promulgation is prescribed for indiv cases." This norm was eventually published in the AAS but not immediately v raised the question as to whether prior to its AAS publication was it, in fact a

Many questions could be raised about this decision. Why did the congreg feel the necessity of requesting and why was it not promulgated immediate indeed there were serious abuses? Is this a practical law that can easily be foll in view of this same congregation's instruction in 1973, the Code of 1983 and a qualification in 1987? Does this fulfill a major purpose of law, that is to bring and maintain harmony in the community? What happens if the usual or practice becomes custom? Canon 27 states: "Custom is the best interpreter of A law is interpreted according to the mind of the legislator. What do we do? things precedence is given to faith and charity.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a of The Tribunal of the Diocese of Charlotte.

Lifeline

Of Beans And Beings

By JIM MCINERNEY

"He's in pretty bad shape. His brain function is almost gone. He's just a vegetable now." How often we hear this today. It is the subject of books, talk shows, television dramas, and seminars. Having worked in nursing home administration, I understand what is meant by the term "vegetable." I also understand that the intention of most folks who use it is harmless. Nevertheless, I have a real problem with it.

When I was a child I learned that vegetables were those "other" things that kept showing up on my plate at mealtime. I also learned that if I did not eat them I would: 1) not grow up to be big and strong and 2) not have any dessert. This latter threat served as enough incentive to motivate me to consume everything on my plate, even the spinach and (Ugh!) beans. But never during these formative years did my parents admonish me with the prospect of metamorphosis — that if I did not eat my vegetables I was doomed to become one.

There is a fiction in vogue today that needs to be addressed. It is the idea that human beings cease to be human in proportion to the degree that their brains cease to function. In hospitals we hear the word vegetable, or the more clinical term persistent vegetative state (PVS) used to describe people in the final stages of certain terminal illnesses. The idea behind this language is, I believe, based on a distorted view of human nature which measures our humanity by the degree of cognition of which we are capable. According to this school of thought, medical science, with technical assistance, is capable of telling us just who is and who is not a full human being.

At this time of year when Jews and Christians are preparing for Passover or Easter, let's keep in mind that the religious traditions behind these ancient observances offer us a very different view of human life. According to the Judeo-Christian tradition human life, for all that we claim to know about it, is a mystery and a gift from God. As such it is to be protected, nurtured and cared for, regardless of how poorly it might function.

The proper role of science, in our tradition, is to observe and describe things, not to give them value. For example, a scientist is capable of saying that you and I are human. Now because we are human, you and I say that we have value. Why? Not because a scientist tells us, but because God tells us. When we approach the u questions, the so-called "gray areas" (e.g. people who are comatose) we give (law the benefit of the doubt.

But if we take the distorted modern approach we arrive at different conclu When confronted with persons who are comatose, who have lost most brain fu but are still breathing, we either deny their humanity, or resort to evasive de tions. Hence, we talk about "vegetables." As a result we end up defining the h in terms of the nonhuman. We describe what something (or someone) is sayin it isn't. Unwilling to accept mystery — the existence of things we cannot me weigh and control — we punt. This frightens me, because the same sort of ev and denials prefaced the abortion-on-demand movement.

The Judeo-Christian tradition tells us that the first transgression of our s was the sin of pride, which led to rebellion, trying to do things our way inst God's way. Pride makes us incapable of appreciating the gift of life. It rend unable to accept a mystery we cannot comprehend.

Just because something is a mystery it doesn't mean it isn't true. Our w full of mysteries: some problems, some not, some solvable, some unsolvabl is not a problem to be solved. It was never meant to be. It is a gift from God. To this mystery, and to accept it, is the very opposite of pride.

Both Passover and Easter are more than commemorative holy days. Th lessons to be learned. These lessons can be summed up in one word. HUMI Whether we are a nation humbled by slavery or an entire world humbled by are not forgotten by our Creator. He loves us and will never forsake us.

And he certainly won't turn us into string beans!

So, the next time you hear someone refer to a patient as a vegetabl "Horseradish! Humans are beings, not beans."

Racism (From Page 5)

of knowledge; it is the lack of eyes, a lack of the capacity to see, to know and understand."

Archbishop Lyke saw a key to our new understanding. What we need is a change of heart. We can speak the words of justice, but the words will be empty to those to whom we speak if their hearts are not open to the truth. With a change of heart we can become one with all of the oppressed races in our society and transform our institutions into ones that will promote life and enhance human dignity. This change of heart, or conversion, will allow us to experience Jesus, unmask racism and see with the eyes of God. By seeing with the eyes of God we will recognize others as images of God and will enable us to see all people as brothers and sister.

Scott Spivak is the diocesan coordinator of the Justice and Peace Ministry.

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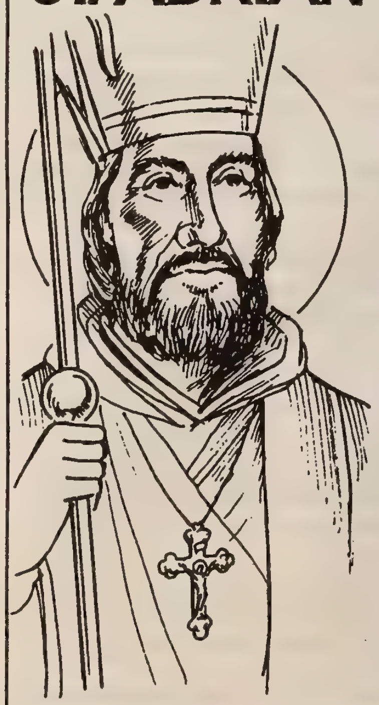
the Saints

by Luke

ST. ADRIAN



THOUGH HIS EARLY LIFE IS UNCERTAIN, IT IS BELIEVED TH ADRIAN WAS BORN OF ROYAL IN PANNONIA, HUNGARY, IN TH NINTH CENTURY. HE BECAME BISHOP THERE AND CAME TO SCOTLAND AS A MISSIONARY WITH A NUMBER OF HIS COMPANIONS.

AFTER EVANGELIZING FIFESHIRE, ADRIAN RETIRED A MONASTERY ON THE ISLE O MAY IN THE FIRTH OF FORTH. IT WAS THERE THAT HE AND HIS COMPANIONS WERE MURDERED BY MARAUDING DANES.

HE MAY ALSO HAVE DONE MISSIONARY WORK IN IRELAN AND EVEN MAY HAVE BEEN BISHOP OF SAINT ANDREWS.

ADRIAN IS BELIEVED BY SO SCHOLARS TO BE THE SAME ST. ODHRAN OF IRELAND. HI FEAST IS MARCH 4.

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ers of Charlotte Catholic High School's African-American Heritage Club and s representing 29 nationalities join hands in unity at the school's assembly in ance of Black History Month.

HS Students Urged To Learn Love And Respect Others

IARLOTTE — City Council r Ella Sarborough encouraged tte Catholic High School students "Yes to Humanity" in a ıltural all-school assembly Feb. t of the school's observance of History Month.

oo often we reflect more on 'them' s'," Sarborough told the gather- 00 students, faculty and parents. rget that God made us all and d for us to be one." She advised s to look to the Scriptures for e in learning to love and respect lves and others.

ıyers for unity were offered in ıt languages, and students repre- 29 different nationalities were ized in a ceremony celebrating ool's cultural and ethnic diver- usical selections, including John n's "Imagine" and Michael ı's "Heal the World" were led by HS Choral Ensemble.

mbers of the school's African- an Heritage Club presented an tation of "Cry Freedom" (from sical play "Voices for Peace"). amatization expressed hope for nce and unity through a positive in attitude.

hat we do here can be a model for our community and for a world that is in need of healing," said Mercy Sister Larretta Williams, who coordinated the event. "The seed of change is in education and within each of our personal experiences."

Officers of the African-American Heritage Club are President Kristi Bellamy, Vice President Theo Abbott, Treasurer Issac Wallace, and Secretary Marcus Waldo. Sister Larretta is club advisor.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting. The reviews include the film's classification by the USCC and is rating by the Motion Picture Association of America.

"Army of Darkness" (Universal)

Mindless sword-and-sorcery movie about a present-day macho guy (Bruce Campbell) zapped back to the Dark Ages where he must rescue a damsel in distress (Embeth Davidtz) and do battle with legions of undead skeletons before he can return to his own time. Director Sam Raimi's inept attempt at comic horror fails miserably, save for a few briefly interesting special effects. Frequent comic violence and mild sexual innuendo. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"Family Prayers" (Arrow)

Melancholy tale set in 1969 as a sensitive Jewish boy (Tzvi Ratner-Stauber) prepares for his bar mitzvah while the marriage of his parents (Joe Mantegna and Anne Archer) unravels under the strain of his father's compulsive gambling. Despite its heartfelt intentions, director Scott Rosenfelt's earnest drama is a familiar story marred by flat direction and weak scripting. Minor violence and an ongoing sense of menace from loan sharks. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Manufacturing Consent: Noam Chomsky and the Media" (Zeitgeist)

Dense 167-minute documentary on the life, times and political commitment of linguistics scholar Noam Chomsky, who, since voicing opposition to the Vietnam War in 1969, has written much and spoken often against American foreign policy, transnational economic elites and abuses of power around the world. Canadian filmmakers Mark Achbar and Peter Wintonick concentrate on Chomsky's analysis of the media as ideological agents of "thought control in a democratic society," with a case study comparing the U.S. press coverage of genocide in Cambodia with that of East Timor. Raises provocative questions about contemporary justice issues. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

"The Temp" (Paramount)

All-too-obvious thriller concerns a devious secretarial fill-in (Lara Flynn Boyle) whose ambitions to advance her cookie company boss (Timothy Hutton) and then herself include killing her way to the top. Director Tom Holland lets Hutton stumble around while the murderous leading lady and co-star Faye Dunaway chew the scenery in this unappetizing, cookie-cutter formula entertainment. Some stylized violence, sexual innuendo and rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

Home-Alone Troubles For Teens

By CHRISTOPHER CARSTENS

As teens get into high school, their parents typically give them more trust and freedom. As parents learn that their teens can be trusted, it's easy to give them more time on their own, without direct adult supervision.

Parents of high school juniors or seniors now quite commonly leave their teens entirely on their own for a night or two. Sometimes it works out well — but not always.

Since last fall, four kids I know personally have gotten into similar problems. It starts out innocently enough. "Mom and Dad are away tonight. I'll have a few of my friends over for a little get-together. What could go wrong?"

Here's what could go wrong. Before first period, you invite five or six people you know well. "Mom and Dad are out of town and I'm having a party tonight. Keep it quiet." High schools being what they are, the word immediately gets passed along to a few kids who mention it to some of their friends after second period.

By lunch, 320 kids have heard that there's a party at your house tonight, and that your parents won't be there. So as you and your friends sit down that night for some popcorn and rented videos, the doorbell rings.

There are two guys from school at the door. "We heard you were having a party." You don't want to be unsociable, so you invite them in. It doesn't seem like a big problem — until the fifth time the doorbell rings, announcing the arrival of yet another group of "friends."

While you're making popcorn for all these extra people, somebody brings a case of beer in the back door. Pretty soon kids are drinking all over the house. Soon you realize that you've never seen half the people now playing loud music and drinking your parents' liquor.

It's scary to watch the house fill up with drunks as your driveway becomes a landing zone for pickup trucks filled with strangers who heard that things were getting lively over at your house.

But I don't need to make this stuff up. The following events have really happened in the homes of teen-agers I know personally, just since last summer.

One kid watched in horror as his house filled with over 60 kids, many of whom he'd never met. For more than an hour he begged them to go, but they wouldn't leave. When they finally went away, more than $12,000 damage had been done to the home.

Another improvised party ended when the police were called because a brawl broke out on the street.

At a third party, teens as young as 13 were drinking till they passed out. The "host" didn't know who brought the beer or who the kids drinking it were, but she was scared stiff until they careened off into the night, leaving her to clean up the mess before her parents got home.

Just recently, I heard a new one.

See **Carstens**, Pahge 11

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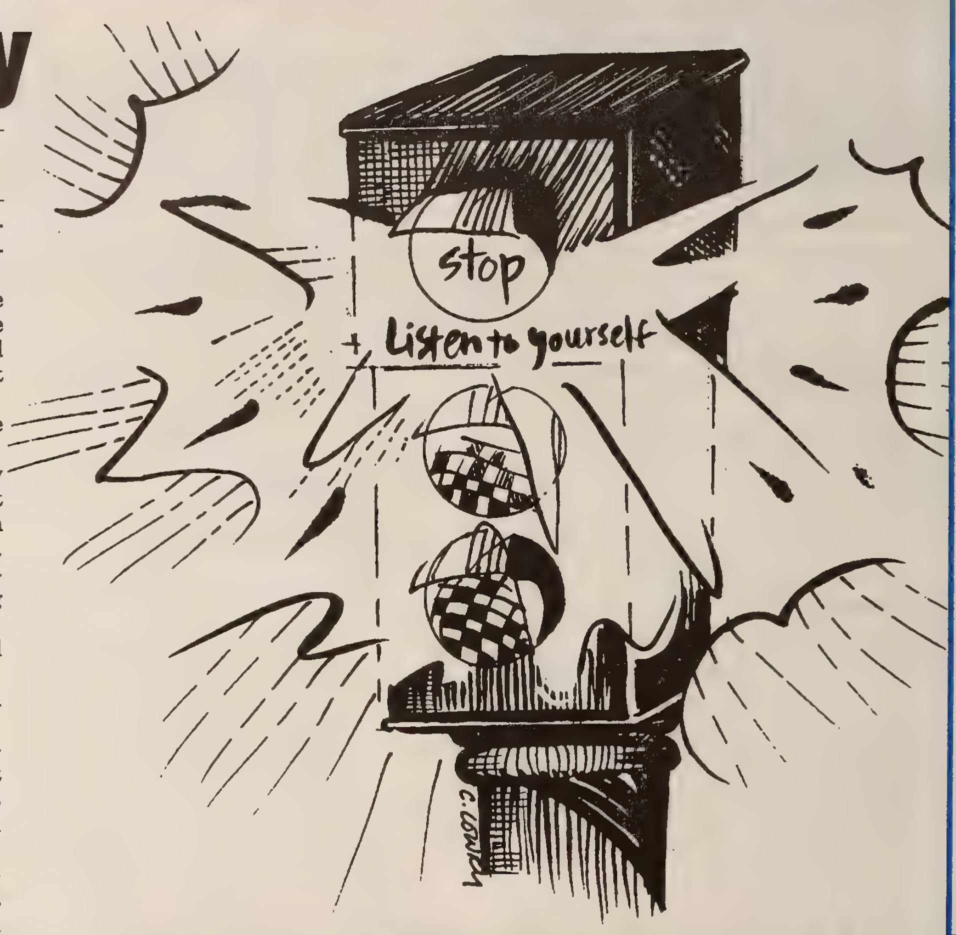
Fitting feelings into faith's journey

By Brother Cyprian L. Rowe, FMS
Catholic News Service



"Even in the possession of others' tremendous compassion, there is a loneliness to the faith journey because of feelings. But they are part of our humanity and it is symbolic suicide to try to kill the feelings."

"It's not so much that I don't believe. It's like it doesn't make any difference if I don't feel it."

Sank added after a pause, "It's like being colorblind at a light. You move because you know where the red and the green and the yellow are, and not because you really see them."

Then he asked, "Does that make sense?"

Sank had been in psychotherapy with me for a couple of years at that time, struggling and progressing in the way he dealt with his own feelings.

"I never thought I could get to feeling so bad that believing in something would be..."

He was struggling for the word and so I offered, "Irrelevant?"

It was a question he pondered a good while. Then he said:

"We started working together because nothing was right. Maybe not nothing, but it felt like nothing was going right. And I felt like I would never sleep again.

"It had been months that I had hidden out in my room. And I did not believe in home and not in family and not in my mother, my father. Let me throw in God and myself."

"And then?" I asked when the silence had ripened.

"And then," looking at the poster of an escaped slave on my wall, "I guess I began to believe more."

"What are you telling me? Are you saying that belief can make us feel different. Better?"

He shook his head a slow yes. "But even after that, when we think faith will never fade again, it does. And not because of anything, really. We just wake up one day feeling alone.

"And God is sort of a notion we can talk about, but it's not much different from talking about a vacation we never take. Sometimes it makes me feel worse."

"Do you believe less?" I asked.

"I don't know. I'm not sure."

"You're not sure? Are you sure of anything?"

"It seems to me that what we've found out is that what's in me is what there is. It's what's been put there." Sank was beginning to sound like he was closing in on his own deep truth.

"Put there for what?"

"To be made whole. To be brought to wherever I can take it."

"Alone?" I asked.

He chose the words carefully, but after these years of thinking things through, the clarity and the strength had sharpened.

"We're always alone and we're never alone. We're what there is. The mind. The heart. The possibilities.

"You know, I've been reading a lot in African religions recently. Even our ancestors — so directed toward community and so connected to the spirit world — understood that at some deep level there was a loneliness in seeking the divine."

Sank said that through this he was discovering that what he is feeling now or at any time is part of his journey in life. "It is right if I use it for growth. But I can't and shouldn't want to run away from what I feel. I should try to find out what it is saying to me."

Sank was drawing from down deep. He said, "I guess what I've learned here mostly is to accept that our humanity and everything about it is a message from the divine; that it's part of the universe, constantly pulling us to the divine....

"It's sort of like Jesus in the agony in the garden when he certainly wasn't feeling good. Or on the cross when he felt abandoned. You can't avoid destiny even when feeling bad is part of it. Or feeling good or maybe even feeling nothing."

I asked, "So are you saying that feeling and belief are connected but faith must never be dependent upon feeling — instead that faith must connect feeling with something higher or something deeper?"

"I guess that's what I'm saying," Sank responded. I know, though, that whenever all doesn't feel well over long periods of time, you and I will have the same conversation."

"Maybe so," I answered.

We sat silently for a few minutes while we both looked inside. I thought a him and how far he had come ir work, our work together. It had be long journey and like all long jour even when they are done toge they are done alone.

Even in the possession of ot tremendous compassion, there loneliness to the faith journey bec of feelings. But they are part o humanity and it is symbolic suici try to kill the feelings.

"Finally," he whispered, "I wa understand how it works toge even in pain — the feelings down (he grabbed his stomach), and th called seat of wisdom up here (poi to his head). "They're really al same, aren't they?"

"You're telling me." I wanted h answer his own question.

"I guess God knows what God c he concluded.

(Dr.Rowe, a Marist brother, is search associate in the departm Psychiatry at Johns Hopkins Ur sity School of Medicine in Balti and on the faculty of the Gra School of Social Work at the Univ of Maryland, Baltimore.)

FAITH IN ACTION

Silence may be the last thing we want when we feel in pain, yet silence is a real part of where God is found, writes Benedictine John Main in his book, *The Way of Unknowing* (Crossroad, 370 Lexington Ave., New York, N.Y. 10017. 1990. Paperback, $8.95). Sometimes in such silence it feels as though God has withdrawn from us, Father Main observes. This experience is all the more difficult when we are attempting to prove to ourselves that prayer "works." This silence of God, however, can help us learn that it is God we should love, not some manifestation of God's presence "that satisfies us."

Reflection: When I am hurting, does the silence that I experience often make me feel that God, too, has abandoned me? Or is God asking me to begin to listen — to give up my demands that God please me and to begin to recognize the gifts God actually does offer.

FOOD FOR THOUGHT

Human feelings are so powerfu pushing and pulling at us an crying out within us, that they ten to get held accountable for ever bad thing that happens. It appear that feelings can wreak havoc.

But is that all there is to feelings Shouldn't they get credited wi many good things that happen well, since they so powerful motivate us either in one directi or the other?

When it comes to motivatin people, the feelings play such large role that it is difficult believe God would dismiss the as a proper place for grace work. The feelings — the emotior — are essential to human natur And grace builds on nature.

People are motivated not sole by their feelings, however. T ability to think clearly (usually consultation with others) and "see" what is possible for us als plays a vital role in the decisior people make.

When the feelings are couple with clear thinking, great thin can happen.

It pays, therefore, to "thir clearly" about the ways God mig be present to us in our happine or sadness, in our pleasure anger or distress.

What is God trying to tell us?

David Gibso
Editor, Faith Aliv

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FAITH alive!

Taking the indirect route to happiness

By Steve Heymans
Catholic News Service

Surprised by Joy, C.S. Lewis de-
es his early life as an ongoing
:h for something to satisfy an in-
mptiness.

r what, exactly, he wasn't sure. But
ed to satisfy that emptiness took him
ny directions,
f which in-
d his inner,
onal life.

was only when
as able to go
d his fixation
his inner life
ie was able to
hat jewel of
ons — joy —
came to him
ectedly.

e most ado-
ts, Lewis had
ctive inner
His imagina-
nd emotional life was nourished
gh literature and play. This play
ved inventing whole imaginary
s, such as his "Animal-Land,"
which came the inspiration for
arnia chronicles.

described himself as having a
tual lust," a desire to indulge and
w in his inner world of passion
motion. This led him to "flounder
mazes" of spiritualism, Norseman
logy, pantheism, magic, theoso-
nd the occult.

wrote that indulging in the oc-
eated an attitude which "spread
usly to the stern truths of the
creed. The whole thing became a matter of speculation: I was soon altering 'I believe' to 'one does feel.'"

Eventually he realized that the excessive inward focus of his journey ironically stunted his emotional and spiritual self.

In the end, Lewis found the joy he had been searching for. But it came only after he abandoned the assumption that he could obtain happiness by going after happiness directly.

Lewis found the joy he had been searching for ... only after he abandoned the assumption that he could obtain happiness by going after happiness directly.... It came to him when he turned outward and attended to something outside himself."

Happiness, or joy as he described it, came to him when he turned outward and attended to something outside himself.

That object of attention was God; in turning attention to God, he discovered a joy more profound, more satisfying than all the various forms of spiritualism combined.

At the end of the book, he succinctly defines joy as the byproduct of attending to God — the Christian God who is a being other than ourself.

True joy and happiness will not come when we pursue them as goods in and of themselves. In attending to God, Lewis' inner psychological/spiritual world was put in perspective.

Lewis' view of things may seem odd in a world which bestows upon the emotions an autonomous status. Emotions have become sacrosanct. But for Lewis, emotions can and should be shaped by religious convictions.

Though now considered obsolete, I think the notion of "religious affections" still has much to teach us. The notion of religious affections does not pit "feeling" against "believing," but emphasizes their complementary nature.

Whereas emotions refer to feelings, moods, sensations and other states of being, "affections" describe a person's basic way of being and acting.

—Affections are feelings in sinc with our ultimate goals and vision of life.

—Affections are dispositions which reflect our basic attitude toward life.

Like joy, for example, hope is a kind of emotion. But the word "emotion" does not do justice to the depth of what is meant when we describe someone as "hopeful."

Hope is the appropriate feeling or response of one who knows God will return in glory. And hopefulness is a disposition that can be engendered in us through parents and environment.

As Lewis points out, joy is perhaps one of the greatest emotions. But it is more than a emotion. It can become a part of us.

In fact, by participating in God's life, we participate in a joyfulness that compels us to become joyful persons. And what better witness to God's kingdom than the presence of a joyful community?

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

FAITH IN THE MARKETPLACE

How would you describe someone whose faith is alive?

"It would be evident in the way they treat others and in their attitude toward life.... They would see more value in suffering than the world tends to see in it." — Donna Hayden, Frankfort, Ind.

"That person would have hope,... would be a person of compassion and have a sensitivity to needs and a willingness to live for others." — Patrick Sheedy, Shoreview, Minn.

"A person whose faith is really alive is really loving." — Dottie Deetlebaum, Naugatuck, Conn.

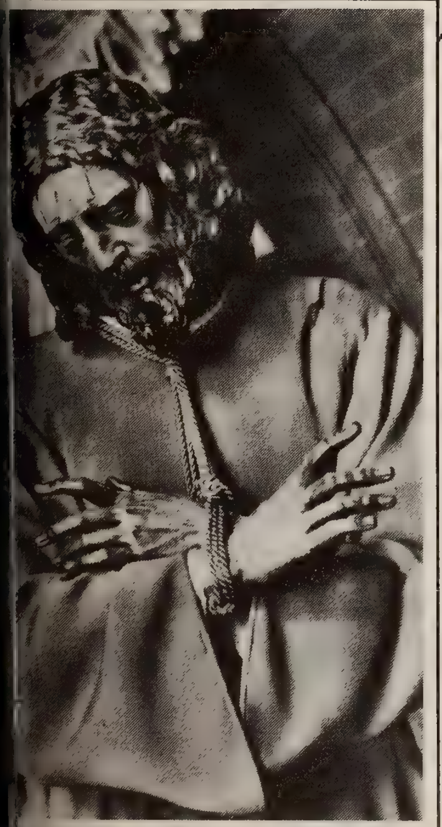
"People of faith are people with a certain courage that comes from truthfulness because they don't think their own ideas are better than what reality is.... From that comes a peace because they don't have to fight reality." — Teresa O'Connor, Billings, Mont.

"Someone who's active — who practices what they preach. They live out the Gospel, not just preach it. People who have a lot of care for the sick, who visit the nursing homes and hospitals." — Dave Heckman, Kokomo, Ind.

An upcoming edition asks: How would you express forgiveness to someone who hurt you? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

When feelings and convictions collide

By Father John J. Castelot
Catholic News Service



To be human is to feel, and our call to faith is not a call to be unfeeling — insensitive.

"Then he said to them, 'My soul is sorrowful even to death.... The spirit is willing, but the flesh is weak'" (Mark 14:24,38).

No one was ever more conscious of enjoying a deep interpersonal relationship with the Father than Jesus, but that relationship did not dehumanize him, did not prevent him from feeling the deepest of emotions.

In the Garden of Gethsemane, those emotions reached the level of agony. Did his agony signify that his faith in the Father was any less sincere? Of course not, but it cost him dearly.

When he stood outside the tomb of his dear friend Lazarus, his faith was never stronger, but the tears of Martha and Mary tore his heart out; "he became perturbed and deeply troubled.... And Jesus wept" (John 11:33,35).

Not a disembodied spirit, Jesus shared our flesh-and-blood existence, so vibrant with deep feelings of all sorts.

Faith enables us to smile through our tears, but it does not stop us from crying. It is like the star that guided the Magi. A star guides us through the darkness but it does not eliminate the darkness, which still envelops us. And darkness can be scary.

It has been my experience that the times when I need faith and trust most of all are when I find it most difficult to trust. It is precisely at such times that feelings are most intense, so intense as to cloud convictions.

The convictions are there, and they are strong and certain, but they do have to contend with more immediately and intensely felt emotions that may raise doubts. In the long run the convictions emerge all the stronger for the struggle.

There was a man whose son's violent seizures terrified him to the point of panic. He asked Jesus to help and was told: "Everything is possible to one who has faith." Torn between faith and terror, he could only cry out: "I do believe, help my unbelief!" (Mark 9:23-24).

That is the normal human tension, the wrenching conflict between deep convictions and sometimes overpowering feelings.

God, offering us the gift of faith, invites us into an interpersonal relationship. But God is ultimate mystery, and the invitation is at the same time a challenge to accept and embrace mystery.

Mystery is unsettling, triggering all sorts of feelings. Faith doesn't solve the mystery completely — it can't; but it does enable us to accept and even to embrace it. And to embrace mystery is to embrace and to be embraced by God.

(Father Castelot is a Scripture scholar, author and lecturer.)

esus shared our flesh-and-blood existence, so vibrant ith deep feelings of all sorts. Faith enables us to smile rough our tears, but it does not stop us from crying."

FAITH alive!

People In The News

Croatian Tells Parishioners He Narrowly Escaped Death By Praying

ALBANY, N.Y. (CNS) — Mario Mrcela, a 19-year-old Catholic Croatian, claims he narrowly escaped being killed by Serbian soldiers by saying, "Jesus save me." Mrcela made the plea when a Serbian put a knife to his throat. The Croatian said he "just knew that Jesus is stronger than the knife and that he would make a miracle for me." Mrcela, dressed in a Croatian police uniform, recounted his recent experiences for members of Assumption-St. Paul Parish, north of Albany. He and another Catholic Croatian, John Tomc, are visiting U.S. parishes to try to raise money for Croatian refugees, many of whom are Catholic. He told the crowd that even though he survived the attack, he was tortured and beaten in a Serbian concentration camp.

MSGR. FRANCIS J. MANISCALCO

Long Island Priest To Become Bishops' Chief Spokesman

WASHINGTON (CNS) — Msgr. Francis J. Maniscalco, 47, a priest of the Diocese of Rockville Centre, N.Y., has been named director of the U.S. Catholic Conference Office for Media Relations. Since 1985, Msgr. Maniscalco has been both director of public information for the Rockville Centre Diocese and editor-associate publisher of *The Long Island Catholic*, diocesan newspaper. Msgr. Maniscalco, who starts his new appointment March 15, succeeds Father Kenneth J. Doyle, who left the post last May to return to parish work in his home Diocese of Albany, N.Y.

Story Of Holocaust Must Be Told, Says Woman Who Helped Jews.

YOUNGSTOWN, Ohio (CNS) — Because Polish-born Irene Opdyke does not want people to forget the atrocities of World War II, she travels around the United States talking about the Holocaust. "This is my mission," she said. "For nine months each year, I travel to tell people that we must unite in love because hate breeds hate and accomplishes nothing." Mrs. Opdyke, a 70-year-old Catholic woman, not only tells groups what she saw during the war, she also shares how she hid at least a dozen Jews in a Nazi's house.

Chinese Jesuit's Release Seen As Ploy

HONG KONG (CNS) — China's release of a Jesuit priest three years short of his full sentence was seen by some church observers as part of a ploy to improve China's international reputation. Father Vincent Zhu Hongsheng, 79, jailed for violating laws governing religion, was "officially freed" by Shanghai Intermediate Court Feb. 17, the same day the government paroled two prominent pro-democracy student leaders, Wang Dan and Guo Haifeng, UCA News, a Thailand-based Asia church news agency, reported. Father Zhu was due for release in 1996.

9 Cardinals Expected At Catholic University Dinner In Boston

BOSTON (CNS) — The six U.S. cardinals who head archdioceses will be honored at the fourth American Cardinals Dinner April 24 at the Sheraton Boston Hotel and Towers in Boston. The $1,000-per-person black-tie event is sponsored annually by The Catholic University of America in a city where one of the cardinals resides. Previous dinners were in Washington, Chicago and New York. In addition to honoring this year's host cardinal, Cardinal Bernard F. Law of Boston, the dinner pays homage to Cardinals James A. Hickey of Washington, Joseph L. Bernardin of Chicago, John J. O'Connor of New York, Anthony J. Bevilacqua of Philadelphia and Roger M. Mahony of Los Angeles. Three other cardinals will be special guests at the event.

Cuban Diplomat Mixes Marxism With Masses

ROME (CNS) — Hermes Herrera is an atheist who spends most of the year attending religious events. He is Cuba's ambassador to the Vatican, and mixing Marxism and Masses is part of a normal day's work. "I participate in many religious events in Rome and in St. Peter's," he said. "I've never counted. But they are many." Herrera, 51, sees attendance at Catholic ceremonies as part of his diplomatic role as representative of a communist government. "It is no problem for me to participate, even though I do not practice the ritual," he said. "I am respectful of the beliefs of the Catholic Church." Herrera said that attending Catholic events expresses Cuba's appreciation of Vatican stands in favor of world peace and solutions to poverty and the mounting foreign debt of Third World countries.

Scripture

Readings For The Week Of March 7 - March 13

Sunday: Genesis, 12:1-4; 2 Timothy 1:8-10; Matthew 17:1-9.

Monday: Daniel 9:4-10; Luke 6:36-38.

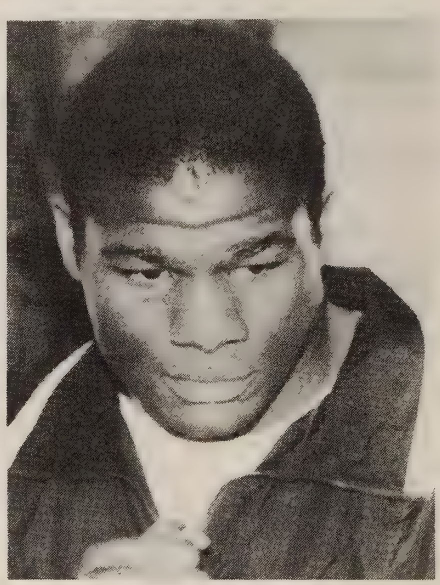
Tuesday: Isaiah 1:10, 16-20; Matthew 23:1-12.

Wednesday: Jeremiah 18:18-20; Matthew 20:17-28.

Thursday: Jeremiah 17:5-10; Luke 16:19-31.

Friday: Genesis 37:3-4, 12-13, 17-28; Matthew 21:33-43, 45-46.

Saturday: Micah 7:14-15, 18-20 Luke 15:1-3, 11-32.



RIDDICK BOWE

Boxing Champ Bowe Meets Pope At End Of Audience

VATICAN CITY (CNS) — Camera lights flashing and people yelling are normal occurrences at Pope John Paul II's weekly general audience, but part of the commotion Feb. 24 was for the world heavyweight boxing champ who wanted a papal blessing. Riddick Bowe, the 25-year-old holder of the World Boxing Association and International Boxing Federation titles, spoke with the pope at the end of the audience. Bowe told reporters later that he thought a papal blessing would be "a great symbol" to cap a weeklong trip he made to Africa to publicize famine relief efforts.

Archbishop Criticizes U.N. For Failure To Support Bosnian Relief

WASHINGTON (CNS) — The real problem in getting relief aid to Bosnia-Herzegovina has been the U.N. Security Council's lack of support for its own commitment to get supplies through, a Catholic official said. Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' Com
tee on Migration and a member of t
Committee on International Policy,
the Security Council must "put te
into the resolution passed last year
ing for using all means necessar
ensure the delivery of humanitarian

Congressman Recommends Ac
To Combat Conditions In Sudan

ARLINGTON, Va. (CNS) —
U.S. congressman who recently retu
from his third visit to southern Su
said conditions are worsening and
ommended four specific steps of act
Rep. Frank Wolf, R-Va., also said
everywhere he went, "the issue of
gious persecution came up." Wolf
the *Arlington Catholic Herald*, new
per of the Diocese of Arlington, "Co
tions are worse today than they
before.... The situation must not be
mitted to last. It need not last. The
much that can be done."

Johnson's Press Secretary U
Clinton To Concentrate On Cong

WASHINGTON (CNS) — A p
secretary to former President Lynd
Johnson said instead of trying to d
up more public support for his co
versial economic recovery pack
President Clinton ought to be see
the backing of key members of
gress. George E. Reedy, Johnson's p
secretary in 1964-65 and currently
fessor emeritus at Milwauk
Marquette University, said Clinton
making a political mistake by trave
the nation to promote his economic p
age of budget cuts, job growth in
tives and tax hikes spelled out in his
State of the Union message. "T
ought to be a line of members of
gress walking into the White H
And Clinton should be talking to t
individually" to get their support, R
told Catholic News Service Feb. 1

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cyclable.**

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of ovulation and menstrual periods; the functions
the female reproductive system, the sacredne
of human life, the virtue of chastity, and
confidential question and answer se
ment. Healthy dating relationships a
reverence for our sexuality are al
discussed.

The purpose is to provide
atmosphere of love and lear
ing to discuss the important to
of growing up and to establis
foundation for continued co
munication between pare
guardian and child.

Artwork by
Carol Harrison
Flemington, NJ

**For reservations, contact the Office of Faith Formation,
(704) 331-1714, by March19. Space is limited.
Cost is $10 for mother, daughter; $2.50 for each additional daught**

*Co-sponsored by the diocesan offices of Faith Formation,
Natural Family Planning and Respect Life.*

ewton Church's New Organ Is Sweet Music To Ears

By CAROL HAZARD
Associate Editor

EWTON — The music is more ıg of a cathedral than a small y church.

Joseph's new $18,600 organ as good as a $150,000 organ. because it uses a new technology ıkes it sound like pipe organ.

is is no standard electronic or- wever. It's an electronic "sam- organ that in effect samples or n its internal "memory" the cho- hundreds of pipes ranging in from a half inch to 32 feet. Every and click as pipes open and vith air are reproduced in the system.

s said that words move people, sic moves souls.

'e are just beginning to redis- he importance of music in wor- said Father Richard Hokanson. f the best ways to get people r is through music. Good music to a deeper expression of wor-

ce installing the organ in time istmas, the spirit and enthusiasm ship has picked up remarkably, ther Hokanson.

ere's no comparison between this nd the old electronic organ, or n appliance" as Hokanson re- o it.

new Johannus organ has in its y 200 songs from Catholic hym- it can be played at the flip of a in any order, speed, tempo or an also be programmed with an al 30 to 40 songs.

t means an organist can pre-play ic selections for any given Mass s not need to be present. Or, a can practice with accompaniment but without an accompanist. The music is turned on or off by remote control.

No, this isn't like an old player piano, where the keys play themselves. The music is stored in a hand-held computer the size of a book that five or so years ago would have been as big as the organ itself, said John Asbury of Music & Electronics Inc.

Moreover, the computer can be unplugged from the organ, transported and attached to a keyboard for musical use in a classroom, for example.

The sampling technology has been under development for the past 12 years, said Asbury. However, only in the past couple of years have more than a couple of sounds been available. Also, early sampling sounded more like a recording than an exact reproduction, he said.

The organ at St. Joseph has 46 "ranks" of pipes, including flute, strings, principles, brass and reeds.

Father Richard Hokanson plays the new organ at St. Joseph Church in Newton.
Photo by CAROL HAZARD

Carstens (From Page 7)

This fellow had a party, and the kids who showed up not only got drunk, they cleaned out the house. They stole the family's VCR, camcorder, jewelry, stereo equipment. They even took a pair of his dad's shoes!

The moral is simple. Having grown-ups around helps keep things safe. If you have a party when your parents are gone, it can get out of control and you'll find yourself in trouble you hadn't imagined. Don't do it.

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Dietzen, (From Page 5)

these are no longer used; vestiges of a few remain in some parts of Europe and are even having some influence in current local adaptations of the liturgy.

Latin-rite priest also means, for all practical purposes, priest of the Roman Catholic Church or the Latin Church.

Some other Catholic churches are, for example, the Ukrainian Church, the Melkite and the Chaldean. These, and more like them, are Catholic churches just as is the Roman Catholic Church; and they are part of the universal Catholic Church acknowledging the primacy of the bishop of Rome. But their liturgies, including their liturgical language, are different from the one with which most of us in the United States are familiar.

(A free brochure explaining Catholic teaching and practice on annulments is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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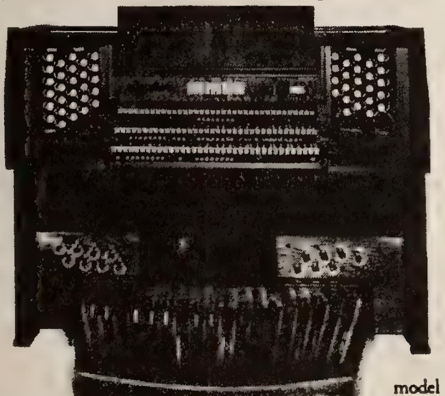
What's In A Name?

When the name is Johannus, you can count on over 20 years as an acknowledged leader in the building of electronic classical organs. Our success is a result of years of technical research and development. Today, our digital organs can be found around the world, from Africa, Australia, France and Belgium, to one of the largest organ installations in the world in Seoul, South Korea. Using principles used by the great European organ builders, our goal has always been to design and produce the best, most authentic sounding organ money can buy. It's reflected every day in our products and in our people. At Johannus, here's an uncompromising commitment being the best... not the biggest.



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K OF C

Please pray for the following deceased priests during the month of March.
Reverend John A. Huston, 1976
Reverend Francis Gorham, 1981
Reverend Justin J. Pechulis, 1983
Reverend Robert A. Gibson, 1987
Reverend Francis J. Morrissey, 1949
Reverend James Gallagher, 1950
Reverend Aloysius Adler, 1954
Monsignor William T. O'Brien, 1960
Reverend John M. Breunig, 1985
Reverend John D. Kells, 1990
Reverend William Mayer, OSB, 1904
Reverend Patrick Donlon, OSB, 1913
Reverend Prior Nicholas Bliley, OSB, VG, 1943
Reverend Ambrose Gallagher, OSB, 1946
Reverend Florian Checkhart, OSB, 1951
Reverend Richard Graz, OSB, 1952
Reverend Michael McInerney, OSB, 1963
Reverend Vincent Campbell, OSB, 1965
Reverend Joseph Tobin, OSB, 1978

Comunidad Hispana Comuniquémonos

Arturo Cantú formó parte del equipo móvil de los Jóvenes Católicos Unidos, que visitaron a los jóvenes hispanos de Biscoe para invitarlos a participar en el programa regional de la Pascua Juvenil.

Rogelio Hernández se destaca en primer lugar atento a la celebración de la liturgia dominical en Nuestra Señora de las Américas, Biscoe.

Algunas familias hispanas a la salida del templo católico en Biscoe. El Padre Ge Clarke, OSFS, despide a todos los feligreses con un saludo cordial.

Dar Esperanza A Un Mundo De Necesidad

Operación Taza de Arroz es un programa cuaresmal de oración, educación, ayuno y limosna patrocinado por los Servicios Católicos de Ayuda (Catholic Relief Services) y su diócesis. CRS ha respondido a las necesidades de la humanidad desde el año 1943, primera intervención en el extranjero de una agencia fundada por los Obispos de los Estados Unidos, una agencia que permite a la comunidad católica de este país llevar alivio a las víctimas de la crueldad de las deportaciones en masa y la guerra.

Desde entonces, millones de refugiados en todas partes del mundo se han visto forzados por la guerra o la opresión a huir de sus patrias. Enormes campos de refugiados del tamaño de ciudades pequeñas fueron atendidos, junto con otras agencias, con provisiones de alimento, atención médica y enseñanza.

Los refugiados son personas que no quieren dejar sus países, pero sienten que deben hacerlos para proteger a sus familiar, así como María y José huyeron para proteger a Jesús (Mateo 2:13-14). Al igual que la Sagrada Familia, los refugiados de hoy están motivados por el temor, pero tienen esperanza en el futuro. Esa esperanza les da valor para huir y viajar acompañados por el hambre, la sed y el terror. Cerca de 15 millones de personas alrededor del mundo comparten estos sufrimientos.

Lea Mateo 25:31-46. ¿Es ésta simplemente una historia o realmente nos dice Jesús que él se identifica personalmente con el "forastero"? El Papa Juan Pablo II ofrece su reflexión sobre este pasaje: "Cristo mismo, en un pasaje conmovedor del Evangelio, desea identificarse y ser reconocido en cada refugiado..."

Historia De Pablo Y María En El Perú

Pablo es un cultivador campesino en las tierras bajas de los Andes de Perú. El y sus vecinos hablan quechua y estaban incorporados sólo marginalmente a la vida de la nación. Porque no conocían métodos modernos de cultivo, su producción era baja e inadecuada para mantener a sus familiar durante el año. La migración por temporadas a empleos de salario bajo en Ayachucho era un medio para sobrevivir.

Una agencia diocesana local pidió ayuda a Catholic Relief Services para capacitar a Pablo y sus vecinos a producir alimento para sus familias que fuera suficiente para todo el año. CRS ofreció partrocinar un equipo de personal técnico y ayudar tembién a comprar mejores semillas. El equipo estableció 6 centros de adiestramiento que formaron una red para servir de 8 a 12 comunidades cada uno. Pablo fue adiestrado en uno de los centros en técnicas básicas de cultivo, pero muy mejoradas. Fue también escogido para ser promotor, responsable del adiestramiento de otros cultivadores.

La participación de María, esposa de Pablo, y de otras mujeres en las comunidades fue importante para el éxito del proyecto. Esto hizo que toda la familia participara en el esfuerzo para mejorar la calidad de vida de esas familias. Las mujeres se reunieron en grupos de madres para recibir información básica sobre salud y nutrición, además de aprender sobre semilleros para cultivar hortalizas. De esta manera, María no sólo entendió el valor de las verduras, sino que pudo también cultivarlas para su familia.

A pesar de las dificultades, sequías y actividades guerrilleras, Pablo y su esposa María, así como sus vecinos persistieron y han aumentado el alimento para sus familias. Como dice María: "Mis hijos no sufren hambre, nuestra vida es mejor, no perfecta, pero tenemos un futuro".

Noticias Diocesanas

La Mesa Directiva del Instituto Pastoral del SE se reunirá en el Centro Católico Hispano de Charlotte, el sábado 6 de marzo, de 10 a.m. a 5 p.m. Vendrá el director del SEPI, nuestro querido Padre Mario Vizcaíno, Sch.P., quien celebrará la Misa en español al día siguiente, domingo 7 de marzo, a las 10:30 a.m. en el CCH. ¡Damos la bienvenida a los visitantes!

Estamos Llamados A Actuar En Su Favor

. Para muchos de nosotros las víctimas de la sequía en el sur de Africa, los que padecen hambre en Somalia, Perú y otras partes del Tercer Mundo están distantes. Tal vez no llegamos a imaginar realísticamente a los que carecen de las cosas más basicas de la vida. Con la economía en el estado en que se encuentra hoy, con el aumento del desempleo, hay hambre por todas partes y debemos hallarla, hacerla nuestra y actuar en defensa de los pobres.

La Constitución sobre la Iglesia en el Mundo Moderno empieza con estas palabras: "El gozo y la esperanza, el dolor y la angustia de las personas de nuestro tiempo, especialmente de los pobres y afligidos, son también el gozo y la esperanza, el dolor y la angustia de los seguidores de Cristo".

El mundo de hoy es complejo y está interconectado. Como pueblo santo de Dios, somos interdependientes. P Africa no están muy lejos despu todo. Y mucho más cerca, aquí d vivimos hay gente que padece ham pobreza y estamos llamados a actu su favor.

Vamos a privarnos de algo qu gusta cada día de esta Cuaresma poner el dinero ahorrado en la Ta Arroz para alimentar a un niño hambre.

En todas las iglesias católic ofrecen las cajitas de Operación Ta Arroz y dónde depositarlas cuando llenas. También pueden envi contribución directamente a Cat Relief Services-USCC, P.O. Box 1 Baltimore, MD 21298-9663.

Su contribución a Operacion de Arrox es parte de la soluci hambre del mundo.

Noticias Internacionales

. Ciudad de Vaticano (CNS) — El año 1492 ha tenido su festividad. Ahora la Iglesia quiere conmemorar el de 1493, al que se recuerda poco en la historia, pero que es de gran importancia para la evangelización.

El Para Juan Pablo II ha declarado un jubileo de 3 meses para España y la América Latina, a fin de señalar el quingentésimo aniversario de la llegada de los primeros misioneros al Nuevo Mundo.

Se ofrecerá una indulgencia plenaria a los que participen en las ceremonias litúrgicas especiales organizadas por las iglesias locales durante el periódo entre el 28 de febrero, primer domingo de Cuaresma, y el 30 de mayo, festividad de Pentecostés.

El jubileo fue declarado en un edicto, redactado en latín, publicado el 6 de febrero. Los primeros misioneros cristianos llegaron an Hemisferio Occidental a fines de 1493, más de un año después que el explorador Cris Colón desembarcó en las Améric

El Papa desea dar gracias a Dic el regalo de la fe y además dar un n impulso a la evangelización, segu Monseñor Cipriano Calderón, presidente de la Comisión Pont para la América Latina.

La indulgencia plenaria, Monseñor Calderón, en la que perdonado todo castigo tempora los pecados a quienes asistan acontecimientos y llenen ci requisitos, incluyendo la penitenci ramental, la recepción de la Eucari la oración por las intenciones del

Ciudad Guatemala (CNS) – oficina de los derechos humanos Arquidiócesis de Guatemala recibió poco el Galardón de los Dere Humanos de la Comisión Nac Francesca como reconocimiento trabajo en Guatemala.

San Salvados (CNS) — Rigo Menchú, ganadora del Premio Nol la Paz en 1992, colocó una of floral en la tumba del asesi Monseñor Oscar Romero, quie Arzobispo de San Salvador, dura primera visita a esa nación ve

---

Nuestro Obispo Juan ha anunciado la peregrinación que él está organizando para asistir al Congreso Eucarístico, que tendrá lugar en Sevilla, España, del 7 al 13 de junio, 1993. Seguirá más información en adelante.

ıcharistic Congress Expected
Bring Many From East Europe

EW YORK (CNS) — This year's tional Eucharistic Congress in Seville, June 7-13 will see larger delegations er before from Eastern Europe, said hbishop of Seville.

chbishop Carlos Amigo Vallejo, ng through an interpreter, said in a 'ork interview Feb. 22 that the con- ould be held in the context of a "new " that allowed a freedom for partici- by Eastern Europeans not possible

ernational eucharistic congresses een held every three to five years, e most recent ones in 1989 in Seoul, Korea; 1985 in Nairobi, Kenya; 1981 rdes, France; and 1976 in Philadel-

chbishop Amigo said 80 delega- presenting some 100 countries were led to attend the Seville congress. He out 100,000 people would partici- ome part of each day's program, and cted a million for the final day when ohn Paul II concludes the congress. aniards have a tradition of participat- popular eucharistic events and are about the upcoming congress in untry, he said. King Juan Carlos and Sophia are expected to be present for l event with the pope, he said.

eville is a city with a great eucharistic , and for a long time I have thought national eucharistic congress should ce there," he said.

chbishop Amigo was in the United or meetings arranged by the North- panic Pastoral Center with Hispanic groups to encourage participation in the congress.

Although some parts of the congress program will be restricted to official delegates, he said, other events are open to anyone. The theme of the 45th congress is "Eucharist and Evangelization," and it has as its slogan, "Christ, Light of the People."

"I hope the congress will give people a more acute understanding of the Eucharist and a greater commitment to evangelization," Archbishop Amigo said.

Principal speakers will include Cardinals Joachim Meisner of Cologne, Germany, Carlo Maria Martini of Milan, Italy, and Jaime Sin of Manila, Philippines.

Archbishop Amigo said invitations were sent to representatives of non-Catholic churches, and acceptances had come from several of them, such as the Anglican and the Spanish Reformed, to participate in an ecumenical round table.

The congress will also include a number of cultural events, such as a Korean musical group and a 16th-century Spanish drama, he said.

To demonstrate the connection of the Eucharist to charity, he said, the Seville Archdiocese is undertaking projects to house poor elderly people and establishing a center for the mentally handicapped. He said offerings taken at the congress would be used to expand programs of help for drug addicts and to build new churches in six poor neighborhoods.

Theological material, he said, is being published in seven languages and, the first time for a eucharistic congress, in Braille.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

In a support group with which I work in CSS, we listened the other night to a tape. The speaker, a young father of a 2-year-old, said he had observed that the reason why God made children so little and essentially kept them undersized as long as they are (compared to the animal kingdom) was for the protection of the parents. He suspected that if all that raw energy came packaged in larger sizes that the sheer physical energy of children would wipe out any parental role or control and/or parent!

He made his observation in humor and the group laughed with him. However, since then, as I have sat in counselling sessions and, at times, hear of such raw anger in individuals — of explosive temper that occurs within some homes — I am awed at the life skills so many of us seem to lack.

It seems strange that we are required to pass some tests to demonstrate our ability to be capable of handling a driving license (so we don't hurt a stranger) and that a marriage license can be bought (with compliance to minimum civil standards) with no real preparation so that we don't hurt one another.

Some years back, Erma Bombeck ended one of her columns with the comment: "Marriages, our last and best chance to grow up!" I have used this quote with people I counsel and have found it effective. I have also substituted nouns (for example: "Our job, our last and best chance ...") when calling individuals to consider changing their reactions rather than their environment.

Catholic, Lutheran Leaders Meet To Decide Future Of Dialogue

WASHINGTON (CNS) — Top Catholic and Lutheran theologians and church officials from the United States and Europe met recently in Florida to decide the future directions of Catholic-Lutheran dialogue.

They agreed that a primary task is for their churches to set up a process by which they might declare that some Reformation-era condemnations are not applicable today.

They said 1997 might be a target date for setting aside the condemnations. It will be the 450th anniversary of the Council of Trent's condemnation of Martin Luther's teachings on justification.

The Lutheran World Federation will hold its ninth worldwide assembly in 1997. The federation and the Vatican's Council for Christian Unity are co-sponsors of the international Catholic-Lutheran dialogue.

The U.S. Catholic-Lutheran dialogue is now 27 years old and recently completed its eighth round of consultation with an agreement on Scripture and tradition. The Florida consultation group recommended planning for some sort of "public affirmation of the goal of full communion" to witness the progress made so far and the commitment to continuing the work.

For the new round of U.S. dialogue, the consultation recommended as a topic "the understanding and practice of the church as communion/koinonia with a focus on the steps required for the realization of full communion between us."

Koinonia, a Greek word meaning "communion," has emerged increasingly in recent years as an explicit topic or theme of ecumenical discussion. The Vatican last year issued a document on the Catholic understanding of communion, and the topic will be the main theme of the Fifth World Conference on Faith and Order when it convenes this summer in Spain.

Chairing the Feb. 18-21 meeting in West Palm Beach were Archbishop Rembert G. Weakland of Milwaukee, chairman of the U.S. Catholic bishops' Committee on Ecumenical and Interreligious Affairs, and Bishop Herbert Chilstrom, the presiding bishop of the Evangelical Lutheran Church in America.

The meeting's main purpose was to set future directions of the U.S. dialogue, but participants described it as a first-ever in-depth consultation to reflect on how the national and international dialogues relate to one another and how the directions they take in the future can be most beneficial to one another.

Among all the national and international dialogues undertaken by the Catholic Church since the Second Vatican Council, the U.S. Catholic-Lutheran consultation has been regarded as one of the most effective at breaking new ground and reaching new levels of ecumenical understanding.

ꞮS Official Calls Sudan Africa's 'Silent Crisis'

ASHINGTON (CNS) — The situa- Sudan is a "continuing cycle of famine," said Catholic Relief Ser- enior director for Africa Feb. 23.

ıdan is being described as Africa's crisis' because so much attention has been focused on Somalia," said iras at a round table on the situation n called by the House Select Com- n Hunger.

lan is in the midst of a civil war the mostly Arab-Muslim North black Christians and animists from the South. The fundamentalist Muslim government in Khartoum has been accused of human rights violations and of trying to impose Islamic law and Arabic language on non-Muslims.

The 10-year civil war has displaced an estimated 4 million Sudanese citizens, and without assistance several hundred thousand could face starvation in the coming months, according to the U.S. Office of Foreign Disaster Assistance.

Catholic Relief Services is currently the only American relief agency working in the Eastern Equatoria region of southern Sudan, the area where most of the fighting is going on. CRS is providing food for more than 120,000 people in the region.

Aside from distributing food in southern Sudan, CRS is working with other agencies on plans to provide Sudanese farmers with seeds, tools and training. They are also helping local groups organize peace efforts.

Though members of the Committee on Hunger expressed optimism about progress between the United Nations and the Sudanese government, Shiras said people should not be "lulled into a false sense of hope."

During the meeting Shiras recommended several ways to reverse the situation in Sudan. He said international pressure on parties involved in the Sudanese conflict should be increased. These groups should both guarantee and be held accountable for the safe passage of relief goods, he said.

Shiras also recommended the creation of "safe harbors" for displaced people, re-engagement of United Nations' action in southern Sudan and an increased role by the United States.

James Kunder, director of the Office of Foreign Disaster Assistance, told the round-table participants that the Clinton administration is examining its policy toward Sudan and the possibility of relief assistance.

CRS, the U.S. bishops' overseas relief and development agency, was founded 50 years ago and currently operates relief programs in more than 75 countries worldwide.

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Diocesan News Briefs

Grand Prix

CHARLOTTE — The 13th annual Grand Prix benefitting Charlotte Catholic High School is March 7 in the Atrium in First Union. Tickets are $150 for two and include a chance to win a 1993 Grand Am from Dick Keffer Pontiac.

For tickets or more information, call Lynn Holmes, (704) 525-7289.

Alzheimer's Symposium

CHARLOTTE — The third annual Alzheimer's Educational Symposium, "Progress in Easing the Burden," is Thursday, April 8 from 7:30 a.m. to 4:30 p.m. at the Government House Hotel, 201 S. McDowell St.

Cost is $20 for non-professional caregivers and $30 for professional caregivers. Lunch is included.

The event is sponsored by the Southern Piedmont Chapter of the Alzheimer's Association, The Junior League of Charlotte Inc., and Parke-Davis, Warner-Lambert Co. Registration deadline is April 2. For more information, call the Alzheimer's Assocation at (704) 532-7392 or 1-800-888-6671.

Indoor Attic and Bake Sale

CHARLOTTE — An Indoor Attic and Bake Sale sponsored by the Knights of Columbus Ladies Auxiliary Council 7343 is Saturday, March 27 from 8 a.m. to 2 p.m. in the St. John Neumann Church hall, 8451 Idlewild Rd.

For more information, call (704) 567-1936 or (704) 365-2699.

St. Pat's Dance

HIGH POINT — A St. Patrick's Day Dance in the Immaculate Heart of Mary gym is Saturday, March 20 from 8 p.m. to midnight. Live music will be provided by the Tony DiBianca Band.

Cost is $7.50 a person. For more information, call John or Pat Lindsay at (919) 869-3991.

Evening Of Reflection

CHARLOTTE — The St. Vincent Women's Guild is hosting "An Evening of Preflection for Women" on Monday, March 8 at 7:30 p.m. at St. Vincent de Paul Church. The theme is forgiveness and will include a video presentation, followed by reflection and prayer.

The service will be followed by a brief meeting in the social hall and Bingo at 8:30 p.m. Wear green for a free Bingo card.

Upcoming Diocesan Events

Mar. 6 Shamrock Tournament
St. Patrick, Charlotte
Games All Weekend
Joe Puceta (704) 333-3174

Mar. 7 Grand Prix
The Atrium, Charlotte, 6 pm
Jim Browd (704) 364-7425

Mar. 7 When to say 'Yes"
Chastity program for high schoolers
Presented by Greensboro Crisis
Pregnancy Center
Our Lady of Grace School, 4:45- 6:45 pm
Fr. Joe Roesch, MIC (919) 275-5376

Mar. 9 Scripture Study
"Old Testament Promises of Messiah"
Presented by Susan Brady
St. Barnabas, Arden, 7:30 pm
Sheryl Peyton (704) 684-6098

Mar 9 "Ten Tuesdays"
"The Mass" by Fr. Marck Lamprich MIC
Our Lady fo Grace Activity Center
7:30 - 9 pm
Jim McCullough (919) 274-0415

Mar. 12 Senior Career Day
CCHS
Lynn Holmes (704) 525-7289

Walking With The Cross

HOT SPRINGS — "Walking with the Cross," a Lenten retreat led by Jesuit Father Joseph McGovern, will be presented at the Jesuit House of Prayer March 12-14.

For information or reservations, write to Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call (704) 622-7366.

Walking on Holy Ground

CHARLOTTE — Father David Valtierra of the Oratory in Rock Hill, S.C., will present "Walking on Holy Ground," an evening of Scripture and spirituality, on Friday, March 12 in the parsh hall at St. Peter Church, 507 S. Tryon St., at 7:30 p.m.

Father Valtierra will discuss the burning bush story in Exodus and the transfiguation story in Luke's Gospel in order to explore the connections between learning to read Scripture and one's own spiritual journey.

St. Pat's Day Bridge Benefit

SHELBY — St. Mary's Ladies Guild is sponsoring a bridge benefit on Thursday, March 11 at 7:30 p.m. in the parish hall. There will be prizes for scores and door prizes. Other card games and boardgames are welcome.

Cost is $5. Tickets will be available at the door. For more information, call Patti McMurry, (704) 482-6203, or Linda Fairchild, (704) 482-1087.

Stations of the Cross

STATESVILLE — During Lent, St. Philip the Apostle Church is having stations of the cross on Fridays, March 12, 19 and 26. The first was Feb. 26. On March 5 and April 2, stations will be during the regularly scheduled 5 p.m. Holy Hour.

Special Sale

STATESVILLE — The Catholic Daughters of the Americas, Court Isabela, will sell religious articles after all Masses March 20-21 at St. Philip the Apostle..

Items, including Bibles, prayer books and prayer cards, will be available for Easter, Mother's Day and First Holy Communion.

St. George Awards

The diocesan Committee on Scouting is accepting nominations for the St. George Award. The award is given in recognition of service or accomplishments in scouting. Nominations are open to adults involved with Boy Scouts, Cub Scouts or related youth activities.

The presentation will be made by Bishop John F. Donoghue at the annual Catholic Camporee April 16-18 at Camp Grimes. For more information or nomination forms, call Frank Thompson at (704) 556-9271.

St. Patricks Day Dinner/Dance

CHARLOTTE — Come one and all for an evening of fun, food and dancing at St. Patrick's School March 13 from 7:30 p.m. to midnight. Cost is $40 per couple.

The menu is ribeye steak, dessert, beer, wine and set ups. A live band will play music from the 1950s through the present.

For reservations, call Bill Jarrell III at (704) 372-1090, Randy Monk at (704) 364-9184 or the church office, (704) 334-2283. The deadline for reservations is Saturday, March 6.

A Lenten Retreat

HICKORY — The Catholic Conference Center is hosting a "Design for Wholeness," a Lenten Retreat, March 12-13. The director is Bobbie May and the musician is Deloris Stevenson.

Cost is $74 for a single room and meals, or $59 a person for a double room and meals. A non-refundable deposit of $10 is required.

For reservations, write to Bobbie May, 5617 Clearlake Dr., Hickory, NC 28601. For more information, call (704) 327-8692.

Seniors St. Pat's Feast

CHARLOTTE — Senior citizens are invited to celebrate the Feast of St. Patrick with Bishop John F. Donoghue at St. Patrick Cathedral on Saturday, March 13, beginning with 11 a.m. Mass followed by dinner.

For reservations, call (704) 334-2283.

Shroud Presentation

KING — Bill Rabil will give a presentation on the Shroud of Turen at Good Shepherd Church Sunday, March 28 at 1:15 p.m. after noon Mass. Ventriloquist Nina Cooper will give a message about Easter.

Open House

GREENSBORO — St. Pius X School is hosting an open house Sunday, March 7 from 1 p.m. to 3 p.m. Registration starts March 8.

March Retreats

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Discernment of Spirits" March 12-14, a prayerful retreat focused on Jesus' moments of discernment in the Gospel. The director is Jesuit Father Andrew Novotney.

"Images of Jesus" will be presented March 19-21. The retreat will concentrate on Jesus as the single most
tant person in every Christian's li
director is Robert Prier.

The suggested donation fo
retreat is $75 a person or $140 for c

For more information or re
tion, write to the Living Waters
tion Center, 1420 Soco Rd.,
Valley, NC 28751 or call the ce
(704) 926-3833.

Card Party And Fashion Sho

WINSTON-SALEM —
Theresa's Guild Annual Card Pa
Fashion Show is Tuesday, Ma
from 7 p.m. to 10:30 p.m. at
Church in the Bishop Begley
ence Center.

Cost is $6 a person. Profits
donated to the church. Tickets
purchased at the door or before th
from Helen Roulo, (919) 724-0

Oratory Religion Camp

KINGS MOUNTAIN — Th
Hill Oratory is offering religious
for children in grades 1-6. T
session is July 11-17. The second
18-24.

Cost is $85 per session and i
room, board and all activities. T
dren will stay at the Oratory ca
cated in Kings Mountain Nation

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ther William Pentis at The Ora
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World and National Briefs

inists Launch Fund-Raiser Pro-Life Women Candidates

WASHINGTON (CNS) — Femi- for Life of America launched a -raising campaign for pro-life en candidates Feb. 18. Called the n B. Anthony List, the bipartisan nittee was developed to provide money for the political campaigns o-life women at the national and levels. The list "was formed to r the legacy of Anthony's work in ng women the vote," said Frederica ewes-Green, spokeswoman for nists for Life of America, which is soring the effort.

Life Officials Criticize Moves est Chinese Abortion Pill

VASHINGTON (CNS) — Moves t a Chinese clone of the French- abortion pill, RU-486, in the d States are merely a ploy to divert ion from the French company that the patent on it, according to U.S. fe officials. Richard D. Glasow, tion director of the National Right fe Committee, said a Feb. 17 an- cement by Lawrence Lader, head bortion Rights Mobilization, that ganization would begin testing the se abortion pill was "fundamen- dishonest." Richard Doerflinger, iate director for policy develop- of the U.S. bishops' Secretariat for ife Activities, said the announce- "was to a great extent a public ns move" designed to give the h manufacturer "some distance" the current round of discussions.

ards End,' 'Lorenzo's Oil' Christopher Awards

EW YORK (CNS) — "Howards and "Lorenzo's Oil" are among vies named to receive 1993 Chris- r Awards. The Christopher Awards ven annually to honor producers, ors, writers and illustrators whose exemplifies "the highest values of man spirit," according to the New based Christophers. Father John r, director of The Christophers, in ouncement of this year's awards, d the winners for using "their cre- and God-given talents to educate lighten audiences as well as en- them."

ch Urged In U.N. Year To Stress ly As Society's Strength

EW YORK (CNS) — The Catho- urch should use the United Na- International Year of the Family 4 to emphasize the right to life and mote the family as the strength of ety, said a Vatican official. Cardi- fonso Lopez Trujillo, president of ntifical Council on the Family, a New York address Feb. 22 that lics should emphasize the family "first original cell of society" and tress the "necessary stability" of nily and the meaning of "responsible paternity and maternity." In the face of the disintegration of the family in many countries and questions about what a family is, the U.N. year offers Catholics "a providential opportunity to give good answers," he said.

Church-State Separation Goes Too Far, Attorneys Tell High Court

WASHINGTON (CNS) — Public school district policies go beyond neutrality to discriminate against religion while attempting to keep church and state separate, attorneys in two cases told the Supreme Court. At oral arguments Feb. 24, attorneys said policies of the Center Moriches Union Free School District in New York and the Catalina Foothills District in Arizona went so far to keep church and state separate that they were hostile toward religion. In Zobrest vs. Catalina Foothills, a Tucson, Ariz., family is suing the public school for reimbursement of the costs to provide James Zobrest, who is deaf, with a sign language interpreter while he attended Salpointe Catholic High School. In the New York case, an evangelical church asked to use the school to show a film series on family problems.

Catholic Charities Expands Drug, Homeless, Family Programs

ALEXANDRIA, Va. (CNS) — Programs to prevent and treat alcohol and drug problems head the list of 172 new community initiatives by 154 Catholic Charities USA agencies. New programs were launched in cities as large as Sacramento, Calif., and Kansas City, Mo., and as small as Bismarck, N.D., according to a February report from the nation's largest human service organization. Seventy-five Catholic charities agencies now offer programs for people with addictions. Jesuit Father Fred Kammer, president of Catholic Charities USA, said local agencies focus on decreasing the pressure to use drugs and alcohol.

Group Urges U.S. Action To Uncover Masterminds Of Jesuit Murders

SAN SALVADOR (CNS) — The Lawyers Committee for Human Rights has called on the Clinton administration to help uncover the masterminds behind the 1989 murders of six Jesuit priests and two women in San Salvador. "Though a trial took place, the Salvadoran government has never seriously investigated the key questions of who gave the ultimate orders to kill the Jesuits and who orchestrated the coverup," Michael H. Posner, director of the New York-based rights organization, wrote in a letter to the new administration. "We believe that these issues now deserve renewed attention by the Clinton administration." *A Chronicle of Death Foretold: The Jesuit Murders in El Salvador* charges that the Bush administration withheld information that could have led to the prosecution of those who planned the murders.

Cardinal Tells Dissident Anglicans Unity Decision Lies With Rome

LONDON (CNS) — Cardinal George Basil Hume of Westminster has reminded Anglicans considering leaving the Church of England over the issue of women's ordination that any decision about union with Catholics would be made in Rome. The cardinal issued a brief statement following press reports that Anglican dissidents were close to agreement on setting up a national network of former Anglican parishes in communion with Rome. Catholic sources said such a move would be premature and said an acceptable model for such groups had not yet been worked out.

Church Leaders Focus Attention On Plight Of Refugess

ROME (CNS) — Church leaders focused attention in February on the plight of the world's growing refugee population — particularly East Europeans seeking safe haven or employment elsewhere on the continent. At a major meeting in Hungary, Vatican officials and other experts agreed that host countries in Western Europe cannot turn back groups of refugees without considering the human needs of each individual. The United Nations, meanwhile, reversing a decision by its high commissioner for refugees, ordered resumption of relief programs in Bosnia-Herzegovina. Church officials had warned that suspension of humanitarian aid would only "punish the victims" of the fighting in Bosnia.

Yearbook Shows New Vatican Relations With 16 Countries

VATICAN CITY (CNS) — In 1992 the Vatican established diplomatic relations with 16 countries and Pope John Paul II named 144 new bishops for dioceses throughout the world. The 1993 *Annuario Pontificio*, the Vatican yearbook and directory of dioceses and Curia offices, reflects those changes and many more. A general overview of the book, which will go on sale within a few weeks, highlights the addition of 13 new Polish dioceses and the reorganization of the church in Albania with the nomination of four new bishops.

Sudanese Refugees Flood Uganda

VATICAN CITY (CNS) — Some 450,000 Sudanese fleeing civil war and famine in their homeland have crossed the southern border into Uganda in February, Vatican Radio reported. The flood of refugees was due in part to a lull in fighting between Sudanese government forces and the Sudanese Peoples' Liberation Army, the radio reported Feb. 22, citing diplomatic sources and Ugandan radio. The lull apparently has made it possible for people to flee their homes without "excessive risk" of getting caught in the cross-fire, the report said. The report said that the mostly black Christians and animists of southern Sudan are in an intolerable situation because of famine and the war with the fundamentalist Islamic government which draws its strength from the Arab majority of the North.

Mexican President Hints At Visit By Pope

MEXICO CITY (CNS) — Mexican President Carlos Salinas de Gortari has hinted that Pope John Paul II might reschedule the trip to Mexico he was forced to cancel last year. "With all due politeness, I will insist that His Holiness comes to the Yucatan," the president said in a surprise announcement during a visit to the Yucatan peninsula in southern Mexico. Pope John Paul had been due to spend one day last October in the Yucatan on his way back to the Vatican after celebrations marking the 500th anniversary of the evangelization of the Americas in the Dominican Republic.

Archbishop Says Catholic Health Care Faces 'Serious Challenges'

LOUISVILLE, Ky. (CNS) — Archbishop Thomas C. Kelly of Louisville has called on Catholics in his archdiocese to support Catholic health care institutions as they face "serious challenges to their growth and vitality."

In a pastoral letter published Feb. 18 in *The Record*, Louisville archdiocesan newspaper, Archbishop Kelly said it is "not a narrow, parochial interest" to support the Catholic health care system.

"Our concern for maintaining a vibrant Catholic health ministry grows out of the serious responsibility which we have as Catholics to preserve and defend the dignity of human persons," he said. "What's at stake here is a tradition of caring that goes back many centuries but which is needed today more than ever before," he added.

Archbishop Kelly said Catholic health care professionals "understand and appreciate their responsibility to minister to the whole person — body, mind and spirit — and they are strong advocates for the dignity and basic human rights of all who come to them for healing and comfort in times of emotional and physical crisis."

He urged every Catholic in the archdiocese to "participate in the Church's healing ministry — by living healthy lifestyles, by reaching out to others who are suffering from ill health, by contributing our time, talent and money to organizations which engage in the ministry of healing, and by actively supporting Catholic hospitals and other health care organizations."

The archbishop also asked Catholics to support "legislative proposals which will guarantee that no one in this region is deprived of the basic right to competent and compassionate health care." Another challenge facing Catholic health care institutions is the "struggle to maintain the ethical principles and moral values" on which they were founded, Archbishop Kelly said.

"The sheer size and complexity of many health care institutions makes it very difficult to establish and maintain an atmosphere that clearly reflects the religious and moral values of a sponsoring religious community," he said. "These challenges will increase in complexity as new health care legislation is proposed.

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Carlos Medina with his wife, Martha, and Handmaids Sister Pilar Dalmau, director of the Hispanic Catholic Center. Photo by CAROL HAZARD

Medina receives Communion from Father Robert Graves, chaplain of the His Catholic Center. Photo by CAROL HAZ

Medina (From Page 1)

highest of Carlos, Martha (his wife) and his family."

Medina, 43, encourages people to pray, read the Bible and get closer to Christ. Although he works fulltime for a uniform company in shipping and receiving, he manages to find time to reach out to people, help them through their sorrows, celebrate their triumphs and, most importantly, encourage them to grow in their faith.

He is studying to become a permanent deacon. Moreover, he directs much of his energy into the Cursillo movement. It is here where Medina, the Cursillo rector for 1993, witnesses conversions of hearts much like his own.

"It was the most wonderful experience I have ever had," he recalls. Medina says he wishes all Catholics would participate in the program. "We could take people who call themselves Catholic and make them ministers of the Lord," he says. Medina is on regional and national Cursillo teams.

Despite his activity, his inquisitive mind and ability to quote Bible verse, Medina says he can never do enough. "My purpose is to bring the Lord to other people," he says. "I am willing always to sacrifice, but it is never enough."

Many would disagree. "Anything I need, he is the first person to help," says Handmaids Sister Pilar Dalmau, director of the Hispanic Ministry.

Says Rafael Silva, "The Cursillo movement in this city is doing as well as it is because he does not rest." Silva participated in Cursillo with the encouragement of Medina.

"His dedication and integrity is an example not only to me but also to the community," Silva says. "If somebody needs something, he is there for that person."

Some people say he is too pushy. "But he comes with the truth," says Silva. "He sometimes tells people what they don't want to hear. They want to know what can be done for them, not what they can do for Christ."

Says Elio Gonzales, a longtime friend, "He absolutely has the living faith. He is 24 hours a day in the process of talking to people about God and preaching with action."

Medina prods people to go to church and live their faith. Or, he helps them learn more about the faith. When Kyle Johnson married his Salvadoran wife, Lissette, two and half years ago,
son promised his mother-in-law h
his wife would raise their children C
lic.

The couple found out a mont
they were to have a baby. The news
Johnson the impetus to fulfill his p
ise. Medina led the way, giving
reading material and directing hi
the RCIA (Rite of Christian Initi
for Adults).

Medina is not Johnson's sp
But for Johnson and scores of othe
is the person they go to for advic
direction. "If I have a question, he
person I call," says Johnson.

"When I have any kind of pro
I call him," says Elana Silva, w
married to Rafael Silva. On sever
casions, Medina has helped the
work through marital problems.

He always responds and he a
starts with prayer, she says.

Texas Priest Near Shootout Calls Cult 'Fanatical Group'

WASHINGTON (CNS) — When Father Isidore Rozycki finished saying Mass Feb. 28, he heard helicopters flying overhead as federal agents stormed the compound of a heavily armed religious cult outside Waco, Texas.

"It came as a surprise," said Father Rozycki of the overhead sounds. But he said some of his parishioners must have known something was going to happen, because "some sheriff's deputies were at Mass, but they left early."

That morning, more than 100 federal law enforcement agents raided the compound of the cult, called the Branch Davidians, to search for guns and arrest David Koresh, the group's 33-year-old leader.

Members of the cult, reportedly tipped off about the raid, immediately fired upon the agents of the Bureau of Alcohol, Tobacco and Firearms. And in the shootouts that followed, four agents and two cult members were killed and more than a dozen agents were injured. As of March 2 the two sides remained at a standoff.

"I hope it gets resolved soon," Father Rozycki told Catholic News Service in a phone interview March 1. The priest from the Diocese of Austin, Texas, is pastor of St. Joseph's, a mission church located in the town of Elk, just two miles from the cult's compound.

He said the town, 15 miles east of Waco, consists of the Catholic church, a general store and a few houses, including the fenced-in compound where 75 members of the Branch Davidians reportedly live.

"I've gone by (the compound) several times. I always wave at the guard and he waves back. I've also seen some of the members stop by and get groceries at the store," he added.

The priest described the cult as a "fanatical group that has such a tremendous hold on people." The cult, formed in the 1930s, claims to be an offshoot of the Seventh-day Adventist Church although the denomination denounces any connection to it.

Following the Feb. 28 shootouts, the group's leader, Koresh, was interviewed over the phone by CNN and radio stations. He said he would release two children from the compound building each time a lengthy statement of his beliefs was broadcast. Sixteen children had been released by dawn March 2. On the air, Koresh claimed he was Jesus Christ and said he was frustrated that people didn't believe his doctrines.

"He keeps spouting off scriptures. He must have a photographic memory the way he quotes the Psalms and other passages," said Father Rozycki. The priest added that Koresh's "hold on people" reminds him of Jim Jones, the cult leader who led a mass suicide in 1978.

He said the Branch Davidians had a relatively quiet presence in the community, except for a 1987 shooting incident within the compound when seven cult members, including Koresh, were accused of attempted murder.

"People in the area are very worried about the children" who live on the compound, said Father Rozycki.

Clinton Considered Unlikely To Cut Vatican Diplomatic Ties

WASHINGTON (CNS) — President Clinton is unlikely to heed requests by various Protestant religious groups to sever formal diplomatic ties with the United States, political observers say.

"They do this every time we have a Baptist president," said University of Scranton Professor William J. Parente of the effort.

Parente, who teaches political science at the Jesuit university in Pennsylvania, noted that changing times have diminished the diplomatic necessity of exchanging ambassadors.

But the prestige, convenience and direct access that come with formal recognition — not to mention its subtle importance to Catholic voters — are too valuable for Clinton to reject, he said. Nor is the request from more than a half-dozen religious groups expected to stir much interest from the general public.

Similar campaigns were waged when two other Baptists — Presidents Harry Truman and Jimmy Carter — took office. Baptist teachings emphasize separation of church and state.

"Most people recognize that the country is secular and that the danger of the pope taking over the United States government is remote," Parente said.

"It would be absolutely insane for Clinton not to have diplomatic relations with the Vatican," said Jesuit Father Thomas J. Reese, a political scientist and senior fellow at Georgetown University's Woodstock Theological Center in Washington. Except f
People's Republic of China, Isra
Jordan, every leading nation in the
formally recognizes the Vatican
ernment, he said.

"For the United States to resp
anti-Catholic prejudice like that
be rather strange," said Father R

The National Associati
Evangelicals and the Christian
Commission of the Southern B
Convention have led a call for the
States to end diplomatic recog
which was established in 1970.

The United States has had so
of diplomatic link to the Vatican
the time since 1784, though rel
were informal for decades after a
cal misunderstanding in 1867.
World War II President Fr
Roosevelt re-established a public
matic liaison by naming Myron C
lor as his personal representative
Holy See.

In a letter to the White Hou
religious groups protesting the re
ship claim the diplomatic relati
amounts to unconstitutional sup
a religion because the Vatican,
in form a civil state, is in substa
Holy See of the Roman Ca
Church."

By March 1 the White Hou
not responded to questions ab
letters despite repeated conta
Catholic News Service over
weeks.

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ing Catholics in Western North Carolina in the Diocese of Charlotte

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. Gabriel Parishioner Is econd Beatty Award Winner

By JOANN KEANE
Associate Editor

HARLOTTE — On March 4, more 00 individuals turned out for Catholic l Services' reception and awards din- the Adams Mark Hotel in Charlotte. he annual recognition benefit affords ommunity an opportunity to come er and celebrate Catholic Social Ser- as well as honor someone who lives hristian values in their community, place and church, said Elizabeth ee, director of the Charlotte office of lic Social Services..

atholic Social Services hopes the an- eception and dinner will raise commu- wareness about their multi-faceted ization.

Many have used one of our services," hurbee. "Yet, few grasp the extent of rvices."

ince 1948, Catholic Social Services ached out to individuals searching for ness in their lives, their relationships, eir spirits. In 25 years, thousands g aid have turned to the compassion holic Social Services. Pregnancy sup- rvices, individual and marriage coun- , substance abuse intervention and on services are among services pro- without regard to religious affiliation.

he Colonel Francis J. Beatty Award is ted to a person whose strong reli- faith promotes effective church and service in Mecklenburg County.

he award was established in 1991 in me of the late civic leader whose own emplified faith, dignity, dedication, h, compassion, class and the highest of ecumenism. Throughout his life, set exemplary standards, serving in need, upholding his faith. In the ry, the cotton textile industry, the g business, through community ser- eatty became known for his humani- indulgences.

olonel Beatty stood for lived values in the community, church, and workplace," said Thurbee. "That is the commitment to values we want to celebrate."

Charles Leo "Chuck" Grace, a member of St. Gabriel Church received Catholic Social Services' top recognition, becoming the second recipient of the Colonel Francis J. Beatty Award.

Grace, president and owner of Cummins Atlantic, Inc. is an active member of St. Gabriel Church and former chairman of the Charlotte Chamber of Commerce. He and his wife

See **Beatty,** Page 2

Chuck Grace receives Catholic Social Services annual Beatty Award during an award celebration March 4. The award, established in 1991 in the name of the late Colonel Francis J. Beatty honors the individual whose strong religious faith promotes effective church and public service in Mecklenburg County. Pictured from left: Kitty Beatty Gaston, Grace, Anne Beatty McKenna, and Bishop John F. Donoghue.
Photo by JOANN KEANE

Pro-Life Activities Lead To Loss Of Salesman's Job

By CAROL HAZARD
Associate Editor

GREENSBORO — It boils down to a clash of ideas that has nothing to do with job performance. And yet, Bill Winfield, one of the top producers at Copier Consultants, has lost his job for pro-life activities.

Once a week for three years, the Our Lady of the Highways parishioner has picketed in front of a Greensboro abortion center for one hour during his lunch hour.

A person with the courage to stand up for his convictions, Winfield has taken a stand on another matter that may have led to the break. He is an outspoken critic of a proposed comprehensive sex education program for public schools that he says condones sex provided condoms are used and homosexuality as an acceptable lifestyle.

Winfield speaks at churches and before the media for Guilford Citizens for Responsible Sex Education, a grassroots organization that recommends the promotion of sexual abstinence until marriage.

On Thursday, March 4, he was told to stop his activities or pack his belongings and leave his job. He'd been with the company for nearly three years. He packed.

Winfield said he told Jim Carlisle, chairman of the board, he had "a calling besides this job, and that is to help these women (seeking abortions) and their children." Carlisle reportedly said he didn't want to hear about it. Winfield counsels women entering abortion centers and gives them literature about alternatives to abortion.

See **Winfield,** Page 2

Annual Diocesan Support Appeal More Than Halfway To Goal

By CAROL HAZARD
Associate Editor

CHARLOTTE - The Diocesan Support Appeal, which kicked off five weeks ago and continues through March 28, has reached 53 percent of its goal

The amount pledged as of March 4 was $942,025. The goal is $1,750,000.

"We're more than half way there, and that's very good news," said Jim Kelley, director of the Development Office. "But we stil have more than $800,000 to raise."

The annual appeal supports 23 ministries that touch every age group — children, youth, young adults, singles, married couples and older adults.

"The DSA provides us an opportunity to reach out and help other people," Kelley said. "Through the DSA, we help people who may or may not be in our parish or our city, but fellow Catholics throughout the diocese."

Funding is divided into four general areas: Educational, which receives 44 percent of the money, Social Services, 31 percent, Multicultural, 14 percent and Special, 7 percent.

By meeting 53 percent of the goal at this time, the DSA is on target, said Kelley. "We're progressing nicely toward the goal."

At 115 percent of its goal, St. John the Baptist in Tryon is the first parish to reach and exceed its target.

Each parish is given a target goal based primarily on offertory collections. Parishes that exceed their goals are refunded any additional money. Parishes that fall short pay the balance from parish funds.

Typically, 65 of the 89 parishes and missions in the diocese surpass their goals, said Kelley. Of those that do not meet their goals, most reach 90 percent or better, he said.

"We thank those who have made a commitment to the DSA for their generosity and caring," said Kelley. "We hope those who have not made a pledge yet will consider doing so."

People who have not made a pledge to date should have received a letter this past week from Bishop John F. Donoghue asking for their support.

The total goal is expected to be surpassed by mid May.

ve: A stone wine press in Capernaum, Israel, where Jesus an His ministry. The press was used to crush grapes for e.
Photo by JOANN KEANE

"Then he took a cup,
gave thanks to God,
and gave it to them.
'Drink it, all of you,'
He said, 'this is my
blood which seals
God's covenant, my
blood poured out
for many for the
forgiveness of sins."
Matthew 26:27

Pope Marks Women's Day With Thanks For Gift Of Women

VATICAN CITY (CNS) — International Women's Day was celebrated in Italy with pungent mimosa flowers and a papal thanksgiving for the gift of women in the Church and society.

Meetings and demonstrations also focused on concern for the thousands of women raped in Bosnia, Italy's abortion law and the high level of unemployment among Italian women. One of the March 8 demonstrations was against Church teaching on abortion.

"I want to give voice to a great thanks which rises from the whole Church to the Lord for the gift of the woman, for all women and for each one," Pope John Paul II said March 7, the eve of Women's Day.

After reciting the Angelus, the pope said Mary of Nazareth is a model for all Christians, but sheds a particular light on the meaning of womanhood.

"In her God wanted to rely on the freedom and love of a woman," the pope said. In her all women can find "the secret for expressing their femininity in a worthy way."

The pope said his hope for Women's Day is that women "can always express the richness of their 'genius' and in that way realize a true advancement."

Shouting slogans against the pope and Church teaching on abortion, some 2,000 women tried to march from Rome's historic center to St. Peter's Square March 8. A large police presence five blocks from the square prevented the women from getting any closer.

"We will decide about our own bodies; go away, pope, and take your friends with you," the women chanted as they sat in the street in front of the blockade formed by police and police vans.

At a symposium on "Women, Evangelization and Solidarity" sponsored by the Diocese of Rome, Catholic women were praised for their contributions to the Church and asked to increase their efforts to make church teaching on the dignity of human life more widely accepted.

Cardinal Camillo Ruini, papal vicar of Rome, thanked women for their "traditional participation in religious practice, but also for all the work they undertake, often in a predominant way, in catechesis, charity and many other apostolic works."

The cardinal said the Church, and especially Catholic women, must give more attention to the reasons for the continuing decline in the number of women religious. "The question is tied to the basic theme of women's emancipation, the identity of the woman and her mission, which must always be better understood and valued," he said.

Modern problems of war, especially in the Balkans, famine and underdevelopment in the Third World and the economic and political crises rocking Italy call for a change in attitudes and actions, said Maria Caruso, president of a social assistance program run by the Christian Democrats.

The role of Italian women in bringing about those changes is to offer society an example of solidarity, dialogue and sharing "in a search for justice and the commitment of each person's competence for the common good," Caruso said.

On evening news programs March 8, television stations observed 30 seconds of silence in recognition of "the offended dignity of Bosnian women."

Dr. John Wingert receives volunteer recognition from Catholic Social Services duri agency's annual awards dinner. For more than a dozen years, Wingert has pro obstetric and delivery care for young women seeking assistance through Catholic Services. "He is a remarkable resource for the agency," says Elizabeth Thurbee, di of the CSS Charlotte office . "He has a great commitment to young women experie a crisis pregnancy. He cares what happens to them." Pictured from left: Bishop J Donoghue, Wingert, and Thurbee. Photo by JOANN K

Beatty (From Page 1)

Mary Ann Hamilton Grace have four children. Grace, founder and past president of the Notre Dame Club of the Carolinas, serves on the boards of Belmont Abbey College and Mercy Health Services.

"A recitation of the litany of all he has done for his church, community, family, friends and business associates could last most of the evening," said James. G. Babb, Jr., the 1991 Colonel Beatty recipient. "The Catholic community honors him for his achievement and the person he is."

Last month, Grace received the highest honor the Catholic Church be upon a lay person. He was inducte the Knights of Malta, a distincti shares with Beatty.

"Receiving this award is ver portant to me, because of what it sents and what Catholic Social Se stands for," said Grace. "Thanks Beatty family for the creation c award, and to Colonel Beatty f example he set in the community

Bishop John F. Donoghue Grace an outstanding layman, w serving of the honor. "He exem what the Colonel Beatty award for."

Winfield (From Page 1)

Regarding the sex education issue, Winfield said he told Carlisle he was doing battle for all children, including Carlisle's. Carlisle reportedly said he didn't want to hear about it either.

Winfield had no other option, he said. "I wasn't going to turn my back on the Lord."

Although keeping his activities separate from his work, Winfield was a thorn to Carlisle. Linda Carlisle, the chairman's wife and president of the company, is a former board member of Planned Parenthood, the nation's largest abortion provider. She is also associated with National Abortion Rights Action League. Planned Parenthood and NARAL support the safe sex program in public schools.

Linda Carlisle said she would not comment on a former employee. However, Winfield was fired for a variety of reasons, she said.

When asked if Winfield was a top performer, she said he has been in the past. She refused to say how long ago he was considered one of the company's best salesman.

The copier sales business is good some months, not so good others. Winfield, however, averaged $48,000 a month in sales, according to a chart compiled three months ago and used by the company as a benchmark for other salesmen.

Despite his performance, Winfield was dismissed from his job without compensation or severance pay.

Winfield would like to work fulltime in the pro-life ministry, he said. Yet, he has a family to support; his wife, Linda, also a pro-life activist, two children at home and one in college. A fourth is grown and on his own.

Concerned about the company's treatment of Winfield, Greensboro businessmen Louis Stevens and Joe Berry have rallied behind their fellow Catholic. Stevens asked for a meeting with Carlisle, but was denied the opportunity.

"My main concern is to help Bill Winfield," said Stevens. "He is a modern day hero trying to support other people and suffering himself. What he is trying to do I am convinced is the honorable course."

Father John Murphy of Our Lady of the Highways, Thomasville, said Winfield is carrying the cross uphill. "We need witnesses," Father Murphy said. "He (Winfield) and his family are living martyrs in this regard."

In the spotlight before, the Winfields were sued last year for harassment by a Greensboro abortionist. An injunction issued in February 1992 barred the couple from peaceful picketing within 300 feet of the doctor's house. A hearing regarding the injunction is set for April 14 in the N.C. Court of Appeals in Raleigh.

"I think everyone has the right and duty to communicate in a clear way and make it known what God wants regarding the sanctity of life and sex," said Father Murphy.

"Bill is right upfront. He says what the Church teaches about pro-life and he believes it from his heart. The Church needs people like Bill ... Hopefully God will open the way for him."

Post-Hurricane Coalition Grants $1 Million To Build Homes

MIAMI (CNS) — Seven months after Hurricane Andrew, a coalition of civic and religious leaders in Miami has approved more than $1 million in grants for the construction or repair of 219 homes in the storm-ravaged area.

The We Will Rebuild coalition, which includes Miami's Archbishop Edward A. McCarthy, will help pay for 78 new rental units in Richmond Heights, repairs to 100 homes whose residents have been unable to find funding elsewhere and 41 new single-family homes in Goulds.

In the primarily black community of Goulds, about 1,000 persons have already been evicted and are still standing in line for food and water.

According to the preliminary results of a study by Florida International University, black residents accounted for 52 percent of those who reported major damage to their homes after the storm. These victims suffered home damage at a disproportionate rate and continue to have more insurance problems, the study said.

Peter Coats, director of social advocacy for the Archdiocese of Miami, predicted that the problems experienced by the black community in Goulds are "only the tip of the iceberg, because it is a group which is going to continue to grow."

He attributed the group's pro in part to the fact that the Federal gency Management Agency pr vouchers for apartment rentals at Andrew rate and the market has risen.

Habitat for Humanity, the i tional organization which seeks t decent housing affordable and av to all, is considering a $2.06 r project on 10 acres. Among the grants from We Will Rebuil $600,000 to Habitat.

We Will Rebuild has now $6.59 million out of the more th million collected or pledged.

Church May Medi Escobar Surrende

BOGOTA, Colombia (C Colombia's Catholic Church is r mediate fugitive cocaine king Escobar's eventual surrender to a ties, said the president of the b conference.

"If in a given moment, for ex Mr. Pablo Escobar is to surrend self and ask for the Church's me we can't deny it," Archbishop Rubiano Saenz, conference pr told the British news agency F

St. Peter Church Hosts El Salvador Aid Caravan

By CAROL HAZARD
Associate Editor

CHARLOTTE — Bearing humani- ian aid for El Salvador, volunteers iving two trucks for Pastors for Peace ›pped at St. Peter Church last week for ;t and nourishment.

The parish, which has adopted a mmunity in El Salvador, hosted six ople during an overnight stay in Char- te. The trucks were fully loaded with ods ranging from medical, office and 100l supplies to sewing machines, nputers, a tractor and a motorcycle.

The supplies, including the trucks, being donated by the people of the ited States to the people of El Salva- · to help rebuild the country after a :ade of civil war involving U.S. gov- ment-supported military rule.

"This is one way we can show the ›ple of El Salvador that we don't ee with what our government has ıe in El Salvador and we can undo ıe of those things," said driver Eric nson from Boston.

In all, a caravan of 35 vehicles and nany as 80 volunteers traveled 10 . routes and stopped in 112 cities ıg the way. The caravan converged ;an Antonio, Texas, on March 7 for :e days before departing on a seven- journey through Mexico and Guate- a to El Salvador.

The grassroots project is sponsored Minneapolis-based IFCO-Pastors for ce together with 12 national organi- ons.

St. Peter's connection to the project is the result of parishioner interest in El Salvador. In the last couple of years, the parish has given $4,000 as well as school supplies to Segundo Montes, a community of about 8,000 people in the country's northern tip.

Most of the money was given in memory of Patrick Valder, son of St. Peter parishioner Jan Valder Offerman and stepson of parishioner Barney Offerman. Patrick, who died of cancer at age 26 on May 6, 1990, became interested in South and Central America after spending several months in Ecuador and growing attached to the people there.

When deciding what to do with the memorial fund, Jesuit Father John Haughey, pastor of the parish at the time, suggested Segundo Montes. The people of the community had spent nine years in a refugee camp in the 1980s and, during that time, increased their literacy rate from 15 percent to 85 percent.

Representing the church, the Offermans and Jerry Bone traveled to Segundo Montes this past Thanksgiving from Nov. 21-28.

Bone, Charlotte area coordinator for Amnesty International, said human rights abuses in El Salvador are not as bad as they were before the 1991 peace accord. However, people are still abducted and questioned, and there is still some death squad activity, he said.

TO
SALVADOR

St. Peter parishionersJerry Bone and Jan Valder-Offerman (thitd and fourth from left)) and Pastor Dick Little of Advent Lutheran (second from left) meet with volunteer truck drivers for the Pastors for Peace El Salvador project. Photo by CAROL HAZARD

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3 U.S. Publishers Named For English Edition Of New Catechism

WASHINGTON (CNS) — Thir- U.S. publishers will jointly publish sole authorized English version of 'Catechism of the Catholic Church." According to the U.S. bishops' Of- for Media Relations, nearly 250,000 ınce orders have been placed for the . publication, which is being coordinated by the U.S. Catholic Conference Office of Publishing and Promotion Services.

It described the joint effort as the first time so many different U.S. publishers have come together on a single project.

Cardinal Bernard F. Law of Boston, Vatican-appointed overseer of the English translation project, said in late February that the translation process was in its final weeks and the text would be sent to the Vatican Congregation for the Doctrine of the Faith before the end of March.

If a final approval and go-ahead for publication comes from the Vatican in April, copies of the text should be available for sale sometime in June, since about two months are needed for printing and binding.

"The extraordinary acceptance of the catechism in its French and Italian editions ... would indicate that the 'Catechism of the Catholic Church' will be a precious gift to the whole Church," Cardinal Law said.

The USCC publications office, which will have its own edition of the catechism in addition to coordinating the editions of 12 other U.S. publishers, has set the recommended reiail price for the book at $19.95 for paperback and $29.95 for hard cover.

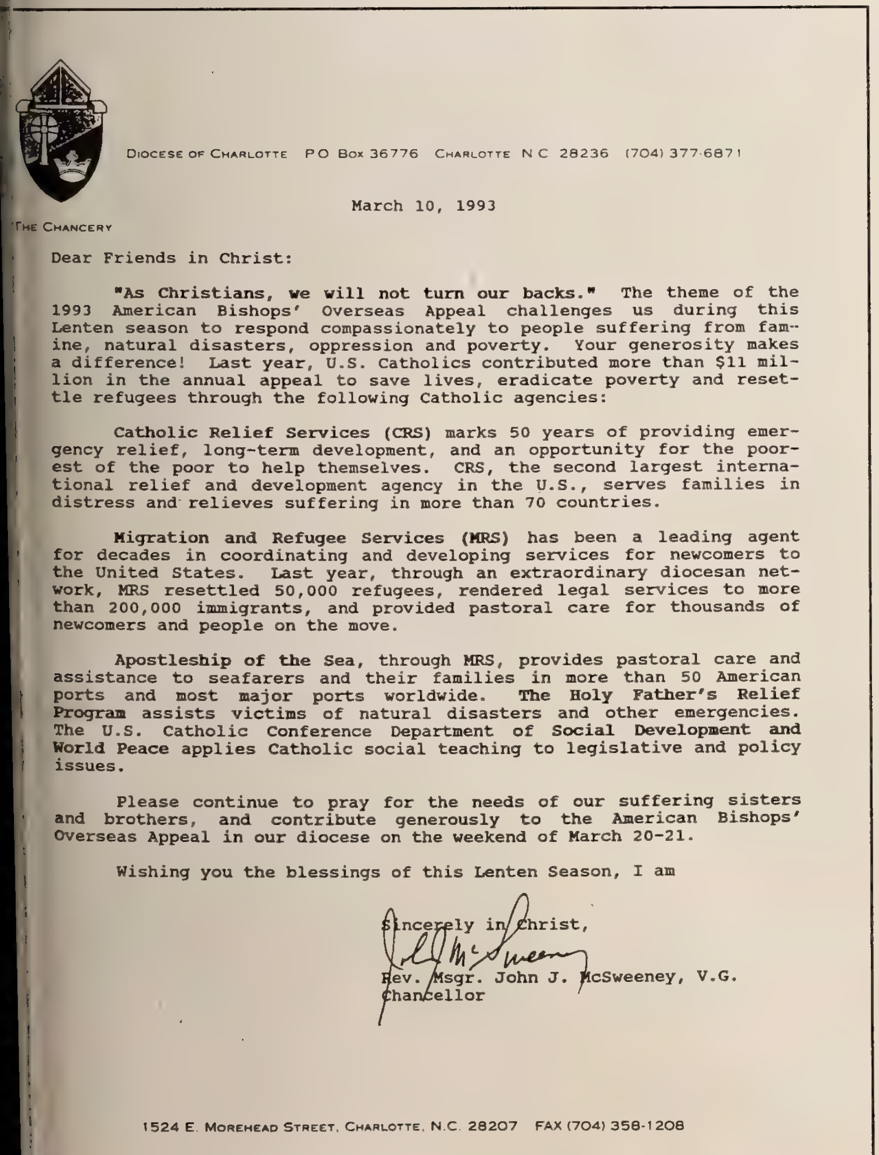
The text will consist of about 600 pages, with an index and more than 3,500 footnotes and citations.

All U.S. editions will have an identical text and format except for the cover and the frontispiece, which will be individualized for each of the co-publishers.

The only difference in English editions published outside the United States will be in format and in spellings. British editions, for example, will read "Saviour" and "baptise" where the American editions read "Savior" and "baptize."

Other U.S. publishers of the text are: The Apostolate for Family Consecration Inc., Bloomingdale, Ohio; Benziger Publishing Co., Mission Hills, Calif.; Brown Roa Publishing Media,

See **Publish,,** Page 11



DIOCESE OF CHARLOTTE P O BOX 36776 CHARLOTTE N C 28236 (704) 377-6871

THE CHANCERY

March 10, 1993

Dear Friends in Christ:

"As Christians, we will not turn our backs." The theme of the 1993 American Bishops' Overseas Appeal challenges us during this Lenten season to respond compassionately to people suffering from famine, natural disasters, oppression and poverty. Your generosity makes a difference! Last year, U.S. Catholics contributed more than $11 million in the annual appeal to save lives, eradicate poverty and resettle refugees through the following Catholic agencies:

Catholic Relief Services (CRS) marks 50 years of providing emergency relief, long-term development, and an opportunity for the poorest of the poor to help themselves. CRS, the second largest international relief and development agency in the U.S., serves families in distress and relieves suffering in more than 70 countries.

Migration and Refugee Services (MRS) has been a leading agent for decades in coordinating and developing services for newcomers to the United States. Last year, through an extraordinary diocesan network, MRS resettled 50,000 refugees, rendered legal services to more than 200,000 immigrants, and provided pastoral care for thousands of newcomers and people on the move.

Apostleship of the Sea, through MRS, provides pastoral care and assistance to seafarers and their families in more than 50 American ports and most major ports worldwide. **The Holy Father's Relief Program** assists victims of natural disasters and other emergencies. **The U.S. Catholic Conference Department of Social Development and World Peace** applies Catholic social teaching to legislative and policy issues.

Please continue to pray for the needs of our suffering sisters and brothers, and contribute generously to the American Bishops' Overseas Appeal in our diocese on the weekend of March 20-21.

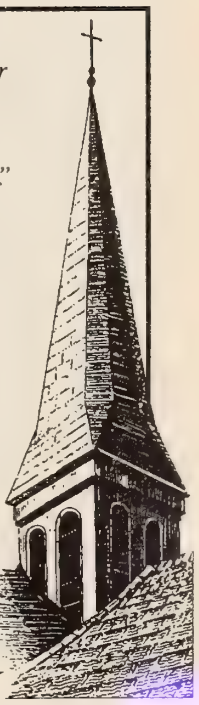
Wishing you the blessings of this Lenten Season, I am

Sincerely in Christ,

J J McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208



Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Help Meet The Need

"As Christians, we will not turn our backs."

That's the theme of the 1993 American Bishops' Overseas Appeal. The collection will be taken at all Masses in the diocese the weekend of March 20 -21. The money raised will help fund Catholic Relief Services, Migration and Refugee Services, the Apostleship of the Sea, the U.S. Catholic Conference Department of Social Development and World Peace and the Holy Father's Relief Program.

Last year's collection provided more than $11 million for projects in more than 70 countries, including the United States.

As the news reminds us daily, famine, civil wars and natural disasters have created an even greater need this year. Catholic Relief Services in particular faces ever-growing demands for assistance in various African nations and in the Balkans.

Those same areas also are producing thousands of refugees who need food, shelter and medicine. They are in addition to other thousands in parts of Latin America and Asia. Refugees who have made it to safety in the United States still need help with the problems of resettlement.

Such natural disasters as hurricanes, tornados, floods, earthquakes and volcanic eruptions have created a need for emergency relief programs in many areas of the world, including our own country. The Holy Father's Relief Program is one source of this aid.

The Apostleship of the Sea provides chaplains for seamen in more than 50 U.S. ports and in most major ports overseas.

The USCC Department of Social Development and World Peace provides legislative and policy analysis and services to diocesan offices and applies Catholic social teaching to major issues.

All of these services supported by the Overseas Appeal require large sums of money. We hope you will be generous next weekend.

The Catholic
News & Herald

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Pro-Life Corner

Respect Life

"The test of every institution or policy is whether it enhances or threatens human life and human dignity. We believe people are more important than things."

U.S. Catholic Bishops

Write, call or visit your legislators, urging policies that insure protection for human life.

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — The Catholic Church is well on the way to proclaiming a "pro-life saint."

She is Gianna Beretta Molla, a pediatrician who died in 1962 after refusing therapy that would have saved her life but killed the unborn baby girl in her womb. The therapy would even have been morally acceptable under Church teaching because abortion would have been an unwanted secondary effect.

Molla died at age 39, seven days after giving birth to a healthy 10-pound daughter.

Last December Pope John Paul II approved a miracle attributed to her, qualifying her for beatification, the step before being declared a saint.

As of early March the Vatican had not set a date for the papal Mass at which she will be officially beatified. After the beatification ceremony, another miracle attributed to her intercession has to be approved by the Vatican for her to be declared a saint.

Even before the pope's action, she has been promoted in her native Italy as a "pro-life saint" showing the courage needed to reject abortion. Her image has been prominent in Catholic and pro-life circles because Parliament is currently reviewing Italy's law that virtually allows abortion on demand during the first three months of pregnancy.

Molla's example is needed today, said Bishop Elio Sgreccia, vice president of the Pontifical Council for the Family.

"Abortion has been made easy. It's advised by doctors not to ruin vacations at the sea or in the mountains," he told Catholic News Service.

Bishop Sgreccia compared women with difficult pregnancies to police fighting the Mafia.

"Every stage of life has its risks" and "to try to cancel this is to diminish human dignity," he said.

Bishop Sgreccia, an expert in bioethics, said she could have morally chosen to save herself. "When a tumor in the uterus is found and at the same time a woman is pregnant, the woman has the right to ask that the tumor be removed" even if "as a secondary effect this therapeutic surgery could cause the death of the fetus," said Bishop Sgreccia.

"The Church has always declared the su licit," said the Vatican official. "The abortion unwanted secondary result."

Capuchin Father Paolo Rossi, promoter o sainthood cause, agrees that she is an inspiration t life groups, but "it is limiting to present her in onl aspect."

Her decision was the result of a deep Chr spirituality nurtured from the time she was a chil reflected in her Christian concept of marriag family, he said. Her action was "a very exem gesture" but "it cannot be explained outside the of faith," said Father Rossi.

Molla, the mother of three children, was i third month of her fourth pregnancy when she di ered a tumor next to her uterus.

Her medical options were three:

— Removal of the tumor and the uterus.

— Major surgery to remove the tumor and e of the uterus to cause the abortion as a secondary e

— Limited surgical removal of the tumor, would not impede the pregnancy, but put her l danger.

The first two options would have saved he She chose the third.

"My pregnancy is difficult. They must save the other. I want my baby to live," she told a before the surgery.

The surgery took place, leaving the uterine intact. She returned home and prayed for the str to give birth, said Father Rossi. She even re sedatives to ease her pain for fear the medication hurt the unborn child, he added.

Before entering the hospital to give birth, sh her husband, Pietro Molla: "If you must decid tween me and the baby, do not hesitate. Choose — I demand it — the baby."

Molla gave birth April 21, 1962, the day Easter, and her daughter is still living. The mothe April 28, 1962.

Gianna Beretta was born Oct. 4, 1922, i northern Italian city of Magenta in the Archdioc Milan. She was the 10th of 13 children. She rec her medical degree from the University of Pa 1949 and specialized in pediatrics at the Univer Milan in 1952. In 1955 she married Molla, an eng

---

VATICAN CITY (CNS) — Telling the warring sides in Bosnia- Herzegovina that it is never too late for repentance, Pope John Paul II appealed for an end to the conflict in the former Yugoslavian republic.

"In the name of God, I ask everyone to lay down their weapons," he said March 7 during his midday Angelus address.

"It is never too late to make amends for the evil committed and to build a new country," the pope said.

Pope John Paul told the crowd gathered in St. Peter's Square that he met March 6 with Muhamed Kresvljakovic, the mayor of the Bosnian capital, Sarajevo. The pope said the mayor confirmed the worsening situation in the Balkans.

"The frightening statistics of deaths, injuries, of women raped, of people interned in concentration camps and deported in the wicked operation of ethnic cleansing ... are even more dramatic" than they were two months ago, the pope said.

Pope John Paul said he pledged to the mayor the Catholic Church's solidarity with the victims and promised the Vatican would continue doing everything in its power "to put an end to this futile slaughter."

The pope asked "all men and women of goo to continue their noble efforts to send humani assistance, even at the cost of great sacrifices, populations hardest hit by the war." He also s wanted "to remind all those responsible for the in the Balkans that the war of aggression is unw of humanity and cries for vengeance in the si God."

"The physical or moral destruction of the sary is a crime," he said, and "territorial co carried out with force is unacceptable."

The pope said the Balkans conflict and situations of widespread suffering and abuse mu Christians to prayer and concrete action.

"How, in fact, can one be silent in the face sad spectacle of abuses and unheard of cruelty seem to be hurling individuals and populations edge of an abyss?" he asked.

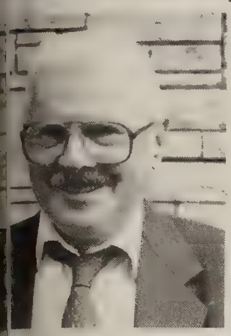
"How can it happen that in our century, an science and technology able to penetrate the my of space, we can find ourselves powerless witne horrifying violations of human dignity?" he cont

The Editor's Notebook

By BOB GATELY

Dr. Jack Kevorkian, Michigan's "Dr. Death," is making no bones of his empt for the laws of God and man.

Kevorkian, who has assisted the suicides of more than a dozen men and women, including one who may have changed his mind at the last minute says he is going to keep right on doing it.



His action in helping people to die always has been against divine law which forbids taking a life. And now, finally, assisting a suicide is a crime under the laws of the state of Michigan. The effective date of the new law was advanced when it appeared that Kevorkian was trying to beat the deadline.

But, he said in a recent television interview, the new law doesn't matter. He's right and the law is wrong and he intends to break it whenever someone asks for his help with a suicide.

hope state authorities are ready to enforce the law. It appears that the only way ɔp Kevorkian is to put him away for a few years.

harlotte Catholic High School's athletes are winding up their membership in ocky River 2A conference in a blaze of glory. Because of a general realignment state's high school conferences, the Cougars will be operating in a new league ng with the next school year. But they are making the most of their final year Rocky River.

he latest achievement was winning both conference basketball championships ys and girls. For the boys, the tournament ended an 18-year stretch without a tball title.

he conference hoop title climax a year which seen the Cougars win state pionships in soccer and tennis and made the state playoffs in football.

o far, it has been a great year for the Cougars and it isn't over yet. There might other title or two ahead.

few people have asked me how the smokers who work in the Catholic Center rviving the smoking ban which went into effect on Ash Wednesday.

can't speak for everyone but I'm managing to get along with an occasional trip le the building for a quick cigarette. On some of those trips I run into others the same. They all seem to be bearing up.

nd I haven't heard anyone screaming for a cigarette or seen anyone climbing ll. So, I guess it's working out okay. I also haven't heard anyone say they have moking.

e Prayers Of The Faithful

By FATHER JOHN DIETZEN

. Are there not guidelines for making the intercessions at the Prayers of ithful at Mass? It gets wearisome hearing the same ones day in and day re there any suggestions that would help us know what they are supposed about? (Iowa)

In my opinion, most Catholics, even many priests, would greatly profit from good catechesis about the intercessions at the conclusion of the Liturgy of the Word.

The General Instruction of the Roman Missal (45-47) gives the bare rubrical bones. In the general intercessions, or prayer of the faithful, it says, the people exercise their priestly function by interceding for all humankind.

It gives the general rule for the sequence of intentions: a) for the needs of the Church; b) for public authorities and the salvation of the world; c) for those oppressed by any need; and d) for the local community.

Intentions may be more closely concerned with special occasions such as weddings, funerals, confirmation and so on.

These brief lines, however, are based on a number of foundational documents about the history, nature and ıent place these intercessions have held in the celebration of the liturgy nearly ıe beginning. We know that by the year 150 the general intercessions already sacred place in the Sunday Christian celebration.

ter the Scriptures were read and reflected upon, the intercessions were seen vorking of that word in the hearts of the faithful, offering their prayers for the church and the whole world.

rhaps the best brief basic resource concerning the general intercessions is niversal Prayer or Prayer of the Faithful" issued by the Sacred Congregation s in 1966. It has some marvelous helps and insights into how the intercessions the life of the communion of saints.

he gathered Church," it says, "in offering this prayer stands as the great er and advocate appointed for all humanity. The holy people of God exercise yal priesthood to the fullest above all by sharing in the sacraments, but also ing in this prayer" (n. I-3).

remarkable comparison, the congregation notes there is an analogy between ental communion which climaxes, in the people's participation, the liturgy ucharist, and the intercessions, which the ancient and modern Church regard, eople's participation, as the conclusion of the entire Liturgy of the Word.

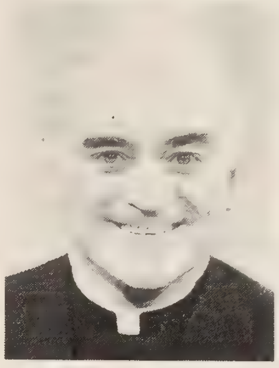
ere is much more, sometimes surprising, information about the intercessions this one document. I mention all this because it says at least two things t to your question and to the rest of us who ought to be concerned about good ditional liturgies.

See **Dietzen,** Page 13

Light One Candle

By FATHER JOHN CATOIR

Not too long ago I did a TV show with Abbot Thomas Keating, O.C.S.O., a Trappist monk who teaches "Centering Prayer." Centering Prayer is a technique designed to help you attain contemplation. Simply by willing to give yourself to God just as you are, you are disposing yourself for contemplation. Centering Prayer is a prayer of intention. We begin by acknowledging God's silent presence within us. Feelings and thoughts can be of help, but they are not of the essence. Pure prayer is in the will.



Contemplation goes beyond vocal prayer where we use words to express our sentiments. When we leave the words behind, we enter the silence of God. Every spiritual writer since the Old Testament has taught that interior silence is a prerequisite for finding God.

Sometimes the most difficult part of praying is getting started. Itches and twitches may distract you; just be calm and try to disconnect yourself from all distractions. Concentrate on God's presence and action within you. "Be still, and know that I am God." (Psalm 46:10) Never let anything or anyone undermine your confidence in His love for you. "God so loved the world that He gave His only Son." (John 3:16)

Abbot Keating suggest that you sit comfortably, but not so comfortably that you go to sleep. Close your eyes and let go of everything that is happening around you and within you. Choose a sacred word or phrase to repeat from time to time during your prayer time. It will help you to focus on your intention to give yourself, and to accept God's transforming love. I use an entire sentence as my sacred "word": "Jesus, I love you."

Distracting thoughts and images will inevitably surface, it happens to everyone. Just laugh at them, try to remain detached from them and return gently to your sacred word. Welcome God's presence within you. As time passes you may find yourself using your sacred word less. As you enter more deeply into God's silence s state of deep peace will come over you. Rest in that peace.

The glorified Christ lives in you at all times and everywhere. To listen to Him you do not have to strain. God's language is the language of love and it is expressed through the medium of silence.

Train yourself to spend about twenty minutes a day in a specially chosen place. Toward the end of your prayer time remain for a few minutes in a spirit of thanksgiving. Having a daily faith encounter with Divine Love will help you grow in trust, which is the most important expression of you love of God.

I am not an expert in prayer. My prayer life is far from what I would like it to be, but I am at peace about it. I pray a lot before I get out of bed in the morning and before I go to sleep at night. Those are times of deep relaxation and peace for me. As I give myself to God, I become more and more aware of God's transforming action in my life.

(For a free copy of the Christopher New Note,"God Delights In You," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

Did I hear it right! The young woman who was supposed to go across the country with her boyfriend did not go because the boyfriend wanted to respect her parents' concern that it did not feel right morally.

I had thought the whole event was a done deal. The mother was meeting with me from time to time on some personal issues. Along the way, she had mentioned she was upset because her daughter was prepared to travel with her boyfriend to the West Coast. If things worked out, and he found employment, they would probably stay there.

This was a family in which the teenagers were encouraged to bring their dates home and an attempt was made to establish relationships with them. The parents saw this as a safety net. However, it appeared that the oldest child was slipping through.

Some time passed before I saw the mother again. After we completed our discussion, I asked her what she had heard from her daughter, assuming by now that the daughter was well ensconced in the California scene. She looked at me a little surprised. "Oh, didn't you know," the mother said. "She's still here in Charlotte. Her boyfriend felt that if we felt so strongly on this point, then maybe we did have a point." She went on to say that the boyfriend has landed a job, and if he makes it, the next step will be to announce a formal engagement for an autumn marriage.

I had to confess my surprise. I had grown so accustomed to parents, since the '60s, shrugging their shoulders as they bewilderedly acknowledged their child's live-in.

In graduate school, a faculty member would encourage us to encourage parents to set limits for the child's own protection. "Yes, the teen will protest," he said. "But many times, the same teen under pressure would honestly be able to say, 'No, I can't. My mom would kill me.'"

I had begun to think the principle was passe. It was interesting to hear it working and, in this case, via the boyfriend!

How Does Canon Law Affect Us?

Cremation And The Church

By FATHER CHRISTIAN CARR

Cremation is *not* forbidden by the Church, unless someone has chosen it for some reason contrary to Christian teaching...and that would be terribly rare indeed. It is true, nevertheless, that the Church still prefers or recommends the custom of burial — which resembles more the manner used for Our Savior's body, in keeping with Hebrew requirements. (The new — 1983 — Code Of Canon Law, C. 1176, clearly allows cremation; the previous Code — 1917 — was opposed to it.)

Cremation (also correctly called "incineration," but that isn't a popular work to describe what happens, because of the association with what goes into an incinerator; trash, etc., if you'll excuse the phrase), is growing in popularity in the U.S. and elsewhere.

Its use for a fitting disposal of human remains (maybe you'd prefer not to continue reading this?), became widespread among certain people during different epochs in the past, but it was always very rare among the Israelites (allowed during war or pestilence) and early Greeks and Romans. But in the far East, natives of India seem always to have used it. Those who professed Buddhism or the doctrine of transmigration of souls, spread it widely (except, strangely enough, among the Chinese).

Ground burial waxed or waned in popularity in almost direct proportion to the degree that religious/philosophical ideas included or rejected a clear and firm belief in some sort of personal survival after death. When the doctrine of immortality held sway, earth interment was the rule; when belief in immortality weakened, cremation was "in." The Christian religion has always, in effect, employed burial. Witness to this fact is most ancient, and is abundant in the earliest Christian cemeteries and catacombs.

Indeed, inhumation ("ground burial") was so universally the rule in Christian communities everywhere, that the Church never even found it necessary to prohibit cremation until the Middle Ages (Pope Boniface VIII, in 1299.) And, believe it or not, *civil* law authorizing what was understood as an "un-Christian" thing, commenced in Western society only about the middle of the 1800s. But since then, for a variety of reasons, cremation has grown greatly in popularity. It is not nowadays viewed — except in rare instances — as a way of proclaiming a person's irreligion, atheism, materialistic philosophy, or anti-Church stance...such an attitude of using cremation as a way to shout; "I don't believe in God. Humans are mere animals. There is no survival after death." Incineration was promoted by some groups precisely for that reason. Those proclamations were probably one of the chief reasons for outlawing cremation by the Church; "The bodies of the deceased faithful must be buried; their cremation is reprobated...if cremation shall have been provided for in a Catholic's will or by some other document, that provision is valid" (1917 Code of Canon Law, C. 1203.) However, the Church *did* allow it in certain extreme situations, and so the Church has never looked upon cremation *per se* as morally wrong, or contrary to divine law or natural law, or ruled out by any *teaching* of the Church. (Church law is not at all necessarily a *teaching.)*

As the 1983 Code states, traditional burial is preferred/recommended. It is considered as placing an emphasis on the dignity of the body, its reality as a temple of the Holy Spirit, and destined for resurrection. Cremation, on the contrary, *may* tend to suggest (at least to some people), personal annihilation — a sort of evaporation.

Cremation is regarded by many as more hygienic, and it is usually less expensive. Moreover, some folks have a very deep, ineradicable horror of the disintegration, in the ground, of their mortal remains...the idea of slow physical decomposition, with water and odds and ends squirming in and out...well, contrast this (they figure) with the clean rapidity of flames. There can be a goodly number of private reasons why a Catholic would choose cremation. Not to worry. If you have such a reason (or reasons) then add a note among your important papers that you direct cremation, and that in no wise is this to be interpreted as a statement against your faith.

(Father Christian Carr is a former abbot of the Trappist monastery at Moncks Corner, S.C., and former editor of The Homiletic Review. *He holds a civil law degree and degree and a doctorate in canon law.)*

Stewardship Profile

By BARBARA CODDINGTON

One quiet Saturday afternoon several weeks ago, the ringing of the phone interrupted not only my chores, but also my thoughts. That phone call is why I am writing this column. I was asked to share my thoughts and experiences about stewardship.

Looking back, I realize I learned stewardship of time and talent at a very young age from my parents, particularly my mother. Mom was an animated credo: She lived what she believed and she believed in Jesus Christ and the Catholic Church.

We lived across the street from an empty field behind which ran a set of railroad tracks. Many people rode the rails in those days and, after hopping off the train, they would cross the field and arrive on our street. Our home was often approached for a bite to eat, a cold drink or other needs. Although I was very young, I never saw my mother refuse to help anyone despite our sometimes sparse cupboard. Mom was active in the altar society, dad was an usher, a Knights of Columbus member and long before parish councils existed, he was one of the monsignor's advisors.

As children, my brothers were encouraged to be altar servers. The girls sang in the choir and would help the sisters clean the church and take care of the altar linens. Even on her death bed, my mother's concern was for her husband and children ranging in age from 6 to 19.

Mom's unselfish gift of herself and her faithful life were a powerful influence on my decision to enter religious life. As a Sister of St. Agnes educating hundreds of Catholic school students, teaching CCD, taking care of the altar and sacristy,

See **:Profile,** Page 13

A Letter From Ireland

By FATHER PAT GAVIGAN

The best part of this letter from Ireland is, I am over here in the "Holy La writing it. At the time of my leave, many of you asked me to write, or keep in tou Immediately, I thought of the *Bell Tower* and its phenomenal coverage.

During August, while helping out in Falkirk, Scotland, I found time to tool into the Uplands of Borders, and savor the peace of the golden fields of grain undulate for miles beneath the lazy clouds.

In the famous Highlands of the north, I found fields flecked with sheep mountains purple-mantled with heather, surpassed in beauty only by the maje cliffs that walled the seas. All through August bonny Scotland never wants f bonny breeze, and a bonny sweater on your back is ever a bonny comfort.

September took me to Turkey, and back to the journeys of St. Paul in th Gentile lands adorned with Greek and Roman prowess. By sharp contras Scotland, much of Anatolia is hot semi-desert where an impoverished people dust-ridden sheep eke an existence from a harsh countryside. Cappadocia I lear is neither city nor state, but 2500 square miles of "tuf" (pronounced toof) or volca ash, where a thousand years past hermits chiseled dwellings and chapels from chalk stones "chimneys" that marshalled their communal solitude with God. stately remains of an Ephesus that was, ignite that imagination with pause breathless wonder; Paul still trods these stone streets with prayer and pride.

My sojourn in Anatolia was truly interesting, but seriously undermined by days of the "Turkey trots" on a tour coach with 23 other people, in desert cou where the natives have not yet advanced to the indulgences of a household comm Have you ever heard of "footprints-in-the-snow?" That's where I accidentally my prescription glasses at a potty-stop, and never missed them till a hundred m up the mountain, with no name, or number to call back. So much for Turkey of j memory.

Oct. 1, I helped out at St. Werburgh's Parish in Chester, England. The next I ferried the 62 miles across the Irish Sea to Dun Loaghaire and began cla Wednesday. It took me all of four days to surmount the initial shocks of disorg zation and poverty I encountered upon arrival (from seven nicely furnished ro at Tryon, to on tattered cubicle here) before I began to warm up to this establishm

I have simply been awed by the spirit of these clean young men, jo vivacious, friendly, who step along in clusters like garrulous geese. Mature stand 300 strong in six years of study. I just could not believe it at first. I wish could see them decked out in cassock and surplice, their male voices trumpe conventual sung Mass on Sundays, the Gloria and Lord's Prayer in Irish. privileged and moving to be a part of them. Ordinations in 1940 numbered 99; June they were 39. Grades are very demanding, the dropout rate high. There are other smaller seminaries in the land.

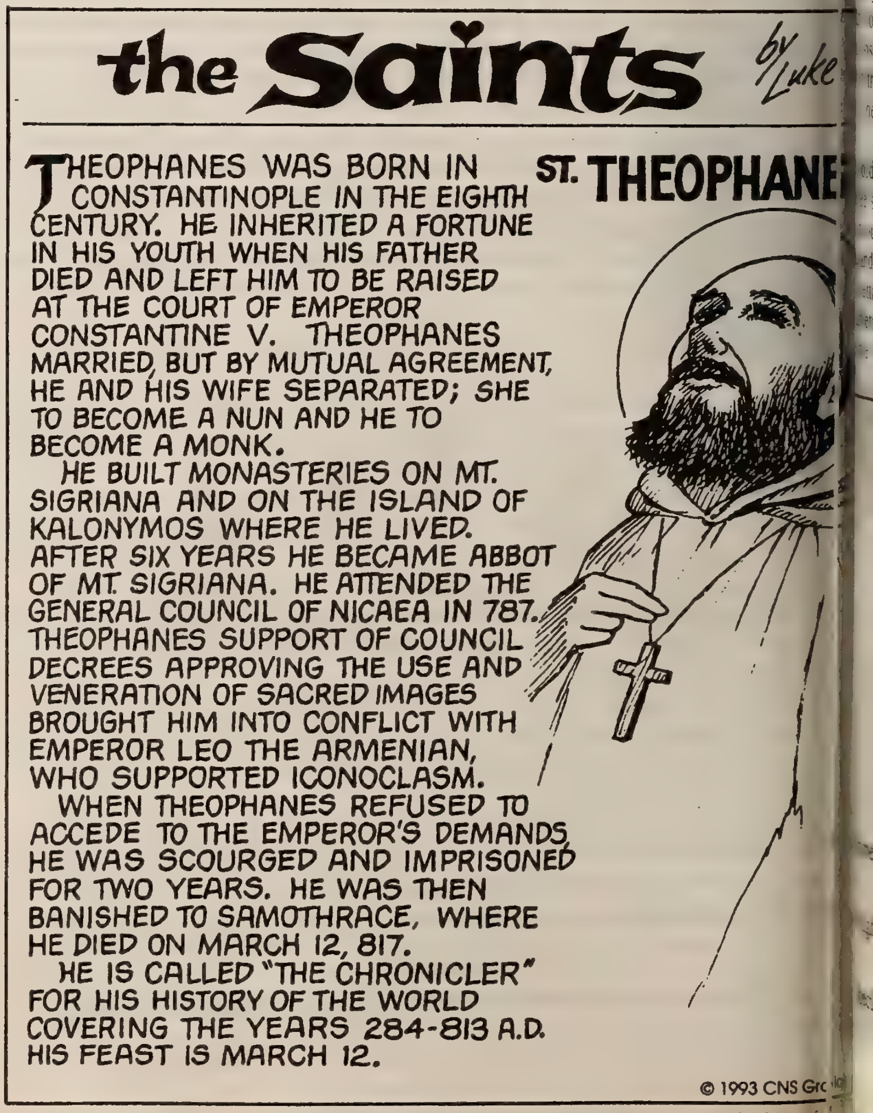
My studies comprise canon law (which I never got in the cloister) and various courses in Sacred Scripture. While the professors, all priests are very caliber, I do experience no little difficulty in deciphering their dialect. Nor does aging hearing help. Still, I love the classes and prize the opportunity they afford

Yes, I do miss so many of you folks at St. John's and the football fever that co with fall. I still have not heard who played in the World Series, much less who Oh, well, when one lives in Ireland, he ought to be willing to offer up someth

Dreams do come true sometimes. Mine have except for football.

Father Gavigan, who is now retired, originally wrote this letter to his pa ioners while on sabbatical as pastor of St. John the Baptist in Tryon. It first published in the parish newsletter, the Bell Tower.

Copyright © 1991, Father Pat Gavigan



THEOPHANES WAS BORN IN CONSTANTINOPLE IN THE EIGHTH CENTURY. HE INHERITED A FORTUNE IN HIS YOUTH WHEN HIS FATHER DIED AND LEFT HIM TO BE RAISED AT THE COURT OF EMPEROR CONSTANTINE V. THEOPHANES MARRIED, BUT BY MUTUAL AGREEMENT, HE AND HIS WIFE SEPARATED; SHE TO BECOME A NUN AND HE TO BECOME A MONK.

HE BUILT MONASTERIES ON MT. SIGRIANA AND ON THE ISLAND OF KALONYMOS WHERE HE LIVED. AFTER SIX YEARS HE BECAME ABBOT OF MT. SIGRIANA. HE ATTENDED THE GENERAL COUNCIL OF NICAEA IN 787. THEOPHANES SUPPORT OF COUNCIL DECREES APPROVING THE USE AND VENERATION OF SACRED IMAGES BROUGHT HIM INTO CONFLICT WITH EMPEROR LEO THE ARMENIAN, WHO SUPPORTED ICONOCLASM.

WHEN THEOPHANES REFUSED TO ACCEDE TO THE EMPEROR'S DEMANDS, HE WAS SCOURGED AND IMPRISONED FOR TWO YEARS. HE WAS THEN BANISHED TO SAMOTHRACE, WHERE HE DIED ON MARCH 12, 817.

HE IS CALLED "THE CHRONICLER" FOR HIS HISTORY OF THE WORLD COVERING THE YEARS 284-813 A.D. HIS FEAST IS MARCH 12.

© 1993 CNS Gr

ıore Oriole pitcher Todd Frohwirth stands in the Marquette University High School n Milwaukee as his sophomore basketball team practices in the background. This is ghth year he has coached basketball at a Catholic school during baseball's off-season. photo by James Pearson, *Catholic Herald*)

ajor League Pitcher Spends f-Season Coaching Basketball

ILWAUKEE (CNS) — He makes ving playing major-league base- ut Todd Frohwirth of the Balti- Orioles has always considered ball his first love.

or the last eight years he has satis- s craving by coaching boys' bas- l at his alma mater, Mother of Counsel Elementary School in ukee. This year, he added duties phomore basketball coach at ette University High School.

ohwirth, 30, said his pro baseball ences contribute to his coaching s. They also have helped shape a ophy that focuses less on winning sing and more on setting and ing personal goals.

'Ve lose so many games in profes- baseball over the course of a that you get used to losing. It's ant to stop thinking about win- nd losing because you are not in l of that as much as you are in l of the way you play," Frohwirth

told the *Catholic Herald*, ukee's archdiocesan newspaper, encourages his players to focus al and then work hard to attain it. d setting goals need not be lim- athletics, said Frohwirth.

eople should get more involved in themselves and ask, 'What can I offer?' God gave everyone certain skills and it's important to find your skill, whether it be in mathematics or music or whatever and develop that skill," he said.

Last season, Frohwirth led the Orioles in appearances, and was the American League leader in relief innings pitched with 106. He had a 3-2 record and four saves to go with a sparkling 1.56 earned run average.

Coaching in the off-season has been a way for Frohwirth to remain active in sports, offering him an opportunity to share his time and talents.

"We (athletes) definitely have a responsibility not only to stay out of trouble and live good lives, but to go to the next level and give back to the community," he said.

Asked by Marquette University High to join its coaching staff this year, Frohwirth accepted, but he donated his salary to the basketball program. His sophomores got off to a 17-2 start this season, and his seventh graders at Mother of Good Counsel had a 15- 3 record by late February.

Catholic values — instilled by his parents and through 12 years of Catholic education — continue to play a key role in the pitcher's life. Frohwirth said he is able to impart similar values to the boys he coaches.

"We talk about their relationship with God and doing the right thing. It's not only about playing basketball, but I get involved in their lives," he said. "We talk about the fact that I believe God gave out certain skills and there are goals I feel God wants each person to achieve."

"He plays everybody and tries to give a lot of people a chance," said Jake Moreland, 16, a sophomore at Marquette University High. "He tells us how hard he had to work to get where he is and he tells us to set goals and work hard like he did."

L.A. Free, another 16-year-old sophomore, said Frohwirth is more of a friend than a coach. "He knows what it takes to get to the top and he knows how real life is out there," Free said.

They said they look forward to this summer when Frohwirth has promised to set aside tickets for them when the Orioles come to Milwaukee to play the Milwaukee Brewers.

"He's going to put us all in the same section," Free said. "So when he strikes out a player, he'll have his own cheering section."

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a USCC classification and Motion Picture Association of America rating.

"Carefree" (1938)

Wacky musical comedy about a psychiatrist (Fred Astaire) whose best friend (Ralph Bellamy) asks him to treat his marriage-shy girlfriend (Ginger Rogers) but matters get complicated when the patient falls for the doctor. Directed by Mark Sandrich, the thin plot takes some very giddy turns, with the added bonus of appealing Irving Berlin tunes, including "I Used to Be Color Blind'' danced in slow motion by Rogers and Astaire as well as Astaire's stand-out syncopated solo on the golf links. Silly romantic complications. **The USCC classification is A-I — general patronage. Not rated by the MPAA.**

"42nd Street" (1933)

Prototypical backstage musical in which a member of the chorus (Ruby Keeler) wins stardom when the frantic director (Warner Baxter) has her take over for the disabled leading lady (Bebe Daniels) on opening night. Directed by Lloyd Bacon, the Depression-era setting, slangy dialogue and zesty cast (Ginger Rogers, Una Merkel and Dick Powell among them) are still fun, abetted by Al Dubin and Harry Warren's brassy music and topped off by Busby Berkeley's inventive production numbers for the title song, "I'm Young and Healthy" and "Shuffle Off to Buffalo." Some romantic complications and mild sexual innuendo. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

"If It's Tuesday, This Must Be Belgium" (1969)

Drip-dry comedy about American tourist stereotypes, camera and luggage laden, on an economy tour of Europe. Both the people and the places make easy targets for director Mel Stuart to poke fun at. Less funny is a romantic complication involving tourist Suzanne Pleshette, who tries a fling with grabby guide Ian McShane. **The USCC classification is A-III — adults. The MPAA rating is G — general audiences.**

"The Last of the Mohicans" (1992)

When the French and Indian War erupts on New York's colonial frontier, heroic woodsman Hawkeye (Daniel Day-Lewis) cannot save a British force from being massacred in the wilderness but at least he's able to rescue its commander's daughter (Madeleine Stowe) from a wicked Huron warrior (Wes Studi). In adapting the James Fenimore Cooper classic to the screen, director Michael Mann updates its romanticized version of pioneer life amidst noble woodland savages by dwelling in realistic detail on the cruelties of hand-to-hand combat. Many graphic depictions of deadly violence and bloodshed. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"The Night of the Hunter" (1955)

Powerful chiller from David Grubb's novel in which a berserk backwoods preacher (Robert Mitchum) learns of money stolen by a dying convict, marries his widow (Shelley Winters) to find it, then pursues her two frightened youngsters until they find sanctuary with a frail but resourceful matron (Lillian Gish). The only movie directed by actor Charles Laughton, the dark tale of suspense builds a truly frightening picture of a homicidal fanatic whose righteous facade is finally shattered by the innocence of children and the common sense of a determined woman. Much menace, some stylized violence and muted sexual references. **The USCC classification is A-III — adults. Not rated by the MPAA.**

Shamrock Run

MOCKSVILLE — St. Francis of Assisi is sponsoring a Shamrock Run & Walk Saturday, March 20 at 9 a.m. The run is 5k or 10k. The walk is 5k.There will be awards, prizes and food. The registration fee is $10. Participants can register the day of the event. For information or pre-registration, call George Kimberly, (704) 634-1124.

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How to "see" the spirit

By Jane Wolford Hughes
Catholic News Service

"How is Terry?" I asked my friend.

Her voice lacked its usual sparkle when she answered, "Not good. The AIDS is progressing, but he's passionately hanging on. He's like a tree in an hurricane — bending and springing back."

People don't need to look far to find heroes and heroines in their lives who face immense struggles — the kind of struggles that make it nearly impossible for them to be attentive to the spirit that sustains them or the Spirit of the Lord.

They call upon our spirit of compassion — a force for good within us.

You may feel unqualified to respond to them. But try listening. Your own spirit may surprise you!

My friend continued: "We try not to let Terry see our pain. Please pray that we have the guts to go the distance with him.

"This has been a time of such physical and spiritual darkness that the light at the end of the tunnel is barely a flicker.

"I am so drained I still can't pray. I'm glad you told me about the words of Mother Teresa, 'When we cannot pray, give that inability to Jesus. Let him pray in us to the Father. No one knows the Father better. No one prays better than Jesus.' Those are true words of comfort."

I answered: "Mary Lou, you and Wally are walking, breathing prayers. Your life has become one continuous prayer. That flicker you see is your own fierce spirit of courage, which draws you forward. It won't leave you. Neither will the Spirit of the Lord.

"And Terry's life spirit is carrying him until he hands his life over in exchange for the new life awaiting him."

By then we were crying, for a nurse had said, "By Easter."

"Spirit" is a word that dances through our thoughts and conversations. Most of the time the idea of spirit is linked in our thoughts with positive, motivating gifts such as the spirit of love, hope, patriotism, sacrifice, courage, loyalty, reverence, etc.

If we are attentive to the reality of the moment, a positive spirit lifts us out of the humdrum into the exuberant rhythm of the extraordinary. We reach beyond ourselves. We grow. We see differently. We connect with God.

The secret is being deeply attentive to what motivates us. Otherwise we may take natural pride in ourselves for whatever good we do, but miss the boat that heads toward the deeper waters where growth and spiritual awareness occur.

An educator, counselor or friend can affirm the positive spirit within us, encourage us to name it and look to its source. In talking such matters over with another individual, a person often sees more clearly.

But it is a sad commentary on contemporary life that many people are guided by positive spirits that bring good, but nonetheless never look beyond the surface of their experiences and never pause to ponder who they really are or to know the indwelling of the God they unconsciously seek.

They are a people who do not see. But are they not calling out to those who behold a world beyond the five senses to help open their eyes?

There are people who face immense struggles "that make it nearly impossible for them to be attentive to the spirit that sustains them or the Spirit of the Lord. They call upon our spirit of compassion — a force for good within us."

"Twenty-five years ago you taught me about spirit," commented the tall man as he shook my hand.

"You probably don't remember me. But you were training a group of us who were drafted from parishes to be leaders in the educational program for the Detroit Archdiocesan Synod in 1969.

"The meeting was instructive. And everyone seemed to catch the spirit of enthusiasm.

"At the end you did an unexpected thing — at least a surprise to me," the man continued. "You said, 'I sense the Spirit of the Lord moving among us, supporting us, inspiring our efforts. Each of us is essential to the success of this program, so let's bless each other with an embrace as a sign of our community with each other and with the Lord.'"

Then the group became quiet, the man recalled. In fact, he added, they b
as awkward as 10-year-olds at a
school dance. "You know, Jane, i
people were not all that free with

"You laughed and said, 'Try i
hugged the prie
was part of you
then turned to
bishop John Dea
embrace him a
shyly smiled,
pleased but wa
loss what to d
But he didn't
long, for the
went on a sp
hugs and hand
that included hi

The man c
ued: "I felt so a
that moment, v
being sure wh
knowledged i
been a spiritua
rience in a ve
man setting, b
wary of making it a big deal.

"However, it didn't go away l
high felt after your team wins
game. I finally saw the light and
the conscious journey to my inn
which directs my life today.

"I always wanted to thank y
said. With that he hugged me,
him.

*(Ms. Hughes is an adult re
educator and free-lance write
lives in Farmington Hills, Mich.*

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FOOD FOR THOUGHT

The problem with dabbling in spiritual commodities is that they're so hard to see.

Or are they?

From one perspective, spiritual realities seem foreign — difficult to handle because they don't fit the equations people usually employ to verify what is important or real.

Which might leave us wondering how "real" anything spiritual can be.

From another perspective, people speak freely about the spirit — the spirit of hope or the spirit of the nation, spirited young people and old people who are full of spirit.

And that might leave us wondering if people actually believe spirit is foreign at all.

What makes a difference is acknowledging life's spiritual dimension, identifying the spirit that propels you and others, whether a spirit of compassion, a spirit of trust or a spirit of justice.

Jane Wolford Hughes, an adult religious educator from the Detroit, Mich., area, believes that once people identify their life's spiritual characteristics, a journey will begin for them, leading beyond the surface of things and ultimately into a conversation with God's Spirit.

So it's may not be a question of whether you've got spirit or not. It's a question of whether or not you acknowledge the spirit you've got.

David Gibson, Editor, Faith Alive!

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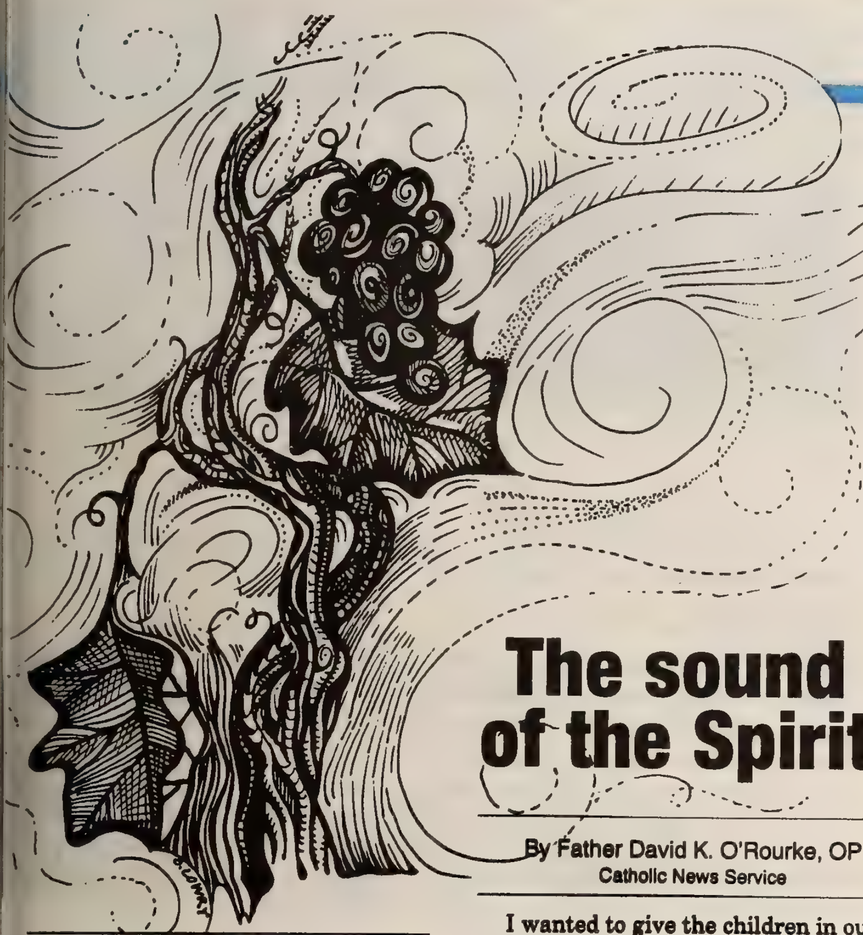

The "wind" can breathe its life anywhere. It can even breathe new life back into the branches that have been cut and separated from the living vine.

The sound of the Spirit

By Father David K. O'Rourke, OP
Catholic News Service

I wanted to give the children in our parish school some sense of what the sound of the Spirit of God — said in Scripture to resemble a rushing wind — might have been like.

So just before Pentecost last year I asked them — all 325 of them gathered together — to take a deep breath and then, on signal, to breathe it out as hard as they could.

Well, it worked! Along with the chaos and giggling they created a loud sound like that of a rushing wind.

To describe what Christians mean by the Holy Spirit, or the Spirit of God, one place we can look is at the word itself.

The word "spirit" has been given many poetic and symbolic uses. We talk of "team spirit," or the "Spirit of '76." Out in the country where I once lived we might describe an especially lively horse as "highly spirited."

But the word "spirit," as it is used in Christian faith when we speak of the Holy Spirit, has a simpler, much more concrete meaning.

It means breath.

In the original Greek and Hebrew and Latin, the words used to speak of the spirit of God meant the same thing. They were words for breath: the breath of life.

Recognizing this is important. For when we speak of the Spirit of God, or the Holy Spirit, coming upon us, what we are saying is that the breath of God's own life is being breathed into us.

Coupling that image with the image of Christ the vine and we the branches probably gives us the two best descriptions we have of our relationship with God.

Each of those images talks about the same thing: life. And each image conveys similar meaning: The life we live is not merely our own but in some real way is the very life of God in us.

—First, the image of Christ the vine and we the branches:

This image makes me think of the acres and acres of carefully tended and perfectly pruned vineyards in the Napa Valley just a few miles north of where I live. What a picture they are of order, care, human effort and natural beauty all worked together.

The care of those vineyards can be likened to the years of effort and good living that go into a virtuous Christian life.

—Second, the image of the breath of God's life:

This image makes me think of the wild winds that periodically come from God only knows where to stir up the dust in our farmlands and toss the pruned branches around like straw.

The wind can "breath" its life anywhere. It can even breath new life back into the branches that have been cut and separated from the living vine. So this image might be used to describe all those conversions and reawakenings in others and in ourselves for which we are unprepared.

These images — pale reflections of a much larger reality — offer a glimpse of the fundamental truth that in some real way we share in God's own life.

The life we live is not just our life. It is also the life of God breathed into and living in us. We picture that life coming to us in the most concrete of ways, in the form of breath-like wind.

That is how Scripture described it. God's Spirit "breathed" into the apostles.

(Father O'Rourke is pastor of St. Dominic Church in Benicia, Calif.)

FAITH IN ACTION

Introducing daily reflections on the Our Father in his booklet, *'Pray This Way' This Lent* (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1993. Paperback, $.99), Passionist Father Isaias Powers describes The Lord's Prayer as an "operational manual" on how to "work on the six most formidable impediments to grace": "1. 'Hallowed be thy name' works against impatience. '2. Thy kingdom come' works against discouragement. '3. Thy will be done ...' works against presumption. '4. Give us this day our daily bread' works against anxiety. '5. Forgive us as we forgive others' works against holding grudges. '6. Lead us not into the test but deliver us from the evil one' works against the ultimate obstacle, despair."

Reflection: Grudges, anxiety and discouragement consume my energy. What grudge, anxiety or discouragement can I "give up" this Lent, doing what I can to leave my energies intact for meditation and for service to others?

Where to look for renewed vitality

By Father John J. Castelot
Catholic News Service

"A mighty wind swept over the waters" when God created the heavens and the earth (Genesis 1:2). The words for this "mighty wind" often are translated as "the spirit of God."

Which is correct? Was this a wind or was it the spirit of God?

Both translations are correct. And the possibility of these two alternative translations indicates the difficulty the concept of "spirit" poses.

One difficulty all of us have with the word "spirit" is that it is not a precise expression of a tangible, visible reality. The word is used to point toward a reality that cannot be grasped directly: a power, a force, an energy.

In both Hebrew and Greek the word "spirit" means, first of all, breath. "The Lord God ... blew into his (the man's) nostrils the breath of life, and he became a living being" (Genesis 2:7).

The connection is obvious: Breath is a vital sign, a sign of life. That's why the psalmist says:

"If you take away their breath, they (living creatures) perish and return to their dust. When you send forth your spirit (breath), they are created, and you renew the face of the earth" (Psalm 104:29-30).

The word "spirit" metaphorically points toward the creative power of God imparting life and potency to all living beings.

For humans, spirit often gets expressed through character traits, disposition or temper. Thus, spirit in the form of courage fails warriors when they face superior forces (Joshua 5:1). And Yahweh checks the pride of princes by inspiring fear in them (Psalm 76:13).

The Bible distinguishes between the spirit of Yahweh as savior and judge, and a more neutral kind of spirit, used as a way to discuss forces that people then couldn't grasp but which they felt were supernatural, such as the evil spirit that afflicted Saul (1 Samuel 16:14-16,23).

The spirit of Yahweh inspires prophets, and the prophet is accordingly a "man of the spirit." In the messianic age a general outpouring of the spirit will give all Israel prophetic insight (Joel 3:1-2).

Breath, wind, life-giving dynamism: All these ideas are contained in the same word.

At Jesus' baptism, the spirit descends on him, a way of saying that God empowers him for his mission.

As Jesus was empowered for his ministry, so is the community empowered: "But you will receive power when the Holy Spirit comes upon you" (Acts 1:8).

This same power enables us to rise above our weakness and eventually brings unending, perfect life.

"If the Spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit that dwells in you" Romans 8:11).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

Complete this sentence in 25 words or less: The Spirit of God is a Spirit who....

"... Enables you to think of others before yourself." — Seong Brown, Santa Rosa, Calif.

"... Touches others, is aware of others, reaches out to them." — Anne Anderson, Las Vegas, Nev.

"... Helps us deal with our earthly problems with God's strength." — Doug Opsahl, Castle Rock, Wash.

"... Lives in all of us to the extent that each one of us allows it to." — Tim Gleason, West Lake, Ohio

"... Strokes, builds, comforts, guides, nurtures my inner-self because the Spirit of God is within me."— Sharon Clipper, Rock Hill, S.C.

"... Guides us 24 hours a day in all things, in the small things as well as the major decisions." — Stephanie Ray, Minneapolis, Minn.

An upcoming edition asks: What images or hopes are in your mind when you pray "Give us this day our daily bread"? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Franciscan Works To Convince Harlem Poor That God Cares

NEW YORK (CNS) — So many clergy have come and gone during the quarter century that Father Benedict Taylor has spent in Harlem that residents do not expect them to remain. "They will ask if you're there to do a study, or in training for something," said the priest, who runs an agency that offers help for drug addicts and shelter for homeless young men. Father Taylor, a black Franciscan born in Jersey City, N.J., says he is committed to giving the poor of Harlem the rest of his years. "The others eventually went on to other things," Father Taylor recalled in a recent interview. "But I stayed." In 1970, Father Taylor founded an agency he called Create, an acronym for Chance to Re-Evolve A Total Environment, and since 1973 he has had government funding for it.

Fourteen-Year-Old Catholic Gives Clinton $1,000 To Help Deficit

WASHINGTON (CNS) — President Clinton's budget reform package has at least one supporter. He isn't a member of Congress. In fact, he can't even vote. But 14-year-old Larry Villella says he understands economics and knows the country's deficit isn't going to magically disappear. That's why on Feb. 22 he sent President Clinton a check for $1,000. "I know about Clinton's proposals and I know how Congress is disputing this and that," Villella told Catholic News Service in a telephone interview from his Fargo, N.D., home.

Philippine Archbishop Elected To Asian Bishops Federation

HONG KONG (CNS) — Archbishop Oscar Cruz of Lingayen-Dagupan, Philippines, has been elected secretary-general of the Federation of Asian Bishops' Conferences. Archbishop Cruz, 58, was elected Feb. 28 by the federation's Central Committee, composed of presidents of Asian episcopal conferences that belong to the federation. The Philippine archbishop did not attend the meeting in Hong Kong, but several of his electors told UCA News, an Asian church news agency based in Thailand, that they had been impressed with his work two years ago on behalf of the Second Plenary Council of the Philippines. Archbishop Cruz was executive secretary of the Second Plenary Council.

African-American Theology Student Makes Mark At Notre Dame

WASHINGTON (CNS) — A Los Angeles woman who sold almost everything she owned to pursue a theology degree at the University of Notre Dame has already made her mark at the Midwestern Catholic university. Chandra Johnson, 39, who grew up in south central Los Angeles, hopes one day to use her theology background to write about Catholicism from an African-American female perspective. A freshman at Notre Dame who hadn't been in a classroom full time for 20 years, she made the dean's list her first semester. Since arriving in South Bend, Ind. — and in part "to make a niche" for herself in her new home — she has begun teaching African-American girls who live in a local housing project about their heritage and current events. A group of fellow Notre Dame students has joined her.

Rosary's Glow Helps Trapped Elevator Passengers Wait Out Rescuers

BROOKLYN, N.Y. (CNS) — The rosary in a public school teacher's purse gave her courage and kept her 17 kindergartners interested in something other than the fact that they were trapped in an elevator in the World Trade Center Feb. 26. Anna Marie Tesoriero, a teacher for 20 years at P.S. 95 in Brooklyn, was shepherding her class back to school from their annual trip to the 110-story World Trade Center when the elevator they were in stopped between the 36th and 35th floors. Unaware of the enormous bomb blast that had torn through four basement levels of the complex, cutting off electricity to the tower, Tesoriero, her kindergartners and others in the elevator waited in the dark for answers and rescue. There were 69 people stuck in the elevator.

Relief Worker Criticizes Lack Of Attention To Afghan Refugees

DAYTON, Ohio (CNS) — "Children in Afghanistan don't starve to death," says Catholic relief worker Bob Saum. "They die of malnutrition. It's not as photogenic, but it's just as horrible." Having spent a year in Pakistan working with Afghan refugees, Saum was visiting his home in St. Marys, Ohio, before returning to Pakistan to try to make a difference in a land where millions of people suffer far from the light of world public opinion. "One of the world's biggest challenges," Saum said, "is that the media determine where resources go by what's photogenic or by what makes the biggest headlines." Graphic images from Somalia, Bosnia and elsewhere have long since pushed Afghanistan from the headlines. "After a dozen years, the glamor of war is gone," Saum said in an interview. "What's left is a desperately poor people in a country that's devastated."

Church Agency Head Calls On Clinton To Resettle Haitian Refugees

WASHINGTON (CNS) — The situation for Haitian refugees affected by HIV and detained in Guantanamo Bay, Cuba, "is becoming more intolerable by the hour," said a Catholic official who has urged President Clinton to admit the refugees into the United States. "I urge the (Clinton) administration to resolve this matter quickly before it becomes an even greater national embarrassment," said Jesuit Father Richard Ryscavage, executive director of the U.S. bishops' Office of Migration and Refugee Services. The 267 Haitians who have been at the U.S. naval base in Guantanamo for more than a year have been refused entry into the United States because they or their relatives are infected w HIV, the virus that causes AIDS.

Guatemalan Church Rights Offic Asks Continued U.N. Rights Wat

GENEVA (CNS) — The head the Guatemalan church's human rig office has asked the United Nations continue monitoring human right in country. Auxiliary Bishop Juan Gera Conedera of Guatemala City said F 26 at U.N. offices in Geneva that wh there has been a reduction in the num of rights violations, "figures are an in cator which barely show the tip of iceberg." Guatemala was placed un observation last year following the sue of a report by U.N. rights exp Christian Tomuschat. Tomuschat's port indicates Guatemala's civil war major contributor to persistent hum rights violations in the small Cen American country.

Mardi Gras...

Carole Landy and Patsy Durr enjoy a Mardi Gras party at St. Francis of Assisi Church Jefferson.

✠ Scripture

Readings For The Week Of March 14 - March 20

Sunday: Exodus 17:3-7; Romans 5;1-2, 5-8; John 4:5-42.

Monday: 2 Kings 5:1-15; Luke 4:24-30.

Tuesday: Daniel 2:25,34-43; Matthew 18:21-35

Wednesday: Deuteronomy 4:1, 5-9; Matthew 5:17-19.

Thursday: Jeremiah 7:23-28; Luke 11:14-23.

Friday: 2 Samuel 7:4-5, 12-14 16; Romans 4:13, 16-18, 22; 1:16, 18-21, 24; Matthew 21:33-43, 45-46.

Saturday: Hosea 6:1-9 Luke 18:9-1.

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chool Policy Group...

Diocesan Board of Education for Catholic Schools recently elected officers for the -93 school year. Jill Sullivan, of St. Pius X in Greensboro was elected president; Robert s of St. Michael in Gastonia elected vice president; and Pamela Fulbright of St. Gabriel arlotte was elected board secretary. The diocesan board proposes policy to Bishop F. Donoghue on educational matters for all 16 schools in the diocese. Members serve -year appointments. Pictured (l-r, front row): Father Thomas Walsh, pastor, Holy ly, Clemmons; Keith Hiller, Clemmons; Jill Sullivan, Greensboro; Robert Stauss, nia. Back row: John Monahan, Charlotte; Kathleen Duquette, Greensboro; Pamela ight, Charlotte; Linda Kennedy, High Point; Everett Walker, Lake Wylie; Nanci Case, otte and Dr. Michael Skube, superintendent of schools. Not pictured, George Repass, pals' representative from Winston- Salem. Photo by JOANN KEANE

angelization Seen As Key Reaching Out To Unchurched

By JOANN KEANE
Associate Editor

HARLOTTE — Roman Catholics rise the largest religious denomi- in this country. Fallen away lics make up the second largest. the Diocese of Charlotte, 94,930 lics account for 2.7 percent of the al population of the 46-county dio- An additional 112,744 Catholic duals remain non-registered or are tending church at all.

e have an obligation to reach out se people," said Bishop John F. ghue. And that, says Bishop ghue, poses one of the greatest nges for the Diocese of Charlotte.

piritan Father Ed Vilkauskas, di- of the Office of Evangelization , ices the challenge of evangeliza- Evangelization, he says, is the cen- ission of the Church. "We can't be ple of faith without reaching out to without faith, or those who have ith."

vangelizing means bringing the news of Jesus into every human on and seeking to convert indi- s and society by the divine power Gospel itself. Its essence is the mation of salvation in Jesus Christ e response of a person in faith, eing the work of the Spirit of said the national plan and strategy for Catholic evangelization in the United States, *Go and Make Disciples,* approved by the U.S. bishops during their Nov. 16-19 fall meeting.

Father Vilkauskas sees the local adaptation of national concerns as one key to evangelization in the diocese. "We want to connect with the new national plan and strategy on evangelization," he said.

Three goals for evangelization are spelled out in the plan: "To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others"; "to invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so that they may come to join us in the fullness of the Catholic faith"; and "to foster dignity of the human person, the importance of the family and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ."

As evangelization becomes a more active part of ministry, Father Vilkauskas says, "We need to continue making a conscious effort to evangelize and share the faith."

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Article Says Inclusive Language Raises Doctrinal Questions

VATICAN CITY (CNS) — Inclusive-language translations of liturgical and scriptural texts raise serious doctrinal questions and risk encouraging a split among church members, said an article published in the English-language edition of the Vatican newspaper.

"The liturgy must present itself as being beyond the manipulation of any individual or group," said the article written by Msgr. Robert Sokolowski of The Catholic University of America in Washington.

The article was published March 3 in the weekly English edition of *L'Osservatore Romano*, the Vatican newspaper. It was submitted by the author to the weekly edition and was not published in the daily Italian-language newspaper.

Msgr. Sokolowski said the U.S. bishops' consideration of new inclusive-language texts of liturgical prayers and Scripture readings is motivated by pastoral concern. "It reflects the opinion of some people that traditional forms of English are unjust and offensive to women," he wrote.

But, Msgr. Sokolowski said, the validity of that opinion is questionable, and changing the language used in the translations creates practical as well as theological problems.

"It is not obvious that the traditional use of words like 'man' and 'he' in a gender-neutral way is injurious," he said, and adopting gender-inclusive terms such as "human" and "he and she" could give the opinion that the Church has judged the traditional English forms to be morally wrong or insensitive.

The use of an inclusive-language translation of the Scriptures and Mass prayers, he said, "conflicts with the duty of the Church to hand on what it has received."

Unlike past Scripture translations that sought to reproduce the original biblical texts, the inclusive-language effort seeks to change them, he said.

"The faithful have a right to hear the word of God as it was written, not as it has been systematically and deliberately interpreted by people who have a certain ideological point of view," Msgr. Sokolowski said.

Coming just 25 years after the major liturgical reforms of the Second Vatican Council, the adoption of inclusive-language texts could give people the impression that "we are forever tinkering with the liturgy and the Scriptures."

The Church also runs the risk of signaling to people that "other changes that seem urgent and 'morally compelling' can also be carried out," he said.

The next step after inclusive-language references to people in the prayers and readings is the elimination of masculine words used in reference to God and the persons of the Trinity, he said.

"These are not exaggerations; priests and people are already doing such things" as not using the word "Father" because it is patriarchal and calling the Trinity "Creator, Redeemer and Sanctifier."

Msgr. Sokolowski said, "The adoption of inclusive language legitimates and encourages dissent."

Arguing in favor of the bishops making changes because people are making their own and not doing it well amounts to giving in to those who have been acting against liturgical norms, he said. "It will encourage them to go on performing other violations with the expectation that the official Church will gradually 'catch up' to them in these other matters as well," he said.

"Of course, if the inclusive language is introduced, it will be expected that those who habitually obey the norms will comply completely with the new usage; those who wish to adhere to the traditional texts and the traditional form of English will be excluded from the liturgical community."

Msgr. Sokolowski also said that some uses of the word "man" in a generic sense "are essential to the expression of Christian doctrine" and cannot be expressed in any other way.

It is particularly true in references to the Jesus' incarnation, he said. For example, he said, the proposed new translation of the creed substitutes "became truly human" for the current "became man." But the proposed translation can be misleading, giving an impression that Jesus' humanity was only accidental in the same way one could say Jesus was "truly tall," he said.

"Only the use of the word `man' conveys unambiguously the doctrine that the `Logos' assumed a substantial human nature and was hypostatically united with it,'' the article said.

Publish (From Page 3)

Dubuque, Iowa; Catholic Book Publishing Co., New York; Daughters of St. Paul Books and Media, Boston; Liguori Publications, Liguori, Mo.; The Liturgical Press, Collegeville, Minn.; Paulist Press, Mahwah, N.J.; Silver Burdett & Ginn, Morristown, N.J.; Thomas More Associates, Chicago; The Wanderer, St. Paul, Minn.; and William H. Sadlier Inc., New York.

The catechism was developed as a result of a suggestion by Cardinal Law at a world Synod of Bishop in 1985.

The synod backed the recommendation, Pope John Paul II formed a commission to carry out the project, a first draft was completed and sent to the world's bishops for consultation in 1989, and last year a final text in French was approved by the pope and published.

The "Catechism of the Catholic Church" may be ordered from the USCC Office for Publishing and Promotion Services by calling toll-free 1-800-235-USCC.

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Comunidad Hispana
Comuniquémonos

Obispo Enrique San Pedro y Ron Cruz.

Visión Profética

Este fue el título de la Convocatoria de la Asociación Nacional Católica de Directores Diocesanos para el Ministerio Hispano, que tuvo lugar en Houston, Texas, del 8 al 11 del pasado mes de febrero. Su objetivo fue participar en una experiencia de reflexión espiritual, de acción práctica e implementación del Plan Pastoral Nacional a nivel diocesano.

Los directores diocesanos se habían reunido por primera vez en New York el año anterior y habían decidido formar dicha asociación. El Comité Timón se reunió con los representantes de cada región del país para recoger sus ideas y sugerencias. Fue elegido como presidente el Padre Phil Cioppa, del Nordeste. El Comité envió copia de la Misión y Objetivos de la Asociación a todos los directores diocesanos y después se volvió a reunir para continuar el diálogo y la planificación. En Houston cada director diocesano recibió el producto de este trabajo, que contenía la Declaración de Misión, el propósito de la Asociación, quienes pueden ser miembros, funciones, etc.

Representando a nuestra región del SE asistieron los directores diocesanos de Atlanta, Birmingham, Charleston, Charlotte, Knoxville, Mobile, Palm Beach, Pensicola-Talahassee, Saint Augustine y Venice, así como nuestro Instituto Pastoral del SE.

El país se divide en 8 regiones que enviaron representantes, pues algunas no tienen oficina regional. En las paredes del salón de conferencias se veían mapas de las ocho regiones: Nordeste, Sureste, Suroeste, Mediooeste, Central Norte, Estados Montañosos, Lejano Oeste y Noroeste. La primera noche hubo la presentación por regiones y diócesis y una liturgia de solidaridad.

Al día siguiente, después de rezar juntos las oraciones del la mañana, el Padre Mario Vizcaíno, director del Instituto Pastoral del Sureste (SEPI) habló sobre la Historia del Ministerio Hispano desde sus comienzos hasta hoy, en un contexto bíblico, histórico y sacramental. A continuación los participantes compartieron su propia historia de dos en dos.

El Padre Mario afirmó que "acompañar a un pueblo merece una vida". La primera organización del Ministerio Hispano tuvo lugar en San Antonio, Texas, en 1945 y la oficina de Washington surgió en 1968. Es bueno tener memoria histórica para dar sentido a la realidad presente. El Padre Mario fue explicando los valores que resaltan en el proceso histórico de un largo caminar la jornada de fe con un pueblo emigrante. Valor antropológico de creencia en un Dios Padre misericordioso, que incluye a la gente inmigrante detrás del drama de la fragmentación familiar, que acoge a todos en la casa del Padre; valor de Cristología encarnacional, de un Cristo que se mete en la historia y ama la cultura de su pueblo a quien redime. Dijo el Padre Vizcaíno: "Ama la realidad, ama primero antes de corregir, si no amas la cultura, no puedes evangelizar, hay que evangelizar desde dentro e identificarse con la gente". Valor de eclesiología de comunión y participación del clero y los laicos, comunitaria y misionera, de una Iglesia que sale en busca de la gente, Iglesia enviada a continuar la obra de Cristo, a predicar la llegada del Reino, ya aquí presente, que recibe la misión de ser germen y principio del Reino. El Padre Mario terminó con estas palabras: "Los valores de nuestra historia se convierten en sacramentos; las personas pasan, pero los valores no pasan".

Le segunda conferencia de la mañana fue dada por el Obispo Enrique San Pedro sobre "Pastoral de Conjunto". El primer elemento de toda pastoral es anunciar la Buena Nueva como indicó Jesús desde el principio de su misión. El segundo elemento es formación, según el Obispo San Pedro, el contenido de la fe completo, que incluye: dogma, moral, mandamientos y virtudes, ascética y mística cognitiva y vivencial. El tercer elemento es su dimensión sacramental simbólica de "vida en Cristo" símbolo eficaz de la presencia salvífica de Dios en la tierra. El cuarto elemento es encarnacional, que entra en la realidad para transformarla.

En cuanto a la Pastoral de Conjunto habló el Obispo San Pedro de la unidad en la variedad, como cuerpo en el que cada uno tiene su función. Se necesita visión de conjunto, esfuerzo común, cada uno aporta un poquito, amor y respeto a todas las razas y culturas, aceptación y reconocimiento de los carismas individuales, realismo y objetividad, tomar a la persona entera con todas sus posibilidades y riquezas, así como sus obstáculos.

El Obispo aclaró que en establecimiento de prioridades par acción de Pastoral de Conjunto hay distinguir entre lo "urgente" y "necesario" a largo plazo. conveniente determinar la meta, objetivos y las estrategias basados e análisis de la realidad.

Otra etapa de la Pastoral de Conj es la distribución de tareas, delega varias personas o grupos de acuer sus carismas. Todo el proceso estar impregnado por la oración.

El último paso es la evaluacion sólo de lo negativo, sino de exam por dónde nos quiere llevar Dios, lo requiere sinceridad, humildad, forta y esperanza. Al fin y al cabo, Dios que da crecimiento a lo que noso plantamos y regamos.

La tercera conferencia presentada por una mujer hisp teóloga, Jeannette Rodríguez, profe del Instituto de Estudios Teológico la Universidad de Seattle. Su tem tituló: "El Papel de la Mujer Hispan la Iglesia Católica de Hoy".

Los siguientes días se emplearo tener reuniones por regiones para ll sus conclusiones a los plenarios. Lo interesaba los directores diocesano cómo implementar el Plan Past Nacional en sus comunidades y dis sobre los obstáculos que se e enfrentando en muchas diócesis d Estados Unidos.

Directores Diocesanos del Ministerio Hispano durante la celebración en la Convocatoria Nacional, Houston, Texas.

Padre Allan Figueroa Deck, SJ, el primero en la fila de cinco hombres

Tres Figuras Nacionales

El Obispo Enrique San Pedro, jesuita cubano, es el encargado de los hispanos de la nación ante la Conferencia de Obispos Católicos de los Estados Unidos. Actualmente es obispo de Brownsville, Texas. A su izquierda en la foto aparece otra figura destacada y es Ron Cruz, director del Secretariado Nacional para Asuntos Hispanos, cuya oficina se encuentra en Washington, D.C.

Otro líder a nivel nacional es el Padre Allan Figueroa Deck, jesuit origen mexicano, residente en Cali nia, presidente del Consejo Naci Católico para el Ministerio Hispano teólogo y autor del libro "The Sec Wave: Hispanic Ministry and the Ev gelization of Cultures". Adquirió doctorado de Estudios so Latinoamérica en la Universidad de S Louis y S.T.D. en la Pontifi Universidad Gregoriana de Roma.

Noticias Locales

Una señora enferma nece urgentemente quien la ayude de 8 a.m. y de 7 a 10 p.m. diariamente zona norte de Charlotte. Puede tom sólo un turno al día, o sea, una per para la mañana y otra para la tarde favor, llamar a Judi al teléfono (568-0710.

ile (From Page 6)

g on parish council and in various other activities, the sharing of time and talent ed community, encouraged generosity and deepened prayer.

n leaving the convent in 1980, it was natural to continue the stewardship of time and as principal of Asheville Catholic. Now, my husband's willingness to care for our two ters frees me to work Bingo, attend parish council meetings and participate in other teer services.

didn't think much about sharing my treasure, however, because I felt the sharing of nd talent was sufficient. But as we know, the Lord Jesus will gently and sometimes fully move our hearts.

bout three years ago while leaving a local grocery store, a clean but poorly clothed man ached me. He asked for money for food and a bus ticket to go to see his ailing mother. ing I had only a five dollar bill and probably one or two dollars in change, I told the wait while I put my two daughters in the car and loaded the groceries in the back. hed my purse for loose change and handed it to him, keeping the $5. We were right the street from the ABC store, and I didn't want to be responsible for giving him h to buy a drink.

e went our separate ways and I immediately knew that the change had been the wrong cause it was the "leftovers." While I didn't hear voices, my thoughts and heart were d with ideas like:

hat he does with your gift is his responsibility. It is only your gift that you are sible for. I was reminded of the Gospel of the widow's mite where she gave all that d and I know my gift was not sufficient. It was this incident that caused much soul ing and started discussions about the sharing of treasure. Now, instead of giving if we oney left, we have intentionally planned our giving and will gradually work toward lical tithe of 10 percent.

ewardship has brought us to a fuller realization that we are the Church, that we are hrist to a world that many never know Him except through our lives. We, too, must nated credos. All that we have been given is a gift. God, Himself has gifted us with y son Jesus! The planned intentional proportionate gift of time, talent, and treasure response to a kind, loving and generous Father.

rbara Coddington is a parishioner of St. Joan of Arc in Asheville.

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en (From Page 5)

st, general intercessions deserve serious, thoughtful attention to their majestic in the Mass. Routine, lack of reflective care in preparing and presenting them reveal lves in the negative way you describe.

cond, the worldwide and churchwide concerns they are meant to address should keep trivializing the intercessions. Obviously, weekday and home Masses allow much formality and localized prayer.

a general rule, however, the Church means the general intercessions to be "for all ds of the people of God," and to place the prayer power of each of us at the service needs.

free brochure on confession without serious sin and other questions about the ent of penance is available by sending a stamped self-addressed envelope to Father ietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should to Father Dietzen at the same address.)

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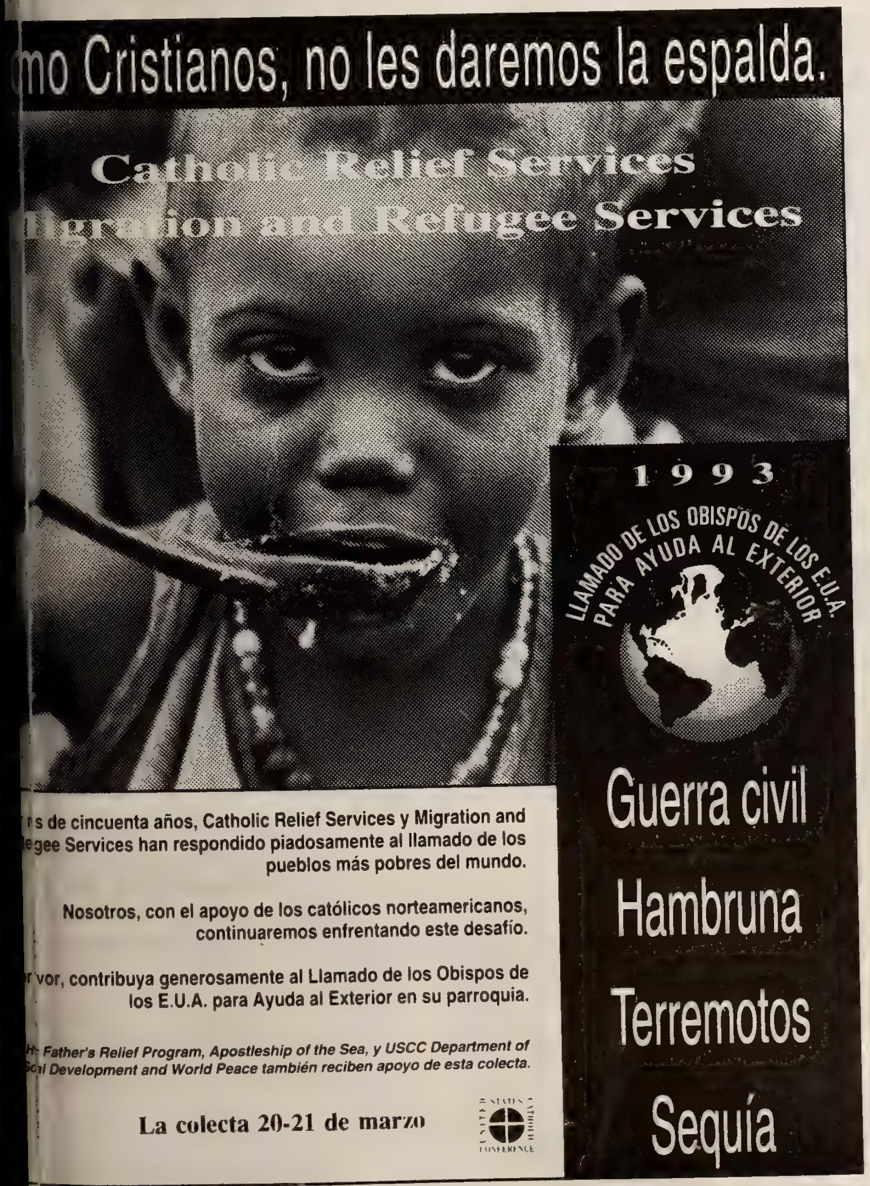

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s de cincuenta años, Catholic Relief Services y Migration and egee Services han respondido piadosamente al llamado de los pueblos más pobres del mundo.

Nosotros, con el apoyo de los católicos norteamericanos, continuaremos enfrentando este desafío.

r vor, contribuya generosamente al Llamado de los Obispos de los E.U.A. para Ayuda al Exterior en su parroquia.

H Father's Relief Program, Apostleship of the Sea, y USCC Department of al Development and World Peace también reciben apoyo de esta colecta.

La colecta 20-21 de marzo

UNITED STATES CATHOLIC CONFERENCE

Seville Congress To Emphasize Adoration Of Blessed Sacrament

VATICAN CITY (CNS) — The June International Eucharistic Congress promises to mix morning lectures and late-night entertainment with ample time to meditate on Christ's presence in the Eucharist.

There will be "great emphasis on Adoration of the Blessed Sacrament," said Cardinal Edouard Gagnon, president of the Pontifical Committee for International Eucharistic Congresses. This is needed to reinforce Catholic belief that Christ is really present in the consecrated host, he said.

Christ's real presence "has been forgotten in many places" and some Catholics treat Mass as "a fraternal meeting," he said. There should be a "more mystical emphasis" during Mass with "more time for meditation and less time for chatter," he said.

Adoration of the Blessed Sacrament consists of exposing a consecrated host in a special holder, called a monstrance, as a stimulus for silent prayer and reflection. It has decreased in use since the end of the Second Vatican Council, said Cardinal Gagnon.

The preliminary program lists several hours of Adoration of the Blessed Sacrament as part of the official ceremonies. It also says that the Eucharist will be permanently on display for adoration in specially designated churches throughout the June 7-13 congress.

The congress is scheduled for Seville, Spain. The theme is the relationship of the Eucharist to evangelization. Pope John Paul II is scheduled to close the congress at a June 13 outdoor Mass.

"According to doctrine on evangelization, you don't consider a new nation or region as evangelized until you have a community united around the Eucharist," said Cardinal Gagnon. Mass is also a form of evangelization within the Catholic community and a stimulus for Catholics to evangelize, he said.

Emphasis will be on the current evangelization problems as the Church enters the 21st century, including the evangelization of people professing Catholicism, the cardinal said.

According to the preliminary program, speeches and workshops in six languages will examine the ecumenical, social, pastoral, liturgical, catechetical and theological aspects of evangelization.

The schedule also lists nighttime performances of folkloric songs and dances from different parts of the world. In keeping with the Spanish custom of late-night entertainment, many of these begin at 11 p.m.

The theme is tied to the 500th anniversary of the evangelization of the Americas. Although Christopher Columbus first set foot in the New World in 1492 and planted a cross, the first missionaries did not arrive until his second voyage in 1493.

Seville was chosen as the site of the 1993 congress because it was the major church jurisdiction that sent early missionaries to the Americas, said Cardinal Gagnon.

For information about the Diocese of Charlotte pilgrimage to the International Eucharistic Congress in Seville, contact Msgr. Richard Allen at St. Ann Church, 632 Hillside Ave., Charlotte NC 28209 or call him at (704) 523-4641.

St. Gabriel School
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St. Gabriel School seeks an experienced educator for principal effective July 1, 1993. St. Gabriel is a K-8 co-ed Catholic school serving 500 students. New school building opened in Nov. '92 with 24 classrooms, high school size gym, 500 seat cafeteria, computer lab, media center, art and music labs. Faculty includes: 20 FT and 7 PT teachers; FT counselor, Learning Support teacher; and media specialist; 13 teacher aides. Specialist teachers in: computer, art, music, Spanish, P.E.; after school care director.

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Charlotte, NC 28207

Anglican Action On Ordaining Women, Brings Response

VATICAN CITY (CNS) — The Church of England's decision to ordain women priests prompted a "worried" Pope John Paul II to press for clear reaffirmation of Catholic teaching against women's ordination, a Vatican official said.

The result was a series of articles being published in March by the Vatican newspaper, *L'Osservatore Romano*. The articles, written by leading theologians around the world, have reinforced the traditional case against women's ordination and rejected new arguments in favor of change.

After the Anglican decision last November, the pope was concerned that Catholics might come to expect a similar innovation, Jesuit Father Albert Vanhoye, secretary of the Pontifical Biblical Commission, said March 6.

"The pope was worried and therefore he pushed in this direction," said Father Vanhoye, who wrote the first in the series of commentaries on the issue.

The pope's fear was that the Anglican policy would "encourage Catholics who are in favor of priestly ordination for women," Father Vanhoye said. It was decided to make a clear presentation of the Church position in a number of articles.

"The Holy See wants to discourage these hopes, which have been negated with

See **Women**, Page 16

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Diocesan News Briefs

Fish Fry

HAMLET — The Knights of Columbus Council 10783 is hosting fish fries each Friday during Lent at St. James Catholic Church, Highway 74, Hamlet, from 5 p.m. to 7 p.m. The menu is fish, potato wedges, hush puppies, slaw, and drink. Cost is $3.50 and $2.50. For more information, call (919) 582-0207.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II is a social, service and spiritual group for men and women who are separated, widowed, divorced or never-married, ages 30 and older, Monthly newsletter and weekly activities. For more information, call Carol (704) 542-9900.

Summer Youth Jobs

WINSTON-SALEM — A Summer Youth Employment Program for youth ages 16-21 is June 14 to July 30. Participants will have the opportunity to work at a rate of no less than $4.25 per hour. Space is limited.

Applications will be accepted until the deadline of April 30. Youth will be accepted on a first-come, first-served basis. If interested, call Deltra Bonner at (919) 727-2273.

Gospel Seminar

BELMONT — Dr. Larry Kimmel, pastor of Christ United Methodist Church in Gastonia, will conduct a seminar on "The Gospel of Luke," on Saturday, March 20 at Belmont Abbey College in Grace Auditorium.

The seminar will focus on when, where and why this gospel was written as well as a history of the writer himself. Coffee and danish will be served starting at 8:30 a.m. with the seminar starting at 9 a.m. and ending at 12:30 p.m. Cost is $20. For more information, call (704) 825-6672.

Tax Counseling

ASHEVILLE — The American Association of Retired Persons, in cooperation with the Internal Revenue Service and N.C. Department of Revenue, supports, both financially and by providing trained volunteer counselors, a program of free Tax Counseling to the Elderly (TCE). For more information, call Bill Annonio, (704) 298-6202.

Upcoming Diocesan Events

Mar. 16 Pathfinders
Peer Support for
Divorced and separated
7:30 - 9 pm
St. Gabriel
Martin Ketterer (704) 523-1708

Mar. 19-21 Images of Jesus
Living Waters Reflection Center
Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Mar. 21 4th Sunday of Lent

Mar. 21-25 Lenten Mission
St. Paul the Apostle,
Greensboro, 7:30 pm
Mary Connolly (919) 294-4696

Mar. 28 Sophomore Class
Family Mass
St. Vincent de Paul,
Charlotte, 5 pm
Fr. Dennis Kuhn (704) 523-5671

Mar. 28 Dedication Mass
St. Paul the Apostle
Greensboro, 4 pm
Mary Connolly (919) 294-4696

Lenten Mission

STATESVILLE — Beginning with the weekend Masses of March 27-28 and continuing through Thursday, April 1, Benedictine Father Kieran Neilson from Belmont Abbey will conduct St. Philip Church's annual lenten mission. The mission will conclude on April 1 with a 7:30 p.m. Penance Service.

Catholics United

CHARLOTTE — All are invited to attend a Lenten evening of reflection at the Catholic Center on Friday, March 19 at 7:30 p.m. with Father Richard Contiliano of St. Thomas Aquinas Church, the guest speaker at the March meeting of Catholics United for the Faith. For more information, call (704) 364-9568.

Pro-Life Talk

CHARLOTTE — After the November elections, the media said the pro-life movement was dead. It is not! Come hear nine pro-life leaders tell you why not Sunday, March 21 7-9 p.m. in the St. Matthew's Parish Center Gym. For more information, call St. Matthew's Respect Life Committee, (704) 541-0745.

Sing For The Chrism Mass

CHARLOTTE — Singers are invited to join the diocesan choir to sing for the Chrism Mass on April 6, 7:30 p.m. at St. Patrick Cathedral. There will be three rehearsals from 4 p.m.-5:30 p.m. on March 21, March 28 and April 4. Father Ken Whittington and Dr. Larry Stratemeyer will lead the music and its preparation.

This yearly event is an opporunity to gather with Bishop John F. Donoghue and priests for the blessings of oils.

To participate, call Dr. Stratemeyer at St. Patrick, (704) 334-2283 or Father Whittington, (704) 437-3108 or (704) 438-3906. Come lend your voice and experience the joy of making music in community to the glory of God.

Alzheimer's Symposium

CHARLOTTE — The third annual Alzheimer's Educational Symposium, "Progress in Easing the Burden," is Thursday, April 8 from 7:30 a.m. to 4:30 p.m. at the Government House Hotel, 201 S. McDowell St.

Cost is $20 for non-professional caregivers and $30 for professional caregivers. Lunch is included.

The event is sponsored by the Southern Piedmont Chapter of the Alzheimer's Association, The Junior League of Charlotte Inc., and Parke-Davis, Warner-Lambert Co. Registration deadline is April 2. For more information, call the Alzheimer's Assocation at (704) 532-7392 or 1-800-888-6671.

Indoor Attic and Bake Sale

CHARLOTTE — An Indoor Attic and Bake Sale sponsored by the Knights of Columbus Ladies Auxiliary Council 7343 is Saturday, March 27 from 8 a.m. to 2 p.m. in the St. John Neumann Church hall, 8451 Idlewild Rd.

For more information, call (704) 567-1936 or (704) 365-2699.

St. Pat's Dance

HIGH POINT — A St. Patrick's Day Dance in the Immaculate Heart of Mary gym is Saturday, March 20 from 8 p.m. to midnight. Live music will be provided by the Tony DiBianca Band.

Cost is $7.50 a person. For more information, call John or Pat Lindsay at (919) 869-3991.

Special Sales

STATEVILLE — The Catholic Daughters of the Americas, Court Isabela, will sell religious articles after all Masses March 20-21. Items, including Bibles, prayer books and prayer cards, will be available for Easter, Mother's Day and First Holy Communion.

Seniors St. Pat's Feast

CHARLOTTE — Senior citizens are invited to celebrate the Feast of St. Patrick with Bishop John F. Donoghue at St. Patrick Cathedral on Saturday, March 13, beginning with 11 a.m. Mass followed by dinner.

For reservations, call (704) 334-2283.

Shroud Presentation

KING — Bill Rabil will give a presentation on the Shroud of Turen at Good Shepherd Church Friday March 12 at 6:30 p.m. Ventriloquist Nina Cooper will give a message about Easter Sunday, March 28 after noon Mass..

March Retreat

MAGGIE VALLEY — Living Waters Catholic Reflection Center is offering "Images of Jesus" March 19-21. The retreat will concentrate on Jesus as the single most important person in every Christian's life. The director is Robert Prier.

The suggested donation is $75 a person or $140 for couples.

For more information or registration, write to the Living Waters Reflection Center, 1420 Soco Rd., Maggie Valley, NC 28751 or call the center at (704) 926-3833.

Card Party And Fashion Show

WINSTON-SALEM — St. Theresa's Guild Annual Card Party and Fashion Show is Tuesday, March 16 from 7 p.m. to 10:30 p.m. at St. Church in the Bishop Begley Co ence Center.

The grand prize, in addition t merous door prizes, is a hand-croc "Fisherman" afghan. Guild mem will model fashions by the Ragpic

Cost is $6 a person. Profits w donated to the church. Tickets m purchased at the door or before the from Helen Roulo, (919) 724-056

Peace Pilgrimage To Fatima

A "Peace Pilgrimage To Fa 76th Anniversary!" under the spi direction of Benedictine Abbot Ed F. McCaffrey is scheduled for Ju through Aug. 7.

Cost is $1,399 and includes r trip airfare from New York, meal accommodations. For more inf tion, write or call Kathleen Potter, Coltsgate Rd., Charlotte, NC 2 Her number is (704) 366-5127.

Lenten Renewal

GREENSBORO — The Li Commission at St. Pius X Churc vites all to participate in a Lente newal program at the church Su March 21 at 7:30 p.m. The to "Challenged by the Word: Healin Transitions."

On Monday and Tuesday, M 22-23, there will be discussion an fee at 10 a.m. followed by a Eucha service. Evening sessions will be 7:30 p.m.

The Catholic News & Herald *comes parish news for the diocesa briefs. Good photographs, prefe black and white, also are wel Please submit news releases and p at least 10 days before date of pu tion.*

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World and National Briefs

ıth Ministry Must Address ltural Issues, Symposium Told

BOYS TOWN, Neb. (CNS) — Ef- ive ministry with youth from differ- cultures is rooted in understanding cultural issues facing those youth, ording to experts who addressed a ent national symposium at Boys vn. "You have to pay attention to ural differences if you hope to reach ng people," Nsenga Warfield- pock told the 85 people at the Feb. 20 symposium on fostering spiritual wth among youth. Warfield- pock, a Washington psychologist, people ministering to African- ericans must remember that they at the world through an African pective.

tian Interdiction Policy Likened loating Berlin Wall

WASHINGTON (CNS) — The U.S. cy of turning boatloads of Haitians a few miles from the shores of their eland amounts to "a floating Berlin l" and violates both U.S. law and national treaties, a lawyer repre- ng the Haitian Centers Council told Supreme Court March 2. Under a cy initiated by President George and continued by the Clinton ad- stration, the U.S. Coast Guard pa- the waters just outside the territo- mits of the Caribbean island nation aiti. "The effect of this interdiction t to keep people out of the United s but to keep people in Haiti," the er said. Otherwise the Coast Guard ls would be 13 miles off the coast e United States, rather than 700 away near Haiti.

olic Leaders Give Clinton's ice Plan A Mixed Review

VASHINGTON (CNS) — Al- gh several Catholic educators and ce program coordinators say they ove of President Clinton's plans for nts to pay for college through community service, some fear that rewarding people for service sends a contradictory message. Clinton outlined his ideas for the national service program he frequently spoke of during his campaign in a March 1 speech at Rutgers University in New Brunswick, N.J., and in an interview taped that afternoon for MTV, a cable music channel. Some leaders of Catholic service corps programs say the proposed plan should look to the success of existing service programs. Sister Rose Mary Collins, who coordinates the Teachers Corps sponsored by the Archdiocese of Washington, said she is skeptical about the government providing loan credit in exchange for service.

Spokesman Calls Judge's Order To Remove Ashes Part of Trend

HEMPSTEAD, N.Y. (CNS) — A judge's order for a prosecutor on Long Island to remove Ash Wednesday ashes from his forehead during a trial is part of a trend to remove religion and its symbols from public life, said a spokesman for the Diocese of Rockville Centre. "The judge's action is an unfortunate example of a trend to eradicate religious symbols and eliminate religion from public life," spokesman John Kal told Catholic News Service March 2. District Court Judge Geoffrey O'Connell ordered Assistant District Attorney David McAndrews to remove the ashes during a criminal mischief trial Feb. 24, which was Ash Wednesday. The judge made the request following the defense's objection to McAndrews' appearance.

Clinton Economic Plan Called Consistent With Economy Pastoral

WASHINGTON (CNS) — The new secretary of the U.S. Department of Housing and Urban Development said many elements of President Clinton's economic plan are in line with the U.S. bishops' 1986 pastoral letter on the U.S. economy. HUD Secretary Henry Cisneros, the former mayor of San Antonio, said it was unusual when "the values of church people are so completely and consistently matched" by policy coming from the White House. "It is a rare moment, and we ought not let it pass," said Cisneros, telling diocesan social action workers at an annual social ministry meeting to urge Catholics to call their members of Congress to voice support for the Clinton plan. The new HUD director also asked Catholic organizations to be HUD's "partners" by collaborating with the government to establish shelters for the homeless.

Interfaith Conference On Jerusalem Scheduled

VATICAN CITY (CNS) — A group of Christian, Muslim and Jewish experts plan to meet this spring in Switzerland to discuss "The Spiritual Significance of Jerusalem," Vatican officials said. The meeting is a step toward "creating a climate of understanding" on the sensitive issue of Jerusalem's meaning for all three religions, said Bishop Michael Fitzgerald, secretary of the Pontifical Council for Interreligious Dialogue. Bishop Fitzgerald, who will attend the conference for the Vatican, said the meeting was "designed to bring out the importance of Jerusalem, and listen to the different viewpoints on Jerusalem from the three religious traditions."

Jewish Leader Says Convent's Removal Does Not Solve Problems

WARSAW, Poland (CNS) — A Polish Jewish leader has said the removal of a controversial Carmelite convent from a former Nazi concentration camp will not overcome problems arising from the site's "Christianization." Stanislaw Krajewski, a mathematician and Polish representative of the American Jewish Congress, said the convent's planned relocation farther away from the death camp, Auschwitz, would allow the Carmelites, "without offending anyone, to realize their noble intention of overcoming the tragic darkness of this place through prayer," but would not eliminate several "deeper problems."

Vatican Denies It Will Recognize Macedonian Orthodox Independence

VATICAN CITY (CNS) — The Vatican has denied reports that it is preparing to recognize the independence of the Macedonian Orthodox Church. The practice of the Holy See is "to respect the life and organization of the Orthodox churches without interfering in their internal relations," said a Feb. 27 statement by Vatican spokesman Joaquin Navarro-Valls. The spokesman said his statement was a response to inquiries from journalists requesting clarification about the Vatican's position on the Macedonian church, which is not recognized by any other Orthodox church.

Postponed Catholic-Orthodox Meeting Set For June In Lebanon

VATICAN CITY (CNS) — The international Orthodox-Roman Catholic dialogue commission has rescheduled for June a meeting postponed last year. Msgr. Eleuterio Fortino, undersecretary of the Pontifical Council for Promoting Christian Unity, said the Orthodox hosting the meeting have scheduled it for June 17-24 in Lebanon. The 1992 meeting of the International Commission for Theological Dialogue between the Catholic Church and the Orthodox Church was postponed just two weeks before it was set to begin because eight of the 14 Orthodox churches involved said they would be unable to attend. The postponement was seen as a sign not only of tense relations between Catholics and Orthodox, but as a result of differences among the participating Orthodox churches.

Paper Says Attempts To Justify Women's Ordination Nothing New

VATICAN CITY (CNS) — Recent attempts to justify women's ordination on biblical grounds have advanced "no new element of any importance" to support a change in the church's position, the Vatican newspaper said in a front-page article. The article said "feminist" interpretations of the New Testament have failed to produce a clear text supporting women's ordination and have relied on historical speculation to build a case for it. "A conjectural historical reconstruction has no rightful place in this matter. The only valid basis is perfect obedience to the Word of God," said the article, which appeared in the March 3 issue of *L'Osservatore Romano*. Written by Jesuit Father Albert Vanhoye, secretary of the Pontifical Biblical Commission, the article was the first in a series of about 10 commentaries on women's ordination which the newspaper plans to publish. The articles were to be written by leading theologians from all regions of the world.

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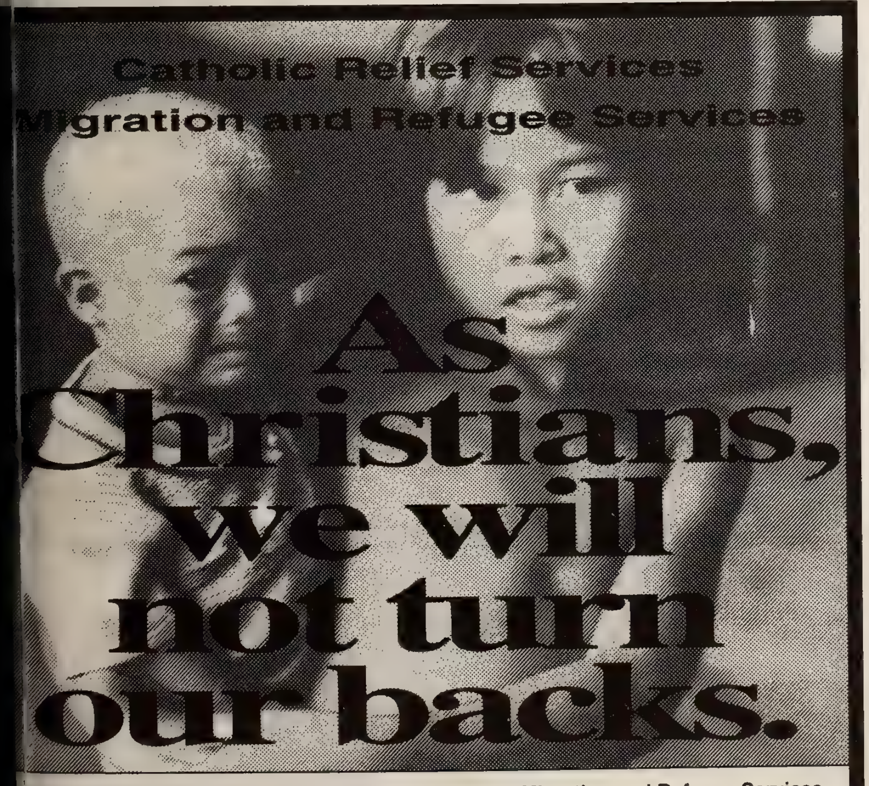
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U.S. Bishops Urge Adherence To Traditional Lenten Practices

WASHINGTON (CNS) — Catholic bishops throughout the country called on their congregations to observe the traditional practices of fasting, prayer and works of charity during Lent but said those practices should not be carried out by rote.

"Our God does not want a lip-service Lent, a going-through-the-motions performance," said Bishop James C. Timlin of Scranton, Pa., in his Lent letter. "He wants our hearts, turned more and more toward him to give and receive love."

Bishop Timlin said the almsgiving asked of Catholics during Lent "is not simply some casual financial contribution from our excess but perhaps the traditional 'giving up' followed by giving away what is saved through self-denial."

Fasting, he said, is "a scripturally approved practice recommended and practiced by Christ himself." But it should be carried out not "for self-serving purposes" but rather to "strengthen our ability to do God's will," Bishop Timlin added.

Archbishop Daniel M. Buechlein of Indianapolis described fasting as "a tremendous practice that has almost been lost in our culture except to trim waistlines and purify the body's system." He said he considered Lent "a special and timely gift to help get my head and heart straight about what counts in the stuff of everyday life."

"Lent is a season during which we can accept the help we need to evaluate honestly and courageously our way of life from a moral point of view," he said. "In this season of special grace, let's freshen up and strengthen our conversion to Jesus and truly prepare for an Easter renewal of our baptism."

Cardinal Bernard F. Law of Boston called Lent "the Church's collective retreat" and said the period should be characterized by "more time for quiet and for prayer; a time for personal sacrifice and discipline; a time for fast and abstinence; greater time for God, for others, for self."

"The prayer, the fasting and self-denial, the good works of justice and love which should characterize these days are to find their focus not in the esteem of others, but in our communion with God," the cardinal added.

Cardinal Anthony J. Bevilacqua of Philadelphia said Lent "provides us with an opportunity both to remember and to respond."

"During Lent, as Christians seek to make a fitting return for all that God has given to them, the practices of almsgiving, prayer and fasting have become traditional," he said. "These practices lead the faithful to a deeper level of spiritual renewal and discipleship."

Bishop Sean O'Malley of Fall River, Mass., linked the Lenten season to the Rite of Christian Initiation of Adults which culminates at Easter.

"My prayer is that Lent will truly be a baptismal retreat for all of us, a time when we overcome sin and selfishness in our lives, when we consciously live the life of the Spirit, and we become more active in the life of our parishes," he said.

"If we take Lent seriously in this way, we will encourage those men and women who are contemplating joining our Church; and we will provide testimony and inspiration for our young Catholics who are seeking meaning in a confused world," Bishop O'Malley added.

Bishop Edward U. Kmiec of Nashville, Tenn., said Lent offers "a call to step aside somewhat from our material concerns for the here and now and give priority to concern for our soul and our ultimate destiny."

Describing traditional Lenten practices as "tried, true and time-honored," the Nashville bishop said they included "prayer and devotion, self-discipline and mortification, works of mercy and charity, and the practice of virtue."

"As we enter Lent, may it also be with a generous spirit of perseverance, not with a brief flash that quickly fades of embers after Ash Wednesday, but rather with a flame that endures with intensity to the glory of Easter," he added.

Several bishops linked the Lenten season with the needs of the Church in Eastern and Central Europe. A collection for those churches took place in most U.S. dioceses early in the Lenten period.

Parish Schedules St. Patrick Day Dinner

MORGANTON — St. Charles Borromeo is having a St. Patrick's Day Dinner at the church in Murray Hall on March 17. The first seating is at 6 p.m., the second is at 7:30 p.m.

Parishioner Dolly DiBiase will cook the main meal of roast corned beef, mountain cabbage, baby carrots and buttered petite potatoes. Parishioner Anne Bourg will make the desserts. Cost is $10.

For more information, call Dolly DiBiase at (704) 437-9630.

Women (From Page 13)

the document *Inter Insigniores* several years ago. It wants to insist on the importance of this document as a pontifical decision," he said.

Inter Insigniores, issued by the Congregation for the Doctrine of the Faith in the mid-1970s, listed the theological arguments against women's ordination. Its line of reasoning has been the basis for the current series of articles.

Father Vanhoye said Cardinal Joseph Ratzinger, as head of the doctrinal congregation, was involved in the articles' preparation but that the decision to run them "comes from higher up." The commentaries were appearing on the front page on a daily basis.

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Charlotte Catholic Girls, Boys Sweep Conference Hoop Titles

WINGATE — Charlotte Catholic, making its final appearance in the Rocky River 2A Conference high school basketball tournament, won both the boys' and girls' titles in the March 5 finals at Wingate College.

Catholic's girls, paced by Maureen McNally with 19 points and Jenny Holst with 12, rolled to an easy 62-42 victory over North Stanly. McNally built up its 20 point margin the first half for a 35-15 lead at halftime and held that lead the rest of the way. North Stanly tried McNally rally in the fourth quarter but it was too late.

McNally and Holst were named to the all-conference team.

The Cougar boys overc
Monroe's strong defence to down
Rebels 57-45 for their first confer
championship since 1975. Ch
Wittman led Catholic with 20 poin
Jeff Brookman had 15.

Wittman and Brookman were na
to the all-conference team and Co
coach Walt Przygocki was named
ference coach of the year.

A realignment of high McN
athletic conferences next year will
Charlotte Catholic out of the R
River 2A to a new league with Bess
City, Cherryville, Lincolnton, Mo
ville and West Lincoln.

Holy Angels Receives Funds Fo Learning Communication Syste

BELMONT — Holy Angels has received $2,500 toward a computerized learning communication system through a grant from the Gaston County Pilot Club and the International Pilot Club.

The Apple II-GS computer is used as part of the speech and language program at Holy Angels, providing students, who are nonverbal, with a primary source of communication.

According to Kathy Pond, Holy Angels speech therapist, "the use of the computer has increased the attention span for several of the students from a few minutes to up to 20 minutes." The children receive auditory stimulation for those that are not actually working on the computer. They hear the funny noises made by the computer and laugh in response.

Through the use of the comp
the teachers are able to teach caus
effects events. All of the children
faster because they know they can
things happen and can see them ha
ing.

The Pilot Club has been a s
supporter of Holy Angels throug
the years. The club has been joined
support by the International Pilot

Holy Angels is a private, non-
organization, sponsored by the S
of Mercy. Programs include: Hol
gels residential center, Fox Run
MR group homes (Oakcrest, Brook
Pinehaven), Maria Morrow Center,
munity group homes (Lakew
Belhaven, South Point), Great A
tures and Little Angels Child Dev
ment Center.

CSS Counselor Addresses Educators On Managing Stress

CHARLOTTE — Richard Malnati, an individual and family counselor at Catholic Social Services' Charlotte Area Office, was the keynote speaker for the Educational Division of the Charlotte Area Educational Constortium, a group of 17 colleges within 80 miles of Charlotte.

Malnati spoke March 3 at Queens College on "Stress and Burn-out Prevention for Teachers" at the annual meeting of the consortium's division for teachers of grades k-12. About 170 people attended.

He addressed stress inducing factors for teachers such as feelin
isolation, fear of asking for help,
ing with parents' conception
childrens' capabilities and frustr
brought on by working in inade
facilities.

For managing stress, Malnati
gested relaxation techniques, self-g
imagery and nearby, inexpensive
aways.

In addition to his work at
Malnati teaches behavorial and
science courses at Central Pied
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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 28 • March 19,, 1993

te season snow storm covered the diocese, turning some sections into a winter lerland and others into disaster areas. Snowfall measured from about two inches in the mont to more than 50 inches in the higher elevations of the mountains.
Photo by JOANN KEANE

ate Storm Hits Diocese

By JOANN KEANE
Associate Editor

CHARLOTTE — A brutal winter n, dubbed the storm of the century, red the Diocese of Charlotte with nexpected late season snowfall. erstorm '93" plowed through the linas, packing hurricane-force s and creating blizzard conditions nany.

The treacherous storm began as rain Piedmont, changing to sleet, and mulating several inches of snow e it passed on to the Northeast. In mountains, the storm cut to the , dumping snow measurable in ather than inches.

Blizzard-like conditions piled snow leep drifts, hampering clearing ef-

ight of the 16 diocesan Catholic ols were closed by the storm. "Each ol outside the Charlotte area makes own determination to close based on road and weather conditions," said Dr. Michael Skube, diocesan superintendent of schools.

The six Mecklenburg Area Catholic Schools operated Monday on a two-hour delay. While most of Charlotte's two inches melted, overnight temperatures plummeted to the mid-teens, freezing melted snow into a sheet of ice. "We were concerned about the safety of the children," said Skube.

Father Richard McCue, pastor of St. Lucien in Spruce Pine and the St. Bernadette Mission in Linville, said impassable roads made it necessary to cancel Masses during the height of the weekend storm. "The highway patrol said to keep off the roads," said Father McCue. "Virtually all churches in Mitchell County cancelled services."

See **Storm,** Page 3

arch 27-28 DSA Appeal Sunday

By JOANN KEANE
Associate Editor

VINSTON SALEM—St. Benedict oor parishioner David Hinton plans to enlighten fellow parishioners on the good works of Catholic Social Services.

Hinton is one of 92 lay presenters selected to manage the s of the March 27 and 28 in-pew collection for the Diocesan Support Appeal.

Although CSS is but one of the 23 ministries receiving funds from the DSA, Hinton likes to bring home ministries that visibly change the lives of others. This year, Hinton will speak to his parish with much the same ideology he's presented in past years. "I try to tie in

See **DSA,** Page 2

Bishop Donoghue Says Florida Slaying Hurts Pro-Life Cause

By CAROL HAZARD
Associate Editor

The killing of a doctor last week at a Florida abortion center protest harms the pro-life movement and gives critics ammunition to attack pro-lifers for being extremists, said Bishop John F. Donoghue.

"It tarnishes the whole pro-life movement with a fanatical act," Bishop Donoghue said. "It's ridiculous that anybody can be pro-life and, at the same time, kill somebody. It is a contradiction. There is no excuse for violence."

Moreover, the killing gives pro-abortionists the opportunity to falsely accuse pro-lifers of having no logical reason for being opposed to abortion, the bishop said. "It convinces critics that we are fanatical."

Bishop Donoghue joins a chorus of pro-life officials throughout the country who condemned the March 10 shooting of 47-year-old Dr. David Gunn. Gunn lived in Alabama but performed abortions in three states.

The suspect, Michael Griffin, 31 of Pensacola, Fla., surrendered to police immediately after the shooting and was ordered held without bond on murder charges.

"The violence of killing in the name of pro-life makes a mockery of the pro-life cause," said Helen Alvare, director of planning and information for the Secretariat for Pro-life Activities of the National Conference of Catholic Bishops.

"As we abhor the violence of abortion, we abhor violence as a dangerous and deplorable means to stop abortion," Alvare said.

Pro-abortionists, however, said Griffin's actions were indicative of more aggressive tactics now used by people who oppose abortion.

"We deplore the intimidation, harassment, stalking, terrorism — and now murder — that has surrounded women who choose abortion and the medical professionals who serve them," said Ann Thompson Cook, executive director of the Religious Coalition for Abortion Rights.

Maggi Nadol, the respect life coordinator for the Diocese of Charlotte, said the pro-life movement is based on peace, prayer and belief in the sacredness of all life.

Pro-obortionists espouse a philosophy based on violence, but that is untrue of the pro-life movement, she said. "We believe in the sacredness of life and this is against what they (pro-abortionists) believe in."

Unfortunately, however, there are extremists in any movement, Nadol said. "Griffin's actions should not be used to define the majority of pro-life people. We are about promoting the sancitity and right to life for all. This clouds the water regarding what we stand for."

Lenten Reflection

Above: Olive branches in the Garden of Gethsemane. Olive trees regenerate themselves as branches growing out turn back to the ground, root in the soil and send up new growth. Some of the trees in the garden of Gethsemane on the Mount of Olives could date back to the time of Jesus. Photo by JOANN KEANE

They came to a place called Gethsemane and Jesus said to his disciples, "Sit here while I pray." He took Peter, James and John with him. Distress and anguish came over him and he said to them, "The sorrow in my heart is so great that it almost crushes me. Stay here and keep watch."
Matthew 14:32-34

Evangelization Not What They Think It Is, Priests Are Told

By CAROL HAZARD
Associate Editor

Now hear this! Spiritan Father Vincent Donavan of Duquesne University, Pittsburgh, strolls into the diocese and tells about 40 priests that evangelization is not what they think it is.

It is not about making converts. Nor is it about bringing people one by one into the Church, said the author, lecturer and evangelizer.

Rather, the thrust of evangelization should be on bringing the Gospel to non-Christian communities, Father Donavan told *The Catholic New & Herald* in an interview about an "Evangelization Workshop for Priests" he presented March 8 at the Catholic Conference Center in Hickory.

"The goal of evangelization is off kilter," Father Donavan said. It's not about taking care of other Christians. It is to bring the Gospel message to bear in the non-Christian world in a non-threatening, non-confrontational way, he said.

The non-Christian world is all around us, and getting bigger by the day, he said. The public school system is non-Christian, "and pridefully so;" as are colleges and universities, the urban technological society and the vast arena of TV, he said.

Yet, nearly all evangelization efforts — the Catholic Church's push for the 1990s — are centered on reaching out to other Catholics or non-Catholic Christians. "We mix up evangelization with pastoral work," with taking care of church youth groups, for example, or bringing fallen away Catholics back to the Church, Father Donavan said.

All that work must, of course, be done. But evangelization is much more than that. Otherwise, the Christian message will become more and more irrelevant, he said. What's more, the message must be relayed with respect for the dignity of other truths, Father Donavan said.

"Both the evangelizer and the one being evangelized must be open to conversion," Father Donavan said. The evangelizer? The one who knows Jesus is the way, the truth and the light?

"No one possesses all the truth," Father Donavan said. "To say otherwise would be arrogant. Evangelization is not a one way street. It is not the fact, the reality or Christianity."

The result? Both evangelizer and evangelizee would be converted to a fuller truth, he said.

The starting point is dialogue. It is prying open communications with various cultures, talking to people about their interests with no intentions of converting them, Father Donavan said.

Take teenagers, for example. "I look at them as a tribe, a very exotic tribe with their own dress, music, language and food," Father Donavan said. Yet, they possess a truth, and that is their search for meaning in life and authenticity, he said.

It would not be fair to the individual or Christianity in general to invite one teenager into the Church, he said. The invitation would be asking the teenager to become separate from his peers, making him or her a prime candidate for backsliding.

"People will adopt change as groups or not at all," Father Donavan said.

Where the dialogue leads should be of no concern, as long as it is fruitful and leads to greater understanding, said Father Donavan. "Conversion is up to God. We don't know what will happen. We don't know where it will take us ... We should not be interested so much in people joining the Catholic Church, but in people becoming effected by the Christian message."

The same is true on the world level, he said.

"Forget about sending missionaries to take care of Christians. Ninety-one percent of our missionaries are sent to Christian parts of the world, but two-thirds of the world is not Christian. That leaves 9 percent of our missionaries dealing with two-thirds of the world."

The Muslims and Hindus are eager for dialogue, but the Christians — the so called evil ones in their eyes — are not interested, he said. Father Donavan tells a story about speaking before a group, and the reaction of a Hindu woman who thanked him for the respect with which he spoke about her religion.

"You Christians will one day be surprized about what we Hindus teach you about the meaning of the second coming of Christ," she said to Father Donavan.

Therein lay the way toward fuller truth — toward evangelization — gained not from a Christian but from the Hindu belief in a divinity that strives to become one with the world.

"It is not a question of arguing with them, but of bringing the full brunt of the Gospel — not a watered down version — to bear on them," said Father Donavan. "Let's tell them about Jesus, about the Trinity, and hear how they respond to that ... The Hindus have tremendous reverence for life. Do you think we have something to learn from that?"

This is a time in history when the Christian message is becoming lost in a non-Christian world, said Father Donavan. "I don't think Christianity has ever been so threatened."

It is a time when less than 1 percent of the people of the Church of England are church goers. It is a world still reeling from Sir Isaac Newton and Galileo, who took the mystery out of life and claimed the world could be explained mathematically, he said

"Has there ever been a time of greater chaos in the world or church?" asks Father Donavan. "This is the hour of chaos." As such, it is also the hour of the Holy Spirit, he said. "The Holy Spirit is attracted by chaos just as in the beginning of time."

Signs of light are appearing. Protestants and Catholics are talking as they never have in the past. The so-called "Enlightment" period of Newton and Galileo has been questioned by Albert Einstein who said the most beautiful part of life is surrounded in mystery. The science of chaos was developed to explain the unexplainable in the midst of perfect order.

It is the time when Holy Spirit is working in ways that will lead to a new church in the new millennium — not a reformed or revitalized church — but a refounded church, said Father Donavan.

He sees a church founded not on buildings, but human beings; the result of dialogue and, yes, a more encompassing approach to evangelization.

New Ideas Should Be Considered, Evangelization Director Says

CHARLOTTE — The idea of bringing the Gospel to bear on a culture or group of people rather than individuals is a new way of looking at evangelization, said Spiritan Father Ed Vilkauskas, director of evangelization for the Diocese of Charlotte.

It's a message the Church needs to heed, said Father Vilkauskas. The message was heard by priests of the diocese at an evangelization workshop presented by Spiritan Father Vincent Donavan, author, lecturer and evangelizer at Duquesne University, Pittsburgh.

The idea of opening dialogue with non-Christian cultures for the purpose of finding common ground — and not necessarily converts — was well received, said Father Vilkauskas.

"If we are getting the Christian message across, the power of that would speak for itself," said Father Vilkauskas. "We still need to evangelize one-to-one, but if we do only that we are missing the boat."

The Jesuits at St. Peter Chur
Charlotte know about evangelizi
a culture, said Father Vilkauska
ther John Haughey, former past
the parish, made ties with the
lotte business community, me
with business men and women o
ics issues and at business lunch

"He wasn't out converting
opening dialogue and making a
pact," Father Vilkauskas said. F
Haughey successor, Father
McCreesh, built bridges
Charlotte's homeless populatio

"I love the concept of bringi
Gospel to the culture," said Franc
Sister Jean Linder, the only sis
the priests' workshop.

"I hope we don't let this dr
begin to dialogue about it and b
to the laity," said Sister Jean.
laity might have some good ideas
bringing it to the culture."

State's First Hibernian Group Being Formed In Asheville Are

ASHEVILLE — Members of St. Margaret Mary Church in Swannanoa and St. Lawrence Church in Asheville are forming the first Ancient Order of Hibernians Division in North Carolina.

Members are wanted. Any Catholic male older than 16 with at least one Irish ancestor is eligible. Once established, the new division is expected to become regional and a women's auxiliary will be formed.

Atonement Father Pius Keating, pastor of St. Margaret Mary, and Father Carl Kaltreider, pastor of St. Lawrence, are co-chaplains. Officers are John Fitzgibbon, president; James
vice president; Michael Stehli
surer, Patrick Killough, secreta
James Mulligan and Michael Mc
co-sergeants-at-arms.

Other members and candid
Patrick Barry, Michael Ca
Costello, Art Gannon, George
Atticus Killough, Jason Killoug
Paul Martin, M. Mulligan, Joh
and John Vaughan.

For more information or an
tion, call John Fitzgibbons at (7
5871 or James O'Hare, (704) 29

DSA (From Page 1)

the DSA within our parish, by talking about programs that have impacted St. Benedict the Moor," says Hinton. Then his focus broadens to how the DSA helps the community, and wraps up with the overall benefit for the entire 46-county Diocese of Charlotte.

"Support for the DSA is important because the appeal raises funds to support organizations in the diocese," says Hinton. "These organizations are necessary to further the works we should support as Catholics."

To insure that each parishioner in the diocese has an opportunity to contribute, Bishop John F. Donoghue has designated March 27-28 as Appeal Sunday throughout the diocese. During the weekend Masses, parishioners will be given one final opportunity to extend a financial helping hand to the ministries that touch thousands of lives.

Lay presenters like Hinton will personalize success stories of DSA supported ministries. At the same time, they will give a brief presentation about the Diocesan Support Appeal.

Bishop Donoghue is pleased with the DSA results so far. As of March 12, the DSA totals show 66% of the diocesan goal of $1,750,000 has been reached. "We're about where we were this time last year," says Bishop Donoghue.

Pledge cards will be distri
all Masses and parishioners will
to make a pledge. Those w
already made their pledge thro
direct mailings sent to househol
diocese are being asked to ackn
their gift and return them at M
day also.

Parishes are assigned a fa
target for their DSA goal, and
sponsible for raising those fun
is accomplished with the assista
direction of the diocesan Devel
Office. Jim Kelley, diocesan di
development, points out that
receive a 100% rebate of fund
over goal.

Kelley says Appeal Sunday
goals. "One is to educate peop
the ministries. The second is to
the amount pledged to fund th
supported agencies."

"Last year's Appeal Sund
the goal over the top," says
Donoghue. He says he hopes i
als will give serious conside
this year's appeal.

"DSA-sponsored ministri
void," says Hinton. "They're a
tant in fulfilling God's work.
help people in need."

latural Family Planning As :ffective As Pill But Safer

By CAROL HAZARD
Associate Editor

"It's fantastic. It's free. And there's ide effects."

Terri DeLuca of Charlotte was talk- about Natural Family Planning, the method of birth control approved ıe Church.

Terri and her husband, Phil, are cting their first baby in July. By g NFP, Terri became pregnant the time the couple tried to conceive. miscarried. They tried again, and GO.

'It's foolproof, and I'm proof," Terri

Married two years, the DeLucas — hioners of Our Lady of the As- ption Church — plan to continue NFP.

o call attention to the safe, reliable natural method for avoiding or ving pregnancies, the American emy of Natural Family Planning lesignated March 21-27 National ral Family Planning Week.

IFP is a method for pinpointing the of the months when a woman is , and either abstaining from inter- e during these five to eight days to pregnancy or engaging in it to ve pregnancy.

ouples are taught to recognize the period of a woman's menstrual by observing and charting daily es in cervical mucous. Other tech- s, such as monitoring bodily tem- ures and checking the position and on of the cervix, are also used.

lder methods of natural family ng such as the rhythm and calen- ethods are not considered as reli-

oponents say NFP is as effective pill — 98 percent — only it 't have any of the nasty side ef-

ıe pill, which pumps the body chemicals and hormones, causes ıneous abortions and increases the infertility, said Jay Hamilton of sville, who co-directs the NFP m for the diocese with his wife, n. The Hamiltons were named ectors this week. The NFP pro- s part of Catholic Social Services.

IFP is a natural method God has us to know more about our bod- Hamilton said. Moreover, since a shared method, it helps couples unicate with each other, he said.

though few couples — 10 percent of Catholics — use the method, only 4 percent of those who do get divorced, said Hamilton. Part of the problem with acceptance is lack of awareness, he said. Since NFP doesn't require medical supervision or a prescription, it doesn't have the financial backing of pharmaceutical companies.

To help increase awareness, nine certified NFP instructors throughout the diocese offer instruction to any couple, Catholic and non-Catholic, requesting it. Also, posters and brochures will be distributed later this year to doctors, parishes and Family Life Commissions.

The NFP Office hopes to teach between 120-130 couples this year, up from 85-100 couples in past years due to more publicity. Many couples will be referred by clergy, some by physicians and others by word of mouth.

The method is not difficult, but it requires instruction, said Hamilton. It's important to understand, for example, the effects of stress and the changes it can cause in monthly menstrual cycles.

"Natural Family Planning seems closer to what God want us to do," said Janet DeCoste. She and her husband, Brad, have been using NFP for two and half years.

Janet is sensitive to medication. Besides, she didn't trust the pill. A relative had a stroke as the result of taking the pill, she said. Her doctor told her about artificial alternatives. None was appealing. Then, he referred her and her husband to Catholic Social Services, even though the couple is not Catholic.

They received NFP instruction. About a year ago, the DeCostes started praying for a family, Janet said. Now, they have a three-month-old daughter. "It works both ways," said Janet. "You know how to prevent pregnancy and you know how to increase the odds."

Instruction is offered one-on-one or in a class, depending upon the number of requests. The diocesan team is so intent upon spreading the word, they will go anywhere in the diocese to teach the method, Hamilton said. Instruction is available by appointment through the NFP Office at the Catholic Center, (704) 377-6871.

Free introductory presentations are given the third Wednesday of every month at 7:30 p.m. at the Catholic Center, 1524 E. Morehead St., Charlotte.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of harlotte the sum of $________ (or ____ percent of he residue of my estate) for its religious, educational nd charitable works."

or more information on how to make a Will that orks, contact Jim Kelley, Director of Development, iocese of Charlotte, 1524 East Morehead St., harlotte, NC 28207, (704) 331-1709 or 377-6871.

Judy Wagner holds the lucky ticket, last to be drawn at the CCHS Foundation's Grand Prix party. Husband Jim sits in the 1993 Grand Am won by the Wagners, members of St. Gabriel Parish.
Photo by JOANN KEANE

St. Gabriel Couple Drives Off With CCHS Foundation Prize

CHARLOTTE — The most successful Grand Prix benefit in the history of the Charlotte Catholic High School Foundation brought more than 500 supporters of CCHS together March 7 in the Atrium at First Union Center.

A total of $39,000 was raised for the benefit of CCHS.

The event was a sell-out three days before the party. "This is the first time we've sold all 260 tickets," said Jim Brownd, chairman of the Grand Prix for the past five years. "The support of the Catholic community was overwhelming, and we were pleased with the turnout and the community atmosphere of the event."

The last time the Grand Prix sold out was before the number of tickets was raised several years ago from 225 to 260, to meet the demand. A $150 ticket admits two.

In this year's "reverse raffle," ticket 131 was the lucky number, held by Jim and Judy Wagner of St. Gabriel Parish. Their prose for being the last number drawn was a shiny red 1993 Pontiac Grand Am, donated at cost by Dick Keffer Pontiac.

The Wagners are parents of Allison, a sophomore at CCHS, graduates Ted '88 and Susan '90, and Nick, a sixth-grader at St. Gabriel. Judy is a 1968 graduate of the former Our Lady of Mercy High School.

This was the Wagners' second year to attend the Grand Prix. Last year, they also came close to winning the car, as the sixth to the last ticket drawn.

This year's second-place winners were Pete and Bobbie Frandano of St. Gabriel Parish, who won an oriental rug from Dilworth Oriental Rug. Their daughter Kathleen, a 1990 CCHS graduate, has worked as a Grand Prix volunteer for several years, and Bobbie is a frequent volunteer at CCHS. Peter is a director of the Foundation.

Third place went to John and Donna Hanson, who won a free ticket to next year's Grand Prix. The Hansons are also members of St. Gabriel, and their children attend St. Gabriel School. John is a member of the MACS Board of Education.

Winners of 35 additional prizes were announced throughout the evening, as guests mingled and enjoyed an hors d'oeuvres buffet catered by Prisms.

Storm (From Page 1)

Still, some mountain county residents braved the elements. Father McCue said Mass for one lone parishioner, offering intentions for all others unable to attend.

About 18 inches of snow covered streets in Spruce Pine with drifts of three to four feet. At St. Bernadette, 23 miles from Spruce Pine, two feet of snow made travel impossible.

Oblate Father Joe Schaeffer, pastor of St. Francis of Assisi in Lenior and vicar of the Hickory Vicariate, said many Masses in the vicariate were cancelled. Parishes holding Masses had few on hand. St. Phillip the Apostle in Statesville reports only 45 attended the three weekend Masses.

Four of about 30 couples at the Catholic Conference Center in Hickory for an Engaged Encounter Weekend were snowed in until Monday. Others who arrived Friday evening for a Saturday retreat left on Sunday. CCC Director Guy Piché said there was 13 inches of snow.

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

There's No Room For Violence

We hope that the fatal shooting of a doctor outside a Florida abortion center last week was just an isolated incident and not a sign of things to come.

As Bishop John F. Donoghue points out in a story elsewhere in this issue, the murder of an abortionist harms the pro-life movement and provides ammunition for the pro-abortion forces who want to label all pro-lifers as "fanatics" or "extremists."

In our eyes, Dr. David Gunn was a murderer who killed innocent children at abortion centers in three states. But that did not give Michael Griffin the right to take matters into his own hands and shoot Gunn to death.

We ail to see how Griffin can call himself pro-life and then turn around and murder someone. As Bishop Donoghue says, that is a contradiction. An abortionist and a person who kills an abortionist are equally guilty of murder. They are both pro-death.

The state of Florida presumably will handle Griffin — perhaps with a long prison term or better yet in a mental institution. We do not see how his action could have been that of a rational person.

But leaders of the pro-life movement have a responsibility to try to prevent another incident of this kind. They should and must speak out forcefully against any form of violence in protesting against abortion.

In the past year or so, there has been an increase in violence directed against abortionists and abortion centers. So far, there have been only a few such incidents; but even that is too many.

As we have said in the past, the pro-life movement needs all the friends it can find. And more violence on the part of fanatics who claim to be pro-life is no way to win those friends.

We must make it clear that there is no room for violence or those who advocate violence in the pro-life movement.

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Pro-Life Corner

Respect Life

Elizabeth Cady Stanton, co-organizer of the first Women's Rights Convention in 1848, penned the following words on abortion in 1878: "When we consider that women are treated as property, it is degrading to women that we should treat our children as property to be disposed of as we see fit." How tragic that some in the women's movement have moved so far away from its founder's vision!

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — The Catholic Church must encourage morally right and informative works by the media and protest that which is morally objectionable, Pope John Paul II said.

Meeting with members and consultors of the Pontifical Council for Social Communications March 12, the pope praised the efforts of Catholic leaders to explain the Church's position on the use of the media to industry leaders.

The council's plenary session included a presentation by Cardinal Roger M. Mahony of Los Angeles on his 1992 pastoral letter *Film Makers, Film Viewers: Their Challenges and Opportunities*, and his subsequent meetings with entertainment leaders on the content of current films and television programs.

The pope said the media have an endless potential to inform, to create and communicate art and cul to refresh the human spirit and to spread and streng God's kingdom. But the Church is also "pain aware of the damage which can be inflicted on viduals and society by the misuse of these in ments," he said.

"In concrete situations, it is the duty of the Ch her pastors and her members to acknowledge encourage programs and publications which pro unity, peace, virtue and true brotherly love," the said.

He said it is also the duty of Church leaders a the faithful "to protest against programs and pul tions which are morally objectionable and w threaten to violate personal and public integrity ar sanctity of family life."

Meetings with industry leaders, he said, can the Church and the media understand each other b

The pope praised the council, led by U.S. bishop John P. Foley, for its efforts to make the c "more effectively present in the vast world c communications media."

UNITED NATIONS (CNS) — Pope John Paul II has urged the international community to work for a future "where there will be no refugees."

In a message to a March 9 round table at the United Nations, the pope described the Church as "a companion on the road of refugees" through its pastoral service. He said humanitarian aid was essential, but could not substitute for political action.

He called for united effort by governments, nongovernmental organizations and individuals to build a world where "peace will be secure, minorities will be respected and people will have the freedom to practice their religion and to live in their homes and in their countries without fear and with sufficient means of subsistence for their families."

The pope's message was addressed to U.N bassador Rene Valery Mongbe of Benin, chairm the round table, and read by the Vatican's nuncio United Nations, Archbishop Renato R. Martinc

Refugees: A Challenge to Solidarity, a doc issued by the Vatican last October, served as the of discussion for an event that included present by top U.N. officials as well as numerous repre tives of governments and nongovernmental org tions. It was sponsored by the Vatican Mission United Nations and the Path to Peace Foundati agency established by Archbishop Martino to with special projects.

VATICAN CITY (CNS) — The teaching authority of the popes is directed primarily toward announcing and spreading the Christian faith, not just protecting it from errors, Pope John Paul II said. The papal role as the Church's supreme teacher is part of his role as universal pastor, the pope said at his March 10 weekly general audience.

Pope John Paul was continuing a series of teachings on the structure of the Church and, specifically, on the pope's role in the Church.

The pope said that when Jesus told St. Peter "feed my sheep," he was implying a responsibility to nourish the faithful with "the communication of revealed doctrine to increase faith."

"The bishop of Rome, as head of the episcopal college according to the will of Christ, is the first herald of faith whose duty it is to teach the revealed truth and show its applications for human behavior," he said.

In the Church's structure, the pope bears primary responsibility for spreading the faith throughout the world, for defending the truth of the faith and for resolving all controversial questions about it, he said.

The pope carries out his "ordinary" teaching mission through speeches and written documents, travels and other personal encounters, through the various Vatican offices which work under his direction and through initiatives promoting study, holiness, evangelization, charity and catechesis.

The "extraordinary" teaching authority of the pope is limited to those specific times and subjects on which a pontiff speaks "ex cathedra" or infallibly. Th said he would discuss such extraordinary teachi separate audience talk.

The positive value of ordinary papal te authority is that it makes known "the authenti trine of the Gospel, responding with the eternal of revelation to the old and new questions of m women concerning the fundamental problems o the pope said.

He said it would be too limiting and even ous to view papal teaching authority as "con only in the condemnation of errors against the although defending the faith against errors and tions is part of it.

"But the essential task of papal teachin explain the doctrine the faith, promoting aware the mystery of God and of the work of salvati putting into light all aspects of the divine unfolding in human history through the actio Holy Spirit," he said.

While everyone in the Church, especia theologians, are called to undertake a continuo fication and explanation of revealed truth, members must follow papal guidance in accept permanent content of the Christian faith."

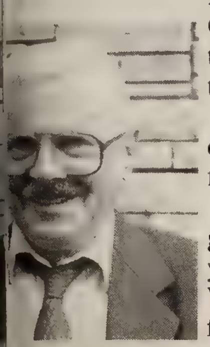
The teaching authority of the bishop of R said, is a sign of "clarity and unity which, espe times of maximum communication and discuss our own, cannot be disregarded."

The Editor's Notebook

By BOB GATELY

ere's a tendency, especially at this time of year, for even those of us of Irish ry to forget that St. Patrick wasn't the only Irish saint. Of course, those who 't blessed with Irish ancestors never heard of anyone but Patrick.

hat brings this to mind is a press release from The Catholic University of America in Washington. Robert Mahony, director of the CUA Center for Irish Studies weighs in with a reminder that St. Patrick's successors made major contributions to the spread of Christianity in Ireland.



For that matter, Mahony notes, there were Christian communities in Ireland even before Patrick's arrival in the fifth century.

Mahony says Saints Brigid, Enda, Brendan the Navigator and Columba of Iona — all of whom lived 50-100 years after Patrick — are as important to Irish lore and Western history as Patrick. He also notes that they give us four more days to celebrate the tradition of Ireland's cultural and civilizing influence on the rest of Europe.

Brigid, known for her charity, was abbess of Kildare where she established stery in the late fifth century. In Ireland, she is second in popularity only to . Details of her life mingle with miracle stories that share elements with pagan . Her feast is Feb. 1.

bot Enda founded monasteries in the Boyne valley and the Aran Islands. He earliest organizer of the Irish monastic movement which influenced nities on the Continent. His feast is March 21

he sixth century, St. Brendan established several monasteries in western and launched numerous missionary expeditions.(There are some who believe ne of those expeditions reached North America long before Leif Erickson or pher Columbus.) May 16 is his feast day.

Columba left successful monasteries in Ireland behind in 565 to settle on Iona, d off the southwest coast of Scotland. There, the scholar and poet devoted his time to helping solve the problems of neighboring rulers. His mediation mining the social position of bards or poets helped ensure a place in Irish for educated lay people. His feast is June 9.

've missed the opportunity to celebrate St. Brigid's feast for this year but St. s this weekend and the other two are not too far in the future. We still have re chances to celebrate our Irish heritage this year.

Books Of The New Testament

By FATHER JOHN DIETZEN

n the early years of Christianity, along with the books in our New ent, there were many Scriptures which are called non- canonical and in our Bible. We would like to know who decided, and when, which ere to be in the New Testament Bible? Who divided the New Testament pters and verses? (New York)

ou ask a huge question. Theoretically, the answer is clear and relatively

We believe that, under the inspiration and guidance of the Holy Spirit, the living church gradually discovered which of the many sacred writings of very early Christianity were to be in the "canon."

The Greek word canon, in this context, means a norm or standard. The biblical canon, then, constitutes those books which were inspired by God, and which were believed to constitute the norm or rule for Christian faith and moral life.

Many letters, Gospels and other writings circulated among the early churches. Various lists or canons surfaced, and Christians eventually recognized certain Scriptures as normative, that is reflecting Christian faith and g a model or guiding standard for any authentic Christian church.

bout the year 400, popes and councils had endorsed a basic list. Certain ns remained, however, all the way up to the Council of Trent which, in 1546, efined those books to be recognized as the church's sacred, canonical s.

unds easy. In reality the process was not at all so simple and neat.

ne thing, a number of supposedly important books were just "lost." The is own that Paul mentions in 1 Corinthians 5:3, and a document containing s from Jesus in Aramaic, supposedly written by the apostle Matthew, isappeared somewhere along the line.

rs encountered much opposition, partly because some sort of origin or connection with the apostles was considered essential for acceptance. back then, leading Christian scholars questioned whether Hebrews and n were really written by Paul and John respectively, thus casting doubt on stolic origin.

plicating things further was the fact that numerous changes and additions de after the original forms of the Gospels were written. Sometimes these m sayings of Jesus that were passed down orally well into the second

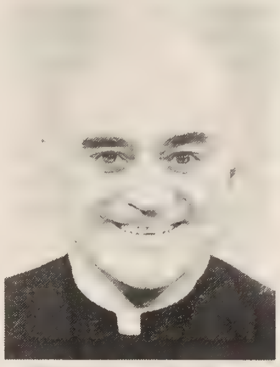
tory of the woman taken in adultery (John 8), for example, was inserted into Gospel about 100 years after the Gospel was first composed, in other

See **Dietzen,** Page 6

Light One Candle

By FATHER JOHN CATOIR

One of the more positive actions of the Council of Trent (1545-1563) was the famous "Tridentine Catechism," which presented Catholic doctrine in a straight, non-debatable format. In order to preserve the Church from disintegrating, the council fathers arrived at a harsh, no compromise policy in their battle with the Protestant Reformers.



Even though this strategy has stood the test of time, I sometimes wish they had taken a more conciliatory approach from the beginning. In 1545, the more liberal wing of the Catholic bishops came to Trent favoring open dialogue with the Reformers, but their hopes were soon dashed. "Let them be anathema" was the cry of the hard-line majority.

The Holy See continued its war with the separatists and the modern age for 400 years. Liberalism and scientific advances were held in great suspicion. One pope even condemned the railroads. The cries for freedom of speech, and the growing demand in many countries for the separation of church and state were deeply disturbing to the popes.

Exasperated with these ongoing challenges to papal authority, Pope Pius IX convened the First Vatican Council in 1869. The conservative majority of the hierarchy, called the "Ultramontanists," focused on one issue only, the declaration of papal infallibility. Henceforth, all future papal definitions on faith and morals, even those articulated without the consent of the bishops in an ecumenical council, would be considered irreformable.

But this did not solve the larger problem. Secular governments were experiencing the same upheavals. Monarchies fell, and the principle of separation of church and state became the norm in most countries. Freedom of the press, so long opposed by the medieval Catholic Church, came to be considered a boon for society.

By the 1960s, the Church had mellowed. There was even a humble admission at the Second Vatican Council that the Church "does not always have a ready answer to particular questions." In the document, *The Church and the Modern World*, the Council Fathers wrote "the joys and the hopes of the people of this age, especially the poor and afflicted, are the joys and hopes, the griefs and anxieties of the followers of Christ." It was a gesture of peace. The Church was reaching out to the modern world. Gone were the anathemas of Trent consigning heretics to hell. Instead the Church expressed "respect" for what is "true and holy" in other religions.

By the 1970s and 1980s, the pendulum had swung too far to the left and the Holy See began disciplining liberal theologians and appointing more conservative bishops. In many countries, particularly in Holland, Catholics seemed to be separating themselves more and more from the hierarchy's control over their personal lives, a trend which does not bode well for the future. Where it all will end we do not know, but Jesus said, "I will be with you all days, even until the end of the world."

(For a free copy of the Christopher News Note, "Centesimus Annus," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y.10017.)

Father John Catoir is director of the Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

Sometimes when I am in a counseling session, the thought teasingly crosses my mind that the Catholic Church is missing the boat.

Listening to the person who comes for counseling, typically in a conversation leading to the initial presenting problem, I sense the presence of the ideal employee. And I see the Church hanging out a shingle: "Ideal employees to hire."

I hear of the long hours the employee puts in at the job, of his or her concern for the customer and I hear a lot about the incompetent and uncaring "home office." It seems the home office misplaces orders, sets dates for delievery it can't keep, promises products it does not have in stock.

All of the above, or course, could be true. My concern is with the blind spot the employee has not to use this data to (a) sit down with someone and iron out the problems, (b) use this data as motivation to find an employer who enjoys good team work approach, or (c) put the issue in perspective.

My counseling experience tells me that when the above resolutions are not introduced, then eventually anger at the home office will surface and become the presenting problem. We find ourselves dealing with someone who can't get along at work, can't keep a job, has started to cheat on mileage and expense sheets (afterall, "they don't care").

What the person is missing is the knowledge that all of these reactive resolves are giving him or her a shortened fuse and reactions get stronger and more frequent. For a few, a worse battle ensues when their justification for "cheating a little" conflicts with their scruples and guilt kicks in.

This might seem like a far stretch of the imagination, but as a counselor, the above pattern is familiar to me and truly is to be avoided.

Another Letter From Ireland

Father Gavigan, who is now retired, originally wrote this letter to his parishioners while he was on sabbatical as pastor of St. John the Baptist in Tryon. It first appeared in the parish newsletter, The Belltower.

By FATHER PAT GAVIGAN

Even the Irish are asking me: "How do you like Ireland?" and "What do you think of the College?" My first reaction was an embarrassed silence. Both you and I know they want a favorable answer, and I for all the world want to give them one, but I still treasure a solemn respect for truth that does not easily succumb to hurt feelings. I hit upon a gracious distinction. Ireland, I now reply, while moderately blessed, has not be so generously endowed with the abundant resources of many larger nations, and her isolation by sea imposes undeniable drawbacks.

The Irish people, on the other hand, possess some very lovable characteristics: friendly, good natured, caring, courageous. Much in contrast to their American spin-offs, I find them more relaxed and unhurried, Time here has a more distinctive value. There is always a minute for a chat or a cup of tea. The only things in Ireland that start on time are the trains..and even they often arrive late. No one minds. However, when business concerns become indifferent to people's needs, then habit merges into exasperating vice. Just one example: Upon my arrival, I urgently needed medication, typewriter and books, but all my parcels were detained at the Dublin Customs House for three weeks. This kind of apathy is indefensible. A visitor to Ireland must come fortified with indomitable patience.

As for St. Pat's College, at Maynooth, County Kildare, the student body here is fabulous. There is such a healthy atmosphere of buoyant fellowship, mutual concern, and sincere good will that it is uplifting, reassuring. While the faculty and staff strike a caliber that recommends itself, I have personally encountered two misfits to that mold. Most of the facilities are now old and outmoded. This is where the sting of poverty unwittingly imposes it own limitations. The indoor swimming pool, once the pride of the isle, is today a dilapidated disgrace.

Now that I have myself weathered an Irish winter, I am quite convinced these cold, dismal months are to most American Irish an oblivious dishonor of the motherland. Many are not even aware that this sacred isle lies as far north as Labrador. In December the sun rises at 8:25 and sets at 3:45 (though it is now correcting that failing by leaps). We may indulge in all of ten hours of bright sun a week, but overcast skies bearing mist and drizzle are common fare. While snow is rare, heavy frost can last till evening and surface soil is moist as a bog for months on end. In such conditions golf is simply unthinkable, at least for me. The Irish themselves absorb all this punishment with a bewildering grace. While temperatures range from 25 to 45 F, no one — and I mean no one — keeps an outdoor thermometer, but you will find shop doors agape at 40 to beckon you in. You must not close the door, the proprietor will gladly freeze first. Central heating is a luxury unknown to many; frigid bedrooms are simply tempered by a hot water bottle between the sheets a bedtime. Once you fall asleep—and it better be quick—you must generate your own heat.

I was told I need not worry about getting around in Ireland, public transportation is ubiquitous. Not exactly correct, especially as you distance yourself for Dublin. Trains, where available, are fairly fast and dependable, even if noisy and often crowed. Most stations afford no enclosed waiting room or toilet facilities. But aren't there buses? Oh yes, the buses, of course. You readily learn to run for that one just easing away from the curb or stand in the cold drizzle another hour till the next one lurches into sight. Then you can expect to continue standing. The double decker green monsters hold 72 passengers seated or 104 at "standers only." And I have been on the lumbering beasts when the most considerate driver has had to zip by a cluster of potential riders because the doors can no longer fold open. Sardines never had it so cozy. When I do get a seat, the person in front of me can usually feel my knees in his kidneys. If ever you hear anyone accusing these Irish of being distant,they are not. Just remind them (politely) that the individual was likely still recuperating from his/her last bus ride.

During the Christmas holidays I took one of those dependable trains over to Limerick (120 miles west), rented a Nissan stick-shift, and headed off into the walled Irish lanes of Tipperary. With Tony McSweeney, friend, seminarian, and local guide, I set out to see the Rock of Cashel, Chair Castle, and the regal ruins of Holy Cross Abbey. The number and preservation of these ancient structures is phenomenal, and surely one of Ireland's glories. Best of all was hearing live Irish music on a Wednesday night at Paddy O'Gorman's Pub in Thurles. In they straggled until 9:20, sixteen volunteers: 5 violins, 4 flutes, 3 accordions, a harmonica, even a bodhran (sheep skin drum). What a smiling picture just to see them, 15 to 65 in age mostly men. By 10 it was standing room only 'round the turf stove. When the music began, how sweet the lilt. Me feet wanted to dance and me heart tingled with delight. The crowd marked the cadence as one spirited giant. How I wished I had my tape recorder and camera. Perhaps I can return "Deo volente" (God willing)...on a Wednesday night.

Copy right © 1991 Father Pat Gavigan

Dietzen (From Page 5)

words, not too much before the year 200.

No wonder some of the great early fathers of the church differed among themselves about which books should be on the canonical list. There were letters from Clement of Rome (one of the early successors of Peter as bishop of Rome), the Didache or Teaching of the Twelve Apostles, at least one of several non-canonical Gospels, a document known as Shepherd of Hermas and more.

Over several centuries, at one time or another, major Christian scholars and centers of learning considered these and other honored writings to be canonical Scriptures, until church authorities decided the issues.

Your second question is far simpler. The division of the Bible into chapters was, as far as we know, the work of Stephen Langton (died 1228), a professor at the University of Paris and later archbishop of Canterbury. Old Testament verses were numbered by a Dominican priest, Sanctes Pagnini, in 1528, and New Testament verses by a Parisian printer, Robert Etienne, in 1555.

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How Does Canon Law Affect U

The Church And The Ownership Of Prope

By SISTER JEANNE-MARGARET MCNALLY

What is Church property? All temporal goods belonging to the universal Churc Apostolic See, a diocese, a parish, religious community or some other *juridic p* in the Church. A *juridic person* is a subject of right obligations, constituted by the law itself (a parish), a personal decree of a competent ecclesiastical su (Catholic University in Washington, D.C.) and di from all natural or physical persons (you or me). A *ju* *person* is an artificial person, an *it*, like a corporatio a capacity for continuous existence, with right obligations in canon law and accountability to cano

The Church has the right to acquire and use pr for its proper end — divine worship, support of clerg other ministers, Apostolic works and works of char 1527). The Church can purchase goods or receive from bequests.

Church property is (1) stable (fixed) or unstable (2) movable or immovable. Stable or fixed refers to goods which have a purpose as determined by the donor or ecclesiastical authority, such as a b setting aside money for a retirement fund. Free or unstable would be money, investments, etc. Immovable means can't be moved, e.g., land, building Moveable can be moved, e.g., furniture, livestock, etc. Church law contains on the care and use of property (c. 1276).

Property can also be attained through the laws of prescription, a legal through which a person who has possessed a thing or experienced a right in goo over a period of time acquires legal title (c. 1268 following the cano prescription cc. 197-199). This is related to the statute of limitation in othe systems. For example, someone occupies and develops a piece of your land a never opposed this over years. Through prescription this person may come t this piece of land over time. Certain items are resolved by prescription ove years, others over five years. This is similar to custom which requires 30 y

Another way the Church acquires property is the last will and testame person has a right to dispose of his/her goods by bequest. The formalities o law should be observed insofar as possible for wills. The ordinary (the bishop delegate) is the executor of pious (traditional term) wills (c. 1301.1). The heir be informed. Most importantly, the Church must fulfill the intention of the (c. 1300) if the bequest is accepted. The ordinary need not be the civil execu each civil will in which the Church is named but he must ensure that the exe of the intention of the donor is met. In cases where there is conflict with civ the Church claims the precedence of canon law. However, when the d intention is not clear, such as "Catholic education" or "aid to the poor," as possible his/her intent should be followed. If this intent cannot be ascertain presumed that the donor left the matter to the wisdom and good judgment Church.Canon 1310 allows the ordinary, only for a just and necessary rea reduce, moderate or commute the wills to a related work. This may occur if inc costs, diminished income or other substantial changes justify this action. Wh code speaks of canonical obligations, special civil action may be required if endowment is involved.

These laws regulate the acquisition of property. Be sure to note the mea the juridic person. Also keep in mind that the use of property or goods bel to the Church may also be subject to diocesan laws and regulations.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and *of The Tribunal of the Diocese of Charlotte.*

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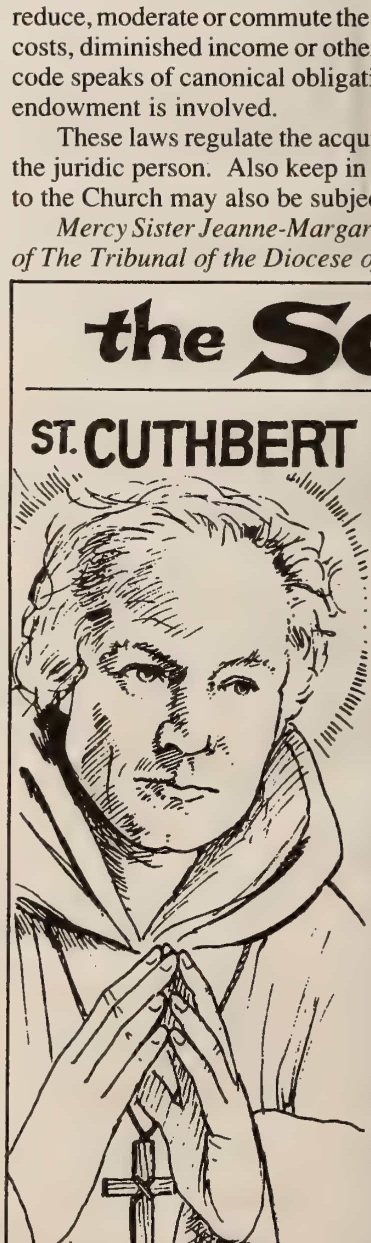
the Saints

by Luk

ST. CUTHBERT



ORPHANED WHEN A YOUNG CHILD, CUTHBERT WAS A SHEPHERD IN NORTH UMBRIA FOR A TIME. FOLLOWING HIS TEEN YEARS, HE BECAME A MONK AT MELROSE ABBEY. CUTHBERT THEN TRAVELED THROUGHOUT THE COUNT AS A MISSIONARY.

WHEN ST. COLMAN RESIGNED AFTE REFUSING TO ACCEPT THE DECISION THE COUNCIL OF WHITBY IN FAVOR OF ROMAN LITURGICAL PRACTICES, ST. E WAS APPOINTED BISHOP IN HIS PLAC AND EATA NAMED CUTHBERT TO BE PRIOR OF LINDISFARNE.

CUTHBERT RESUMED HIS MISSION WORK UNDER ST. EATA AND ATTRACT HUGE CROWDS BY VIRTUE OF HIS GI OF HEALING. SEEKING CLOSER UNIO WITH GOD, HE RECEIVED PERMISSIO LIVE AS A HERMIT. THEN, IN 685, H WAS ELECTED BISHOP OF HEXHAM. RELUCTANT TO MOVE, CUTHBERT ARRANGED WITH ST. EATA TO SWA SEES, AND HE BECAME BISHOP OF LINDISFARNE WHERE HE EARNED T NAME "WONDER WORKER OF BRITA

HE SPENT THE LAST TWO YEARS HIS LIFE ADMINISTERING TO HIS SE AND CARING FOR VICTIMS OF A PL THAT DECIMATED HIS DIOCESE. H WORKED NUMEROUS MIRACLES O HEALING AND WAS GIFTED WITH ABILITY OF PROPHESY.

CUTHBERT DIED IN 687, AT LINDISFARNE. HIS FEAST IS MAR

© 1993 CNS Graphics

But It's *My* Hair. I Want It Green

CHRISTOPHER CARSTENS

iere Barbara sat, pleading with om and dad, hoping that they just see it her way this one time. isn't breaking any laws, it was not er of health or morals or safety. st wanted to dye her hair — green. 's not like I want a tattoo — if I , it will just grow out."

lot on your life," grumbles her "We let you do this and who what you'll try next?"

one form or another, the green oblem turns up all over the world. regular part of the teen-ager's toward independence.

e junior high years are a testing for parents and young people. en't a child anymore, but you eally a full blown teen-ager ei- welve, 13 and 14 are often the ages for families, and part of that is often the green hair problem.

particular argument will prob- something other than hair color only seen green hair debated two decades of work as a psy- st — but the central core is the roblem.

The kid is sending out a message, loud and clear. "I'm not your little kid any more, and I'm not going to grow up to be just like you! Just let me make my own decisions, and I'll be fine."

The parents are sending back an answer. "Look, you may be nearly full grown, but we're not ready to trust your judgment in this. We're adults, and we know better than you do about some things."

Both are right.

The teen is certainly right. In just a few years, she'll make all her own decisions, and what her parents think will have no bearing on what she decides unless she lets it. As an adult, she'll be her own person.

But the parents are right too. They have legal responsibility for their teenager and a moral responsibility as well, one that demands that they try to keep their kids from doing destructive or dangerous things. They just disagree over what sort of behavior expresses responsible independence and what is "destructive or dangerous."

Barbara sees green hair as a way of announcing that she is a free-thinking artist, one who can see beyond the petty restraints of popularity and mass media style. "How can it hurt me? It's just my dumb hair!"

Parents usually take a more cautious view, quickly recognizing any risks in the situation. "Green hair may not harm you physically, but what about your reputation when everybody in town things you're a weirdo?"

The green hair problem can emerge in hundreds of ways. Often it's a fight over clothes or music, the choice of a boyfriend or whether or not you can insist on a teen-ager going to church.

Teen-agers, remember that your parents are going to set some limits. Not being allowed to dye your hair green isn't really the same as being sent to a concentration camp. Remember, you eventually win this one. When you're 18, you can dye your hair purple with green stripes and there's nothing they can do about it.

Parents, remember that you can win the struggles that are really important — in fact, you need to. If your kid is using drugs, or sneaking out with a guy who's 34, or running with a gang, you need to be in control. But nobody ever died from green hair.

So, sometimes you can compromise. Like Barbara, who remembered that they sell this green hair dye that washes out in three days.

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Dates Set For Papal Denver Visit For World Youth Day

DENVER (CNS) — Pope John Paul II is scheduled to be in Denver Aug. 12-15 as part of World Youth Day '93 activities, Father Dennis Schnurr, national director of the event, announced March 10 in Denver.

"I am delighted that the pope will be able to enjoy the Rocky Mountain area as he participates in World Youth Day amidst the splendor of nature and tens of thousands of young people," said the priest, who is also associate general secretary of the National Conference of Catholic Bishops in Washington.

Father Schnurr added that "excitement is building in Denver, and indeed in the entire United States, in anticipation of the largest meeting of this kind in our nation's history."

The pope's stay marks his longest period of time spent in any one U.S. city.

Pope John Paul will join the international celebration on the second day of World Youth Day activities. The celebration begins the evening of Aug. 11 with an outdoor Mass in Denver's Civic Center Park.

During World Youth Day the pope will take part in several activities including a welcome ceremony Aug. 12, a prayer vigil Aug. 14 and a Mass Aug. 15.

In preparation for World Youth Day '93, a Vatican advance team headed by Jesuit Father Roberto Tucci visited Denver March 2-4 to tour sites the pope might visit and to review a proposed schedule of events.

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FAITH alive!

Forgiveness empties anger out

By Brother Cyprian L. Rowe, FMS
Catholic News Service

We get mad when we feel others discount us.

We get mad because we feel belittled.

We get mad because we are not given what we feel we deserve in a manner appropriate to our worth.

The measure of our rage is the degree to which we feel another person negates our personal worth. And rage can consume us.

Often, the anger destroys a wide range of relationships, even when the relationships seem unconnected to the act that enraged us.

■■■

What can a person do? Of course, the offender should admit the offense and ask forgiveness. But people who want to be spiritually, psychologically and physically healthy must heal themselves even when the offender does nothing.

This can happen only if they forgive, for forgiveness is the emptying out of the emotional rage associated with the perceived injustice from another.

Some specific steps help when it comes to forgiving others and letting go of rage:

—Consider what was said or done.

Was there any validity to it? What, particularly, offended me in what the person said or did? Did I feel devalued, unloved and betrayed?

Can I focus on these feelings with the help of a friend, a spiritual director? Can I talk to Jesus about my own worth? Can I begin to understand that I lose if I do not use this situation to grow?

This process may begin to put forgiveness in focus.

—Another step is to list, if possible, the results of focusing on my rage: What am I unable to take care of? What or who else is mistreated by me because of this rage?

I can try to think about all of these when I begin to feel my anger reassert itself.

—I can also share with the offender what calls for forgiveness, asking that person if he is aware what he has done and explaining how I see it.

—Finally, there is a reality to consider: If we pursue a life with Christ we cannot be focused on the past. Failure to forgive, on the other hand, means we always focus on what has passed. Christ is now.

What restrains me from forgiving others? First is the worry that "they will do it again" — that "they" will repeat hurtful actions. Second is my concern that they are not sorry for what happened.

But I also may not forgive if I am apprehensive that my forgiveness will be interpreted by others as permission to continue to treat me badly.

Finally, I need to ask if anger has become part of my life. Am I uncertain who I will be if I give my anger up?

What, then, are reasons to forgive?

First: If God forgives, I must also do so. I might ask: "If by the sacrifice of his Son the Almighty took the initiative in forgiving, how am I entitled not to forgive?"

Second, I need to be concerned that rage consumes my humanity. Regardless of the offender or the offense, without transforming my rage into forgiveness, I lose.

A third reason to forgive is this: Whatever fills me up defines me. Evil in, evil out; good in, good out.

If I am filled with the Spirit of Christ, all that I thought lost is gained.

Finally, forgiveness conquers the offender as it pardons the offense. Dr. Martin Luther King Jr. often said the love that offers forgiveness makes for a double victory, not only winning the battle but also the offender and making the offender an ally.

■■■

A few months ago, Essence magazine published an article about a couple who divorced after two children because of the husband's infidelity. The husband's lack of contrition and the wife's rage led to that action.

When the anger died, they began to talk and to forgive. Both began to understand themselves and their relationship in different, creative ways. And because of the woman's forgiveness, what had been lost was found.

This was more than just the woman's life and the children's lives but also the man's. He discovered in his wife's forgiveness the power to redirect his life in a way he had always wanted but never knew how to do.

CNS Illustration by Robert McGovern

"I need to be concerned that rage consumes my humanity.... Without transforming my rage into forgiveness, I lose."

In another situation, two parishioners had stolen from a parish fund. They confessed at a meeting of the faithful. While the aggrieved parishioners said they forgave, they punished the offenders with silent anger. When one of the older members went to glory and was to be waked, only a stranger thought of calling the evildoers.

This is not Christ's forgiveness.

Peter, who denied the Lord three times, realized that in forgiving him Jesus invited him to a new mission. Through it the apostle would be creative and bring life to others. That is how it is:

When Christ forgives us, we are given the power to create and to redeem.

When we forgive, this power is let loose in the universe.

(Dr. Rowe, a Marist Brother, is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine and on the faculty of the Graduate School of Social Work at the University of Maryland, Baltimore.)

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FOOD FOR THOUGHT

Forgiveness is not a forn denial. If I felt hurt by someo actions, my forgiveness of person does not deny that the was real.

Nor is forgiveness of othe way for me to demonstrate t am so unimportant — my neec insignificant — that what happens is OK if it ma someone else "feel good."

Forgiveness does, howeve go of a past way of approac hurt through a grudge, scc looks or an unwillingnes communicate. Letting go free: offering the possibility to appr a painful situation in a new wa

After all, approaching situation in those old ways sap energy. And overfocusing o hurt probably enables it to bigger in my mind's eye. Thu rigid stance toward my hurt n me its victim.

The more you look at The l Prayer, the more you realiz about the big and basic thir life — like forgiveness. It's prayer to take for granted.

Forgiveness is a hopeful a

When we forgive, we respect for the dignity and po of ourselves and others arou So forgiveness helps to op the future.

David Gil
Editor, Faith

Do you excuse the hurt or forgive it?

By Leif Kehrwald
Catholic News Service

Jim's high-pressure marketing job requires lots of travel throughout his state. He's often running late.

Returning from a recent road trip, had this con- sation with his e:

Bad news, Helen. t night, just out- Albany, I got ther speeding et."

Jim, that's your d this year! Won't end our insur- e through the ? Why do you al- 's have to be in a hurry?"

alming down a Helen continues: ld be worse. At least you're safe."

I was late for my appointment," responded, "and I missed the first d-zone sign going into Albany. one could make that mistake. I 't intend to get a ticket."

You're right," she acquiesced. "Everything will be all right. It's all right, Jim. We'll make things work out."

Jim feels relieved. "Things will work out," he muses. He feels pleased with how they talk about unfortunate circumstances.

Yet Helen feels confused, angry and even a little depressed. "We talked about the problem," she reflects. "He seems happy again. Why do I feel burdened?"

It may sound like Jim's wife forgave him, but actually she only excused his action. Excusing is not the same as forgiving.

Excusing tolerates the problem, while forgiving deals with it.

Jim did not exactly seek forgiveness. He only made an effort to explain what happened.

If someone accidentally bumps you in the supermarket aisle he or she might say, "Oh, excuse me." Your probable response is, "It's all right." We readily exonerate excusable actions. They do not require forgiveness.

> **"As a forgiver I acknowledge I've been hurt.... I resist absorbing the hurt and thus challenge the other to claim responsibility for solving his problem. I don't excuse, I forgive."**

Yet inexcusable infractions demand forgiveness — like Jim's recent driving habits. It's not all right that he got his third speeding ticket this year; it's not all right that their insurance rates will jump higher.

Too often these behaviors are only excused. Without seeking genuine forgiveness, there's no chance for reconciliation. You allow yourself to become a doormat, with others stepping on your feelings.

You may think I am getting hung up on words, that Helen really meant "I forgive you" when she said "It's all right."

Could be. But what if it had been a more personal hurt such as squandering family finances, excessive drinking, marital infidelity or spousal abuse?

What if it's a recurring problem? To then pronounce things "all right" and say, "Everything will be OK," only perpetuates the problem.

Then I don't acknowledge I've been hurt or that a hurt even occurred. I only admit something unfortunate happened. I excuse rather than forgive.

Thus I absorb the hurt and make it my problem. I even take over the burden of finding a resolution.

But the hurt embeds itself in my heart. When we have another conflict, old collected hurts rise up with abscessed pain, making reconciliation more difficult.

By contrast, as a forgiver I acknowledge I've been hurt. While the action is inexcusable, it is forgivable.

As I share my pain and take steps toward my own healing, I can absolve the other's infraction. I resist absorbing the hurt and thus challenge the other to claim responsibility for solving his problem. I don't excuse, I forgive.

As a forgiver, the hurt does not stick to my heart. When we have another conflict, the slate between us is clean. We are free to deal with the issues at hand.

Excusing the excusable is easy, requiring only modest social courtesy. Forgiveness is a bigger challenge, calling for genuine humility, honesty and vulnerability.

But it's healthy and freeing, and that's just how you feel when you've done it.

(Kehrwald is director of family life for the Archdiocese of Portland, Ore.)

FAITH IN ACTION

The risk of forgiving others is that you can't see into the future to tell where the forgiveness will lead. You can't be in total control of how events will unfold. Forgiveness, then, is an act of faith. Some thoughts of the late Trappist Father Thomas Merton on such feelings are found in a prayer he wrote that appears in a 1992 collection of his writings titled *Thomas Merton: Spiritual Master, The Essential Writings* (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430. 1992. Paperback, $14.95).

Reflection. Father Merton wrote: "I do not see the road ahead.... The fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you.... I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it."

The Lord's Prayer: No one said forgiving is easy

By Father John J. Castelot
Catholic News Service

All the petitions in the Our Father are important, but Matthew's Gospel singles out one for further comment: "If you ive others their transgressions, heavenly Father will forgive you. If you do not forgive others, neither your Father forgive your transgres-" (Matthew 6:14-15).

his emphasis is significant. It sug- that forgiving is generally so dif- t, goes against the grain so sively, that it needs an extra

suggests, too, that Matthew's nunity was failing in this crucial . This impression is strengthened eading the chapter dealing with n the community.

fter Jesus gives rather detailed uctions on settling differences, Pe- equests further clarification: "Lord, brother sins against me, how often must I forgive him? As many as seven times?" (Matthew 18:21)

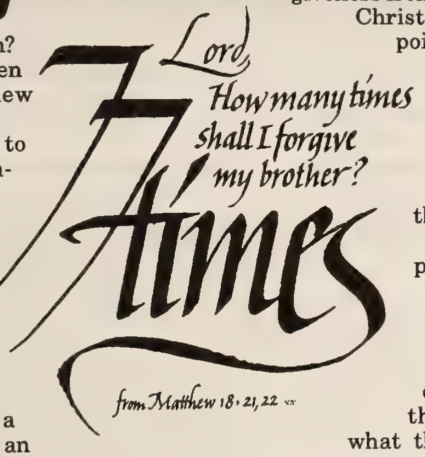
Jesus refuses to admit any limitation on forgiveness and answers: "I tell you, not seven times but 77 times," that is, indefinitely.

Then, to reinforce his teaching, he tells a powerful story about a servant who has an astronomical debt written off by his master, but refuses in turn to be patient with a fellow-servant who owes him a pittance.

When the king gets word of this, he throws the book at the pitiless ingrate.

The story's point is unmistakable: "So will my heavenly Father do to you, unless each of you forgives his brother from his heart" (Matthew 18:35).

CNS Calligraphy by Timothy Botts courtesy of Sheed & Ward


Lord,
How many times shall I forgive my brother?
77 times
from Matthew 18:21,22

And notice: "from his heart" — not just some perfunctory pardon for the sake of appearances, but genuine forgiveness from the heart.

Christian teaching on this point is revolutionary, almost shockingly so. But then, could anything be more shocking than the directive to love one's enemies; not just to be nice to them, but to love them!? Jesus lived what he preached and gave a challenging example of forgiveness when he actually prayed for his brutal executioners. "Father, forgive them, they know not what they do" (Luke 23:34).

This was so well nigh incredible to some early copyists of Luke's Gospel that they omitted it from their manuscripts. That is why the verse is printed in brackets in modern editions.

One of the most impressive directives on forgiveness gives the act of forgiving priority even over liturgical worship: "Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift" (Matthew 5:23-24).

No one ever said forgiving is easy, but all insisted it is essential for emotional and spiritual health and for comfortable interpersonal relationships.

"Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ" (Ephesians 4:32).

(Father Castelot is a Scripture scholar, author and lecturer.)

AITH IN THE MARKETPLACE

ow would you express forgiveness to someone ho hurt you?

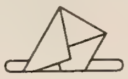
"I would overcome my feelings and show them that I forgive them including them, not shutting them out. Then they could almost feel at the forgiveness was there." — Rick Kusler, Cokato, Minn.

"For me, the best way is how I have experienced forgiveness — st to be told that I am forgiven and a long warm embrace. That es a lot." — Peg Blatt, Wheeling, W.Va.

"It would be hard at first. I would have to talk with them first and d out why they did it, and then I would just forgive them. Trying to derstand them would help me forgive them." — Lorraine Cross, komo, Ind.

"Through kindness to them, by not dwelling on it or throwing it up to them. I would just go on and not make a big deal about it." — Kendra Rodel, Burnsville, Minn.

"That's a tough one.... What helped one time was after I had told them (of my forgiveness), making a point to take the initiative and make contact with them several times, go out to lunch with them. It took several times but we eventually felt comfortable again." — Joann Gottschalk, Ottumwa, Iowa



An upcoming edition asks: Tell of a time you were grieving. What support from others aided you most then? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

People In The News

Woman To Be Beatified Called Role Model For Today's Christians

OTTAWA (CNS) — A Quebec religious scheduled for beatification March 20 is a role model for contemporary Christians, said the head of the Canadian bishops' conference. Archbishop Marcel Gervais, president of the Canadian Conference of Catholic Bishops, said the beatification ceremony will place the Church's "seal of approval" on the life of Dina Belanger, a Quebec religious who died in 1929 at age 33. "She shows young people by her life, which was short and afflicted by illness, that happiness is possible despite suffering and even in the midst of suffering, for God's love can transfigure life," Archbishop Gervais said.

Guatemalan Jesuit Denies Charges That He Was Guerrilla Commander

WASHINGTON (CNS) — A Guatemalan Jesuit priest who wrote a book that chronicles army repression in his homeland has denied accusations by Guatemalan authorities that he was a guerrilla commander. "I am not a guerrilla. I have not been a chaplain to guerrillas," Jesuit Father Ricardo Falla Sanchez told Catholic News Service in Washington. The 60-year-old priest, who has a doctorate in social anthropology from the University of Texas at Austin, is author of a book, *Jungle Massacres*, that has angered Guatemalan government and military leaders.

Archbishop Says Catholic Church Has Historical Tie With Unions

NEWARK, N.J. (CNS) — The work of the trade union movement to improve the lives of working men and women parallels the U.S. Catholic Church's social action apostolate, according to Archbishop Theodore E. McCarrick of Newark. The U.S. Church "has an historical bond with the unions," the archbishop told a gathering of archdiocesan seminarians and labor leaders. "For over a hundred years now our church and labor have worked arm in arm to better the lives of men and women in this society." The archbishop was a keynote speaker at "The Church and Labor: Partners in Justice," a formation day for seminarians from Immaculate Conception Seminary and state labor leaders. The program, held March 3 at Seton Hall University, also featured panel discussions on labor issues, the image of unions, the history of Church-labor relations and a talk by the commissioner of labor for New Jersey.

Top Vatican Envoy Travels To Egypt For Talks On Middle East

VATICAN CITY (CNS) — A top Vatican envoy, Archbishop Jean-Louis Tauran, traveled to Egypt for talks with government officials on prospects for peace in the Middle East. On March 8, Archbishop Tauran met with President Hosni Mubarak and gave him a message from Pope John Paul II on the peace process. Later the archbishop said Egypt and the Vatican were working to make sure an eventual settlement would be based on respect for all religions. The visit was part of the Vatican's stepped-up effort to promote progress in stalled Arab-Israeli peace negotiations, Vatican spokesman Joaquin Navarro-Valls said.

Archbishop Sanchez Asks Pardon After Allegations Of Sex With Women

WASHINGTON (CNS) — Archbishop Robert F. Sanchez of Santa Fe, N.M., asked forgiveness for "harm or disappointment" following allegations that he had sexual relations with at least three young women. In a written statement issued by the Archdiocese of Santa Fe March 9, Archbishop Sanchez, 58, the first U.S.-born Hispanic archbishop, said he has "always tried never to be the cause of harm or disappointment to anyone, and yet today I must say, 'I'm sorry.'" Archbishop Sanchez, who is secretary of the National Conference of Catholic Bishops, said, "I can and do ask publicly for your forgiveness, as I have of my God."

Vatican Confirms Decision To Dismiss Father Fox From Dominicans

ROME (CNS) — The Vatican has confirmed the decision of the Dominicans to dismiss Father Matthew Fox from the order, the Dominican's procurator general said. Father Malachy O'Dwyer, who handles Vatican-Dominican relations for the Rome-based order, said the Vatican confirmation was signed Feb. 22 by the undersecretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. Father Fox is the founder of the Institute in Culture and Creation Spirituality at Holy Names College in Oakland, Calif.

✠ Scripture

Readings For The Week Of March 21 - March 27

Sunday: 1 Samuel 16:1, 6-7, 10-13; Ephesians 5:8-14; John 9"1-41

Monday:Isaiah 64:17-21; John 4:43-54.

Tuesday: Exodus, 47:1-9, 12; John 5:1-3, 5-16.

Wednesday: Isaiah: 49:9-15; John 5:17-30.

Thursday: 7:10-14; Hebrews 10L4-12; Luke 1:26-38.

Friday: Wisdom 2:1, 12-22; John 7: 1-2, 10, 25-30.

Saturday: Jeremiah 11: 18-20; John 7:40-53.

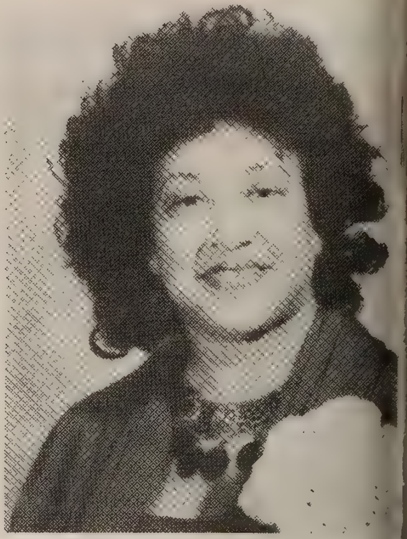
Charlotte Woman Recognized For Church, Community Service

CHARLOTTE — June Chavis Davenport of Our Lady of Consolation Church has been recognized for outstanding contributions to local church and community service organizations.

The Natonal Council of Negro Women, Charlotte Section, presented Davenport with the Sisterhood Award at the Annual Brotherhood Dinner Program Feb. 20 for leadership and service to the organization. Davenport was president of the organization from 1982-1992.

She was also presented an award by the Perpetual Hope Gospel Choir of Our Lady of Consolation for her devotion and leadership from 1979-1992. Davenport founded the choir and served as first director. The choir has performed in Baltimore, Savannah, Atlanta and a number of cities throughout North and South Carolina.

Davenport is originally from Oxford, N.C. Her husband, Marvin W. Davenport, is director of instrument music at West Charlotte High Schoo Their daughter, Marva Elisabeth, is graduate of Saint Augustine's Colleg



JUNE DAVENPORT

Davenport has a bachelor of scienc degree in chemical and biological sc ences, St. Augustine's College; a ma ter of science degree in biological sc ence education, North Carolina Centr University; basic education and tutori certification; Caldwell Community ar Technical College; counseling degre University of North Carolina; and educational specialist degree in supe vision and administration, Appalachi State University.

She served in Charlott Mecklenburg Schools from 1966 1992, teaching science, math, readi and language arts. She was coordinat of the Chapter I Program at Coulwo Middle School. As a counselor, s served the individual, group and speci interest needs of students in the Was ington, N.C., Lenoir, N.C., and Ch lotte-Mecklenburg school Ssystems. S also served as a counselor and worksh coordinator in the Summer Ventur Math/Science Program for Acade cally Talented High School Students

Diabetes Group Seeking Undiagnosed Cases

CHARLOTTE — The American Diabetes Association hopes to identify thousands of undiagnosed diabetics during March as part of National Diabetes Month.

In North Carolina, there are more than 161,000 undiagnosed diabetics, said Catherine Burr, president of the Charlotte ADA and St. Matthew Church parishioner.

"We want to find them before they lose a leg or go blind," Burr said. "Diabetes doesn't hurt, so people don't know they have it."

Diabetes affects 14 million Americans. While millions know they have the disease, an estimated seven million have it and don't know it.

The ADA has published a free brochure containing information and a short test to educate people and make them aware of their risks. For more information, call (800) 232-3472.

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ppreciation Dinner...

elebrate Faith Formation Week, faith formation teachers and their spouses at Holy ty Mission in Taylorsville were invited to an appreciation dinner.

ope To Beatify Belgian Priest 'ho Ministered To Lepers

VATICAN CITY (CNS) — Pope Paul II will travel to Belgium next to beatify Father Damien de ster, the famed 19th-century mis- ary who, after ministering to people leprosy in Hawaii, died of the se.

The pope's trip is planned for May 994, said Father Angel Lucas, pos- or for Father Damien's cause in e. Vatican officials confirmed that ope would make the visit, but said ficial program has been set.

rip planners are considering papal to Father Damien's tomb in Leuven his birthplace in Tremeloo. The visited Belgium for five days in . Father Lucas said Father Damien's fication had been planned for Rome, hat the pope had suggested moving eremony to Belgium, and "he's the vho decides."

ather Damien, a member of the regation of the Sacred Hearts of and Mary (Picpus Fathers), was a onary for eight years on the island awaii. In 1873 he volunteered to at a leprosy colony on Molokai erved as pastor, doctor and coun- to some 800 patients.

n 1884 he contracted leprosy but said he did not want to leave the island for treatment. He continued to work until the month before his death at age 49 in 1889.

Last year, the pope approved a miracle attributed to Father Damien's intercession, paving the way for his beatification, when a person is declared blessed by the Church. Confirmation of a second miracle is usually required for canonization, when the person is declared a saint.

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Rural Life Group Urges Free Trade Pact Be Reconsidered

DES MOINES, Iowa (CNS) — The National Catholic Rural Life Conference urged in a statement that the "fast track" status of the North American Free Trade Agreement be withdrawn so issues about "the dignity of workers and the protection of the environment" can be resolved.

Under fast-track provisions, Congress can only vote yes or no on the full accord and has no power to amend it.

U.S. Trade Representative Mickey Kantor said March 9 that negotiations were to begin in mid-March for agreements related to but separate from the free trade pact.

The Des Moines-based rural life conference said in its statement "Trading for the Common Good," dated Feb. 24, an improved free trade pact should establish a multinational commission to address rural poverty on both sides of the U.S.- Mexico border.

"Consider the consequences for rural people and communities in the attempt to integrate two very different agricultural economies," the rural life group said.

"The agreement should stress sustainable economic development, encourage preservation and revitalization of natural resources, and reduce disparities between countries by raising the lower-income economy," it said.

The organization said under the pact as written, "it is possible that more than a million additional Mexican farm families might emigrate from rural Mexico." The pact "could encourage concentration of land ownership in Mexico, sale to foreign agribusiness, and massive displacement of farm families."

The rural life conference added, "The agreement should ensure that no country's labor, environmental, health or other social standards are compromised or weakened."

Kantor, in testimony before the Senate Finance Committee, assented to the notion of pact nations' autonomy.

A commission that could oversee Mexican environmental protection and worker safety measures could also invoke the same powers in the United States, Kantor said. "The agreements will apply to ourselves as well as our neighbors," he said.

The rural life group also wants to phase out subsidized sales of basic agricultural commodities in Mexico. The statement said the sales allow the dumping of excess U.S. commodities "at prices and on terms which have the effect of undermining a fair price for Mexican producers of basic food grains and weakening agricultural development."

Kantor told the Senate panel U.S. markets were feeling the effect of subsidized durum wheat from Canada, the third nation in the free trade agreement, but it was apparently within the legality of an earlier U.S.-Canada free trade pact.

"Individuals should be a primary consideration" in a free trade deal, the rural life conference said.

A free trade agreement can "promote development, social justice and the healing of the environment," it added, "as long as it is not subverted for the benefit of powerful and impersonal corporate interests that have no concern for the common good."

Irish Immigrants Seeking Green Cards For Legal Residence

PHILADELPHIA (CNS) — Thousands of immigrants from Ireland live in a twilight zone in the United States without green cards to make their staying legal, according to a priest who ministers to them in the Philadelphia area.

"Many are exploited in job situations," said Father Vincent Mohan in an interview with *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper. "An employer, after the first interview, realizes the person is illegal and offers to pay perhaps $50 a day for a job that normally pays $70. Because they don't have a foothold in the country and know the employer can report them, they are at his mercy."

Father Mohan estimates that there are 10,000 to 15,000 Irish immigrants living in the Philadelphia area alone. Virtually all are young people who have come to escape the unemployment at home.

Many are without a "green card," the precious document which entitles them to residence in the United States. If you have a green card, you can work for a major corporation, have a bank account or health insurance, join a union, pay into Social Security, buy a house, apply for a driver's license or buy an automobile. Without it, any of these is obtained only at risk and your employment is in the underground economy.

Kathleen, 25, who comes from Derry, has been in the United States almost six years. She cleans houses. "Some pay pretty well," she said. But she has no pension plan and no health insurance. Because she's from Northern Ireland, she holds a British passport, which means she doesn't need a visa to travel back and forth. But there is still a risk. If immigration officials stop her, she'll be turned back.

"Last Christmas was the first time I went back," she said. "I was scared I'd get caught, but that's the chance you take."

If Kathleen could get a green card, she'd like to enter nursing school. She has applied for one through a "visa lottery" organized by the State Department.

Legislation that set up the lottery reflects a view that revisions in immigration law over the years discriminated mostly against Europeans. The lottery, now in its third and final year, was devised to change that.

Applicants need only mail their name and a few other personal details to a suburban Virginia address during March to qualify for one of 40,000 visas to be issued. Ireland receives 40 percent, or 16,000 slots yearly. The program allows people from 37 countries or territories to apply for legal status.

What it takes is luck. So far Kathleen has not been lucky.

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Tengo Sed

Resumen Del Mensaje Del Papa Juan Pablo II Para La Cuaresma De 1993

CIUDAD DEL VATICANO (CNS) — En esta Cuaresma, la Iglesia, guiada por Jesús, nos invita a la travesía del desierto por tener éste una honda significación religiosa.

Guiado por Moisés y más tarde ayudado por otros profetas, el pueblo elegido vivió la experiencia fiel de la presencia y misericordia de Dios; se alimentó con el pan bajado del cielo y apagó su sed con el agua que brotó de la roca; el pueblo de Dios creció en la fe y en la esperanza de la venida del Redentor.

Es también en el desierto donde Juan Bautista predicó a las multitudes que lo seguían y recibían en las aguas del Jordan el bautismo de penitencia, que los preparaba para seguir a Aquel que vencería la desolación y la muerte unidas al pecado, Jesús inauguró su misión tomando la condición del hambriento y del sediento.

Queridos hermanos, reconoced la voz de Jesús en este tiempo de Cuaresma, en la Iglesia, en las celebraciones litúrgicas, en las exhortaciones de nuestros pastores. Escuchad a Jesús, fatigado y dirigiéndose a la Samaritana junto al pozo: "Dame de beber" (Juan 4,7). Contemplad a Jesús clavado en la cruz, agonizante y escuchad su voz apenas perceptible: "Tengo sed" (Juan 19,28). Hoy Cristo repite su petición.

La Iglesia nos invita en las prácticas cuaresmales a desprendernos a través del amor, de los bienes superfluos; pobreza que nos libera y predispone a descubrir la presencia de Dios y a acoger a nuestros hermanos solidariamente y en una comunión amplia.

Recordemos las sentencias del Señor: "Y todo aquel que ofrezca de beber tan sólo un vaso de agua fresca a uno de estos pequeños, por ser discípulo, os aseguro que no perderá su recompensa" (Mateo 25,35).

Pido a la fraternidad humana y a la Iglesia en particular den una atención especial a todos los seres que están viviendo en regiones desérticas y principalmente a los que están careciendo de este bien elemental e indispensable para la vida, que es el agua.

En muchos casos es el hombre el causante de la esterilización de las tierras y contaminación de las aguas porque no respeta el bien de las mismas, obrando de manera injusta y hasta criminal al provocar con ello la muerte de hermanos.

Allí donde escasean las lluvias y las fuentes de agua se secan, se debilita y disminuye la vida hasta extinguirse. Esto puede observarse en muchas regiones de Africa, America Latina y Australia.

Es de todos conocido que el desarrollo industrial anárquico y las tecnologías que rompen el equilibrio de la naturaleza han causado grandes daños al medio ambiente, provocando graves catástrofes. Drama desolador y triste que no debemos dejar como herencia a las generaciones futuras.

Apoyemos generosamente a las instituciones y las organizaciones sociales que ayudan a las poblaciones que sufren esas condiciones. Colaboremos con los investigadores científicos que analizan los factores causantes y los medios para combatirlos.

Pueda la activa generosidad de los hijos de la Iglesia y también la de todos los hombres de buena voluntad, acelerar el cumplimiento de la profecía de Isaías: "Pues serán iluminadas en el desierto, aguas, y torrentes en la estepa, se trocará la tierra abrasada en estanque y el país árido en manantial de aguas" (Is. 35,6-7).

De todo corazón os bendigo en el nombre del Padre y del Hijo y del Espíritu Santo, Amén.

Sed Tienes

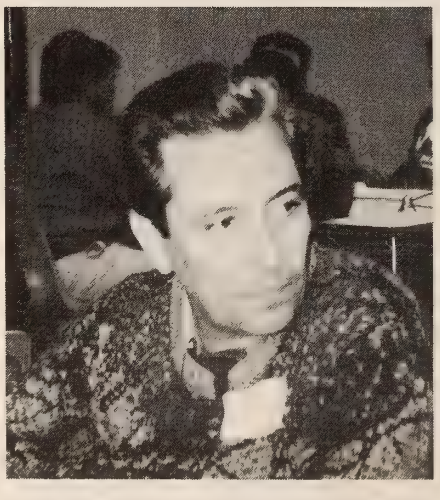
Dulce María Loynaz
Poetista cubana

Sed tienes. Y ahora, aunque arrancáramos
todos los ríos de tu entraña y los allegáramos
trémulos, palpitantes, a tu boca, tu sed seguiría
flotando por encima de las aguas en tumulto,
imposible de anegarse en ellas.

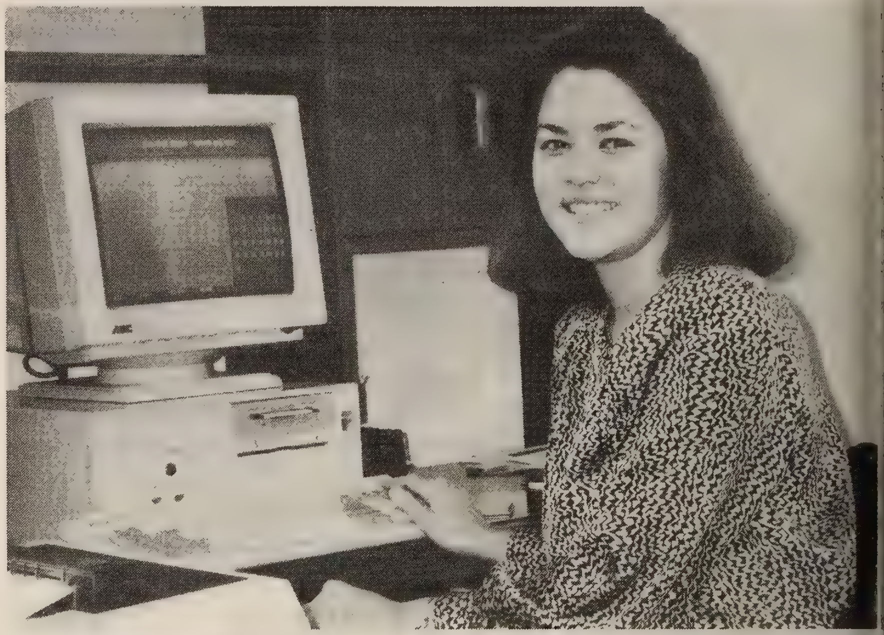
Sed tienes y aunque con los dientes
rompiéramos nuestras arterias en tus labios, no
bastaría toda esta sangre nueva, aún sin nacer
aquella tarde, para apagar la llama de tu grito.

Sed tienes. Lo seguiremos oyendo a través
de los siglos, a través de los vivos y los muertos.
De monte a monte, de valle en valle, de
corazón en corazón, irán rodando esas dos
palabras tuyas, terriblemente,
inexorablemente,
irreparables.

Sed tienes. . .Verdad, Señor, sed tienes para siempre.



Angel Delgado vino de Miami para darnos una Escuela Intensiva de Cursillos de Cristiandad en Charlotte. Un equipo de la region VII compuesto por 4 cubanos dirigió el fin de semana.



Leida Rodríguez colabora en la edición de esta página, "Communiquémonos". Leida es Puerto Rico y su esposo Carlos, de la República Dominicana. Ellos tienen dos hijos, Li y Jacob.

Noticias Diocesanas

Servicios de Semana Santa en Español

Centro Católico Hispano, Charlotte: Celebrante: Padre Roberto Graves, CSSp.

Domingo de Ramos: Habrá Misa a las 10:30 a.m. con la procesión de las palmas.

Jueves Santo: Misa de la Cena del Señor, a las 6:00 p.m.

Viernes Santo: Pasión del Señor, a las 6:00 p.m.

Sábado Santo: Vigilia Pascual, a las 8:30 p.m.

Domingo de Resurrección: Misa a las 10:30 a.m., a las 11:30 a.m. pesca de huevos escondidos para los niños. Más información, tel. (704) 335-1281.

Centro Cristo Rey, Yadkinville: Información con la Hermana Andrea, tel. (919) 463-5533.

Renovación Carismática

El grupo "Buen Pastor" ha cambia de lugar de reunión para la catedral San Patricio, en el edificio detrás de iglesia, los martes, de 7:30 - 9:00 p. Todos están invitados. Entrada por calle Buchanan, oficinas de la parroqu Hay parqueo detrás de la escuela tambi

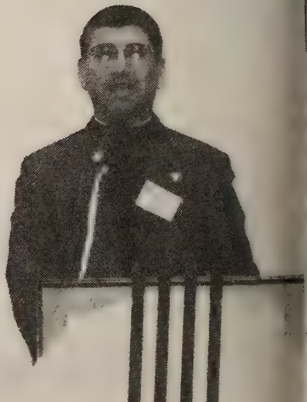
El retiro anual será en Living W ters, Maggie Valley, del 28 al 30 mayo, 1993. Costo de $60 por perso Inscripciones con Rafael Torres Mo tel. (704) 553-2628. Esperamos q muchos hispanos de nuestra comunid diocesana puedan aprovechar e magnifica oportunidad para acercarse Señor este fin de semana, enriquecer fe y crecer en su vida cristiana.

Noticias Internacionales

WASHINGTON (CNS) — El Papa Juan Pablo II nombró a un hispano, Monseñor James A. Tamayo, como Obispo Auxiliar de Galveston-Houston, el 25 de enero último.

Monseñor Tamayo se convertirá en el vigésimo segundo obispo hispano de los Estados Unidos. Con solo 43 años de edad, él será el segundo obispo más joven. El otro obispo más joven de 38 años de edad es Monseñor Roberto González, Obispo Auxiliar de Boston.

En una conferencia de prensa en Houston, Monseñor Joseph Fiorenza, Obispo de Galveston-Houston, dijo que él había pedido específicamente al Papa que nombrara a un auxiliar hispano, debido a la "presencia católica hispana enorme de esta diócesis". El dijo que el nuevo obispo prestaría servicios a toda la diócesis, pero tendría una responsabilidad especial por la población hispana, la mayor de cualquiera de las diócesis de Texas, como vicario episcopal para los hispanos.



Monseñor James A. Tamayo, nuevo Obi Auxiliar de Galveston-Houston. A aparece dirigiéndose a los Directo Diocesanos del Ministerio Hispano reuni en Houston el pasado mes de febrero.

CIUDAD GUATEMALA (CNS)— Los guatemaltecos que regresan de 10 años de exilio en México fueron recibidos con una atmósfera de fiesta y oraciones para el futuro.

Más de 4,000 personas acudieron a la plaza central de Ciudad Guatem para celebrar el regreso de los refugia a su patria. El Padre Sergio Orar pidió a los refugiados que perdona Dijo el Padre Orantes: "De un mod otro, no podemos culpar enteramen aquellos que esgrimían las armas; nue mediocridad, que utilizamos para fender a nuestros propios intere egoístas, contribuyó a su éxodo".

Vietnamese Catholic Ministry

Dởn sở

Trong Kinh Thánh Chúa đề cập đến sự dởn sở con trẻ và Ngài so sánh mình với chúng khi i nói "Ai nhận lấy đứa trẻ này nhân danh Ta thì là nhận lấy Ta và ai nhận Ta là nhận Đấng ai Ta. Ai là kẻ kém nhất trong anh chị em chính là kẻ cao trọng nhất." Luca 7:40. Tôi muốn sẻ với quí vị một mẩu truyện để chứng tỏ đề tài trên và cũng nhau tìm hiểu những lý do mà Chúa muốn nói với chúng ta.

ối có hai đứa cháu gái nhỏ để thưởng, chừng bốn hay năm tuổi. Đứa nhỏ lớn hơn rất nhạy và đẹp. Chúng rất thích nghe truyện ma. Đứa anh lớn hơn biết nhược điểm của hai em hay kể truyện ma để pha trò hoặc để dọa nạt chúng nếu nó muốn em nó phải làm gì theo uốn của nó, chẳng hạn như sai bảo hoặc lấy đồ chơi. Ngày kia sau khi dọa chúng rồi mà không có hiệu quả nó nói bừa là ma đang hiện đến, một trong hai em hoảng sợ và nhảy n lên thành cửa sổ. Nó dự định sẽ lao xuống lầu tám. May mắn thay nó có thể bám vào h cửa sổ và anh nó đã lôi nó vào trong nhà, mặc dầu cũng vì anh nó mà nó gần thiệt mạng. nó được đưa vào rồi, nó ôm chầm lấy anh nó và nói: "Anh là một vị cứu tinh của em, vì đã cứu em khỏi chết."

ái gì đã cho con trẻ có một tâm hồn vĩ đại như vậy? Tôi vẫn thường hỏi mình. Đọc Phúc ôi có thể tìm thấy một vài điểm khôn ngoan mà Chúa muốn dạy tôi, cũng như câu truyện ôi có thể lĩnh hội được những gì mà con trẻ muốn dạy tôi. Trong trường hợp này một điểm ôi có thể học được đó là CON TRẺ THẬT SỰ CÓ THỂ BỎ QUA LẦM LỖI QUÁ KHỨ HỈ CHÚ TÂM ĐẾN ƠN HUỆ NHẬN LÃNH HIỆN TẠI.

gười lớn có một năng khiếu biệt lập là TỰ MINH BẢO CHỮA và họ lý luận biện hộ cho mình và hầu hết đổ lỗi cho người khác. Nhiều khó khăn bắt đầu từ đó. Trẻ con thường không có những vấn đề đó vì chúng không có khả năng đặt nặng vấn đề đã qua. Chúng chỉ chú trọng tới hiện tại và biết ơn những gì người lớn đã làm cho chúng. Vì thế chúng ta thấy trong đôi mắt chúng một cái nhìn trong sạch một cái gì để lôi cuốn những người chung quanh. Chính yếu tố đó chúng ta đã bị chúng lôi cuốn. Nhưng khi nào chúng ta thấy con trẻ bẽn lẽn và sợ hãi đó là lúc chúng đã biết nói dối và đã đánh mất sự tự nhiên rồi.

Khi thấy người lớn hành động như trẻ thỏ, người ta sẽ nức cười và cho là khờ khạo. Nhưng cũng vì chính những khờ khạo đó mà Chúa Giesu đã đề cao LÀM LỚN TRONG NƯỚC TRỜI. Sự lớn lao hệ tại sự bé nhỏ, thật là mâu thuẫn trong nếp sống hiện tại. Nhưng quyền năng Thiên Chúa nằm trong sự mâu thuẫn đó.

Nhà văn Kahlil Gibran đã nói: "Những con trẻ không thuộc về sở hữu của bạn ... mặc dầu chúng ở với bạn nhưng chúng không phải của bạn. Bạn có thể cho chúng tình thương nhưng bạn không cho được suy nghĩ. Vì chúng có những suy tư riêng của chúng bạn có thể bắt chước giống chúng, nhưng đừng làm chúng giống bạn.(P.10) và Chúa Giesu cũng nhấn mạnh:" Nếu chúng con không trở nên như con trẻ chúng con không được vào nước trời.

Mùa chay là thời điểm trở về với chính mình và ghi nhận những lỗi lầm đã làm. Chỉ vì người lớn đã đánh mất cái dởn sở nên đã trở nên thấp hèn hơn trẻ và khó vào nước trời. Sự ăn chay hãm mình mà Giáo Hội đề cao không những chỉ hy sinh về ăn uống nhưng chính là hy sinh để gạt bỏ những ý nghĩ sai lầm những thành kiến và hành động ngang trái. Lạy Chúa xin cho chúng con trở nên những đứa trẻ sinh trong sự sáng.

Innocence

By SISTER CECILIA TONG

the Gospel, Jesus spoke of the innocence of children and he compared himself child saying: "Whoever welcomes this child in name, welcomes me; and whoever welcomes me, also welcomes the one who sent me. For he who is least among you all is the greatest." (Luke 9:48)

I would like to share with the readers a story precisely on this theme and together we will explore the reasons behind the saying of Jesus.

I have some lovely nieces ages 4 and 5. The 5 year old niece is so beautiful and thoughtful. She loves ghost stories. The older brother knows of her weakness, so he makes up ghost stories to entertain or to scare his sisters if he cannot get what he wants such as some favors or some toys. One day after telling them about a ghost, he wanted something from one of his sisters and when he could not get it, he told them the ghost was coming. The little one was id that she jumped up on the window and intended to jump out from the eighth f the building. Fortunately, she caught hold of the window sill and was hauled e room by the same brother who almost scared her death. When she was hauled e room, the girl was so grateful to her brother. She embraced him and said to 'My dear brother, you are my hero, you have saved my life!"

hat is it that makes children great? I often ask myself. Examining the Gospel nt, I could extract some wisdom that the Lord intended to teach. Based upon ue story above, I could learn about some great traits that the children ingly teach us. In this case, one important trait is: To be oblivious of past es and remember only the present favor received.

rownups have a gift for rationalization and attributing wrong motive where re none. That is where problems come. Children do not have many problems se they are incapable of remembering the past offense. They only focus on the t moment and are deeply grateful for it. That is why one can see in their eyes mpid gaze, that look of innocence that captures grownups. That is why ver you see them you will be drawn automatically to them. The moment they e self-conscious that is the moment they can lie. They have lost their nce, as we say.

is funny if grownups act like that, other people will call them silly, naive or The humbleness and lowliness prompted Jesus to declare that they are great ven. Greatness in smallness, what a contradiction in life. And yet, it is where lies.

The Prophet, Kahlil Gibran said: "The children are not your children...And though they are with you, yet they belong not to you. You may give them your love but not your thoughts. For they have their own thoughts...You may strive to be like them, but seek not to make them like you." Jesus affirms them when He said, "Unless you become like little children you cannot enter heaven."

Lent is the time to return to oneself and to acknowledge the mistakes made as grownups. It is the loss of innocence that makes us less than a child, and so it is difficult to enter into the Kingdom. The fasting and the abstinence that the Church taught are not only abstinence from food but abstinence from wrong thoughts, wrong motives and thus wrong actions. Lord that we may become as children of light!

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

St. Joseph's Health Services Opens New Urgent Care Center

ASHEVILLE — Officials of St. Joseph's Health Services Corporation have announced the opening of a third Urgent Care Center in Weaverville Plaza, at the Weaverville exit off Highway 19-23 North.

St. Joseph's Health Services, the parent company of St. Joseph's Hospital and several other healthcare related subsidiaries, operates two other such centers, one located in South Asheville on Hendersonville Road and one in West Asheville on Leicester Highway.

"The new location was chosen for the convenience of the growing number of people living in North Buncombe County,." said Bill Harvey, Urgent Care Centers executive director. "More than 4,000 North Buncombe residents visit our west and south centers each year, and we have had numerous requests from them to provide this service in their area. In addition, many of our industrial clients are located in the area."

Harvey stressed that the center is designed to provide medical attention for minor emergencies when individuals do not have a regular private physician or one is not immediately available. Services include treatment and follow-up care of physical ailments, job injuries or minor accidents. The center also handles routine medical matters, such as physical examinations.

Hours at the north center are 9 a.m. until 5 p.m. Monday through Saturday and 1 p.m. until 5 p.m. on Sunday. The center is staffed at all times by a physician, a nurse, a laboratory technician and an x-ray technician. Appointments are not necessary and charges are comparable to those at the two other centers.

Seminarian Named To Ministry Of Lector

BALTIMORE — Neil Raymond Buchlein, a first-year theologian from the Diocese of Charlotte, recently received the Ministry of Lector at St. Mary's Seminary in Baltimore. The ministry was conferred by Bishop Robert Mulvee of Wilmington. Buchlein is the only seminarian from his diocese currently studying at St. Mary's.

The Ministry of Lector is conferred on those who prepare and proclaim readings from Sacred Scripture at Mass and other liturgical celebrations. A lector also recites psalms between readings and present intentions for general intercessions.

Employment Opportunity

c **Position:** St. James, Concord, is looking for a part-time Music Minister/ ist/Choir Director. Call (704) 758-9131 for job description or stop by the office — 8:30—noon weekdays at 251 Union Street, North, or write to PO 23, Concord, NC 28028-0123.

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Diocesan News Briefs

Students Volunteer During Break

SYLVA — A group of Belmont Abbey College students spent their spring break working for the Southern Appalachian Band-Aid project. The project is an outreach assistance program in which home repairs are done for the needy in Appalachia.

Parishioners of St. Mary Church in Sylva provided the evening meals. Lodging was provided by the Catholic Campus Ministry at Western Carolina University.

Food Bank Volunteers

The Food Bank of Northwest North Carolina needs volunteers to help sort food, take telephone orders and stack food for delivery. Hours are flexible, Monday through Friday. For more information, call Jan Corpening, (919) 784-5770.

The food bank also needs freezers and refrigerators to distribute free of charge to charitable agencies. For more information, call Vicki White-Lawrence, (704) 784-5770.

Pro-life Prayer Rally

CHARLOTTE — A Pro-life Prayer Rally is Friday, March 26 at 7:30 p.m. at Jackson Park Baptist Church, 5415 Airport Dr. The Jackson Park Praise Team will lead the worship service.

Serving The Poor

The Daughters of Charity extend an invitation to single women ages 19-40 to share one or two weeks this summer to serve the poor. The live-in program is designed to help the sisters in their ministry provide day care, health care, eduction and social ministry to children, the elderly and the homeless.

Opportunities to serve are available throughout the Southeast (the District of Columbia, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida.)

For more information, write Sister Catherine Norton, Daughters of Charity, 5715 Emerson St., Bladensburg, Md. 20710-1844 or call (301) 864-2957.

Tax Assistance

GREENSBORO — The Shepherd's Center of Greensboro is open for income tax assistance to people ages 60 and older. The free service is provided by Volunteer Income Tax Assistance preparers trained by the IRS.

To make an appointment, call (919) 378-0766.

Annual Right To Life Yard Sale

GREENSBORO — The annual Knights of Columbus Yard Sale to benefit Right To Life is Saturday, April 3 at St. Pius X School. Items are needed to make the event a success. A storage trailer, open Monday through Saturday from 9 a.m. to 5 p.m., has been placed in the school parking lot for depositing items. If help is needed for large or heavy items, call Jerry Cusick at (919) 379-1916.

Mercy Festival

BELMONT — The Sisters of Mercy are hosting a Mercy Festival on Saturday, April 17 from 10 a.m. to 7 p.m. The festival, on the Motherhouse grounds, is free to the public.

Entertainment includes a performance by jazz artist Loonis McClohan, a Sister Act presentation, a hot air balloon, food and tours of the Motherhouse.

For more information, call Pam Newton, (704) 829-5108 (day) or Sister Nancy Nance, (704) 825-4161 (day).

Witherspoon Lecture

CHARLOTTE — James H. Cone, a professor at Union Theological Seminary in New York City, is the featured speaker at the ninth annual Loy H. Witherspoon Lecture in Religious Studies sponsored by UNC-Charlotte. Cone will speak on "Martin & Malcolm & America: A Dream or a Nightmare" at First Baptist Church-West, 1801 Oaklawn Ave., on Thursday, March 25 at 7:30 p.m.

Cone, known for his pioneering contributions in black liberation theology, has lectured at more than 400 colleges and universities.

Hispanic Clothing Closet

ASHEVILLE — The Hispanic Ministry of Catholic Social Services is sponsoring a clothing closet for the needy. Donations of men's, women's and children's clothes will be accepted during the month of March. To help, call (704) 255-0146 or bring clothing to 75 Blue Ridge Ave., West Asheville, between 9:30 a.m. and 4 p.m.

Living Waters Retreats

MAGGIE VALLEY — Three Holy/Easter Week retreats will be presented at the Living Waters Catholic Reflection Center. "In the Silence," April 4-11, is designed as a walk with Jesus as He moves in silence and darkness from the Hosanna of Palm Stunday through the solemnities of the Triduum into the alleluia of Easter morning.

"In the Silence: In the Resurrection," April 7-14, will celebrate the holiest of days by entering into the ancient rite of Tenebrae, the sacred liturgy of the Triduum and the glorious mysteries of the resurrection.

"In the Resurrection," April 11-14, will focus on meeting the risen Lord, walking the Emmaus trail to scenic meditation sites and listening while nature proclaims "He is risen."

The director for all three retreats is Blessed Sacrament Father Robert Rousseau. The suggested donation is $185 for the "In the Silence" retreats, $90 for the "Resurrection" retreat.

For more information, write the Living Waters Catholic Reflection Center, 1420 Soco Rd., Maggie Valley, N.C. 28751. Or call (704) 926-3833.

Fish Fry

HAMLET — The Knights of Columbus Council 10783 is hosting fish fries each Friday during Lent at St. James Church, Highway 74, Hamlet, from 5 p.m. to 7 p.m. The menu is fish, potato wedges, hush puppies, slaw, and drink. Cost is $3.50 and $2.50. For more information, call (919) 582-0207.

Summer Youth Jobs

WINSTON-SALEM — A Summer Youth Employment Program for youth ages 16-21 is June 14 to July 30. Participants will have the opportunity to work at a rate of no less than $4.25 per hour. Space is limited.

Applications will be accepted until April 30. Youth will be accepted on a first-come, first-served basis. If interested, call Deltra Bonner at (919) 727-2273.

Lenten Mission

STATESVILLE — Beginning with the weekend Masses of March 27-28 and continuing through Thursday, April 1, Benedictine Father Kieran Neilson from Belmont Abbey will conduct St. Philip Church's annual Lenten Mission. The mission will conclude on April 1 with a 7:30 p.m. Penance Service.

Pro-Life Talk

CHARLOTTE — After the November elections, the media said the pro-life movement was dead. It is not! Come hear nine pro-life leaders tell you why not Sunday, March 21 7-9 p.m. in the St. Matthew's Parish Center Gym. For more information, call St. Matthew's Respect Life Committee, (704)
0745.

Sing For The Chrism Mass

CHARLOTTE — Singers
invited to join the diocesan choir
for the Chrism Mass on April 6,
p.m. at St. Patrick Cathedral. Ther
be three rehearsals from 4 p.m.
p.m. on March 21, March 28 and
4. Father Ken Whittington and Dr.
Stratemeyer will lead the music a
preparation.

This yearly event is an oppo
to gather with Bishop John F. Don
and priests for the blessings of oi

To participate, call Dr. Strate
at St. Patrick, (704) 334-2283 or
Whittington, (704) 437-3108 or
438-3906. Come lend your voic
experience the joy of making m
community to the glory of God.

Indoor Attic and Bake Sale

CHARLOTTE — An Indoo
and Bake Sale sponsored by the K
of Columbus Ladies Auxiliary C
7343 is Saturday, March 27 from
to 2 p.m. in the St. John Ne
Church hall, 8451 Idlewild Rd.

For more information, call
567-1936 or (704) 365-2699.

The Catholic News & H
welcomes parish news for the di
new briefs. Good photog
preferably black and white, al
welcome. Please submit news re
and photos at least 10 days befo
of publication.

Upcoming Diocesan Events

Mar. 19-21 Images of Jesus
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Mar. 21 4th Sunday of Lent

Mar. 21-25 Lenten Mission
St. Paul the Apostle
Greensboro, 7:30 pm
Mary Connolly (919) 294-4696

Mar. 28 Sophomore Class
Family Mass
St. Vincent de Paul, 5 pm
Fr. Dennis Kuhn (704) 523-5671

Mar. 28 Dedication Mass
St. Paul the Apostle
Greensboro, 4 pm
Mary Connolly (919) 294-4696

April 3-4 Spring Bake Sale
St. Margaret Mary
Swannanoa, After All Masses
Mary Rodier (704) 298-7412

April 4-11 "In the Silence"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

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World and National Briefs

atholic Health Care Fetal Tissue ansplant Network Proposed

WASHINGTON (CNS) — A search team has proposed that U.S. tholic health care facilities form a tional network for transplantation of al tissue obtained by means other an induced abortions. The network ould collect, process, store and stribute fetal tissues for nsplantation," said medical ethics earcher Peter J. Cataldo. The key ical provision driving the proposal, said, is that "fetal tissues from induced ortions are not to be used." Only sue from ectopic pregnancies or scarriages would be used.

urt Says State Law May Not Bar ligion Club At Public School

SAN FRANCISCO (CNS) — dent religious clubs have the same ht to meet at public schools as any er groups, a U.S. appeals court ruled case from Renton, Wash. Students non-denominational religious club d the Renton School District in 1985 en they were refused use of space at dbergh High School for their etings. School administrators claimed e and federal constitutions prohibited religious gatherings on school perty. A district court and the 9th . Circuit Court of Appeals in San ncisco originally upheld the district's ition because no extracurricular clubs e allowed to meet in schools.

reme Court Rejects Chance To nsider Louisiana Abortion Law

WASHINGTON (CNS) — For the nd time in five months, the Supreme rt has refused to hear appeals of a er court ruling that overturned state tion regulations. The March 8 action Louisiana's 1991 abortion law lid. In November, the court let stand ver court ruling overturning another rtion law in Guam. Without ment, the court let stand a September sion by the 5th U.S. Circuit Court of eals rejecting the statute, which ibited abortions except to save the of the mother or in limited cases lving rape or incest. Doctors who ated the law would have been subject)-year prison terms.

Thanks To St. Jude

anks to St. Jude for prayers wered and favors granted.

MC

Comatose Missouri Woman Dies After Feeding Tube Removed

WASHINGTON (CNS) — Three months after a Missouri judge ruled her father had a right to have her feeding tube disconnected, Christine Busalacchi died March 7, ending nearly six years of debate about the comatose woman's care. "Nobody won. We all lost," said her father, Peter Busalacchi, in a statement issued after her death at Barnes Hospital in St. Louis. Busalacchi was transferred there Feb. 18 after her father won a legal battle allowing him to move her from a state-run hospital where regulations forbid removal of her feeding tube. The regulation does not apply to private hospitals. Cause of death was listed as cardiac arrest resulting from dehydration. The hospital refused to say when the feeding tube was removed.

Report Says Churches Own $38.4 Million In Iowa Farmland

DES MOINES, Iowa (CNS) — A report showing churches own 58,264 acres of farmland in Iowa valued at $38.4 million says the figures, while just from one state, underscore the need for churches across the country to make sure their land use policies are just. "Church Farmland Ownership in Iowa" showed that Catholic churches and organizations owned at least 9,378 acres with an assessed value of $5.78 million. The report is an undertaking of the Church Land Project, sponsored jointly by the National Catholic Rural Life Conference and Prairie Fire Rural Action. Three of the 10 largest church-affiliated owners of farmland are Catholic entities, according to the report.

Tanzania Bishops Protest Open Contempt Toward Christianity

NEW YORK (CNS) — The bishops' conference of Tanzania has protested "open and deliberate contempts, slanders and blasphemies against Christianity," and warned of a potential for violent conflict. Islamic fundamentalism has been on the rise in Tanzania, particularly in the heavily Muslim island of Zanzibar, but the bishops made only a general reference to Islam, and did not accuse any specific individuals or group of the offensive behavior. "We understand that the faithful and all people of good will of all religions, including Muslims, are fed up with these blasphemies and insults," the bishops said.

Korean Social Action Group To Establish Programs In Vietnam

SEOUL, South Korea (CNS) — A leading Catholic social action group in Seoul has announced plans to establish development and education programs in Vietnam. Priority has been given to building a vocational training center there as soon as possible, according to an announcement from the Seoul Archdiocese's One Heart-One Body movement. The announcement was reported by UCA News, an Asian church news agency based in Thailand. One Heart-One Body director, Father Thomas Oh Tae-sun, and Father Francis Lee Mun-ju, a professor at Catholic College in Seoul, recently visited Vietnam to talk with church and government officials about the vocational school.

Mercy Sister Mary Trainer, acting executive director of Mercy International Center in Dublin, examines interior structure of one of the guest rooms in the original House of Mercy.

Sisters Of Mercy To Restore Original House Of Mercy

SILVER SPRING, Md. (CNS) — The Sisters of Mercy will begin restoration work March 22 on the order's original House of Mercy in Dublin, Ireland, established 160 years ago by the order's founder, Catherine McAuley.

The building, first used as a convent and novitiate, will be renamed Mercy International Center. The order, established to educate homeless women and abandoned children, will also restore an adjacent building for outreach to persons with AIDS.

Dedication of the house as Mercy International Center, designated a heritage site by the Irish Archivists Society, is planned for July 1994.

Main tasks in the renovation are restoration of the house's original design through interior and exterior reconstruction, and upgrading of electrical and plumbing facilities for the comfort of guests.

The Sisters of Mercy of the Americas, with nearly 7,000 members in the United States, are trying to raise $4 million for the renovation. The order's headquarters are in Silver Spring.

"We hope Mercy International Center will be an inspiration for others to continue Catherine's works throughout the world," said Mercy Sister Mary Waskowiak, a council member of the Institute of the Sisters of Mercy of the Americas, in a statement.

Contributions to the renovation project may be mailed to Sister Mary Waskowiak, Sister of Mercy of the Americas, 8300 Colesville Rd., No. 300, Silver Spring, MD 20910-3243.

The Charlotte Repertory Orchestra
and the
Jazz Band of West Charlotte High School
will present a
Concert Performance
Sunday, March 21, 1993
3:00 pm
West Charlotte High School Auditorium
(1 block off Beatties Ford Road at LaSalle Street)
Donation: $5.00 adults, $4 students & senior citizens
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This concert is to benefit intercultural understanding and appreciation through music.

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Wittman Leads Cougars To Best Basketball Season In Years

By DANNY HOLMES

CHARLOTTE — Charlotte Catholic High School men's basketball has completed its most successful season in years behind the leadership of senior sensation Chuck Wittman.

Wittman dominated the court this year by shattering records and leading the talented Cougars to their first conference tournament championship since 1975.

The senior forward started under Coach Walt Przgowcki for three years, making the most of every game. He is the school's all-time leading scorer with more tan 1,700 career points. He also set a new school single game scoring record by throwing in 47 points Jan. 22 against Forest Hills.

For the season, Wittman scored just over 23 points and over 8 rebounds per game, putting him towards the top of Mecklenburg Country scoring.

The Cougars, after finishing in first place to clinch the regular season championship, decisively defeated Mt. Pleasant, Albemarle and Monroe to capture the conference tournament championship for the first time in 18 years.

The team received a bye in the first round of the state 2A playoffs, but Wittman's 25 points was not enough in the second round as the Courgars lost a heartbreaker to North Stanly.

CHUCK WITTMAN

On the other side of the locker rooms, the Cougar girls team was also hot. At 20-4 for the year, they also won the conference tournament behind the scoring duo of Jenny Holst and Maureen McNally. The girls bowed to West Stanly in the first round of the state tourney.

Unfortunately, this is the Cougars' last year in the Rocky River Conference. Due to a conference reorganization, Charlotte Catholic will be forced to battle Bessemer City, Cherryville, Lincolnton, Mooresville and West Lincoln next year.

Crusader Corner

By FRANK MERCOGLIANO

Snow — plenty of snow — has for the second time this year played havoc with the Belmont Abbey spring sports schedule.

The first snow at the end of February forced the cancellation of several tennis matches and baseball games. This latest snowfall forced the cancellation of Belmont Abbey baseball's conference opener three times. Storm of the century, indeed.

Belmont Abbey baseball is currently 6-6-1 for the year, and the team is riding a five-game unbeaten streak. The storm of the century couldn't have come at a worse time.

The crux of the five-game unbeaten streak came during the Presbyterian Invitational Baseball Tournament.

After tying Piedmont College 5-5 (the tournament has a two-and-a-half hour limit on games), the Crusaders defeated district power Presbyterian 5-4 and then dropped Greensboro College 10-8. That set up a championship showdown with Presbyterian.

The Crusaders came through big, winning the championship 5-1, powered by tournament MVP Tim Sullivan, who drilled his second home run of the tournament in the game.

Since the big win however, the Crusaders were snowed out on Saturday and Sunday, and the rescheduled game on Monday was also cancelled because of snow drifts on the field.

The weather has not had an effect on the golf squad, which has started out well in its bid to become nationally ranked and qualify for the national tournament.

The team has played in four tournaments, and the team came home champions in the Queens Invitational. The squad also fared well in the Challenge of the Carolinas, a tournament that features NCAA Division I schools from North and South Carolina.

While the bad weather has been a problem, a full slate of action is scheduled for this week. That is providing the storm of the century doesn't try to make it a daily double.

Baseball weekly schedule:
Thursday, 3/18 hosting Ashland, 1p.m.
Saturday, 3/10 hosting Mt. Olive, 1p.m. (DH)
Sunday, 3/21 hosting Mt. Olive, 2 p.m.
Tuesday, 3/23 hosting High Point, 1 p.m. (DH)

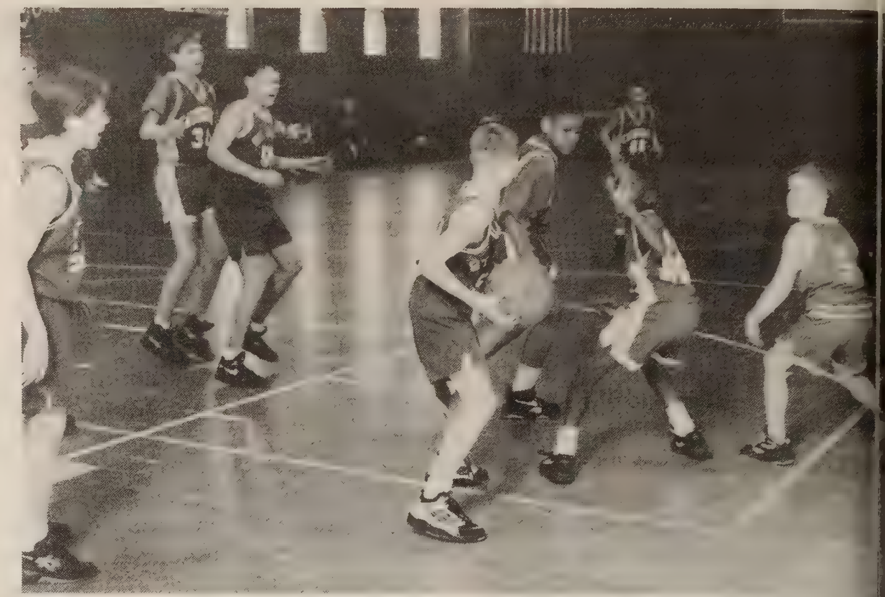
Frank Mercogliano is sports information director at Belmont Abbey College.

Winston-Salem Parish To Sponsor Day Of Recollection

WINSTON-SALEM — St. Monica's Guild of St. Benedict the Moor Church, 1625 E. 12th St., is sponsoring a Day of Recollection in the church sanctuary Saturday, March 27. Father Damian J. Lynch, parochial vicar of St. Elizabeth Church in Boone, will serve as spiritual director.

Lunch will be served. A $3 donation is requested to cover the cost of the luncheon.

For more information, call the church office at (919) 725-9200.



St. Patrick boys take on Cathedral of Atlanta during the annual Shamrock Baske Tournament.
Photo by JOANN KEA

Junior High Basketball Serious Business At Shamrock Tourney

By DANNY HOLMES

CHARLOTTE — Most people consider junior high basketball a strictly recreational activity. However, for some seventh and eighth graders who attend North Carolina and Georgia Catholic schools, basketball is serious business.

Just ask any one of the 55 teams who played in this year's Shamrock Basketball Tournament. The tournament, which began back in 1962, gives regional teams one chance during the season to strut their stuff against neighboring Catholic schools.

This year's tournament, the largest ever, brought teams from Charlotte, Raleigh, Burlington, Winston-Salem, Asheville, High Point, Greensboro, Salisbury, Atlanta, Ga., and Savannah, Ga. All proceeds go to benefit the St. Patrick Athletic Association.

Girls and boys teams from these schools played this four day single elimination tournament at five different Charlotte school gymnasiums, and as most players will tell you, the competi was tough.

Sunday March 7 crowds gathere St. Patrick to watch the tournamen nals. St. James of Savannah, Ga., feated St. Jude of Atlanta, Ga., to ture the boy's title and Charlotte's Our Lady of Assumption won the g bracket for the first time ever by def ing St. James, the defending champ

The basketball weekend consi of more than just competition. Fa Dennis Kuhn of St. Ann in Charl celebrated Mass for the teens on Sa day, and the teams joined together that evening to enjoy the annual Sh rock Tournament Dance, held to le players mingle in a more social at sphere.

The chairpersons of the event Mary Jo and Tommy Hinton. Ironic Mary Jo's father, Joe Mosca, was first chairman of the tournament wh began 31 years ago.

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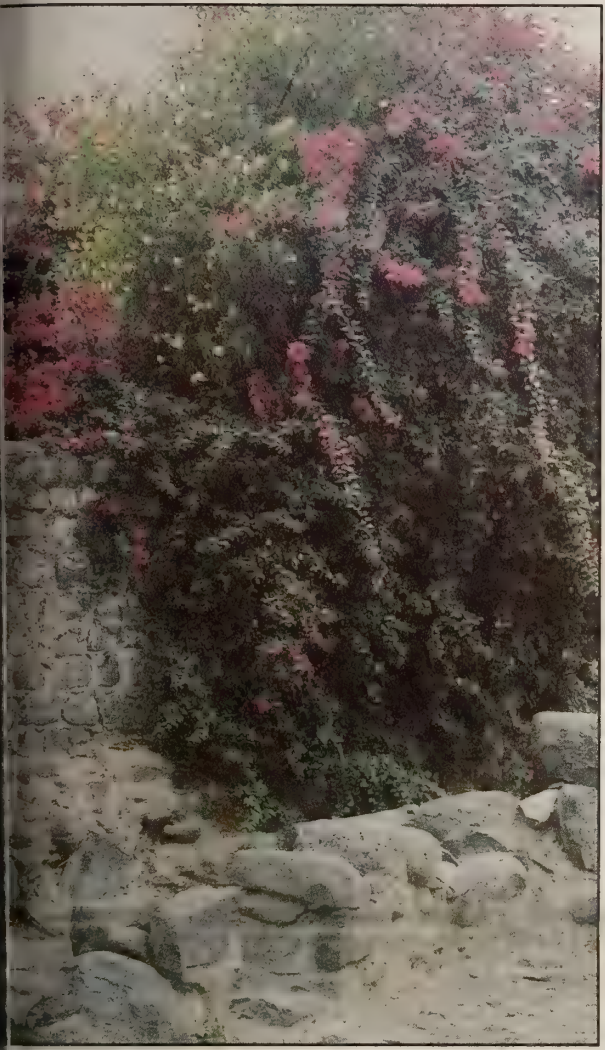
ATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 29 • March 26, 1993

enten Reflection



"Now, as for the dead rising, haven't you ever read what God has told you? 'I am the God of Abraham, the God of Isaac, and the God of Jacob.' He is the God of the living, not of the dead." When the crowds heard this, they were amazed at his teaching.

Matthew 22:31-33

ove: Life springs from the ruins. Flowering shrubbery rishes among ruins in Capernaum, Israel.

Photo by JOANN KEANE

U.S. Bishops Urged To Insist On Acceptance Of Church Teaching

VATICAN CITY (CNS) — Pope John Paul II, stressing that Catholics cannot go their own way on doctrine, said U.S. bishops should insist on full acceptance of Church teaching on faith and morals.

The greatest service the bishops can offer the Church right now is to teach the faith unambiguously and thus end "disharmony and confusion" produced by dissent, he said.

The pope made the remarks in a speech March 20 to 29 bishops, most of them from Illinois, Indiana and Wisconsin. They were the first U.S. group making "ad limina" visits to the Vatican, to be followed by other bishops in coming months.

The pontiff said his speeches throughout the year would be aimed at the U.S. episcopate as a whole, and he focused on the bishop's teaching role during this first talk.

He said the majority of U.S. Catholics understand that the "assent of faith" is necessary and does not contradict the concept of human freedom so important to Americans.

"At the same time, the moral, psychological and cultural pressures of life in the United States today are tempting some in the Church to compromise her teachings and her discipline, to the grave detriment of souls," he said.

"In a climate of religious individualism, some assume the right to decide for themselves, even in important matters of faith, which teachings to accept, while ignoring those they find unacceptable," he said.

The pope, emphasizing a point he made during his last U.S. visit in 1987, said that "selectivity in adhering to authoritative Church teaching ... is incompatible with being a good Catholic."

The bishop's task, he said, is to call upon the whole Church community to accept church teaching completely. "Indeed, only when your teaching is clear, unambiguous and united will it rise above the clash of conflicting opinions with the forcefulness and power of the truth," he said.

While it is true that the Church presents her teaching with varying degrees of authority, the sense of "wholeness" in its positions needs to be recovered, the pope said.

"Undoubtedly the greatest service you can render to the Church at this present time is to make every effort to present anew the fullness and beauty of the apostolic faith, and thereby end the disharmony and confusion produced by teachings on questions of faith, morals and discipline which are at odds with the Church's magisterium," he said.

The bishops, he added, should present these teachings in a positive way that is relevant to people's real-life problems. He said he hoped the new "Catechism of the Catholic Church" could spark a "national recatechizing endeavor of young and old alike."

Likewise, he said, Catholic schools, parish education programs and the Catholic press should also help build deeper knowledge of the faith in the United States.

Despite the inroads of secularization in modern society, he told the bishops, people today "crave a genuine experience of God in prayer and an inner spiritual life as antidotes to the dehumanizing elements in modern living."

The pope did not mention specific teachings that he thinks have been contested by U.S. Catholics, but limited his remarks to the general teaching role of bishops.

He praised the U.S. bishops' recently approved evangelization plan for the coming seven years and said "there are many promising signs" of the Holy Spirit's presence and action in every U.S. diocese.

In a brief talk to the pope, Cardinal Joseph L. Bernardin of Chicago said the bishops wanted to "assure you of our affection and support" and "reaffirm our fidelity to you." The cardinal spoke of the "vibrant spirit and firm commitment" of local Church members in the United States. He said modern society sometimes greets the Gospel message with apathy and even "ridicule and rejection."

"Like yourself, we are misunderstood and criticized at times because of our efforts to mediate, to clarify and to correct, to bring about a change of mind and heart where needed," Cardinal Bernardin told the pope.

The cardinal looked ahead to World Youth Day in Denver this August, saying the pope's presence there would "give vision and hope to thousands of youth who must carry on the work of the Church in the years ahead."

ocese Wins National Award
r DSA Campaign Materials

By JOANN KEANE
Associate Editor

HARLOTTE — Success for the esan Support Appeal is measured re ways than one. Certainly achiev- nancial success ranks number one. ncial success with expenses main- d low is another clue to success. low about the success of the mate- produced to induce giving? As opment professionals will attest, ssful campaigns are only as suc- ul as the promotional material as- ted with the campaign. And DSA- d promotion materials now know weet taste of success.

n March 12, The Religious Public ions Council, Inc. congratulated iocese of Charlotte on its newest l, the DeRose-Hinkhouse Memo- ward. The diocese receives a cer- e of merit for an outstanding pub- ations campaign.

he 1993 DSA used multi-media to parishioners. Tapping the re- es of the Office of Telecommuni- s, the diocesan Development Of- nd *The Catholic News & Herald*, ges of those ministering and indi- ls helped, came into homes and es throughout the 46-county dio-

"This award is a clear example of what we have been trying to do with our different ministries, collaborating time, talent and personnel," said Msgr. John J. McSweeney, vicar general and chancellor. "The dedicated effort on the part of these three offices produced material recognized for quality and expertise."

"Your Gift Changes Lives," the DSA campaign theme, invited the diocesan faithful to take a closer look at some of the 23 DSA-supported ministries.

Beryl Beskin, co-chair for the DeRose-Hinkhouse Awards said the Diocese of Charlotte's submission is "a good benchmark for others (in religious fundraising) to look at as a model. It is a solid piece of work."

Office of Telecommunications director Gail Hunt Violette submitted the project, "to encourage others involved in major fundraising within a religious organization to use both video and print to raise needed funds."

A nine-minute video shown during Masses in parishes and missions on Feb. 6 and 7 focused on three ministries. In

See **Award,** Page 3

Diocesan Support Appeal

The 1993 Diocesan Support Appeal, which began Feb. 7, is winding down this weekend. The final appeal, the in-pew collection, is scheduled at Masses March 27-28 at all parishes and missions in the diocese. Bishop John F. Donoghue hopes that this final appeal will put the drive over its goal of $1,750,000. The DSA is the major source of funding for 23 diocesan agencies and ministries.

Campus Ministry Source Of Support, Clarification

By CAROL HAZARD
Associate Editor

It's not cool to admit you're a Christian in college. Away from home and family for the first time, most kids/adults enter the amorphous world of academia and begin their quest for independence.

Here, in an environment where values are challenged, college students attempt to come to terms with themselves, others, church and God.

"By avocation, they are questioning and reviewing their options," says Jesuit Father Andy Novotney, Campus Ministry director for the diocese. Hence, it is critical the Church be there for them, not only to provide a Catholic community but also to prevent fallout of young adults from the Church, he says.

Moreover, Campus Ministry is a sign and instrument of God's kingdom in the often atheistic academic world. There are 30 colleges in the diocese; one is Catholic, nine are state and 20 are Protestant affiliated. An estimated 10-12 percent of the 70,000 students attending N.C. colleges and universities are Catholic.

Jesuit Father Andy Novotney, Campus Ministry director, shares a tender moment with Wake Forest student Karen Vlahutin at Encounter With Christ retreat.

For many, Campus Ministry is an oasis, a safe place to talk about one's faith, test emerging lifetime goals and decide whom to trust. It offers respite from an environment where test scores are more important than spiritual progress and where extracurricular activities often revolve around drinking and sex. The ministry is supported by the Diocesan Support Appeal.

"Campus Ministry is one of the few places you can go to where you don't have to deal with the party mentality, where it's OK to talk about faith and know you will be accepted," says Karen Vlahutin, a junior at Wake Forest University.

"I see so many students who feel empty because their focus is grades, the Greek life (partying) or boyfriends or girlfriends," Vlahutin says. "The only answer is through spirituality and faith and not external things."

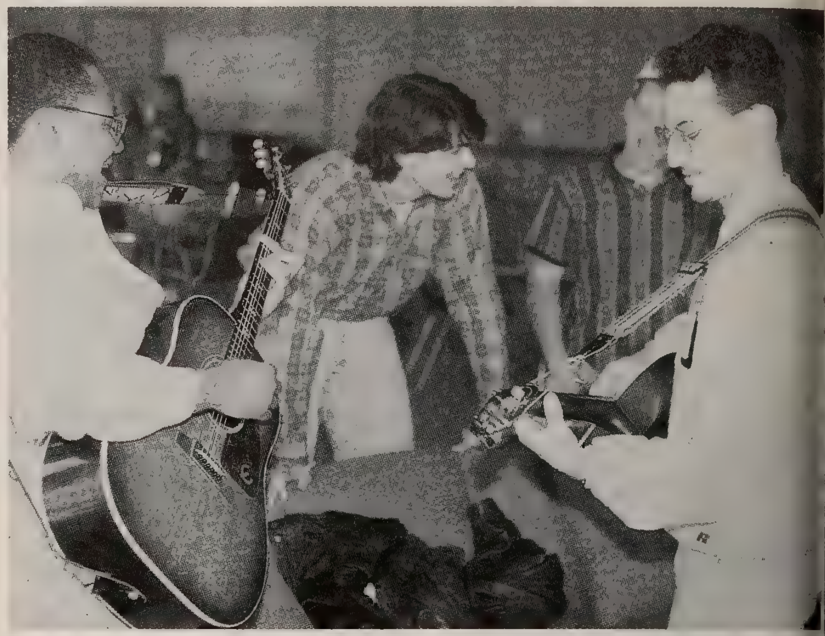
For Vlahutin and thousands of other students, Campus Ministry is a source of support and clarification.

Says Paul Birge, a freshman at Appalachian State University, "Campus Ministry has been my family." Most of his peers don't understand.

"My friends accept it (his involvement with the ministry), but they think it's out of the ordinary," he says. "But I stand in Christ; that's who I am. If I'm sound in my beliefs then I can talk to people with some sort of meaning."

Birge says he tries not to "stray too far" from his beliefs. "That's where I find peace. That's where I know who I am."

Both Vlahutin and Birge were involved in a spiritual renewal retreat for college students March 19-21 at the Catholic Conference Center in Hickory. The twice yearly "Encounter With Christ" draws Catholic students from about 10 colleges in North Carolina. For this retreat, Vlahutin was the student coordinator, Birge was a first time participant. About 40 attended.



ASU campus minister Father Damion Lynch gets together with students for an im sing-along.
Photos by CAROL H

The retreat, which is funded by the DSA, helps students get in touch with God. The experience is so powerful that much of the last day is spent debriefing the students and preparing them for "re-entry," says Father Novotney, who is also pastor of St. Therese Church in Mooresville.

Students often come to grips with their faith at the retreat and, therefore, themselves. "For many, it is their first glimpse at self authenticity," says Benedictine Father Nick Gibilisco, campus minister at Belmont Abbey College. "They are liked and affirmed (at the retreat) for who they are and they don't have to be macho or cool or play the games they have learned for social survival."

The retreat stresses that each person is unique and walks around with the Holy Spirit within, Father Gibilisco says.

Developmentally, college students are questioning the whole issue of love and what love means, says Father Gibilisco. They want to know if they are loveable, if they have the ability to love and if the church is loving or monolithic, he says. They are also wrestling with commitment issues and searching for meaning.

Consequently, campus ministers are trained to respond to crises in faith, Father Gibilisco says. "There are lots of demands that can lead them away. But they, like all of us, walk around with the intuitive sense that there is a more important connection to be made and it goes beyond life on earth."

Father Gibilisco says he suspects many students are searching for the higher connection, but they don't announce it. "I have the privilege of seeing a whole other side of kids that they normally don't show to adults or other kids," he says. The reason they don't reveal their spiritual quest is because "it's not cool," especially considering the "spongy morality" that pervades most campuses.

Campus Ministry provides affirmation "over and over again that Jesus' resurrection is our resurrection, that He is our life," Father Gibilisco says.

ASU Campus Minister Father Damion Lynch says, "Our mi first a ministry of presence. We to force God down their thro remind them that God loves th

One day during a snow st past winter, Father Lynch was in the rectory. But at least 10 tromped through the snow to t him. One young man whom he met before stayed for three hou about vocations.

Campus Ministry is open t — Catholic and non-Catholic – in need of Christ's love in their Father Lynch.

Whatever the situation, wh dealing with a broken relations parent, a major paper coming ther Lynch reminds students th is with them.

"Campus Ministry is a mor ible form of church for a coll dent," says Chris LaDew, a so at ASU. "You hang out wit your own age and you don' awkward."

When asked if it is difficul Christian in a permissive envi LaDew replied, "It's easy to be tian, but there's more than one tation of what a Christian is."

True to form, he spoke like student challenging the status

ASU freshman Paul Birge puts h touch on a group-made poster.

Cardinal Says Missionaries Often Must Face Personal Risks

MILAN, Italy (CNS) — Catholic missionaries working in nations marked by systematic injustice face personal risks because they must speak for the oppressed, said Cardinal Jozef Tomko.

The cardinal, president of the Vatican Congregation for the Evangelization of Peoples, spoke about missionaries killed in the last decade in preparation for an Italian day of fasting and prayer in remembrance of slain missionaries.

An interview with Cardinal Tomko was published March 23 by the Milan-based Catholic newspaper, *Avvenire*. The Italian youth movement of the Pontifical Missionary Societies sponsored the day of prayer and fasting March 24.

Cardinal Tomko said some 150 Catholic priests, men and women religious and lay workers have been killed in the Church's missionary territories in the past decade. Twenty-two died in 1992, including five U.S. members of the Adorers of the Blood of Christ.

"Where there are situations of structural injustices and violence, the missionaries cannot be silent," he said.

The cardinal said missionaries working in such situations, especially in Africa and Latin America, are the most at risk because they live their lives and exercise their ministry with the poor and the defenseless.

"Their defense of the oppressed is not against anyone, but is a strong appeal for the evangelical requirements of justice and peace," he said.

The cardinal's interview appeared the same day Italian newspapers reported the death of French Missionary of Africa Father Adrien Jeanne, who was killed the night of March 14-15 in Beoumi, Ivory Coast. Police had not identified the murderer nor established a motive for the killing, but they said the priest was not robbed.

Cardinal Tomko said the missionaries' deaths are not useless, even if they don't lead to a immediate change in the social and political situations of the nations where they occur. Their sacrifice, he said, "serves to wakes us from the sluggishness of a faith of habit lacking energy."

While the life of missionaries may be more dramatic than that lived by most Christians, they are a reminder that living the Gospel requires a sacrifice.

Their deaths "are not an accident occurring in missionary life nor a form of cynical masochism, but a gift of heroic love offered for the good of the

See **Risks,** Page 3

anciscan Sister Found Slain Convent; Suspect Arrested

ALTIMORE (CNS) — Shocked addened by the murder of Sister Ann Glinka, superior of the iscan Sisters of Baltimore, many finding an anchor in the power of r and forgiveness.

he nun was discovered in the early ng March 19 bound hand and foot pparently strangled in a convent ay after encountering an intruder.

It was very hard for those of us saw the body," said one of the iscan sisters living at the rhouse who asked that her name used.

We must bring a sense of God back city. That takes all of us working er — the churches, the media, the ians. We must remember that God ger than us."

anciscan Sister Ritamary Tan, l superior of the Franciscan sis- aid it is difficult to make sense of MaryAnn's violent death.

his is the time that our faith is called into play," said Sister ary. "Sister MaryAnn contributed t deal and this is a tremendous We are now beginning to face the s of forgiveness."

ster Ritamary told *The Catholic v*, newspaper of the Baltimore iocese, "it is hard for some of us to e because this person took one of ters. But we begin by praying for

n March 21, Baltimore City Po- ested suspect Marvin Jones, charg- m with first degree murder and ry.

cording to police spokesman, the ntered the convent, located in the of a 13-acre property, by breaking a window and then unlocking the door. The convent's alarm system had been deactivated.

A sum of petty cash belonging to the convent and credit cards belonging to one of the nuns were stolen.

None of the other sisters in the convent, asleep at the time of the murder, heard any screams or sounds of struggle. Among the convent's 42 nuns, Sister MaryAnn was usually the first to get up in the morning, around 5 a.m. Her body was found at 5:46.

Baltimore Archbishop William H. Keeler rushed to the convent March 19 after he heard the news of the murder of the 50-year-old sister. He prayed with the sisters for more than an hour.

The archbishop told reporters waiting outside the convent that the sisters expressed "sadness of course, and shock" but they were also "profoundly spiritual." He said they were comforted in knowing Sister MaryAnn died on the feast of St. Joseph, the patron saint of happy death.

Baltimore Mayor Kurt Schmoke also prayed with the nuns at their convent. He told reporters, "This crime strikes at the heart of so many values in our community we do hold sacred. I think it's a community tragedy."

A special Mass for Sister MaryAnn was celebrated March 19 at the Cathedral of Mary Our Queen. During the Mass, Archbishop Keeler said, "We want to pray that we may know a greater peace, so that a message of faith can be heard."

Sister MaryAnn, who was a nun for 32 years, joined the Felician order when she was 19. In 1978, she joined the Franciscan order.

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rd (From Page 1)

otlight were Crisis Pregnancy, ed by Catholic Social Services; nic Ministry; and Faith tion's office of youth ministry.

e Catholic News & Herald dedi- the bulk of its Feb. 5 edition to on DSA-supported agencies, and related to the annual campaign.

addition to the visual and written ges, the diocesan Development sent a series of mailings to pa- ers urging DSA support. They roduced a poster and brochure ally for the campaign, bulletin cements, and encouraged pas- frequently mention the DSA from the pulpit.

"One of the most important aspects of the DSA campaign is communicating with people, and relaying the messages of those helped by the ministries," said Jim Kelley, diocesan director of development. "This collaborative endeavor makes the efforts more effective."

The Religious Public Relations Council, Inc., an interfaith association of religious communicators, annually gives awards in recognition of excellence in public relations and communications. About 280 entries in 36 categories were entered in the 1993 awards competition.

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Bishop John F. Donoghue

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Risks (From Page 2)

Church and the world," he said.

Missionaries are not solitary heroes, he said. Their commitment and their work have their foundation in Christian families and Catholic parishes where self-sacrifice and dialogue with one's neighbors are encouraged.

They receive a missionary mandate from the Church and are supported by the prayers and assistance of their religious communities and all the faithful, the cardinal said.

The life and the death of missionaries should be read as the stories of faith lived in an often heroic way.

A Spanish Claretian priest, Father Bernardo Blanco, was kidnapped March 18 on the Philippine island of Basilan, where the government has been carrying out an anti-rebel offensive.

'The rebels feel very threatened by these incursions and military operations and having a missionary prisoner may give them, at least for a few days, a little tranquility," said Claretian Father Alberto Rosa. Father Rosa, a spokesman for the Claretians in Manila, spoke to Vatican Radio March 23. He said it is well known that Father Blanco is in the hands of the rebels.

Father Rosa said the Claretians working in the Philippines feel they are living through "a providential time, a special moment, a moment of grace."

Their work, he said, is "to show our complete solidarity with our suffering brothers and sisters." At the same time, with Father Blanco's kidnapping, "we ourselves are the objects of others' solidarity."

Father Rosa said that Father Blanco knew that by working in a dangerous area of the country, he could become one of the many people kidnapped each year.

"He did not want there to be negotiations for him," Father Rosa said.

The Claretian spokesman said that all the missionaries in the area have agreed to a similar policy, pledging that "we will assume all the risks that this mission brings."

The 66-year-old Father Blanco has been in the Philippines for 16 years, after working in Africa for 21 years, Father Rosa said.

"With his life and with his example, he represents a bulwark of missionary life and we are proud of him," the priest said.

Knights Council Plans Fish Fry

CHARLOTTE — The Knights of Columbus Council 770 is hosting a fish fry at the Council Hall, 220 E. Kingston Ave., on Friday, April 2 from 5 p.m. to 8 p.m. The menu is flounder, french fries, hush puppies, slaw and drinks. The cost is $6 for adults and $3 for children.

For more information, call Pete at (704) 523-5285.

Parishes, Other Area Churches Join Forces As Bridge Builders

By STEVE UZZELL

CHARLOTTE — *Come let us worship The Lord together now at your church, then at ours. We will find that God's blessings flow truly, warmly through every window.*

A Sunday worship at Memorial Presbyterian Church on Beatties Ford Road in Charlotte had a vibrant air. A blend of music and light filtered through the church.

Visiting members from St. Luke Catholic, St. John Episcopal, University City United Methodist and the Baha'i Community were welcomed by the minister, other smiling faces and friendly handshakes. The visitors were part of Bridge Builders.

Since December 1991, people of various faiths have been sharing experiences and building relationships through Bridge Builders. The program was started by The Race Relations Task Force of Mecklenburg Ministries.

The mission statement is: "To encourage the building of bridges across cultural and denominational lines and to promote the development and deepening of relationships through sharing the experience of worship." Participants have realized this goal many times during the past 15 months. Six teams with members from 37 churches have visited in worship and in smaller groups for social as well as cultural and educational activities.

Members of St. Luke Church in Mint Hill and St. Peter Church in Charlotte in two teams are joined by members from nine and eight other congregations respectively.

"It is always rewarding to meet new friends and to share in worship with them," said Willa Izzo of St. Luke. "The challenge to fit new meetings into busy lifestyles is a constant. But it's worth it."

Members are looking at increasing activities to appeal to others in their respective congregations. They are considering social and community action projects.

The teams are racially and denominationally mixed. Some members say it is important to remember it will take time to overcome prejudices and subtle discriminations. These first efforts are seen as the foundation for greater understanding. In that respect, current members are the stone cutters. Their work is hard, and they will probably take more risks than those who will follow.

Although still young, the program is drawing more people every month. As of December 1992, 140 had signed up.

Some 30 years ago, the late Rev. Martin Luther King said the most segregated hour in America is 11 a.m. on Sunday morning. Many efforts have been made to improve the situation over the years. This is one.

Listen and look closely. And you might hear and see stone cutters as they work to build a strong foundation for a bridge that will link lives together.

Steve Uzzell is a parishioner at St. Luke Church in Mint Hill.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

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A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

The Final Appeal

For most Catholics in the Diocese of Charlotte, this weekend is the last opportunity to make a pledge to the 1993 Diocesan Support Appeal. The final appeal will be made at all Masses this Saturday and Sunday.

The traditional in-pew collection on the final weekend of the DSA drive has been a major factor in the success of past campaigns. As Bishop Donoghue noted in a story in last week's issue of *The Catholic News & Herald,* it was Appeals Sunday which put the 1992 drive over the top.

The 1993 DSA is nearing its goal of $1,750,000. A strong response to this weekend's appeal should do it.

There will be lay presents at the weekend Masses to describe the work of some of the agencies and ministries financed by he DSA. Listen carefully to what they say. Then, if you haven't already pledged, fill out one of the pledge cards which will be available.

The DSA is the major source of funding for some of the most important activities of the diocese — activities which, in one way or another, can affect all of us.

You might also want to remember that, if your parish does not reach its assigned goal, it will have to dip into parish funds to make up the difference. By the same token, if the parish exceeds its target, it will receive a rebate of the excess.

Keep The Letters Flowing

According to a story from Washington in this issue, the Freedom of Choice Act is making some progress in Congress despite a massive campaign by pro-life groups opposed to it.

Thousands of letters and postcards opposing the measure are flooding Capitol Hill offices. But it begins to appear that thousands more may be needed.

We still think the act is unconstitutional but it would be better all the way around if it were defeated in Congress. We never know how a court will rule.

Write to your members of the House and Senate, urging them to vote against the bill. When they come home for a weekend, visit them and let them know how you feel. That might be even more effective.

THE CATHOLIC NEWS & HERALD
MEMBER cpa CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

"President Clinton won't have to worry about education. He' killing all of the children through abortion."
Sean Thomas Nadol, 12-year-old philosopher

The Respect Life Office Diocese of Charlotte (704) 331-1

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II said he hopes the August celebration of World Youth Day in Denver will bring about a renewal of hope in the lives of young people.

The pope talked about the Aug. 11-15 event after an early morning Mass March 16 attended by staff members of the U.S. World Youth Day office and Denver journalists.

Reporter Gary Masarro and photographer Ellen Jaskol of the *Rocky Mountain News* and reporter Virginia Culver of the *Denver Post* attended the Mass with Mercy Sister Mary Ann Walsh and Trish Gessner of the World Youth Day office.

Masarro gave the pope Colorado Rockies and *Rocky Mountain News* baseball caps, a *Rocky Mountain News* T-shirt and a pen and pencil set.

When asked about his expectations for Youth Day, the pope said he was expecting tho of young people from the United States and all o world to meet him in the Rocky Mountains.

He said he hoped the experience will give from North and South America "a good ren renewal of hope," which could in turn help the c peace in the world.

The pope also talked briefly about World Day during a March 13 private meeting with C Joseph L. Bernardin of Chicago, who was mak *ad limina'* visit.

Cardinal Bernardin told Catholic News Se Rome that he mentioned to the pope that U.S. people are showing "a growing interest in the C and that youths in his archdiocese were excite the Denver meeting.

The pope talked about how wonderful th and 1991 World Youth Day celebrations in Sp Poland were and said he was looking forwar Denver trip, Cardinal Bernardin said.

VATICAN CITY (CNS) — Special papal teaching that has been defined as infallible is meant to certify Christian truths and erase doubt, Pope John Paul II said.

"The pope's extraordinary magisterium is exercised when, as the supreme teacher of the universal Church, he passes solemn judgment on particular points of doctrine belonging to the deposit of faith or closely connected with it," he said.

The pope spoke about the infallible or "ex cathedra" teaching authority of his office during a March 17 general audience.

Even the ordinary teaching of the pope and bishops on matters of faith and morals must be embraced "with a religious assent of will and intellect," the pope said.

But at special times, papal teaching is solemnly declared to be infallible, such as when Pope Pius IX in 1854 proclaimed the doctrine of Mary's immaculate conception and when Pope Pius XII in 1950 proclaimed the truth of Mary's assumption into heaven, he said.

The motivation behind teaching "ex cathedra," he said, "is the certification of the truth to be believed because it belongs to the 'deposit of the faith' and the exclusion of every doubt or even the condemnation of errors about their authenticity and their significance."

A pope's teaching has authority because he is the successor of St. Peter "in the mission of teaching, confirming brothers and sisters, guaranteeing the conformity of the Church's preaching to the 'deposit of the faith' of the Apostles and to the doctrine of C

Church tradition has affirmed that the suc of Peter share in the ongoing gift of the Hol which Christ promised would be a spirit of trut and guide the Church, the pope said.

Before entering the Paul VI Audience Ha John Paul held a mini-audience for minors Peter's Basilica. Most of the young people wer school children, many of whom were prepa their First Communion.

"Thanks for your enthusiasm and for the l bear for Christ; thanks also for the affection yo for his vicar on earth, the successor of the Peter," he said.

"Jesus loved to be with children and young and he taught his apostles to do likewise," t said. "He loves you and has faith in you.

"The pope also loves you and counts on yo you are the hope of the Church, the future society," he told the children.

He told them that while they admire th lights and glittering decoration of St. Peter's B they should say to themselves, "I want my soul life to shine like this; I want to be a reflectio light Jesus has brought to men and women.

"If you do this, you will become true fri Jesus, you will be like trees planted near brimming with water, and you will bear abun good fruit," he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience March 17.

Dear brothers and sisters,

In our catechesis on the ordinary magisterium of the pope, we have seen that the doctrinal mission entrusted to the Supreme Pontiff requires that the faithful embrace his authentic teaching with a religious assent of will and intellect (cf. *Lumen Gentium*, 25). The authority of the papal magisterium derives from the fact the pope is the successor of Peter in the mission of confirming his brethren in faith, and from the Church's certainty that in exercising this ministry the Roman pontiff enjoys the special divine as promised to Peter by Christ himself (cf. Lk 2

The pope's extraordinary magisterium cised when, as the supreme teacher of the u Church, he passes solemn judgment on p points of doctrine belonging to the deposit of closely connected with it. In his "ex cathedra tions in matters of faith and morals, the Roma personally enjoys that charism of infallibilit Christ bestowed upon his Church. The pope's definitions are thus made with the assistanc Holy Spirit and are to be considered final an

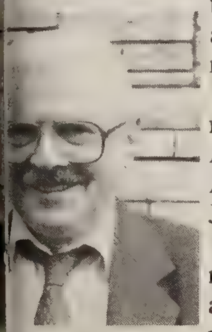
See **Pope**

The Editor's Notebook

By BOB GATELY

on't know why I'm shocked or surprised by the latest turn of events in El or. It's what I should have expected.

case you haven't been paying attention, a United Nations Truth Commission last week reported on its investigation of atrocities during the Central American nation's 12-year civil war. In virtually every case, it blamed the U.S.-backed Salvadoran military for the atrocities.



In many cases, it identified by name the high-ranking officers it accused of planning the incidents. Among those incidents were the 1980 assassination of Archbishop Oscar Romero and the 1989 murders of six Jesuit priests, their housekeeper and her daughter.

The report called for the immediate dismissal of 40 military officers and said three prominent rebel leaders also linked to atrocities should be barred from holding public office for 10 years.

Salvadoran President Alfredo Cristiani proposed esty for all of those named by the Truth Commission. The U.S. Jesuit ence called that idea premature. Archbishop Arturo Rivera Damas of San r said the Truth Commission recommendations should be dealt with before of forgiveness.

what happened?

right-wing party which controls the National Assembly immediately through an amnesty for everyone involved in the atrocities. Nobody will be d the military officers named by the Truth Commission apparently will keep bs.

igious leaders and members of opposition parties say the action violates at spirit of the peace accords which ended the civil war and they fear a possible tion of the fighting.

iness as usual for the Salvadoran military.

question now is whether Congress will approve any more U.S. military aid country.

ink the officials of the Archdiocese of Washington have a pretty good point ey accuse ABC and CBS of exhibiting anti-Catholic bias in some of their ts. (See the story on Page 13)

ybe it only seems that way, but it sure looks like almost every broadcast of or "60 Minutes" has a segment about alleged sexual misconuct by a Catholic bishop. And usually, they drag up any accusations that they've covered in broadcasts. I don't recall any of the television evangelists and their scandals hat much coverage.

osing A Pope In Pre-Cardinal Days

By FATHER JOHN DIETZEN

ur study group recently discussed some Catholic teachings about the d the papacy. A question none of us knew much about was: How has been elected or chosen? We understand that for many centuries there such things as cardinals. So there must have been other ways of g? Can you help? (California)

ven a minimally complete answer to your question involves numerous areas ers of Church history, and would be far beyond the scope of this column. e basic outlines may be helpful, however. To start with, no official res for choosing the pope, or bishop of Rome, existed for all practical for more than half of the Church's life.

59, Pope Nicholas II decreed that the choice for pope would be primarily in the hands of the cardinals, who, as you said, were at that time something quite new in the Church.

During many centuries before Nicholas, popes, as well as other bishops, were chosen in some manner by the clergy and laity of the diocese.

Exactly how this happened varied from place to place and time to time. As one would suspect in dealing with positions of such enormous religious and political influence, personal power, family prestige and other kinds of leverage commonly played a significant role in such choices.

Later on, beginning immediately after the death of Charlemagne, the single strongest power in saying who pope was in the hands of the Holy Roman Emperor. For centuries during d, diocesan bishops were picked pretty much by the local king or ruler, on nption that he spoke for the people.

larly, the emperor claimed to speak for all the people in the Western Church oice of the bishop of Rome. When these emperors were German, their from Rome caused them often to cede this power to the local church in

ever, this in effect simply placed the choice in the hands of the powerful f Rome, who naturally used their power to the fullest. This arrangement, , made major conflicts between the rights and powers of emperor and pope e. Finally, in the 11th century, Pope Nicholas (1039-1041) moved as I said ate outside influences in the papal elections.

ne might guess, he didn't entirely succeed in his goal. Father William oints out in his excellent history of the Church (*The Pilgrim Church*), "In rocess was simplified because now all the nobles had to do was to influence ng cardinals!"

l elections, of course, will never be totally free from outside forces as long as the Church exists among nations and cultures and human beings. But it was a step in a good direction.

Nearly 140 years later, in 1179, the Third Lateran Council required a two-thirds majority in a papal election. In 1941, Pope Pius XII made it two-thirds plus one.

In our own generation Pope Paul VI broadly revised the election procedures, including a provision that only cardinals under the age of 80 may vote in the election of the pope. (*Romano Pontifici Eligendo*, 1975) Pope Paul's procedures remain substantially in effect today.

(A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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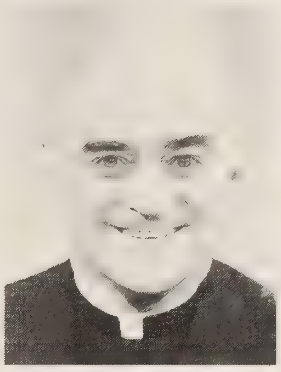
Light One Candle

By FATHER JOHN CATOIR

Protestant fundamentalists are not happy when one of their own converts to the Catholic faith. They judge the Church of Rome harshly and warn their people against us. Little do they know that the love of Jesus is the very basis of our faith. A newcomer to the Catholic Church inevitably finds his or her relationship with Jesus strengthened, not weakened, when they convert.



The strengthening comes from a deeper commitment to the social gospel. "Human development must be the logical consequence of evangelization whose aim is the total liberation of the human person...the love of God is shown in our love for the human person." (Pope John Paul II)

Protestant fundamentalists are beautiful people, they are our brothers and sisters in Christ. But they err when they claim that Catholics believe they are saved by good works. Nonsense. This was the Pelagian heresy which was condemned by the Catholic Church in the fifth century. We believe that Jesus alone is our Savior, but this same Jesus encouraged our good works. Religion is more than lip service. Not everyone who says, "Lord, Lord," will enter the Kingdom of God. (Mt. 7:21)

When Jesus called us to evangelize the world, He was asking for more than the verbal announcement of His Lordship. He challenged us to cooperate with Him in His redemptive plan.

The Catholic bishops continually elaborate God's plan of salvation using the Gospel as their guide. For instance, the document *Gaudium Et Spes*, written at the Second Vatican Council, emphasized the fact that "Jesus preached a kingdom of justice, love and peace." Paul VI explained the meaning of evangelization in his Encyclical, *Evangelii Nuntiandi*. Just as Jesus accomplished this proclamation in works as well as words, so is the Church called upon to be a servant as well as a herald of the Gospel...thus the church strives always to insert the Christian struggle for liberation into the universal plan of salvation which she herself proclaims.

Most fundamentalist preachers do not stress the social gospel. Some actually go so far as to say there is no such thing as a social gospel. This is a truncated version of the Gospel. We believe that the Risen Lord lives among us and He challenges us to proclaim not only His divinity but His servanthood as well.

At the Third International Synod of Bishops in Rome, the bishops together with Pope Paul VI commented on the Social Gospel in this way: "Action on behalf of justice and participation in the transformation of the world, fully appears to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

The words of Jesus are there for all to see. "If you love Me keep my commandments." (John 14:15) "Love one another as I have loved you." (John 15:12)

The words of Jesus challenge every one of us to be our brother's keeper.

(For a free copy of the Christopher News Note, TO THE ENDS OF THE EARTH, *send a stamped self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)*

Father John Catoir is the director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality. the staff members are not identified.

Whether the unemployment rate is 6 percent or 12 percent or even 3 perceent, when *you* are unemployed it is 100 percent and it can feel awful.

I think of this as a counselor, when a parent sits in my office and describes the real upset a child is going through as a result of divorce. No matter what the statistics say as to the frequency of divorce, if you are the child trapped in the situation it can *feel* awful.

For this reason alone, the new movement "Retrouvaille" in our diocese — a weekend program for hurting marriages — deserves consideration. Somehow it is easier for all of us to seek counseling (although that has its own blocking, at times) than to go the next step of more publicly acknowledging that a marriage needs help. Hopefully, our diocese will be blessed with couples taking advantage of this opportunity. At least, hopefully, some of my marriage counselling clients will, and, just like other self-help groups will be there to spread its good message.

How Does Canon Law Affect Us?

Can A Catholic Leave The Catholic Church?

By SISTER JEANNE-MARGARET MCNALLY

Simply answered, yes, by a *formal act.* The *formal act* of defection from the Catholic Church is not defined in the Code of Canon Law. However, the code does state that those who have left the Church by a *formal act* are not bound by certain ecclesiastical laws. (1086). These laws affect marriage for the most part.

It is presumed that a *formal act* would be embracing a non-Catholic religion, participating in re-baptism, confirmation, becoming a deacon or minister in that religion. Regular attendance in liturgical services and other church activities would presume a *formal act.* Publishing a book advocating atheism would be another example.

Leaving the Catholic Church does not have to mean joining a non-Catholic church (c. 1127.2.) Examples given in the *Canon Law Commentary* include the sworn communist or the member of an explicitly anti-Catholic organization is presumed to have left the Church *formally.*

Such activities are not the same as one who does not practice the faith. Those who do not go to church and do not receive the sacraments are not considered to have left the Church. My experience has been that these people freely identify themselves as non-practicing Catholics, just as I am a non-practicing nurse but I still have a license to practice.

The political scene has a considerable impact on this issue. In places where a person's religion is part of his civic identity, that person may be required to sign a statement that he is not Catholic to avoid certain taxes or some other reason. Such a case must be judged cautiously. The amount of freedom involved must be considered. Such a situation has a totally different meaning than a *formal act* of defection.

Where it is obvious that a Catholic intends to terminate his relationship to the Catholic Church by publicly declaring himself an atheist and where such information would hold up in court, a *formal act* of defection must be assumed. On occasion a person may write stating they have left the Church and joined a non-Catholic or non-Christian sect and he/she wishes to have his/her name removed from all parish registers and from all lists of Catholics. Such an act would be considered a *formal act* of defection.

Can the person who defected come back? Yes, of course. This is why we have the scripture story of the Prodigal Son; why we have penance and reconciliation as a sacrament. If grave scandal was involved in the leaving, he/she may have some restitution to do or may even have some penalty placed upon them. The return of the Prodigal is one aspect of "coming home" and a cause for rejoicing not for recrimination.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a judge of The Tribunal of the Diocese of Charlotte.

Children In Darkness

By SISTER BARBARA MAYER

The story of Mewa chronicled in *Children of Darkness*, a manual on child labor in India by the Rural Labour Cello, sounds like a tale from on of Dickens' novels, but it is a present-day reality. Mewa was apprenticed to a carpet weaver in Mrizapur, Uttar Pradesh, when he was eight years old. He was forced to work in a damp, poorly lit hovel furnished with a wooden loom that stood over a pit in the floor. All day long he breathed the irritating wool dust. The weaver punished Mewa whenever his fingers made mistakes in learning the complexities for knot-tying.

After a year he was a veteran weaver. He is now prone to the lung diseases, swollen feet, deteriorating eyesight and eventually the crippling arthritis that could easily end his employment possibilities by the time he is 30.

Mewa's carpets bring rich profits to the employers and exporters who live in luxury. But he and children like him work for a pittance. The young are more easily coerced to work long hours in inhuman conditions. Sometimes they are "bonded" laborers, used to "pay back" loans their poverty-stricken parents make in desperation. Exorbitant interest rates and unscrupulous employers who deduct room and board often ensure that the debt is never repaid.

Chronic poverty, unemployment and under-employment, and subsistence wages make working children an economic necessity for many families. India's 1981 census reported that 13.6 million children were employed, and this is widely acknowledged to be far below the reality. Although India's constitution bans children from working in factories, mines or other hazardous places, enforcement is virtually impossible.

The projects that the Christian Foundation for Children and Aging (CFCA) assists in India are trying to address this scandal. They work with Salesian and Carmelite missionaries who run boarding schools with scholarships to help children of the lower caste have a chance to go to school.

One of the missions they assist is in the village of Manakkal in the state of Tamil Nadu. Seventy-two percent of the people who live in this village are agricultural laborers who are plagued with unemployment six months a year due to inadequate rainfall. Their daily wage is about Rs. 10 (less than 50 cents.) Most of the people live in thatched huts made of mud and stone. Eighty-three percent live below the poverty level.

When the Salesians began the mission two years ago, neither the parents nor their children had proper daily food. They also lacked adequate toilet and bathing facilities. Diseases such an anemia, malaria, tuberculosis and jaundice were common. There was only one ill-equipped government hospital and few doctors.

"We have taken this mission as a great challenge to fight against the social

See **Children,** Page 11

Giving Through a Will

By JIM KELLEY

As director of development for the Diocese of Charlotte, much of my t spent talking with people who are seeking ways to exercise the best p stewardship. Long-range planning turns out to be the key for many Catholics s to balance their family's financial security with their desires to give to their pa the diocese, Catholic schools or Catholic organizations.

Making a will is a basic part of a sound long financial plan. But I'm often surprised at how people think they don't need a will. Among some reasons I've encountered:

"I don't have enough property to need a Whether you own a little or a lot, you probably don to let someone else decide who should have your p after you no longer need it. State laws will gui distribution of your assets in the absence of a will c legal arrangements.

A wealthy person may have more arrangem make. But a person who has a modest estate powerful incentive to see that what he or she does preserved as much as possible for family or othe ones.

"We own everything jointly." Joint ownership of a home, other real automobile, bank account, investments, and other properties can be a con way to see that assets are distributed directly to the intended recipient.

But do you really own "everything" jointly? And are there not per interests you would like to remember other than those with whom you ha ownership arrangements?

A will also gives you the opportunity to name a guardian for minor chil other dependents.

"I don't have any heirs." State laws follow a formula for distributing a relatives, but in the absence of close relatives, your belongings may go to a relation you never knew.

Wouldn't it be better to name a friend or your parish, a favorite C organization or the diocese to receive what you have instead of leaving the d up to others?

"State laws would distribute my property just about as I would, so why with a will?" That may be true if you only want your spouse and other close r to inherit your estate in predetermined shares. But if you want to bequeath a item to a specific person or if you want to arrange for management of assets benefit of a loved one, don't rely on the state.

Also, your charitable interests will be unrecognized by state laws. Th certainly other forms your gifts to your parish, other Catholic organizations diocese may take, but a bequest in your will is a thoughtful way to make statement about the importance of faith in your life.

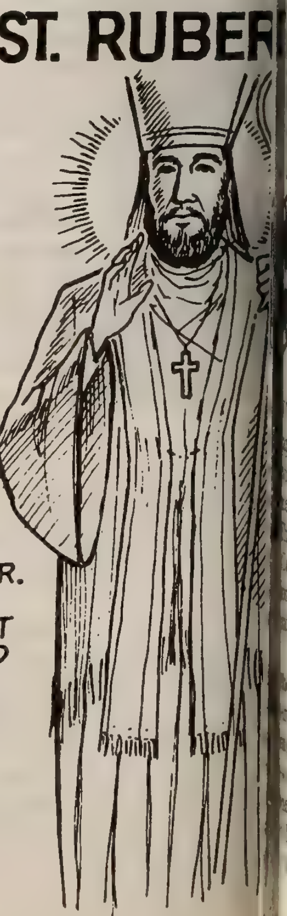
Anyone who doesn't want to make a will can find reasons not to do so. H the relatively low cost in money and time of planning your affairs will be on best investments you can make.

Ask your attorney for help, or call me at the Diocesan Development Offi 331-1709 or 377-6871, or write to 1524 East Morehead Street, Charlotte, NC We'll be pleased to provide more information at no obligation.

Jim Kelley is director of the Office of Development of the Diocese of Ch

the Saints by Luk

ST. RUBER



ST. RUBERT WAS A FRANK, ACCORDING TO MOST RELIABLE SOURCES. (THOUGH SOME CLAIM HIM AS AN IRISHMAN NAMED ROBERTACH). HE BECAME A BISHOP AT WORMS AND IN ABOUT 697, HE CAME TO REGENSBURG AS A MISSIONARY. HE WAS ENCOURAGED BY DUKE THEODO, WHOM HE CONVERTED ALONG WITH MANY OF THE DUKE'S SUBJECTS.

RUBERT ADAPTED HEATHEN TEMPLES FOR CHRISTIAN WORSHIP, BUILT NEW CHURCHES AND CONVERTED MOST OF BAVARIA TO CHRISTIANITY. WITH THE DUKE'S HELP, HE REBUILT THE OLD TOWN OF JUVAVUM AND RENAMED IT SALZBURG. HE BUILT A CHURCH, A MONASTERY AND A SCHOOL THERE, ALL DEDICATED TO ST. PETER.

RUBERT BROUGHT IN MORE MISSIONARIES AND BUILT A CONVENT AT NONNBERG, WHERE HE APPOINTED A CLOSE RELATIVE, POSSIBLY HIS SISTER, AS FIRST ABBESS. HE ALSO DEVELOPED THE SALT MINES IN THE AREA.

RUBERT DIED AROUND 710 AT SALZBURG. HE IS CONSIDERED THE TOWN'S FIRST BISHOP. HIS FEAST IS MARCH 29.

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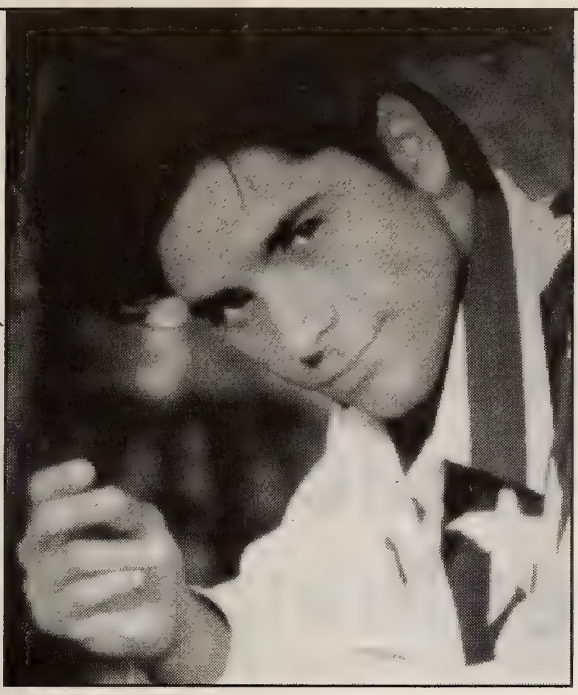
YOU! MAGAZINE Youth BEAT

John STAMOS

By Paul Lauer


ABC-TV

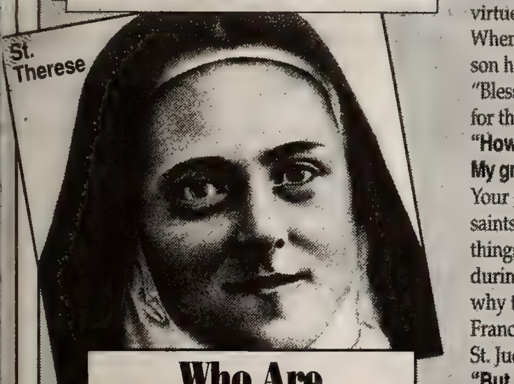
John Stamos: Jesse on "Full House"

These days, actor John Stamos is Jesse on the hit comedy series "Full House." But the best part John has ever landed is the one he plays in real life. His Catholic upbringing has rooted him with a deep love of God and solid values, and it shows.

Youth Beat: What's the hardest thing to handle in your line of work?
John Stamos: Taking criticism. But you usually look back and see that you were wrong and they were right.
Youth Beat: Has your spirituality helped you deal with the challenges in your life?
John: I think my faith is what has always gotten me through. It's kept me from getting too involved in the scene and being around drugs. I've had my faith since my childhood, and it's always been a base. I set up a relationship with God, and it has been with me ever since. To this day, before any show or concert or anything else, I always say a prayer.
Youth Beat: What do you say?
John: First I thank the Lord and say, "Thank you for letting me do this. Let me do it for the right reasons, not because I want to be a star, but because I want to use the gifts You gave me and use my popularity to do good in the world." Then I ask him to be with me through it.
Youth Beat: What do you get out of going to church?
John: I had been slipping away from my religion. Then I started going back to church, and little by little things started to straighten out. My family really helped pull me through. Church reminds you every week to love God, to love your family, to love others. The more you go, the more it helps you to be good and think good and want to help others.
Youth Beat: Do you ever bring your friends to church?
John: I've brought a few. One of my best friends who had never gone to church started going with me every Sunday. Sometimes I think I'm not involved enough, though. I know what I should do, and I don't think I'm doing it all. I remember going to church with my mom and I wouldn't understand a whole lot, but now I understand a lot more—I'm more interested in it.
Youth Beat: You're involved with charities and visiting handicapped children. Why do you do it?
John: First of all, because I know it makes them happy, and that makes me happy. And then, it's payback for all the beautiful things I've received. I know part of God's plan for me is to help others. And I want to do more of that now. Besides, if you give, invariably you're going to get something back—it always happens. •••

SOUL

By Charles Coulombe

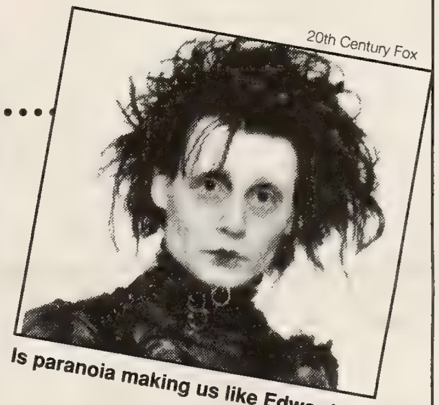

St. Therese

Who Are The Saints?

"What is a saint anyway?"
A saint is any person in heaven.
"How does the Church determine that certain people are saints?"
After the person's "cause" for sainthood is introduced, something like a court case begins. When the Church determines that the person lived a life of heroic virtue, he or she is called "Venerable." When two miracles involving that person have been verified, he or she is "Blessed." A third miracle is required for the person to be cannonized a saint.
"How 'bout this intercession stuff? My grandmother prays to St. Anthony."
Your grandmother's smart! Certain saints tend to be helpful with certain things that they were connected with during their lives on earth, so that's why they pray to St. Thérèse for France, St. Anthony for lost things, and St. Jude for hopeless cases.
"But why not go directly to God?"
We do. But just like we ask people on earth to pray for us, we should ask those in heaven to pray with us. The more people we get praying, the better. And the closer to God we are, the more powerful our prayers. That's why the saints' prayers are so powerful. We should all strive to be saints in order to go to heaven. So why not start being saintly today? •••

Life TOO PARANOID?

By Carol Kortendick


20th Century Fox

Is paranoia making us like Edward?

A violent crime is committed every 19 minutes. Someone is murdered every 24 minutes, raped every 6 minutes, and robbed every 55 seconds. Don't these statistics make you want to stay inside, lock the doors and crawl under your bed?

Where is our country heading? A feeling of paranoia is paralyzing us and creating an unfriendly society. Rarely do strangers greet us. Most people lower their eyes and pretend we didn't even pass by.

Our parents, more experienced with life and its dangers, probably feel this fear even more than we do. "Be careful," they say, "Don't trust anyone!"

But don't fall victim to your ever-growing fears! Continue to say "hi" to strangers, and help people in need when you can. Don't take unneccesary risks, but don't lock yourself up in a little cocoon either.

Use your common sense. And always pray. Before venturing out, place yourself in God's hands, and ask your guardian angel to protect you. With prayer as your shield, and Jesus as your guide, nothing can happen that God and you can't handle together. If we did things his way, there wouldn't be these problems in the first place! •••

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ovie Reviews

V YORK (CNS) — The follow- capsule reviews of movies re- viewed by the U.S. Catholic nce Office for Film and Broad- The reviews include the U.S. Conference classification and ion Picture Association of rating.

the Sky" (Paramount)
Arizona loggers (led by Robert suspected of murdering a van- -worker (D.B. Sweeney), are when he returns to their midst s later, dazed by terrifying s of his abduction by a UFO. Director Robert Lieberman's dramatization of a supposedly fact-based 1975 incident uses imaginative special effects to suggest the alien encounter but avoids questions of extraterrestrial life by concentrating on the mundane plight of the loggers. A scene of menacing aliens physically abusing the main character. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Il Ladro di Bambini" (Goldwyn)
Assigned to escort two youngsters to a distant children's home after their mother is arrested on a morals charge, a young policeman is at first exasperated, then appalled at their sullen, withdrawn behavior and endangers his career by responding to their desperate need for someone to trust and make them feel safe. Director Gianni Amelio's engrossing Italian production offers a small but emotionally rich story of an ordinary man whose sense of decency compels him to try to help undo the damage done abused youngsters robbed of childhood's innocence. Subtitles. Veiled references to the sexual exploitation of a minor. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

"Married to It" (Orion)
After a PTA meeting, three vastly dissimilar married couples (Beau Bridges and Stockard Channing; Mary Stuart Masterson and Robert Sean Leonard; Cybill Shepherd and Ron Silver) instantly bond as close friends and see each other through their marital crises. Director Arthur Hiller's well-intentioned but unconvincing comic drama affirms commitment in marriage even as it battles lame dialogue and contrived situations. Discreet bedroom scene and frequent rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"Point of No Return" (Warner Bros.)
A convicted killer (Bridget Fonda), turned into a skilled assassin by a government agent (Gabriel Byrne) for a covert organization, takes on a high-risk mission hoping if she succeeds to be allowed to retire and wed her lover (Dermot Mulroney), who knows nothing of her past. Director John Badham shortchanges the supposed reformation of the central character for a steady stream of graphic violence. Excessive violence, brief bedroom shots, fleeting nudity and much rough language. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

FAITH alive!

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Is prayer as simple as breathing?

By Father Eugene LaVerdiere, SSS
Catholic News Service

Prayer is like breathing.

Breathing is the easiest thing in the world to do — for someone who is alive.

We do not even have to be taught to breathe. One little whack on the behind, and with a loud cry a newborn infant starts to breathe.

Prayer also is easy — for someone tuned in to God.

Someone who has faith does not have to be taught to pray. It comes naturally, especially after a little whack.

We may not need to be taught to pray, but as in so many areas of life, it helps to see how others did it.

For this, our best resource is the Bible, where we meet many people at prayer: big people, little people, people with feelings just like us.

Take Hannah at the beginning of the first book of Samuel. Hannah very much wanted a child.

For an Israelite woman, giving birth meant contributing a new member to God's people and enriching the family of Abraham. Through her children and her children's children, a woman would live for many generations, even forever.

But Hannah had no children, at least not yet. Year after year she accompanied her husband Elkanah to the temple at Shiloh where he offered sacrifice, and every year it was the same.

The sacrifice was followed by a feast. But Hannah's rival, a woman named Penninah, who was blessed with many children, taunted her about having no children. By the time of the feast, Hannah was in tears, refusing to eat.

One year, after one of those meals, Hannah got up and went before the Lord to pray. Hannah was broken up, and she prayed from the heart, crying all the while.

This was Hannah's prayer:

"O Lord of hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the Lord" (1 Samuel 1:11).

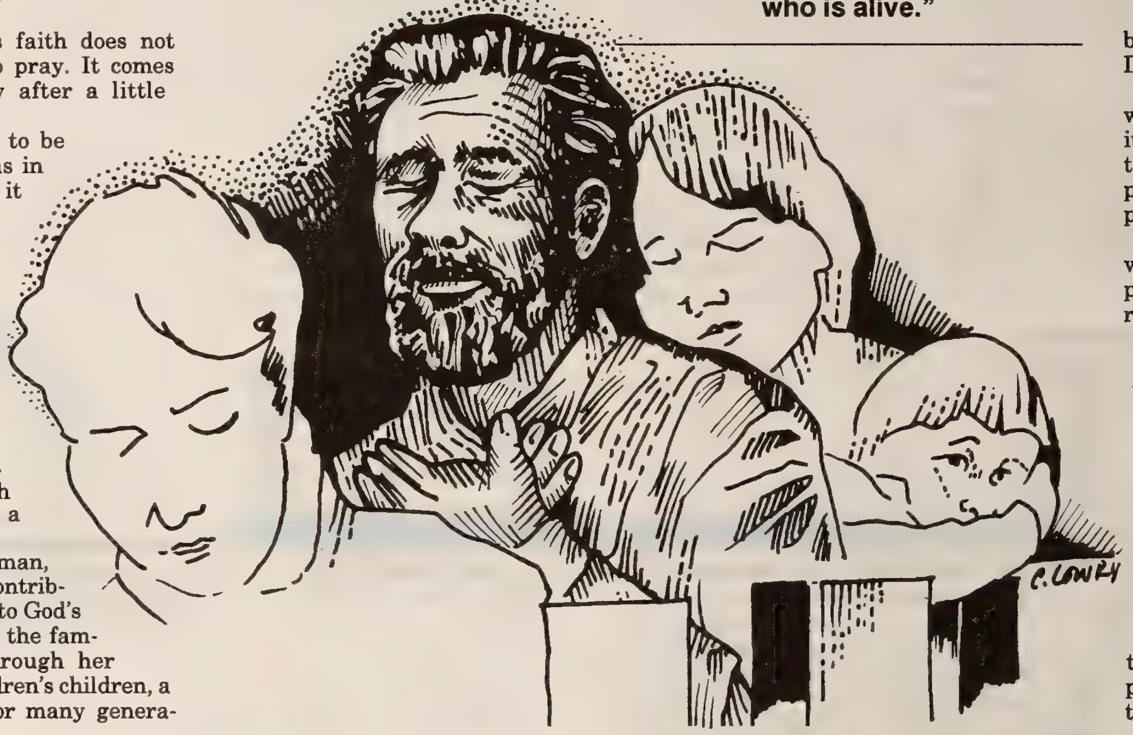
In her anguish, Hannah pleaded for God's mercy, and she was extremely generous in return. In the ancient culture, the firstborn male was expected to care for his parents and help with his brothers and sisters when he grew up. Even so, Hannah would offer her son to the Lord.

In her prayer, Hannah seemed so distraught that Eli, an old priest seeing her from a distance, thought she was drunk.

But Hannah was not drunk. When Eli came up to her and realized this, he told her to go in peace: "May the God of Israel grant what you have asked."

God granted her prayer. When she returned to the temple, her prayer was all rejoicing: "My heart exults in the Lord." So wonderful was Ha prayer that it became part of the ration for Mary's "Magnificat" her conception of Jesus.

"Prayer is like breathing. Breathing is the easiest thing in the world to do — for someone who is alive."



Hannah's son, Samuel, grew be the prophet who would David king of Israel.

For another great moment of we have King David to thank. W it in the second book of Samuel the prophet Nathan conveys the promise that David will lead people Israel.

David was overwhelmed, would be in a similar position. D prayer was humble. Everybod resonate with it.

Here is how it begins:

"Who am I, Lord God, and w the members of my house, th have brought me to this poin even this you see as too little God.... What more can David you?... Great are you, Lord There is none like you!" (2 S 7:18-22).

At some time or other, become speechless at God's ings. They are apt to make u der, like David, who we are. W tainly are not worthy. What cou possibly see in us that would l these blessings?

Life! It is all blessing and from the air breathed to the lo ceived.

■■■

David and his prayer bring t another prayer, this time in th Testament. It is the pray Bartimaeus, a blind man in Gospel (10:46-52).

Bartimaeus heard from p around him that Jesus was pass on his way to Jerusalem. Barti knew Jesus was Son of David, for the Messiah, and that Jesus help him.

So Bartimaeus cried out, " David, have mercy on me!" tried to silence him. There were blind beggars, and they could be ersome. But there was no ke Bartimaeus quiet.

"Son of David," he cried out Jesus heard him.

When Jesus called for hin asked what he wanted, Barti asked to be able to see.

Bartimaeus was in great ne wanted to see, and he knew could open his eyes. So he pray very simple prayer.

All prayer is quite simple, Hannah's prayer for a child, D reaction to God's blessing or Barti "Have mercy on me!"

Prayer is as simple as breathi one who is alive.

(Father LaVerdiere is a Scr scholar and senior editor of Emn magazine.)

FOOD FOR THOUGHT

Presumably companions are important. But why?

What roles do companions fulfill — the family members, friends or co-workers who spend time with you?

—Do companions make you feel less alone?

—Are companions present to help you think important things through for yourself?

—Are your favorite companions gifted at bringing out the best in you?

—Is it for companions to complement your personality by possessing strengths you don't have, while you possess strengths they lack?

—Do some companions make you feel needed, loved?

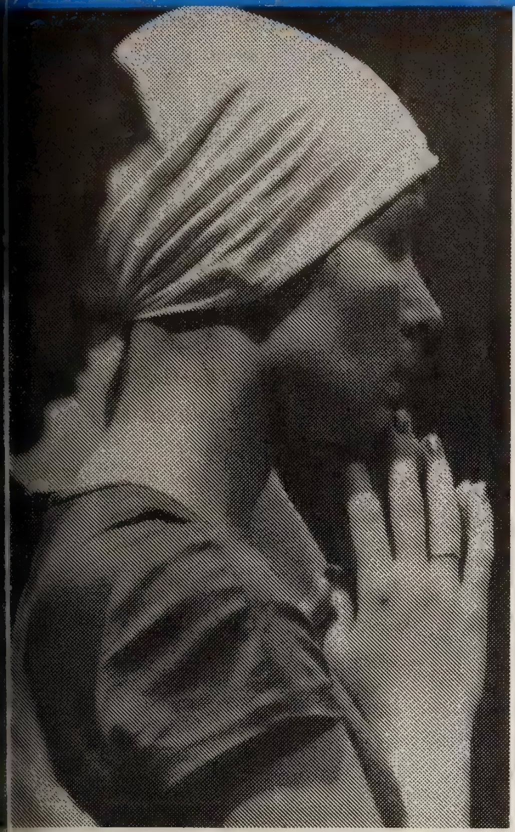
—And what about companions who are just "there for you" — listening, aiding you, waiting patiently for you or celebrating with you?

Why discuss companionship here? Because companionship can be a rationale for prayer.

Along with typical prayers of petition or of praise and thanksgiving, prayer can be a conversation with a companion; an acknowledgment of the companionship — presence — of God.

In prayer it is possible to speak with God as a companion, one present — or whose presence is made known through others — to help you clarify your thinking, to draw out your best, to celebrate with you, to offer compassion and strength, to aid you and to await you.

David Gibson, Editor, Faith Alive!



CNS photo by Paul S. Conklin

ow biblical people prayed

By Father John J. Castelot
Catholic News Service

ɔmi was not, in our terms, a
ner. She was a devout Israelite
n to whom life had not been

ced by a famine to flee her home,
ught relief in Moab; she was a
y, homeless refugee.
make matters worse her hus-
lied in Moab. Her two sons mar-
loabite girls, and after 10 years
ons died.
k about stress!
en word reached Naomi that the
e had eased back home, she pre-
to return. Her two devoted
ters-in-law refused to leave her,
e was reluctant to uproot them
heir homeland.
as a heart-wrenching situation,
aomi turned to God in prayer,
ot for herself. She prayed for
women: "May the Lord be kind to
you were to the departed and to
ay the Lord grant each of you a
nd and a home in which you will
st" (Ruth 1:8-9).
's was a genuinely unselfish
, concerned with the well-being
rs.
ually, the primary prayer of
in the Bible was communal, li-
al.
Israelites were deeply con-
that they were, in a unique way,
people. But if they were dear to
a people, they were dear also
as people, as individuals.
y praised God.
y thanked God.
they sought God's help, espe-
n times of crisis and stress.
lerstandably, the Bible is con-
especially with historic figures.
little about the rank and file,
ves, their prayers.
historic figures were basically
eryone else as human beings,
e may safely assume their
prayers were typical.

Take the good King Hezekiah, for example. He fell desperately ill, and death stared him in the face. In spite of his royal power, he was as helpless as a baby.

Sickness makes all people painfully aware of their weakness and vulnerability, and they instinctively turn to the only one who can sustain them.

So Hezekiah cried out, "'O Lord, remember how faithfully and wholeheartedly I conducted myself in your presence, doing what was pleasing to you!' And Hezekiah wept bitterly" (2 Kings 20:3).

The prophet Isaiah joined his prayers to the king's, and Hezekiah recovered.

How many psalms are anguished pleas of the sick! But these desperate requests are never really desperate. They are shot through with confidence that God will answer.

Humility and confidence in God's love were hallmarks of Israelite prayer.

And that was how Jesus prayed: humbly, confidently, but with trustful abandonment to the Father's will: "Father, if you are willing, take this cup away from me; still, not my will but yours be done" (Luke 22:42).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

Bible prayers of non-petition

By Father Paul Schmidt
Catholic News Service

> **"If we develop a habit of praising God for others' blessings, we will be in a frame of mind to recognize the blessings we receive."**

Some things we consider curses may appear in a different light if we adopt the point of view found in three prayer canticles early in Luke's Gospel.

—Speechlessness became a blessing for Zechariah.

—A mysterious pregnancy became a blessing for Mary.

— Old age turned out to be a blessing for Simeon.

Sometimes it is hard for us even to think about God unless we need something. Winning a game, passing a test, getting a job, finding a spouse, recovering health, seeking forgiveness of sins: All these are reasons to storm heaven with prayers.

The Bible has many petition prayers. But there are other reasons to pray.

The prayers of Zechariah, Mary and Simeon in Luke's first two chapters are wonderful prayers of non-petition. They do not ask a single thing. They only give thankful praise for what God already has given.

Zechariah, Mary and Simeon sing hymns the church still sings daily at morning, evening and night prayer.

Zechariah's "Benedictus" rejoices at the dawn of a new day. God has sent salvation, shown mercy, remembered the covenant.

Mary's "Magnificat" also rejoices. God has kept the promise to Abraham and turned the world upside down. The powerful and the weak have changed places, as have rich and poor.

And Simeon's "Nunc Dimittis" proclaims his readiness to die now that he has seen God's salvation.

Each of these persons prays not only for himself or herself. Zechariah is happy about the wonderful birth of his son. Mary gives thanks for what the Almighty did for her. Simeon is personally elated to have his dreams fulfilled.

But there is more.

Each prays in a communal way. Each is highly conscious of his or her place among the people of God.

Zechariah thinks first and last of the redeemed people, who walk no longer in the dark.

Mary remembers the history of Israel back to Abraham. Her blessedness is only one blessing given to all who fear God.

Simeon looks beyond the glory of the people of Israel to the light of revelation that shines for all nations, for the gentiles.

It is no coincidence that our liturgical prayer is primarily prayer of thanks and praise. And it is no secret that many of us find that kind of prayer difficult.

If personal prayer when we are alone is self-centered, we will not be in tune to pray communally. It helps to practice the kind of prayer found on the lips of Zechariah, Mary and Simeon when we are alone, counting not only our own blessings but those of our faith community.

Sometimes we may not feel very blessed. But we still can praise and thank God for the blessings others have received.

If we can do this privately, developing a wider sense of God's tremendous goodness poured out on our brothers and sisters all over the earth, we will be better able to participate in the church's eucharistic prayer. If we develop a habit of praising God for others' blessings, we will be in a frame of mind to recognize the blessings we receive.

And if we grow accustomed to praising God no matter what befalls us, we may also begin to recognize the blessings we receive in the midst of trials.

An illness, a failure, an anxiety, a temptation may not go away. But in the midst of it, we may discover — like Zechariah, whose speechlessness became a blessing — that we can still say, "Blessed be God!"

(Father Schmidt is director of Priests Personnel for the Diocese of Oakland, Calif., and a free-lance writer.)

FAITH IN ACTION

Here is a prayer of Jesus from Matthew 11:25-27, quoted in Passionist Father Donald Senior's book, *Jesus: A Gospel Portrait* (Paulist Press, 997 Macarthur Blvd., Mahwah, NJ 07430; paperback, $9.95): "Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and clever you have revealed to the merest children. Father, it is true, you have graciously willed it so. Everything has been given over to me by my Father. No one knows the Son but the Father; and no one knows the Father but the Son and anyone to whom the Son wishes to reveal him."

Reflection: How do you relate to God? Jesus spoke of God in "affectionate terms," Father Senior observes. Jesus' way of referring to God affirms "the deep, loyal and loving bond between God and God's children."

FAITH IN THE MARKETPLACE

Has your way of praying changed over the years? How or why?

"It has because my relationship to God has waned and then gotten deeper. During those peaks and valleys ... it gets more spontaneous, less rote, more like you're just talking to a friend." — Bob Killagrew, Indianapolis, Ind.

"Over the years, I've gotten much more comfortable with improvised prayer. I've also gotten more comfortable with praying discreetly in public — for example, blessing a meal at a restaurant." — Jeff Cain, Columbus, Ind.

"I kind of withdrew for a while from prayer. But recently a family crisis brought me back into focus and I rely more on prayer. I've seen the power of prayer work. My prayer is more like conversation." — Lynn Dolce, Santa Rosa, Calif.

"I just feel closer to God than I ever have in my life. I live all alone, but I don't feel alone.... I feel very comfortable talking with God." — Mary Furey, West Islip, N.Y.

An upcoming edition asks: What insight or outside support helped you cope with your child's adolescence? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St., N.E., Washington, D.C. 20017-1100.

People In The News

Bishop Jarrel Ordained, Installed In Louisianna Diocese

HOUMA, La. (CNS) — About 1,000 people filled St. Francis de Sales Cathedral in Houma for the episcopal ordination March 4 of Bishop Michael Jarrell. He was formally installed three days later as second bishop of the Diocese of Houma-Thibodaux, in the bayou country of southern Louisiana. Bishop Jarrell, 52, succeeds Bishop Warren L. Boudreaux, who retired last December after serving as bishop of the diocese since it was formed in 1977. "Remember, Bishop Michael, that the title of bishop is one not of honor but of service," said Archbishop Francis B. Schulte of New Orleans, chief ordaining bishop and homilist at the ordination Mass. He reminded the new bishop that during the ordination rite itself a few minutes later, the book of the Gospel would be opened and "held like a tent above your head."

CRS Director Named U.S. Adviser On Haiti

WASHINGTON (CNS) — The executive director of Catholic Relief Services has been named special adviser on Haiti for the U.S. State Department. Lawrence Pezzullo, 66, resigned March 11 after 10 years in the CRS post to take the assignment with the administration immediately. A former U.S. ambassador to Nicaragua and Uruguay, Pezzullo was the first layman to head the Baltimore-based organization, which is the U.S. bishops' overseas relief and development agency. Secretary of State Warren Christopher said March 11 that Pezzullo's appointment was intended to step up U.S. involvement in resolving Haiti's political crisis. "Haiti is a full-time concern of this administration and the secretary wanted to have a high-level official devoting full time to Haiti, Ambassador Pezzullo will fill that role," said a statement issued by the State Department.

Son Of Famed Poet Seeks Stamp To Honor Father

ARLINGTON, Va. (CNS) — The son of famed poet and World War I hero Alfred Joyce Kilmer has launched a grass-roots campaign to honor his father with a commemorative postal stamp. The poet Kilmer is best known for "Trees," a poem first published in 1913 that became popular in Catholic grammar schools during the 1920s and '30s. He also was editor of an Episcopal newspaper before converting to Catholicism. During the war, Kilmer was first designated as a chaplain's statistician, but later requested a transfer to a combat unit. Kilmer was killed in action on July 30, 1918, during a reconnaissance mission for the 165th Infantry Regiment and posthumously awarded the French Croix de Guerre. He was 31. His son, Kenton Kilmer, a member of St. Mark Parish in Vienna in the Diocese of Arlington, is trying to get widespread support for his campaign.

Ex-Watergate Figure Says U.S. Crime Caused By Decline In Morality

WASHINGTON (CNS) — The high U.S. crime rate "boils down to" a lack of morality and character, concepts that may "sound quaint today," according to Chuck Colson, winner of the 1993 Templeton Prize for Progress in Religion. "The root of our crime problem ... is the breakdown of individual moral character and the resulting erosion of our character as a people. Neither the liberal solution nor the conservative solution (to crime) reaches this deep," said Colson, whose seven-month jail sentence for his involvement in Watergate led him to form a prison outreach ministry. Colson, a Baptist, spoke March 11 at the National Press Club in Washington. He was named in February to receive the Templeton for his Prison Fellowship, which has a full-time staff and a network of 50,000 volunteers who try to help convicted criminals change their lives by evangelism and practical assistance.

Nun Who Beat Alcoholism Seeks To Help Other Dependent Sisters

LOS ANGELES (CNS) — Sister Ada Geraghty has personally experienced the stigma of being a nun "under the influence." That experience led her and her order, the Sisters of the Holy Faith, to open the doors of a West Los Angeles convent to women religious and lay women in recovery from alcohol or drug dependency. The Center for Renewed Life can house up to a dozen guests at a time, in addition to the four sisters who live there year-round. Since it opened in August 1992, a steady stream of nuns and lay women have taken advantage of its services. It has been filled to capacity since November.

Kevorkian Calls Suicide Law Immoral, Will Continue Efforts

WASHINGTON (CNS) — Dr. Jack Kevorkian, the so-called "suicide doctor" who has assisted in 15 suicides in Michigan, says a Michigan law that makes assisting in a suicide a felony is immoral. "I will not obey that law because that law is immoral," Kevorkian said in an interview broadcast March 12 on ABC's "20/20" news magazine. "I will continue to assist humans to alleviate their agony and suffering," Kevorkian said, adding the next assisted suicide would probably come "within the next few weeks." If arrested and jailed under the new law, Kevorkian said, "I will stop eating.... Whenever I'm in jail my liberty has been taken. In effect, the state will assist my suicide."

Boston Mayor Flynn Agrees To Se
As U.S. Ambassador To Vatican

WASHINGTON (CNS) — Bos
Mayor Raymond L. Flynn has accep
President Clinton's offer to serve
U.S. ambassador to the Holy See, e
ing speculation that the Baptist pr
dent might break diplomatic ties v
the Vatican. The 53-year-old Flyn
staunch Catholic and vocal pro-life
vocate, announced his acceptance of
nomination at a March 16 press con
ence in front of his parish church, C
of Heaven Parish in South Bos
Clinton March 17 announced he wo
be nominating Flynn "because I n
him and because I think he'll do a g
job."

Migration Chairman Urges
Greater Coordination On Refug

UNITED NATIONS (CNS)
Greater coordination is needed am
the numerous and diverse Cath
groups serving refugees, the chair
of the U.S. bishops' Committee on
gration said in a March 10 addr
Archbishop Theodore E. McCarric
Newark, N.J., said refugees viewed
action of any Catholic agency as
expression of the one church, and
reality added to the responsibility
Catholics to work in a unified way
said such coordination would enable
church to provide both pastoral
material assistance more effectively,
to become a stronger voice in advoc
on behalf of refugee needs. A n
unified approach in presenting the r
gee story to the media and to poter
donors would also pay dividends, A
bishop McCarrick said.

Employment Opportunities

Music Position: St. James, Concord, is looking for a part-time Music Minister/Organist/Choir Director. Call (704) 786-9131 for job description or stop by the parish office — 8:30—noon weekdays at 251 Union Street, North, or write to PO Box 123, Concord, NC 28028-0123.

Wanted: Dynamic, experienced Youth Ministry Coordinator. Duties include coordinating Faith Formation program (grades 7-12), organizing social/service projects and Confirmation preparation. Requires strong organizational skills, ability to work with people, thorough knowledge of Catholic worship. Those interested should send resumes by April 24 to: Search Committee/YM, St. James Catholic Church, PO Box 123, Concord, NC 28026-0123.

Scripture

Readings For The Week Of March 28 - April 3

Sunday: Exodus 37:12-14; Romans 8:3-11; John 11:1-45

Monday: Daniel 12:1-9, 15-17, 18-30, 33-62; John 8:1-11.

Tuesday: Numbers 21:4-9; John 8:21-30.

Wednesday: Daniel 3:14-20, 91-92, 95; John 8:31-42.

Thursday: Genesis 17:3-9; John 8:51-59.

Friday: Jeremiah 20:10-13; John 10:31-42.

Saturday: Exodus 37:21-28; John 11:45-57.

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ren at mission school operated by Carmelite Fathers at Kothagudem, India.

ldren (From Page 6)

ice, the poverty and the ignorance people," said Father Maria Paul , director of the mission. "We gathered nearly 200 children in our ntary school to educate them well. ive one meal a day. We run the study to improve the standard of tion with special tutors. We have urce of income, relying upon Di- rovidence who will surely come assistance for this noble cause of tion for our poor children. The t now has 58 sponsored children h CFCA."

nother mission aided by CFCA is d in Kothagudem in the state of ra Pradesh. There the Carmelite rs' main goal is also education for ildren. Because most of the par- re illiterate laborers, many see hildren as another source of in-

"Slowly this is changing through the sponsorship program by CFCA and the dedication of the Fathers," said Lara Neirynck, former CFCA volunteer in Kothagudem. "For example, in the village of Mandalapally, the Fathers are trying to get one child from each family sponsored so they can build a school in the village and at least one family member can receive a education.

"Parents are realizing that by getting an education, their children might break the cycle that they and so many generations have been it, that their children might have a chance to be something more than a laborer or a beggar. These children are India's future. Sponsors are not just helping one child but the country as a whole."

Benedictine Sister Barbara Mayer is a staff member of the Christian Foundation for Children and Aging.

(From Page 4)

rmable. As the Second Vatican il points out, the same infallibil- o exists in the whole College of ps when, in union with the Suc- of Peter, it exercises the supreme ng office (cf. *Lumen Gentium*,

recognizing that the Holy Spirit the pope and bishops in the exer- their teaching office, the Church s the conviction of the apostles eir decisions were made with the the Spirit (cf. Acts 15:28). In this way, Christ's promise of the Spirit of truth (cf. Jn 14:26), fulfilled at Pentecost, continues to be realized in the life of his Church.

I am pleased to greet the Knights and Ladies of the Equestrian Order of the Holy Sepulcher of Jerusalem from the Western United States. I thank all of you for your efforts to support the Church's mission in the Holy Land. My greetings also go to the crew of H.M.S. Nottingham and to the officers and men of the United States Armed Forces. Upon all the English-speaking pilgrims and visitors I cordially invoke the grace and peace of our Lord Jesus Christ.

Mail Campaign Against Freedom Of Choice Act Continues

WASHINGTON (CNS) — As Catholics continued their campaign of postcards, telegrams and phone calls against the Freedom of Choice Act, a House subcommittee voted to amend the legislation to eliminate all restrictions on abortion.

If the bill passes as amended, "the states will be powerless to prevent even third-trimester abortions, and their number will increase," said Douglas Johnson, legislative director for the National Right to Life Committee. "The panel even voted to wipe out all parental notification and parental consent laws."

The House Judiciary subcommittee on civil and constitutional rights made several amendments to the legislation March 18 before sending it to the full Judiciary Committee, which is expected to consider the bill in April.

Meanwhile, the National Committee for a Human Life Amendment, a Catholic pro-life organization, continued to count postcards from its National Project Life, which began in January but shows no sign of ending yet.

"We have 12 more bags of mail to count," said Mike Taylor, executive director of the committee, which sponsored the project along with the U.S. bishops' Secretariat for Pro-Life Activities. "And people are still ordering postcards in a major way."

The postcards state that passage of the Freedom of Choice Act "would be a disastrous mistake for our country because it mandates abortion on demand as a national policy."

The Freedom of Choice Act says that "a state may not restrict the right of a woman to choose to terminate a pregnancy — 1) before fetal viability; or 2) at any time, if such termination is necessary to protect the life or health of a woman."

The postcards were distributed in sets of four — one for each of the signers' U.S. senators, one for his or her representative and one to be sent to the National Committee for a Human Life Amendment to track nationwide participation.

At least 5 million sets of postcards went out to U.S. dioceses, but getting an accurate count on the number sent to members of Congress has been a major challenge, Taylor said.

"Not everyone used the fourth postcard," he said, and getting information from some congressional offices has been difficult. But Taylor's staff has been getting one message loud and clear: "The (congressional) aides think this is very big," he said. "Counting all those cards is a problem."

Response to the postcard campaign has varied widely among congressional offices. A spokesman for Rep. Henry J. Hyde, R-Ill., said each of the 5,000-6,000 received would be logged into the computer and answered, while a staffer for freshman Sen. Carol Moseley Braun, D-Ill., said the postcards sent to her office would not be counted or answered and would be thrown away.

A staffer for Rep. Robert Livingston, R-La., estimated that he received at least 60,000 postcards, and Sen. Dave Durenberger, R- Minn., said he got about 37,000. Aides to Wisconsin's two Democratic senators, Herb Kohl and Russell D. Feingold, told the *Milwaukee Journal* that they received about 100,000 postcards between them.

Livingston told Catholic News Service March 19 that the postcard campaign might not change the minds of ardent supporters of the Freedom of Choice Act but it "reinforces those of us who believe very strongly that abortion is wrong."

"We're fighting an uphill battle here," he added, "so we need all the support we can get."

A parallel campaign by the Knights of Columbus has included a national hot line for callers who wish to tell their senators and representatives that they oppose the Freedom of Choice Act.

Callers to the number, (800) 435-9933, pay $7.95 for telegrams to two senators and a member of the House of Representatives. The call is billed on the caller's monthly phone bill or directly by Western Union.

Russell Shaw, spokesman for the Knights, said there have been "several thousand" calls on the hot line since it began in late February. But he said that represented only a small portion of the Knights' work against the legislation, which also includes a grass- roots effort to encourage members' letters and phone calls to Congress.

Helen Alvare, planning and information director at the Secretariat for Pro-Life Activities, said the subcommittee's actions March 18 were "grossly out of step with the convictions of the American people" and showed "just how extreme the pro- abortion movement has become."

"Congress should set aside this divisive legislation," she added. "It is time for our nation to begin a meaningful debate on how best to demonstrate concern for the lives of both the pregnant woman and her unborn child."

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Comunidad Hispana
Comuniquémonos

El grupo de Jóvenes Católicos Unidos con sus directores espirituales durante el retiro en The Oratory, Rock Hill, S.C.

Apoyemos A Nuestros Jôvenes

Habla Sonia Ivette Rivera, de Jacksonville, Florida: “No hace mucho tuve la oportunidad de estar un fin de semana compartiendo con la juventud. Encontré que la juventud guarda un deseo de darse al prójimo con amor. También desea conocer a Jesús y evangelizar para darlo a conocer a otros. Esto es lo que el mundo necesita para construir el Reino de Dios. Este objetivo es posible conseguirlo mediante un plan, un proceso, mucha oración y el estudio del Evangelio, Palabra de Dios. Es deber nuestro ayudar a la juventud, escucharle y apoyarle. Es importante darle espacio libre en la vida donde pueda florecer, para que los jóvenes se conviertan en adultos cristianos bien formados. Mi experiencia ese fin de semana me confirmó que la juventud se abre mucho en amistad y con fraternización con los demás de manera honesta y sincera. Brindémosle, pues, nuestro apoyo y estemos siempre con mente abierta a escucharles y recibirles. Donde esté el Reino de Dios, allí es donde los jóvenes encuentran el verdadero significado de la vida”.

Primer Congreso Nacional De Jôvenes

WASHINGTON (CNS) — Hace un año doscientos setenta jóvenes de ciento quience diócesis y de doce movimientos laicos pasaron dos días en diálogo con diesiciete obispos. El Primer Congreso Nacional de Jóvenes tuvo por tema: “Viviendo con Ojos Nuevos, Actuando con Solidaridad”. Se hicieron esfuerzos especiales para incluir representates de diferentes grupos étnicos y culturales. Hubo cerca de cuarenta jóvenes latinos. El congreso fue una llamada a los jóvenes para reflexionar sobre aspectos que desafían o amenazan su dignidad personal y desarollar estrategias para responder a ellos. Los jóvenes fueron motivados a abrirse al Espíritu de Dios, hablar honrada y abiertamente, escuchar a los obispos y desarrollar una respuesta unificada los desafíos de la drogadicción, el racismo y la sexualidad humana.

Se publicó un libro con los resultados del congreso, que está solo en inglés: “Proceedings of the First National Youth Congress: Seeing with New Eyes, Acting with Solidarity”. Puede encargarse al National Federation for Catholic Youth Ministry, 3900-A Harewood Road, NE, Washington, DC 20017-1555.

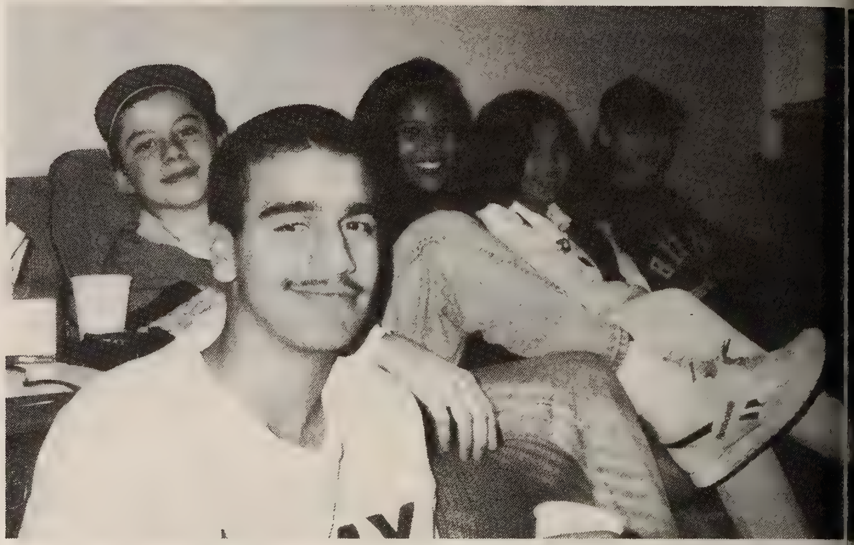
Noticias De Interés General

Revista Mensaje — Revista Nacional Católica de Evangelización que lleva el Mansaje de Cristo a los hogares de habla hispana de los Estados Unidos, Puerto Rico y Centro América. Publicada por el Departamento de Comunicaciones Hispanas de la Arquidiócesis de New Orleans cada dos meses, ayuda para un mejor entendimiento de la Palabra de Dios, da respuestas a muchas preguntas que se hacen sobre la fe, ofrece noticias, historias de vidas ejemplares, editoriales, testimonios, consejos y desarrolla temas de importancia sobre la familia, la juventud y la moral cristiana. Apoyemos todos a esta magnífica revista, también atractiva por sus fotos y dibujos. Subscríbase hoy mismo a “Mensaje”, P.O. Box 1817, Kenner, Louisiana 70063-9913 por $15 al año, teléfono (504) 443-4612.

Noticias Diocesanas

El grupo de Renovación Carismática ha cambiado de lugar de reunión para el salón en las oficinas de la catedral de San Patricio, que se encuentra detrás de la iglesia por la calle Buchanan. Se puede estacionar el carro por esta calle o por el parqueo amplio detrás de la escuela. El grupo se reune los martes a las 7:30 p.m. y todos quedan invitados.

El retiro anual tendrá lugar en Living Waters Reflection Center, en las montañas del oeste, Maggie Valley, del 28 a 30 de mayo, 1993. Reservaciones con Rafael Torres Mora, tel. (704) 553-2628. El costo será de $60 por persona.



Los jóvenes quinceañeros que participaron en el retiro fueron, de izquierda a de Ricardo Torres, Mike Flynn, Yessenia Mejías, Isabelle Hernández e Ivelisse Rodrí

Dios Te Quiero

Esta fue la invitación que la oficina diocesana envió a los Jóvenes Católicos Unidos en el pasado mes de enero, para que participaran en un retiro espiritual, dirigido por la Hermana Sagrario Núñez, Esclava del Sagrado Corazón y Patricia Bribiesca, así como los sacerdotes Rev. Robert Dell, C.O. y Rev. Samuel Orlando, quienes escucharon las confesiones y concelebraron la Eucaristía.

Fue un fin de semana inolvidable en todos sus aspectos: con un grupo de jóvenes hispanos abiertos a escuchar al Señor y dispuestos a recibir sus dones; con unos directores espirituales que claramente expusieron su mensaje, manteniendo a los participantes motivados y atentos, logrando su entera colaboración; con una casa de retiros acogedora y que ofrecía un ambiente agradable; con unos días soleados que permitían poder salir un rato fuera de la casa; con comidas bien preparadas y abundantes meriendas; finalmente, con la cooperación de muchas personas que oraron por este grupo esos días, que dieron transporte, que cocinaron y ayudaron a servir en las mesas y a lavar y limpiar en la cocina.

Todas las charlas, dinámicas de grupo, ratos de oración y de reflexión personal estuvieron centrados en la persona de Cristo, convencidos de que nos ama incondicionalmente. El fin de este retiro era facilitar el encuentro de los jóvenes con el Dios vivo que da sentido a nuestras vidas y este proposito se logró satisfactoriamente.

Vamos a ver qué sintieron algunos jóvenes: “Este fue mi primer retiro, pude conocerme mejor a mí mism
Dios” dijo Ivy Rodríguez y añadió
gustó cómo Patricia, actuando de pa
nos enseñó que Dios sólo quiere n
corazón”. Ricky Torres sintió que “
entró en mi corazón para cambi
vida” y también dijo: “me sentí en f
con los demás”.

Sori Díaz opinó que “fue
experiencia buenísima” y se la
radiante de felicidad. Según Ca
Guerrero, quien asesora a los
“Nadie parecía aburrirse o per
interés. A todos les gustó el en
positivo de las charlas, que ani
mucho a los participantes”.

Armando Espinosa encontró el
muy bonito y le gustaría repe
Después de unas semanas, Yes
Mejías cree que su vida ha mejorac
ha enriquecido con más motiv
Mike Flynn también aprendió a
mejor con Dios y recomendaría a
esta experiencia, que él juzga prá

José Fernández, asesor adulto
JCU, quedó complacido co
colaboración de todos,
compartieron y respetaron los ra
meditación. El dijo: “Hubo
intercambio de ideas en un am
íntimo y familiar”. José recordó
las ideas centrales que “Dio
necesita, precisa de nosotros”.

Algunos de los jóvenes
participaban por primera vez, ya
asistiendo a las reuniones de los Jó
Católicos Unidos los domingos, d
- 6:30 p.m. en el Centro Católico Hi
(Independence Boulevard y The F
para de allí ir juntos a la celebrac
la Misa en español a las 7:00 p.m.
catedral de San Patricio.

La Hermana Sagrario Núñez, quien dirigió el retiro y José Fernández, asesor adu
grupo juvenil.

ashington Archdiocese Sees as In Network Newscasts

/ASHINGTON (CNS) — Offi- of the Archdiocese of Washington criticized CBS and ABC for what aid was anti-Catholic bias in sepa- ews reports that aired March 12. BC's "20/20" news magazine d at the issue of priestly celibacy, a segment of "The CBS Evening with Dan Rather" dealt with people ed by the notion that God wants to commit a crime.

ardinal James A. Hickey of Wash- 1, in a March 15 letter to CBS President Eric Ober, said the CBS "revealed a shocking bias against tholic Church and religious belief eral."

izanne T. Shaffer, director of com- ations for the archdiocese, said in ch 16 letter to ABC News Presi- Roone Arledge that the "20/20" was "a grievous injustice to priests rive to live out their commitment bacy in these challenging times."

e "20/20" segment profiled a West ia priest who openly admitted his le with celibacy. It also inter- d a priest who recently left active ry for a woman he plans to marry. hown in shadow so they could not ntified were a priest and his girl- and three women who said they had romantic relationships with .

haffer questioned the credibility V. Richard Sipe, a psychothera- d former priest who has written a n priests and sexuality and who ed in the segment.

ithout mentioning names, Shaffer 1 the letter that "very reliable s" with whom she checked said as "neither a psychiatrist or psy- ist in his own right, nor even a cian."

Sipe in 1990 estimated that, based on interviews with 1,000 priests — half of them in the context of psychotherapy — and 500 lay people who were sexual partners or victims of a priest, that about half of all priests do not practice celibacy at any given time. He repeated the assertion on "20/20."

Shaffer said Sipe "extrapolates unverifiable conclusions about priests in general. He has rightly been criticized by professionals for not using a random sample and for exhibiting a bias against celibacy."

In a 1990 interview with CNS, Sipe said his book "is not anti-priesthood, it's not anti-celibacy," and emphatically denied that he considers celibacy itself detrimental to the Church.

Cardinal Hickey said that CBS — by interspersing pictures of a priest celebrating Mass "with scenes from Waco and Pensacola," where a doctor was shot to death outside an abortion clinic — "failed to distinguish between fanatical individuals and cults and those solid communities of faith whose numberless acts of loving service are seldom seen on this nation's airwaves."

Members of a cult led by David Koresh have been holed up in their compound near Waco, Texas, since a Feb. 28 shootout with federal agents seeking to serve a warrant on Koresh.

"These rapid-fire visual images created an association between the Catholic Church, widely known for its pro-life stand, and the fanatical acts of violence which have recently dominated the news," said Cardinal Hickey.

"The Catholic Church in no way condones violence in the name of religion; it consistently and publicly condemns acts of violence against those who practice abortion while at the same time remaining resolute in its opposition to the taking of innocent unborn human life," he added.

Spokeswomen for ABC and CBS told CNS March 18 they were not familiar with the letters and could not comment on them.

This newspaper is printed on recycled newsprint and is recyclable.

Letters to the Editor

Thanks for gift

Dear Bishop Donoghue:

We are in receipt of your check in the amount of $5,380.81 for OPERATION RICE BOWL 1992. I would like to thank you and the people of the Diocese of Charlotte for this important contribution.

Participation in this CRS Lenten program represents care and concern for the poor and the hungry and a way to relieve their suffering.

With our appreciation and prayers for your intentions.

Sincerely,
Lawrence A. Pezzullo
Executive Director
Catholic Relief Services

Black perspective

To The Editor

I read with interest the article on essay published in *The Catholic News & Herald* by Rozzelle, 20 years old, a U.N.C. Charlotte student. It was written for an essay contest titled "what it means to be a black Catholic."

For some time now I have been studying Black Culture and have been impressed with the Black Catholics of America. Their plight has not been easy. During August 1991, I gave a Reflection Day for St. Helen's in Spencer Mountain. It was a truly exhilarating experience of the Holy Spirit for me personally. Their response to the teachings to prayer and scripture were contagious for our team. Their enthusiasm drew the best out of me and the music ministry. Not only did they welcome the Lord's messages but us as well. The food and hospitality we received was led and encouraged by Deacon Paul and Josephine Watson. How wonderfully welcome everyone made us feel.

It was with great pleasure that I read Rozzelle's essay. Please do not wait until Black History month to publish contributions such as this. They have much to teach us about the generous acceptance of God's word in our lives. They have much to teach us about being free in our worship of God. I look forward to many more articles written from a black perspective being publish in *The Catholic News & Herald.*

Very truly yours,
Bobbie May
Hickory

***Letters Policy:** We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Pope Calls Reconciliation Most Consoling Gift Priest Can Offer

VATICAN CITY (CNS) — Sacramental reconciliation is one of the most beautiful and consoling gifts a priest can offer the world, Pope John Paul II said in a letter marking the 600th anniversary of the martyrdom of St. John Nepomucen.

The 14th-century Czech cleric is regarded as "the patron saint of the seal of confession" because, according to tradition, he refused the orders of King Wenceslaus IV to reveal what the queen said in confession.

In a later dispute between the archbishop of Prague and the king over a local abbey, the saint drew the king's ire for siding with the archbishop. The king flew into a rage and ordered that John Nepomucen be tortured. His body was thrown into the Vltava River.

The March 19 papal letter, addressed to Archbishop Miloslav Vlk of Prague, called St. John Nepomucen an example of how the priesthood brings the gift of God's love to the world.

"Although stained by sin, the world is called to salvation by the will of the heavenly Father," Pope John Paul wrote. "The priest renews the dignity of men and women every time he frees them from the chains of sin."

People always need God's pardon, he said, but reconciliation with God is needed more than ever today when societies are losing their Christian identity, people ignore God's laws, they are selfish before their neighbors and they are "numb to the sense of sin."

Still people continue searching for goodness and truth, for peaceful coexistence and the development of human society, the pope said.

The priest, through his ministry and his celebration of the Sacrament of Penance, helps people find the supreme truth and goodness, which is God, he said.

Through the sacrament the priest carries on the mission of Jesus, "of the Good Shepherd who searches for lost sheep, of the Good Samaritan who cares for the injured, of the father who with love waits for and welcomes the prodigal son, of the just judge who shows no preference among people."

Receiving absolution, the penitent's soul is filled with peace and one's conscience is serene, the pope said. The values of sacramental confession cannot be given by the world, but without them "neither stable agreement nor full peace between the peoples of the world are possible."

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Diocesan News Briefs

Mercy Sister Paulette Williams, principal of Charlotte Catholic High School, and Tony Di Donato (l), CCHS history department chairman, receive history tapes from Fourth Degree Knights of Columbus Bob Wilusz, Pete Hubbard and Joe Kenney.

Knights Donate Columbus Tapes

CHARLOTTE — In connection with the quincentennial celebration of the discovery of the Americas, the Knights of Columbus George Gettier Assembly #780 presented Charlotte Catholic High School with a series of video tapes about events before, during and after Columbus' discovery.

The tapes were given so students could have a better understanding of American history.

Mothers Day Message

GREENSBORO — Billboards with the message "Thank You Mother For Giving Me Life" will be placed throughout Greensboro for Mother's Day, as they were last year. Each of the six billboards will have a picture of an 8-week-old unborn child. Names of supporters will appear on the billboards. To participate in this project, call Pro Life Action League, (919) 282-3424.

Charlotte Catholic Scholarships

CHARLOTTE — The Knights of Columbus are granting partial one-year scholarships to Charlotte Catholic High School for the 1993-94 school year. Eligible applicants are those who are presently attending or plan to attend CCHS. Due to North Carolina High School Athletic Association rules, students who will participate in any sport are niot eligible.

Scholarships will be awarded on the basis of information submitted in the application, which will remain confidential. The financial condition of the applicant's family will be an important factor in determining the grant. The amount of the award(s) will be established after receipt of all applications. For information, call Vince Coscia, (704) 536-4287.

Marriage Encounter

CHARLOTTE — The next Marriage Encounter Weekend is April 23-24 at the Government House Hotel. To register, send name, address, faith affiliation for both spouses and registration fee of $25 to Tom and Emilie Sandin, 419 Crestland Ave., Greensboro, N.C. 27401.

Maryfield Nursing Home

HIGH POINT — Maryfield Nursing Home celebrated St. Patrick's Day with a resident party on Wednesday, March 17. Dr. Charles Warde, associate professor of chemistry and physical science at High Point University, was master of ceremonies. Residents were entertained during lunch with bagpipe music by Gino Marko of Greensboro. Students from Wesleyan Education Center's kindergarten performed.

First Saturday Devotions

BELMONT — The First Saturday Devotion at Belmont Abbey is April 3. The rosary is at 9:30 a.m., confessions at 10:45a.m. and Mass at 11:30 a.m. Bring a chair, since the devotion may be outside if weather permits. For more information, call Terri or Phil at (704) 568-5118.

Catechetical Training Program

BELMONT — A catechetical leader training program for youth in grades 6-12 is April 2-3 at Belmont Abbey College. The cost is $25. For further information, call Eunice Guld, (919) 945-4891.

Yard Sale

GREENSBORO — The Maryfield Blue Lady Volunteers will sponsor a yard sale on April 2-3. Donations can be taken to the Activity Department at Maryfield, or call Alice Gottschalk at (704) 632-8999. Proceeds will benefit the residents of Maryfield. Location of the yard sale will be announced at a later date.

Paul J. Hallinan Seminar

BELMONT — Theologians Passionists Father Paul Wadell, Mercy Sister Mary Aquin O'Neill, Dr. Jay McDaniel and David Stosur will participate in the Paul J. Hallinan Seminar June 6-9 at Belmont Abbey College. The theme is "Friendship and the Spiritual Life." A brochure is available by calling the college's Office of Continuing Education at (704) 825-6672.

Serving The Poor

The Daughters of Charity extend an invitation to single women ages 19-40 to share one or two weeks this summer to serve the poor.

Opportunities to serve are available throughout the Southeast (the District of Columbia, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida.)

For more information, write Sister Catherine Norton, Daughters of ity, 5715 Emerson St., Bladen Md. 20710-1844. Or call (301) 2957.

Annual Right To Life Yard Sa

GREENSBORO — The a Knights of Columbus Yard Sale t efit Right To Life is Saturday, Ap St. Pius X School. Items are nee make the event a success. A s trailer, open Monday through Sa from 9 a.m. to 5 p.m., has been pla the school parking lot for dep items. If help is needed for la heavy items, call Jerry Cusick at 379-1916.

Mercy Festival

BELMONT — The Sisters of are hosting a Mercy Festival on day, April 17 from 10 a.m. to 7 p. festival, at the Motherhouse grou free to the public.

Entertainment includes a mance by jazz artist Loonis McC a Sister Act presentation, a hot loon, food and tours of the Mother

For more information, cal Newton, (704) 829-5108 (day) o Nancy Nance, (704) 825-4161 (

The Catholic News & Heral *comes parish news for the dioces briefs. Good photographs, pre black and white, also are we Please submit news releases and at least 10 days before date of p tion.*

Upcoming Diocesan Events

March 28 Dedication Mass
St. Paul the Apostle
Greensboro, 4 pm
Mary Rodier (919) 298-7412

April 4 Palm Sunday
Check local parish schedules

April 7-11 "In the Silence"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 8 Holy Thursday
Check local parish schedules

April 9 Good Friday
Check local parish schedules

April 10 Holy Saturday
Check local parish schedules

April 11 Easter Sunday
Check local parish schedules

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World and National Briefs

ıanitarian Aid Caravan Embarks Journey To El Salvador

ꞩAN ANTONIO (CNS) — An aid ɩan of 33 vehicles left San Antonio :h 10 on a seven-day journey to El ador with donated supplies to help ild that nation's war-torn commu- s. The trucks took farm equipment, cal provisions and school supplies. :aravan's 70 drivers willfly back to nited States after spending 10 days Salvador to deliver the goods. The onvoy was sponsored by more than zen national solidarity organiza- , including Pastors for Peace, United s/El Salvador Sister Cities, Share dation and the Central American arity Committee, said Elizabeth ıery of Pastors for Peace. Since , Pastors for Peace has delivered $5 million to Central America for lding communities.

e Select Committee On ger Facing Dissolution

VASHINGTON (CNS) — The e Select Committee on Hunger, ı has the lowest budget of any e committee, but whose backers elivers more bang for the buck, is ıger of dissolution in the face of essional zeal for reform. While the r committee cannot approve leg- on, it can draft bills and use its as a bully pulpit on hunger. Catho- lief Services and Catholic Chari- SA have backed a call to extend mmittee's life. The U.S. Catholic rence, public policy arm of the ı's bishops, has stayed neutral, g it an internal matter for Con- A House vote to reauthorize the ittee for one year, tentatively set arch 16 or 17, was pulled from the calendar. The committee will ve March 31 if no vote is taken, or ıse members vote it out of exist-

na Priest Charged With l Misconduct With Minor

HOENIX (CNS) — A Phoenix an priest, Father Wilputte Alanson ood of Chandler, was arrested at tory March 11 and arraigned the lay on three charges of sexual nduct with a minor. Bishop Tho- O'Brien of Phoenix immediately him on administrative leave. "My liate concern," the bishop said, the welfare of the alleged victim and the parish community at St. Benedict," the Chandler parish where Father Sherwood was pastor. Father Sherwood was charged with indecent exposure, a misdemeanor, and with two felony counts, furnishing obscene material to a minor and public sexual indecency to a minor. A 17-year-old Tucson boy, whose name was not released, brought the allegations against the priest.

U.S. To Send Envoy To Haiti, Asks Church To Do Refugee Processing

WASHINGTON (CNS) — The Clinton administration has said it will send a special envoy to Haiti to seek a return to democracy and has asked U.S. bishops' migration officials to begin refugee processing inside Haiti. President Clinton, however, after a March 16 meeting with Haiti's exiled president, Father Jean-Bertrand Aristide, said he would not back Father Aristide's plea for establishing a specific deadline to end military rule there. Jesuit Father Richard Ryscavage, executive director of the bishops' office of Migration and Refugee Services, told Catholic News Service March 17 that the State Department had asked MRS to contract with the federal government to do refugee processing inside Haiti.

U.S. Resolution Would Push For Bill Of Rights In Northern Ireland

WASHINGTON (CNS) — A resolution urging a bill of rights for Northern Ireland united Catholic and Protestant, Republican and Democrat, Irish-American and African-American — at least for a press conference at the U.S. Capitol. Rep. Joseph P. Kennedy II, D-Mass., March 16 unveiled a resolution that would press the British government to adopt a bill of rights for Northern Ireland that would guarantee civil liberties similar to those of the U.S. Bill of Rights and the European Convention on Human Rights. Flanked by a diverse group of members of Congress, Kennedy said the system of justice in Northern Ireland frequently is "only as good as the last judge."

Cardinal Says Church Looks To U.S. For Leadership On Entertainment

LOS ANGELES (CNS) — With the United States making more of what the world watches on the big screen, Church officials worldwide look to the U.S. Church for leadership on how to call the entertainment industry to moral responsibility, said Cardinal Roger M. Mahony of Los Angeles. Cardinal Mahony, a member of the Pontifical Council for Social Communications, said March 15 that several of his fellow council members repeatedly told him that "everything they see on television or in the movie houses, though subtitled, has come from the United States. So they really look to the (American) Church to have a primary thrust in trying to deal with the moral quality of the media," the cardinal said.

Mozambican Bishops Face Challenge Of Peace, Pope Says

VATICAN CITY (CNS) — Mozambique's fragile new peace means new challenges for the Church, which suffered alongside the Mozambican people during more than 15 years of civil war, Pope John Paul II told the African nation's bishops. "The Church in Mozambique cannot abandon its fellow citizens in the new phase of building peace," he told the Mozambican bishops March 12. The bishops were in Rome for their *ad limina* visits, made every five years to report on the status of the Church in their dioceses. The pope said the October 1992 peace accords were "written with the blood and suffering of an exhausted people" and must be fully respected without delay.

Anglicans, Catholics Eye Panel On Women's Ordination Fallout

LONDON (CNS) — The Anglican and Catholic bishops of England are considering the formation of a joint commission to deal with fallout from the Anglican decision to ordain women. The commission could help untangle the problems if large numbers of Anglicans, opposed to women priests, opt to become Roman Catholics, spokesmen said. A particular problem concerning Church of England property and finance would arise if whole parishes decide to take what has been described as "the Roman option." A statement from Cardinal George Basil Hume's office said the proposed commission would monitor the "pastoral implications" of the Church of England's decision in favor of women priests. Last November the Anglicans' General Synod voted to proceed with legislation that would allow women to be ordained

Church Media In Eastern Europe Has Varied Needs, Conference Says

VATICAN CITY (CNS) — Helping the Catholic Church in Eastern Europe develop mass media projects requires more than sending money and machinery, said speakers at the Pontifical Council for Social Communications' annual meeting. Professional training, a working knowledge and understanding of the Church and a familiarity with Church teaching about the rights and responsibilities of the media are all needed to make the material investment effective, the speakers said. The pontifical council's plenary meeting was held March 8-12 at the Vatican. Documents from the meeting were released later. Polish Cardinal Andrzej Deskur, past president of the council, said that in the communications field, as with other areas of life, the failure of communism in Eastern Europe in some ways "has created more problems than it solved." In many cases, the cardinal said, the media are still in the hands of those who hate the Church, although they have changed their political label.

Canadian Court Rules Against Physician-Assisted Suicide

VICTORIA, British Columbia (CNS) — Canadian pro-life leaders hailed an appellate court's ruling against physician-assisted suicide in the case of a terminally ill woman. "We are relieved that the decision has come down against physician-assisted suicide and that society is going to protect the vulnerable," said Dr. Robert Pancratz, vice president of the Compassionate Healthcare Network of Canada. In a 2-1 ruling, the British Columbia Court of Appeals upheld a lower court decision involving Sue Rodriguez, a 42-year-old who is suffering from Lou Gehrig's disease, which attacks the body's nervous system.

Synod Outline Says Religions Must Join To Restore Lebanon

VATICAN CITY (CNS) — After nearly two decades of war and strife, Christians and Muslims in Lebanon should join to restore the country as a model of interreligious cooperation in the Middle East, said the outline for the Lebanese Synod of Bishops. The synod offers an opportunity for the Church to make an "examination of conscience" concerning its own role in Lebanon's divisions, past and present, the document said. The years of death and destruction have left many Lebanese Catholics feeling estranged from each other and from their faith, it said. The outline or "lineamenta" offered a preliminary presentation of synod topics under the general theme, "Christ Is Our Hope: Renewed By His Spirit, United, We Witness to His Love." The 99-page text was made public at a meeting of synod planners in Lebanon March 13 and was also released at the Vatican.

Radio Said Best Medium For The Message Out In Asia, Africa

VATICAN CITY (CNS) — Radio is the Church's most effective and far-reaching pulpit in Asia and Africa, said a cardinal from the Philippines and a nun from Ghana. God's word is "transmitted through the air waves to the remotest areas where even the absence of electricity cannot stop what can be heard from a transistor radio," said Cardinal Jaime L. Sin of Manila. The cardinal and Sister Pierre-Elise Gafah of Accra, Ghana, spoke about the Church's use of radio during the early March meeting of the Pontifical Council for Social Communications. "Radio forms part and parcel of our people's lives," Sister Gafah said.

Poland Narrowly Defeats Tax On Donations To Church Groups

WARSAW, Poland (CNS) — Poland's parliament narrowly rejected a proposal by ex-communist and opposition legislators that would have scrapped the tax exemption on charitable donations to church groups. The proposal, an amendment to a tax bill, was tabled after it was passed by the lower house of parliament, the Sejm. It had been approved by an interparty commission of legislators. But the Senate voted the amendment down on March 6 after critics said it would lead to unacceptable state involvement in the Church's financial affairs. Proponents said the amendment was aimed at fraudulent use of the exemption. Opponents said it would have established intolerable state interference in Church affairs.

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Pope Says Fluctuating Market Conditions Threaten Farm Life

VESCOVIO, Italy (CNS) — Farm life is in grave danger because of fluctuating world market conditions controlled by multinational companies, said Pope John Paul II.

"Farm work, despite its unarguable and vital importance, risks becoming increasingly marginal," he said March 19 to about 5,000 people.

The pope traveled to the farming community of Vescovio, in the Sabine Hills about 35 miles northeast of Rome, March 19 to commemorate the Feast of St. Joseph, foster father of Jesus. St. Joseph is also the patron saint of workers, and the pope normally travels to a different part of Italy each year to address labor groups.

Farm work is undergoing a "difficult crisis" because of the mechanisms of "a world market where the choices of major economic and financial multinational groups, often guided by a purely profit motive, seem not to assure to the farmer opportunities for development and stability," the pope said.

Speaking in an open field surrounded by newly planted hillsides, he noted that much of Italian agricultural production is done on family farms, which face "a loss in competitiveness" causing economic problems for the country and a drop of living conditions on the farm.

Italian farmers are also adversely affected by new economic rules of the European Common Market, he said. The new rules assign national quotas on farm products in an effort to maintain certain price levels. Italian farmers have complained that these quotas mean they have to lower production on many traditional products, cutting into farm income.

Social ethics require that economic and political planners develop adequate policies to meet farm problems, said the pope.

Pope Thanks Knights For Work To Promote High Moral Standards

VATICAN CITY (CNS) — Pope John Paul II thanked members of the Knights of Columbus for their efforts to promote higher moral standards in family and public life.

"I wish to encourage you to continue in this endeavor, knowing that the greatest service you can render to others, especially to the young, is to teach and promote a way of life in harmony with our dignity as God's beloved children," the pope said during a March 20 audience.

The U.S. Knights' Lenten pilgrimage to Rome included some 150 people. They were led by Supreme Knight Virgil Dechant and Bishop Thomas V. Daily of Brooklyn, N.Y.

The pope said that as committed lay Catholics, the Knights and their families are well aware of society's need for "clear and courageous witness to the moral values taught by the Gospel."

"The Second Vatican Council called on the laity to make combined efforts to remedy institutions and conditions which are customarily an inducement to sin, so that society may more and more conform to the norms of justice and may favor the practice of virtue rather than hinder it," the pope said.

The pope also thanked the Knights of Columbus for its commitment to the material and spiritual well-being of its members and for the organization's support of the Church's mission in fidelity to the pope.

"I assure you of my gratitude for the many ways in which these noble ideals have been realized in the abundant good works of your order, particularly in your concern for the needs of your brothers and sisters throughout the world and in your defense of the sacredness of God's gift of life," the pope said.

Repairs To Hurricane-Damaged Churches Put At $11 Million

HONOLULU (CNS) — Damages to church buildings from Hurricane Iniki's scourge of Kauai last September will cost at least an estimated $11 million to repair.

Up to 40 church buildings were damaged. Bid prices to fix nine of the island's 10 parish and mission churches and their related rectories, halls, convents, and classrooms were tallied in February by diocesan, insurance and contractor representatives. The 10th, a mission, was listed as not needing repairs.

Based on contractor bids, Catholic Mutual Insurance Company has tentatively agreed to pay the Diocese of Honolulu $10.9 million, twice the original estimate by diocesan officials, in repair costs. The total repair cost will most likely surpass $11 million, though, because Kauai pastors and parish councils are considering improvements and modifications for nearly half the structures. Cost for the modifications, which are not covered by insurance, will be paid for by the parishes.

Also not covered by insurance is a $100,000 deductible — $10,000 per church — and repair of termite damage.

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Crusader Corner

By FRANK MERCOGLIANO

One of the absolute best things about the game of baseball is its "cat and mou nature. Every situation, every pitch offers some kind of strategy. With plenty of t between pitches, fans, players and officials can wonder what would be good strat

Baseball is the only sport that has this. True, you can guess pass or run in foot but that's only two choices. Baseball has a myria possibilities with every pitch.

Last Saturday, everyone who attended the Belmont bey-Mt. Olive doubleheader had their chances at pla manager.

In the second game, the Crusaders were trailing 3-2 i last inning (bottom of the seventh.) With only one out Crusaders had the tying run on third in Chad Carpenter the winning run on second in Perry Spivey, who had doubled. Chris Bates, the number two hitter was coming

The tension was mounting. Mt. Olive was one of e teams to make the NAIA College World Series, and now Abbey was one hit away from beating them. Whether o Abbey coach George Conner had a play on, it didn't ma Both umpires huddled and decided that it was too dark to play, and the game w be completed on Sunday at 1 p.m.

This gave Conner and assistant coach Chris McMullan 19 hours to mull o solution. How do you get the tying run in, much less the winning run.

Both coaches stayed at the Abbey until nearly 1 a.m. while contemplati strategy and doing laundry (remember, this isn't NCAA Division I, coaches d laundry.) The possibilities were endless.

Do you pinch-hit, do you squeeze the runner in, do you look for a fly ball? V if Mt. Olive walks Bates to get to the next batter Heath Branch? The coaching came up with a plan.

The butchie-boy play.

This is where the batter gets ready to bunt and at the last second, he butcher c at the ball, trying to hit it up the middle. When the fielders see bunt, they ro leaving the middle of the field open.

Sunday continuation finally re-starts. Bates steps up and has orders to mak first pitch. He shows bunt, fielders start scrambling but its ball one.

Mt. Olive then tries their own play. They fake a pickoff to third and pretend the ball got away. Fielders are scrambling but the coach McMullan never saw th and instructed Chad Carpenter to stay put. After this little episode, they intentio walk Bates. The next pitch over the plate would have been the butchie-boy pla coach Conner can save it for another occasion. The walk now brought up H Branch with the bases loaded.

Branch is the Abbey's leading hitter with a .406 average, and he showed drilling the second pitch up the middle for a clean single. Spivey raced home second and easily beat the throw in from center field, giving the Abbey a h stopping 4-3 victory.

All that thought, all those scenarios thrown and bandied about in the lau room, and in the end the plan was simple; get a hit, win the game. Why did Mt. walk the bases full for our best hitter? They should have gone after Bates, who is but not the same as Branch, and then walked Branch to go for Jon McBee, who a is a good hitter, but not as good as Branch.

Baseball. Second guessing. Armchair managing. What a wild ending. another day at the park.

Frank Mercogliano is sports information director at Belmont Abbey Col

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NEWS & HERALD

ing Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 30 • April 2, 1993

enten Reflection...

e Third Station of the Cross, Jesus fell for the first time. Along the Via Dolorosa city of Jerusalem, markers designate the 14 Stations of the Cross on the route taken hrist to His crucifixion. Photo by JOANN KEANE

oon the whole country was covered with darkness, which ed for three hours. At three o'clock, Jesus cried out with a d shout, "Eloi, Eloi, lema sabachthani?" which means "My l, my God, why did you forsake me?" ... With a loud cry, us died. The curtain hanging in the Temple was torn in two n top to bottom. The army officer who was standing there in t of the cross saw how Jesus died. "This man was really the of God," he said. Mark 15:33-34, 37-38.

St. Ann Parish Leads Push To Help HIV-Positive Children

By CAROL HAZARD
Associate Editor

CHARLOTTE — Bob Brown wanted his child in pre-school for the same reason most other parents do. His son needed social interaction with other children and his wife needed respite. But the Southeast Charlotte businessman was rejected by 18 centers.

No one would take his 5-year-old son, because the boy has AIDS. Although Brown finally found a church-affiliated center that would accept his son, his search underscores the difficulty parents have in placing HIV-positive children.

St. Ann Church has taken up the cause for Brown and possibly hundreds of other parents in Mecklenburg County in the same predicament.

The parish is drumming up community support to start a center for HIV-positive children as well as healthy children whose parents are infected, since they, too, are discriminated against.

A group of concerned parishioners, coordinated by St. Joseph Sister Judy Monahan, is talking with other churches about the project. Together, they are forming a volunteer task force to help promote a center, coordinate funding and find a facility.

St. Ann will provide whatever is needed to make it work, said Msgr. Richard Allen, pastor of the parish. "We will make it happen," he said.

Under the leadership of Msgr. Allen, the parish has been a flagship in responding to the AIDS crisis. It has spearheaded several AIDS-related projects, including support for the House of Mercy, a residential home for people with AIDS, and a vicariate program on AIDS.

AIDS is not only a social but also a spiritual problem, said Msgr. Allen. "A lot people do not have the spiritual support they need to help them deal with the illness," he said. "Our goal is to take care of the very spiritual and human needs of these people."

With the HIV-infected population rising, the need for day care has become more pressing, said Lisa Piazzi, women and adolescent program coordinator for the Metrolina AIDS Project. St. Ann learned about the need and the particulars of starting a day care center through MAP.

"We could probably accommodate 20 children tomorrow if the doors were to open," Piazzi said.

The mothers, most of whom are sick themselves, need a break from caring for a terminally ill child, Piazzi said. Or, they need someone to take care of their children while they get medical treatment.

Brown and his wife are not typical of most parents with HIV-positive children. Both healthy, they are legal guardians to their son, whose infected biological mother abandoned the boy at birth. In addition to his illness, the boy was born exposed to cocaine, methadone and heroine. He has been on AZT, a drug for the virus, since he was 6 months old and displays full-blown AIDS symptoms.

Moreover, the Browns are white. They live in an affluent community and can afford to pay the medical bills, "at least to date," Brown said. Most families dealing with the illness in Mecklenburg County are African-American from low socio-economic communities, said Piazzi.

One percent of all African-American women in the county delivered HIV positive babies last year, Piazzi said. At Carolinas Medical Center, 50 babies with AIDS antibodies were born last year.

See **HIV,** Page 2

eensboro Parish Deepens ots, Dedicates New Church

MAUREEN MCCARTHY

EENSBORO — St. Paul the e Church opened the doors of its hurch March 28 with a rite of tion.

shop John F. Donoghue, who pret the celebration, congratulated ish on "making the dream of the ul church a reality" He thanked nmunity for gifts of time, trea- d talent.

e new church is "a new begin- - a new place to respond to God's d challenge," Bishop Donoghue

e roots for St. Paul the Apostle were planted in Greensboro on , 1974. Beginning with approxi- 75 families, the parish was wel- by neighboring churches. Until sh was able to build a home of its lasses were celebrated and meet- re held at nearby churches and a home.

April 3, 1976, St. Paul the Church had a home of its own. lti-purpose facility served the nity well for the next 15 years. er, as the years passed, the community grew from 75 to 1,100 families and St. Paul outgrew its original home. A decision was made to add to the existing facility. In June 1991, ground was broken for a church to be added to the old structure.

Both the multi-functional building and the new church were designed by St. Paul parishioner and architect John Stec. The 10,000-square-foot church is the culmination of an 18-year plan. It holds approximately 850 people, doubling the capacity.

The design was based on the idea that a church should be both elegant and functional. "Throughout the church, you find the motif of a cross and circle repeated," said Stec. "The design was created to ensure that the church is very light and creates a warm and close atmosphere. The unusual shape of the roof was generated by the curved walls within the church which were created to soften the space."

Bishop Donoghue was joined at the dedication by Oblate Fathers Jim

See **Dedicate,** Page 3

The new church building at St. Paul the Apostle Parish in Greensboro. It was dedicated March 28 by Bishop John F. Donoghue. Photo by JOHN GILLIGAN

Justice And Peace Ministry Acts To Assist Children At Risk

By JOANN KEANE
Associate Editor

CHARLOTTE— Nearly 75,000 children in North Carolina suffered last year at the hands of abuse and neglect. Well over 150,000 children live precariously, without public or private health insurance. And 266,000 Tar Heel children live under the poverty level.

While those statistics appear bleak, the shocking statistics merely trickle down from national figures. Across the nation, the picture is painted in similar shades of grey and black.

Scott Spivak, diocesan director of the Justice and Peace Ministry, recently returned from the annual social ministry gathering in Washington. The meeting, sponsored by five Catholic organizations, attracted some 200 diocesan social justice workers from throughout the country. Theme of the gathering was "Putting Children and Families First: Building Peace, Seeking Justice."

Children's issues were the focus of the meeting's opening panel. Representatives of liberal and conservative political philosophies sought common ground on improving the plight of American children and families.

"Our nation is failing our children," says Spivak. Thus begins Spivak's battle cry against the injustice of impoverished children and their families.

Last November, the Catholic bishops of the United States issued their statement, *Putting Children and Families First*. "We seek to call attention to this crisis and to fashion a response that builds on the values of our faith, the experience of our community and the love and compassion of our people," say the American bishops.

The statement became part of an overall campaign, adapting the bishops statement into workable programs for local response.

"As Catholics, we are called to be a voice for children and families," says Spivak. He says the Justice and Peace Ministry will make the campaign its major focus. "It responds to the central Catholic social teaching theme of the option for the poor."

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CAMPAIGN

"Children are the most vulnerable in our society, they suffer the most," says Spivak. "Those who are most vulnerable need the greatest attention."

Putting Children and Families First urges parishes to respond. "Parishes should be at the heart of shaping society that supports children and families," says Spivak. "The campaign is parish friendly. It encompasses many of the ministries in the parish such as community life, family life, liturgy, and faith formation."

Spivak has formed a committee to help institute the campaign. Included are representatives from the Women's Task Force, Synod Poverty Goals Committee, Justice and Peace Advisory Committee, *The Catholic News & Herald*, and diocesan Offices of Telecommunications, Family Life, and Catholic Schools.

"Nothing unites our Church more than our commitment to children and families," says a letter from the National Conference of Catholic Bishops. "They are our hope and our future. But many of our children and families are in deep trouble. Their lives, dignity, and futures are destroyed and diminished by false values, misguided policies, national neglect, and global indifference."

"We need to provide a new vision, to support families in their struggles," says Spivak.

Irish Primate Favors U.S. Role In Northern Ireland

VATICAN CITY (CNS) — Irish Cardinal Cahal Daly favors "constructive involvement" of the U.S. government in Northern Ireland, but opposes a mediating role for the Catholic Church.

In a wide-ranging Vatican Radio interview, the cardinal, who is primate of all Ireland, said the vast majority of Catholics and Protestants in the Republic of Ireland and British-ruled Northern Ireland oppose violent groups claiming to act in their names.

U.S. government involvement in Northern Ireland would reflect the concerns of the large Irish community in the United States, the cardinal said.

"We encourage their close and constructive interests," he said.

"Any constructive involvement by the U.S. administration would be welcomed," he said when asked about the naming of a special U.S. envoy to Northern Ireland.

Great Britain has reacted cautiously to the idea, saying the Northern Ireland situation is basically a British domestic affair. The situation already is international "in the sense that it involves the British and Irish governments," the cardinal said.

The 75-year-old cardinal heads the Archdiocese of Armagh. Although the city is in Northern Ireland, the diocese extends into Ireland and the cardinal is president of the Irish bishops' conference.

He was interviewed March 26 by Stephen Banyra of Vatican Radio's English World News Service after several days of intense violence resulting in the deaths of two boys in an Irish Republican Army bombing of a shopping center in England and the murders of six Catholics in Northern Ireland.

The cardinal opposed Catholic Church mediation in Northern Ireland, saying "there is a real fear" that the IRA would want to use the Church.

"Is it really to bring about peace or is it rather to ask the church to support some kind of basis on which they would be prepared, on their political terms, to accept?" he said.

"The Church has no political mandate, no political negotiating capacity," he said.

See **Ireland**, Page 16

HIV (From Page 1)

"These children are no different than any other child," except their time is limited, said Brown. "We don't look at our child and think of him as terminally ill. We look at him as a child who deserves to play and run."

The Browns take each day at a time. "If you were to see our child (on a good day), you would not know he is sick. He is healthy one moment, on his death bed the next." The boy was recently hospitalized for congestive heart failure brought on by the AIDS virus.

The child will be enrolled in public school next year. "He is no threat to other children, but they are to him," said Brown. "Chicken pox can be fatal to my child." The Browns will inform the school of their son's illness, so precautions can be taken, although they are not required by law to do so.

"In most families (with HIV positive children), there are other members with the disease," said Brown. "The mother may not be fighting only the disease but a chemical dependency, too. If the child is in foster care, the caretakers may be gay or lesbian couples since they are the only ones who will take HIV children."

Although AIDS is not a moral issue — it is a public health issue — morality questions are likely to surface in the effort to start a day care, said Brown.

If churches are willing to deal with the issues surrounding the illness, then Brown is willing to work with them and help start the day care center, he said.

St. Ann is ready to tackle the task, said Msgr. Allen. "It is not the church's place to judge, but to be compassionate," he said. "The Church encourages us but tells us from ral point of view to be comp and listen."

The church plans to get the started, but not run the center, Allen. It has organizational, no ing expertise, he said.

"It's a perfect program for based support," Piazzi said. " historically reach out to people shunned by other people. The Church, in particular, has reach people with AIDS."

Funding for the day car should not be a problem, bec project meets grant requirem community support and addres ily issues, Piazzi said.

No timetable has been set ing the center. However, the will probably open on a part-ti and be staffed by paid day care and a registered nurse who children their medicine. It will be free.

Parish Offers Bilin Holy Week Masse

REIDSVILLE — Hol Church at Reidsville in the Gr Vicariate is offering bilingua in English and Spanish dur Week.

The Masses will be on Ho day at 7 p.m., Good Friday at 7 the Easter Vigil at 9 p.m. Sat

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lans Unveiled For Diocesan rip To Eucharistic Congress

By JOANN KEANE
Associate Editor

CHARLOTTE — The 45th Inter- ɔnal Eucharistic Congress offers an llent opportunity for self renewal devotion to the Blessed Eucharist, Bishop John F. Donoghue, who lead a pilgrimage to the June 7-13 gress in Seville, Spain. "I hope as y (people in the diocese) as possible attend the Eucharistic Congress."

ecently released information on ine-day pilgrimage outlines a full dule of workshops and lectures. ions will focus on evangelization ublic demonstrations of faith, with ral demonstrations by delegates various nations.

ilgrims from the Diocese of Char- will leave on June 5 from Char- Asheville, or Greensboro. The age price of $1998.20 includes trip intercontinental airfare from Carolina to Seville; breakfast and r each day; transfers and baggage ing; all taxes and visas; all tips; all ortation while at the congress; ess registration fee of $65; a con- packet, and experienced guides. mmodations are double occupancy, $350 surcharge for a single room.

The International Eucharistic Congress, which will take place in Seville, under the theme, 'Christ, Light of Nations' hopes to be a solemn profession of faith of the Church in that universality that is born of love and that 500 years ago urged the Spanish explorers to launch forth in the exalted apostolic venture of announcing the message of salvation on the other shores of the ocean. With the help of God, I am looking forward to being able to be present at that Eucharistic Congress ..." said Pope John Paul to the Spanish ecclesial province of Granada and Seville.

In addition to the Eucharistic Congress, the diocese is planning a six-day extension to Lourdes, France. St. Patrick Cathedral's rector, Father Frank O'Rourke, will serve as worship and prayer leader at the Shrine of Our Lady at Lourdes. Cost for the Lourdes extension is $752, and includes additional airfare, taxes and tips. There is a $235 surcharge for single rooms.

For more information on the diocesan pilgrimage, contact Msgr. Richard Allen, St. Ann Church in Charlotte, 632 Hillside Ave., Charlotte, NC 28209, or call (704) 523-4641.

atholic Scout Camporee heduled April 16-18

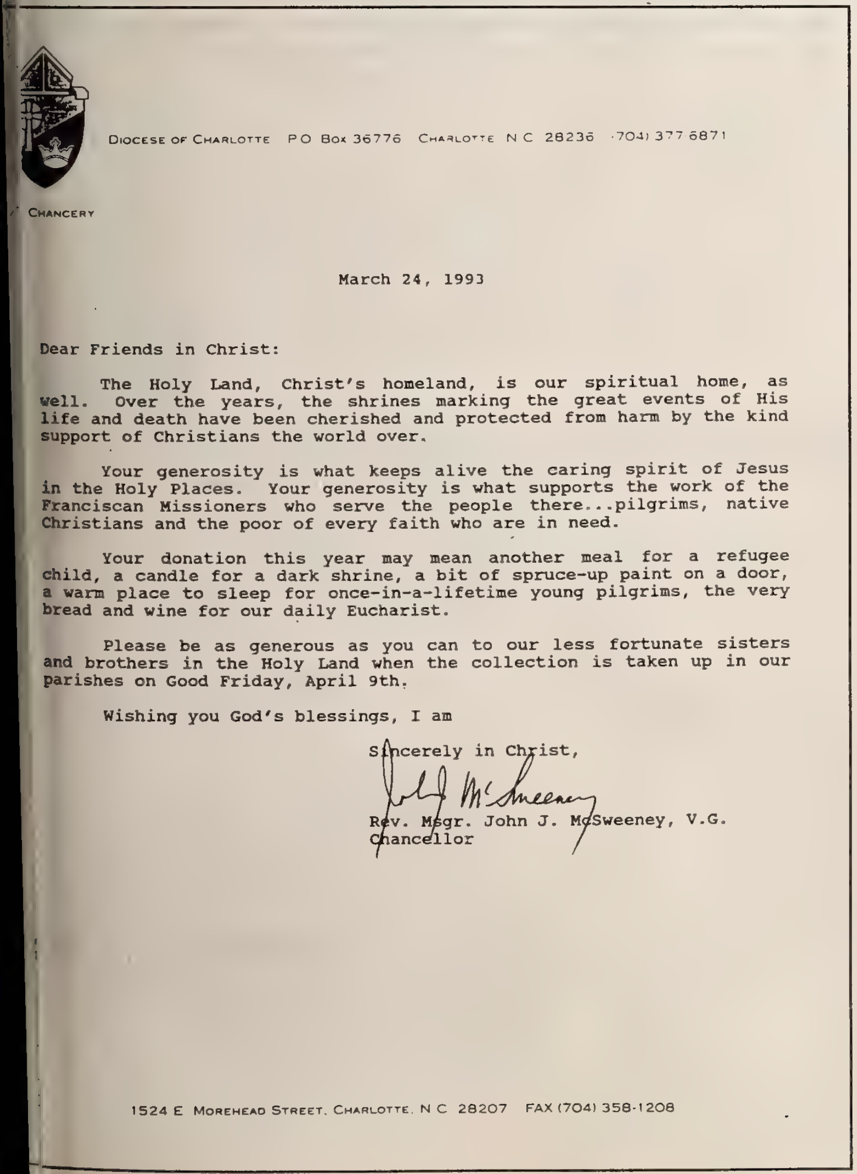
HARLOTTE —The 1993 Catho- mporee for Scouts and Cubs will ril 16-18 at Camp Grimes near tville in western North Carolina. mporee is for Catholic troops and any Catholic Scouts or Cubs or her interested troops and dens.

e highlight of the camporee will be the Sunday Mass with Bishop . Donoghue, and the presentation St. George and camporee compe- awards. Scout Master for the camporee is John Rief.

Sign in at Camp Grimes will start at noon April 16.

Saturday lunch will not be provided, so all troops and dens are advised to bring their own provisions for the meal. In the past, the meal has been provided by the camporee committee.

The cost is $4 per person and a $20 deposit per troop or den is requested. The deposit should be sent to Jack Eulitt, P.O. Box 18185, Charlotte, NC 28218.



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Chancery

March 24, 1993

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Please be as generous as you can to our less fortunate sisters and brothers in the Holy Land when the collection is taken up in our parishes on Good Friday, April 9th.

Wishing you God's blessings, I am

Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E Morehead Street, Charlotte, N C 28207 FAX (704) 358-1208

Bishop John F. Donoghue blesses St. Paul the Apostle Church at the dedication.
Photo by JOHN GILLIGAN

Dedicate (From Page 1)

O'Neill, Tom Murphy and Tom Morris — who have pastoral care of St. Paul's — and Deacons Gordon Forester and Bill Shaw. Paulist Fathers Bob Rivers and Jerry Sullivan, former pastors of the parish, concelebrated along with other Oblate priests and clergy from the area.

Father Rivers, who travelled from Boston for the celebration, said, "St. Paul's will always be special to the Paulists. The parish holds a special place in my heart. I would not have missed this for the world."

The liturgy took three months of planning. All members of the parish were invited to participate. Mary Connolly, who leads the Liturgy Commission, said, "This was a celebration for the entire parish. We did not want any one group of individual singled out."

As the parish community proceeded from the old church to the new, they were led by Bishop Donoghue and the children of the parish, representing both the present and future church. Lindsey Sanders, as the parish youth representative, read an essay on how she felt about worshipping God in a new home. Her theme echoed the parish's mission to be a welcoming community. "We should welcome God with open arms," she said.

Father O'Neill, in the homily, challenged the parish to renew its commitment to a Christian way of life. "We should do for one another what God has done for us," he said. "We must remain an embracing community. Our love and hospitality should reflect God's all embracing love for us. We must help others feel at home here."

After the homily, Bishop Donoghue anointed the walls and altar with chrism oil. Parishioners of all ages held candles at the 12 points on the anointed walls. One of the most moving moments was the placement of the Blessed Sacrament in the new tabernacle and the lighting of the perpetual candle.

The dedication was followed by a social in the old church, which is now a multi-functional hall serving many purposes including a gathering place for fellowship.

Though St. Paul has grown into a large parish in the last 18 years, it strives to maintain the small church feeling that was begun in 1974.

Said one parishioner, "With our growth, we have deepened our roots in Greensboro, but our mission remains to maintain an atmosphere that is inclusive and warm. We think of ourselves as a family. That has not changed in 18 years."

Maureen McCarthy is a parishioner at St. Paul the Apostle Church.

This newspaper is printed on recycled newsprint and is recyclable.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Help For The Innocent

We want to congratulate the people of St. Ann Parish and their pastor, Msgr. Richard Allen, for their efforts on behalf of the innocent victims of AIDS, the children who are afflicted with the HIV virus.

Their actions are a true reflection of one of the meanings of this Lenten season — the need to help the less fortunate.

It is, however, a disgrace that their efforts are needed. It is a disgrace that these innocent victims of AIDS are also the victims of discrimination. These children did nothing to become infected. They did not practice unsafe sex. They did not use intravenous drugs.

Some of them were infected by contaminated blood or blood products. Many received the virus from their parents.

Why should they find it difficult or —in many cases impossible — to gain admission to pre-school centers.

The people of St. Ann, in collaboration with the Metrolina AIDS Project and other churches, are trying to put an end to this discrimination. They will get a preschool center started for such children.

Msgr. Allen is positive the center will become a reality. He says the group will do whatever is necessary to get it started. Of course, it then will need broad support. We are confident it will be forthcoming.

We also are sure that there is similar discrimination against HIV-positive children in other areas. We hope that other parishes in the diocese will follow St. Ann's example and take the lead in helping these innocent victims.

Holy Land Shrine

We want to call your attention to Msgr. John J. McSweeney's letter on Page 3 regarding the Good Friday collection for the Holy Land Shrines.The letter states the case very well. We hope the people of the diocese will respond with their usual generosity.

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Pro-Life Corner

Respect Life

Without life, all other rights are meaningless.
Pray to end abortion.

The Respect Life Office Diocese of Charlotte (704) 331-17

The Pope Speaks

VATICAN CITY (CNS) — Along with a letter to priests focusing on the new "Catechism of the Catholic Church," Pope John Paul II has reissued a reflection on the continuing value of celibacy for Latin-rite priests.

The papal statement on celibacy and a prayer for vocations was originally published during the pope's December 1992 meeting with the presidents of European bishops' conferences.

"As the Gospel presents it, celibacy is a gift for the individual and, in him and through him, a gift for the Church," the pope said.

The pope's annual letter to priests for Holy Thursday marks Christ's institution of the Eucharist and of the priesthood at the Last Supper. The letter for Holy Thursday, dated April 8, was released March 25 at the Vatican.

This year, the pope said, it is fitting for priests to give thanks for the "Catechism of the Catholic Church" and the help it will provide in teaching the faith.

"This text is a response to the mission which the Lord has entrusted to his church: to guard the deposit of the faith and to hand it down intact, with authority and loving concern, to coming generations," the letter said.

Archbishop Crescenzio Sepe, secretary of the Vatican Congregation for the Clergy, said the pope wants a deeper study and understanding of all the problems facing priests, particularly those connected to the identity, spirituality and formation of priests today.

The two themes presented by the pope to priests for reflection this year — the catechism and celibacy — should be seen in that context, Archbishop Sepe said at the press conference.

The papal reflection, he said, highlights celibacy as a gift for the individual and for the Church. "It is, therefore, an expression of the total gift of self in and with Christ to the Church," he said.

The papal reflection said that the celibacy re ment for Latin-rite priests was reaffirmed by th ond Vatican Council and by members of the Sy Bishops in 1990.

Christ, who has given the gift of celiba individuals for the good of the Church, will co sending his Holy Spirit to help priests be faithful gift, the pope said. Christ, through the Holy Spi wrote, "makes it possible to overcome the spirit world and to see celibacy for the sake of the Kir of God as a choice of life, against all human we and human strategies."

The papal statement expressed esteem f tradition of married clergy in Eastern churche said that the Latin-rite Church "wishes to r faithful to the charism which she has receive embraced as a gift from her Lord and Master."

Archbishop Sepe said, "the Latin Church re the tradition of other churches, but it also wa tradition to be respected."

The papal prayer following the reflection specific intentions for vocations in "those so dominated by a climate of secularization, in wh spirit of this world hinders the action of the Holy so that the seed sown in the hearts of the young does not take root or does not grow."

The pope prayed that Latin-rite priests and "may not fall into doubt or sow doubts in ot become — God forbid! — supporters of di choices and of a different kind of spirituality priestly life and ministry."

Archbishop Sepe said the Vatican has steady decrease in the number of requests by seeking dispensations from the obligation of ce The number of such requests was 482 in 1991 a in 1992, he said.

At the same time, the number of men w earlier been granted such dispensations and n requesting reintegration into the priesthood is i ing, he said. The archbishop said he did not hav figures on the number of such requests made Vatican.

VATICAN CITY (CNS) — The pope's teaching authority is meant to safeguard and clarify Church doctrine and keep it free from distortions, Pope John Paul II said.

The pope's ordinary teaching and the extraordinary occasions when he teaches infallibly are guided by the Holy Spirit, the pope said at his March 24 weekly general audience.

The authority to teach infallibly or "ex cathedra" is a personal gift given to the pope as successor to St. Peter, he said. "This means that the Roman pontiff is not a simple bearer of an infallibility belonging in reality to the Roman See."

Pope John Paul noted that while the pope may exercise his infallible teaching authority, "many popes have not done so." The last example of a pope teaching "ex cathedra" was Pope Pius XII's 1950 proclamation of Mary's bodily assumption into heaven.

"The pope enjoys the charism of infallibility when, as supreme pastor and teacher of all the faithful, he proclaims a doctrine pertaining to faith or morals in terms which clearly manifest his intention to define a certain truth and to demand its definitive acceptance by the faithful," he said.

As the Church's supreme teacher, the pope has an obligation to instruct the faithful on matters o regarding God himself and his creative and rede work," regarding men and women and the w God's creations and their destiny according t design, the pope said. The pontiff also is ob instruct Catholics regarding earthly and eternal the basic requirements for truth and goodness,

The teaching of the Church and the po designed to safeguard church doctrine in tho "and continually free them from the clouding distortions which arise from the pressure of i and vices" that stem from cultural changes i age, the pope said.

In fulfilling his role as teacher, "the po serious obligation to seek out the Church's fai give proper expression to its contents," he sai way, and through the encouragement of the and their study of various aspects of the Chur the pope contributes to "the development an ment of the Church's doctrine and life," he s

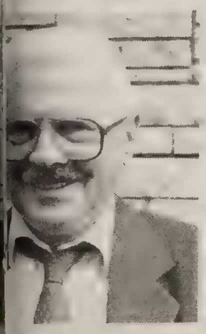
Addressing Croatian pilgrims near the e audience, the pope joined their appeal for fighting in the former Yugoslavian republics t

See **Pope**

The Editor's Notebook

By BOB GATELY

'e always been told that movie moguls are very bright — at least when it comes :ing a buck.



it some things I heard on various television shows preceding this week's Academy Award extravaganza have me wondering just how bright they really are.

Whenever these characters are questioned about the trash that makes up such a large part of Hollywood's output these days, their answer is that they are providing what the movie-going public wants to see.

On one of the pre-Oscar shows, an actress was bemoaning the fact that there are few really good parts for women. She said she had been told that the reason is that the biggest part of the audience consists of teenage males who are interested only in films with plenty of sex, violence and spectacular special effects.

That may be true. But then how do you explain the fact ight out on another of the pre-Oscar shows — that the films which make the oney are those that are commonly known as "family entertainment?"

: biggest money-makers are the films rated G, PG and PG-13. (I must admit so sure about all PG-13 films being family entertainment. Some films which at rating from the Motion Picture Association of America are classified as y the U.S. Catholic Conference.)

any rate, if family-type films make the most money, why aren't there more ?

out the only thing I can figure is that trash is cheaper to produce.

our readers know, Bishop Donoghue has requested that there be special stic devotions throughout the diocese in the weeks leading up to the ional Eucharistic Congress in Spain.

: vicars of the nine vicariates and the pastors of the parishes and missions in ariate have been planning a schedule of such devotions. We will carry that e in next week's issue.

oming weeks, we'll also carry a series of question-and-answer type columns a variety of people from around the diocese — both lay and religious — asked about the meaning of the Eucharist in their lives.

hope that these reflections will help you gain a deeper understanding of the of the Eucharist in our Catholic faith.

ulations Concerning General Absolution

By FATHER JOHN DIETZEN

A priest in our parish told a group of us that we do not have general ion here because there is no emergency and there are always enough He also said that if we ever receive general absolution we must make the confession we missed as soon as possible, and that we cannot receive absolution twice in a row. This information as I write it was also in our bulletin. I have talked with several friends who attended services with general absolution. They tell me they never heard that before. I'm confused. (Ohio)

A. Just to be sure everyone knows what we're talking about, general absolution means that a large number of penitents receive absolution at one time, without previous individual confession.

It is different from communal penance services, for example, at which prayer, Scripture, examination of conscience and other preparations are done together; then each penitent confesses privately to a priest and receives individual absolution.

Obviously, the usual dispositions and conditions for reception of the sacrament of penance (for example, or sins and resolution to avoid them in the future) apply also for general on.

first part of what you say is accurate. General absolution is permitted only is a grave need, namely when, in view of the number of penitents, sufficient rs are not available to hear individual confessions properly within a suitable f time" (Introduction to the Rite of Penance, No. 31).

might occur in various circumstances, but the judgment and the decision wfulness of general absolution are reserved to the bishop of the diocese. If ossible to contact the bishop beforehand, he should be informed about the afterward.

other statements of your priest are not so accurate. First, the requirement ng individual confession after general absolution applies only when a in is involved. As canon law (962) puts it, for valid reception of this tal absolution given to many at one time, it is necessary to intend to individually the serious sins which at present cannot be so confessed."

larly, there is no obstacle to receiving general absolution twice or more in here is no grave sin to confess. When such a sin is involved, the individual to confession privately within a year (Introduction to the Rite of Penance,

indicated, according to present Church regulations general absolution will are, outside of massive danger of death or other emergencies not commonly ced, at least in our country.

e rules for general absolution may be found in brief in Canons 861-863 and ger context of the sacrament of penance in the Introduction to the Rite of Penance mentioned above, especially Nos. 31-35.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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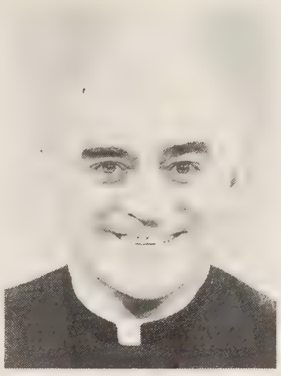
Light One Candle

By FATHER JOHN CATOIR

Writer James Thurber was a master of the brief but telling comment. Once he and a friend attended a play that was a bore from the opening curtain through the final scene.



On leaving the theater, the friend began to criticize the production. He concluded by saying, "That was the dullest, dreariest and shoddiest play I ever saw. What did you think of it?"

"Well," said Thurber, "I didn't think it was *that* good."

Thurber often used understatement to make a point. He knew that it's not the number of words you string together that makes a comment memorable, it's more a matter of how effectively you get your idea across.

Understatement, without a doubt, is an effective literary tool that can be used in spiritual writing as well. In the realm of supernatural mystery, overstatement tends to obscure rather than clarify meaning. The following points on prayer have been adapted from the works if one of my favorite spiritual masters, Abbot John Chapman (1862-1932). He was one of the most sought-after retreat masters of his day, and here are just a few of his ideas.

Prayer is giving yourself to God.

The less you pray the worse things get.

There is really no best way to pray.

The only way to pray well is to pray often.

You may not be able to get rid of the worries which trouble you at any given moment, but you can learn to laugh at them.

Progress will be made when you become less concerned about success at prayer.

Sometimes God will allow you to remain in confusion when you pray. Learn to accept confusion. Acceptance will help you attain peace of mind.

In order to pray you first have to stop doing everything else. The best way to begin is to take yourself as you find yourself.

Never force feelings of any kind. Pure prayer is in the will, not the emotions.

It doesn't matter if your prayer is not as good as you'd like it to be. God knows you're trying, and he is pleased with your humble efforts.

Abbot John Chapman's books are out of print now, but it doesn't matter because he repeats the same basic ideas over and over. His wisdom has guided my prayer life for many years. I hope you find his words as comforting as I have.

All prayer is a personal communication with God, and each prayer is a unique experience. If you learn to accept yourself as God does, you will be free from needless worry about the success of your prayer life. God doesn't look for success. He only wants you to give Him your heart.

(For a free copy of the Christopher News Note, LET'S TALK ABOUT PRAYER, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is the director of The Christophers

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

I listened as the husband described the all-too-familiar scene. Breakfast time was time for Mom to hurry the kids out to school. Mom is hurrying, too, so she won't be late for work. Dad is a quiet person and thinks there must be an easier way to get through this morning frenzy. In the midst of the confusion, he expresses his preference for harmony and order.

Now the scene is layered with Mom feeling attacked and unappreciated and, more importantly, unloved.

The husband looks at me, the counselor, and is at a loss for words. His focus was on family life as a whole, but the wife decoded it as an attack on her.

"Don't you know," I add, "that often at the basis of an argument is the wife's attempt to verify that she is loved and appreciated? Do you know that often on the husband's part is his extreme need not to be controlled, and that includes being forced into a statement of expressing his feelings for his wife?"

No, the husband did not know. As we talked, the picture began to come clearer, and comments, words and tears on the part of his wife when looked at in this perspective took on a new meaning.

Some weeks later, a happier husband was in my office. He had found a way to let his wife know of his love for her and he had started taking turns at getting the kids to school. This was an easy problem to solve, and even a counselor can rejoice when her role makes a positive impact on family life. But there are so many more who need to understand the above message, and the sooner the better, before too much damage is done.

How Does Canon Law Affect Us?

Some Points Concerning Baptism

By FATHER CHRISTIAN CARR

The Church has always taught that baptism is necessary for salvation. In holding firmly to that requirement, we are but listening to the voice of Christ: "One who believes and is baptized shall be saved." (Mark 16). "Unless one be born again of water and the Holy Spirit, one cannot enter the kingdom of God." (John 3)

That is an absolute. All right. But what if a person simply does not have any possibility of being baptized *with water,* for whatever reason. Does that mean that he/she is lost; will not enter heaven? No. The position of the Church is the only one that makes decent sense; If baptism by the spiritual cleansing through water is not possible, then if a person has the full and grace-given desire and intention (called *in voto*) to meet God's will in all things, according to the person's good will and understanding, then that baptism *in voto* suffices unto eternal life. God is infinitely merciful and infinitely understanding and infinitely providing with regard to what His beloved creatures in His likeness, we humans, truly need. And what, please, is more needful than eternal life with Him who came into this world that we might have *life,* and have it abundantly? (Can. 849 gives the law, but only hints at the theology/spirituality involved.)

Adults who have never been baptized have a beautiful and welcoming step toward this sacrament of initiation into the life of Christ and life within the Church, by going through the stages that normally precede reception of this saving grace, beginning as "catechumens." (Cf. Can. 851.) The route up the steps to becoming Christian-Catholic, at least in our land, is *via* the well-known "Rite of Initiation for Adults." (See your nearest Catholic pastor if you or someone you know, is interested.) If it is a question of the sacrament of baptism for infants, far the more common thing, then note the need for a fitting preparation on the part (normally) of the parents who desire to present their precious progeny for receiving new spiritual life, being "reborn" unto the Lord, even as they've been recently born unto their mother and father in the flesh. (Jesus was — is — the Word, born unto sinless Mary; He — true God, true man — gave us the call to His life through the sacrament which is the initiation, the "door" to all sacraments.)

Herewith several other aspects of Baptism that must be observed and they remind us of the loving concern that our mother, the Church, shows forth to her children. What fair child fails to harken to the warmth of a maternal voice, calling to a banquet and a celebration of peace and joy?

One who is reborn in the saving water, is to be given a name that will be a steady reminder to follow Christ's steps ("...learn of Me...") as did some Christian saint. What more glorious than to have a patron, man or woman, who actually lived and walked down the same road of life that will be the destiny of the newly baptized? There are, of course, hundreds and hundreds of possibilities...countless boo
traditions are available to provide the enduring names of martyrs, confessors
faith, very holy people whose examples is so worth imitating...and to reali
what they did in life, we too can do, with good will and grace serving us.

The Code of Canon Law points out, gently, that parents or godparents ou
choose a name that is foreign to a Christian's sense of what really should
identity by which God's new little friend will be known. (Can. 855.) Som
remarked: "Gosh! With all the Christian saints' names available, they name
little girl after a nut: they call her 'Hazel.'" Or after a gem: "Opal." Or after
known jewelry store in New York: "Tiffany." Or after a river: "Ashley." Or
funny little shrub that grows on English moors: "Heather." Well, if ever I had
girl to be baptized, and for some reason I didn't want to use the name of some
I think at least I'd name her for a virtue, perhaps: "Faith," or else "Ho
"Charity." I might even think it's not out of order nowadays, if we call
"Chastity." That would do whether she ever married or not. Everyone is call
chaste life: marital chastity; celibate chastity.

Parents ought to arrange for the baptism of their infant to take place within
time, not longer than the first weeks of life, when that is possible. They are t
out the arrangement with their pastor. (Can. 867.)

Godparents have special roles to play, and important ones. It is not m
matter of giving people a compliment by inviting them to sponsor the chil
baptized.

The rules governing sponsors are contained in Canons 872-874.

Can. 872 — Insofar as possible the one to be baptized is to be given a sp

Can. 973 — Only one male or female or one of each sex may be spons

Can. 874.1 - To be a sponsor, one must:

— be designated by the one being baptized, if an adult, if an infant be desi
by the parents or in their absence a person designated by the pastor may be

— have completed the 16th year of age unless the pastor or minister m
exception for a just cause.

— be a Catholic who has been confirmed and received the Eucharist a
lives a life in harmony with the faith and the role to be undertaken.

—not be bound by any canonical penalety.

—not be the father or mother of the one being baptized.

Can. 864.2 — A baptized non-Catholic may not be a sponsor but m
witness together with a Catholic sponsor.

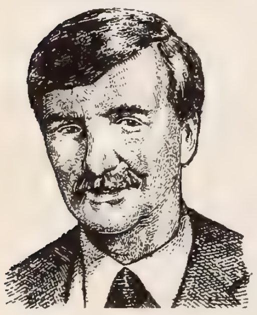
*(Father Carr is a Trappist monk from Mepkin Abbey in Moncks Corne
He holds degrees in canon law and civil law. A former abbot of Mepkin Ab
will soon leave for Uganda where he will serve as a chaplain for a mona
Trappistine nuns.)*

Lifeline

The Mystery Man

By JIM MCINERNEY

Nobody knows the trouble I've seen. Nobody knows but Jesus. (Old Negro Spiritual)



Notes from my journal: "He doesn't know his name, where he is, or where he came from. He doesn't know how old he is, if he was ever married and had children and grandchildren. He doesn't know what jobs he held, or what friends he had. In fact, he doesn't recall anything about his past.

"Doctors tell us that he is a black male in his late 60s or early 70s, and that he is suffering from Alzheimer's Disease. His general physical health is pretty good for a person his age and he has a hearty appetite. The nursing staff at the facility where he lives describes him as gentle and has taken to his warm and pleasant personality.

"As a resident of a nursing home this man is one among many thousands of Alzheimer's Disease patients in the United States. So there is nothing particularly unique about his case, save how he arrived at the nursing home.

"Police discovered him wandering along an interstate highway. When they picked him up they found no identification on him. His clothes labels had been carefully removed. There was no trace whatsoever of his origin or identity. He might as well have landed from another planet.

"Police say that he was abandoned. Someone (family, most likely) decided that he just wasn't worth the trouble. So they left him, confident that he would tell no tales. Police dubbed him 'The Mystery Man'."

I first read about this case seven years ago when I was working in a nursin
After reading the newspaper account I angrily jotted down the notes you've ju
I must confess that my first thoughts at the time were of revenge. Those who
poor soul out in the middle of nowhere stood against everything I held d
certain events since then have convinced me that self preservation, rath
revenge, would be the wiser thing on which to dwell.

You see, we live in a nation where the disposal of people is all too comm
Twenty years ago the Supreme Court legalized the crime of abortion. Mil
deaths later we are now talking about euthanasia for the elderly, the comat
terminal. Where will it end?

Not too many years back a former governor of Colorado received nati
publicity when he said that old people have an "obligation" to die. He said th
like leaves that stayed on a tree too long and wouldn't fall off. He justi
statements by saying that once a person's economic value has ended the onl
thing to do is to die.

These are chilling thoughts, made more chilling by two facts. One, G

See **Lifeline,**

Please pray for the following deceased priests
during the month of March.
Monsignor Charles Gable, 1977
Monsignor Thomas P. Griffin, 1931
Reverend James A. Manley,1940
Reveerend Joseph F. Gallagher, 1946
Monsignor Cornelius Murphy, 1954
Reverend Herman Bosschermuller, 1966
Reverend James H. Tevlin, 1966
Reverend Howard V. Lane, 1967
Reverend Walter F. Higgins, 1981
Reverend James F. Keenan, 1988
Reverend Michael W. Murphy, 1990

the Saints by Luk

ST. HUGH of ROUEN

ST. HUGH OF ROUEN WAS THE
OF DUKE DROGO OF BURGUND
AND NEPHEW OF CHARLES MA
HE WAS THE BENEFICIARY OF
SEES. (THE PRACTICE OF PLUR
WAS VERY COMMON IN THOSE
HUGH BECAME 'PRIMICERIUS
THE CHURCH OF METZ.
SUBSEQUENTLY, HE WAS NAME
BISHOP OF ROUEN, THEN OF PA
AND BAYEUX. HE WAS ALSO
ABBOT OF FONTENELLE AND
JUMIÈGES—ALL PROBABLY
THROUGH THE INFLUENCE OF
UNCLE CHARLES MARTEL.
HUGH IS REPUTED TO HAVE
THE REVENUES FROM THESE
BENEFICES WISELY. HE HEL
PROMOTE PIETY AND LEARNI
IN TIME ST. HUGH RESIGNED
ALL TO BECOME A SIMPLE MO
AT JUMIÈGES, WHERE HE DI
IN 730. HIS FEAST IS APRIL

© 1993 CNS Graphics

›rld Youth Day To Feature 3 Meetings With Pope

TICAN CITY (CNS) — Reli- struction, praying the Way of ;s on downtown streets, a 14- lk and at least three gatherings ›e John Paul II are on the pro- the celebration of World Youth)enver.

Vatican officially presented the for the Aug. 11-15 World Youth March 26 press conference.

n the event begins with an 8 ss Aug. 11, Pope John Paul is d to be in Mexico. The young ill have their first meeting with when they welcome him to outh Day the afternoon of Aug. nver's Mile High Stadium.

inal Eduardo F. Pironio, presi- he Pontifical Council for the id the event will be an experi- 'profound communion which ›m a desire to meet each others, ınd, most importantly, Christ."

program calls for the pope to t an Aug. 14 prayer vigil with g people, who will walk 14 m downtown for the 7 p.m. Cherry Creek Park.

d Youth Day will end at the Pope John Paul's celebration ıing Mass on the feast of the on, Aug. 15.

. Renato Boccardo, head of the youth section, said it is still early to know how many ›ple will attend. Early indica- hat Italian dioceses will send ıths and Italian youth move- l send several thousand more,

is expected to have a delega- ›out 6,000 and France about said. About 140,000 young om the United States and e also expected.

al thousand are expected from d South America and another rom Northern Europe, he said. siasm is high in Eastern Eu- ›r young people there the cost Atlantic flight makes participation difficult, Msgr. Boccardo said, although youth groups are working diligently and creatively to raise money.

Cardinal Pironio said the Vatican is in contact with the U.S. State Department to facilitate the granting of visas to young people who need them to enter the country.

Guzman Carriquiry, undersecretary of the laity council, said getting visas is "a real problem."

"But we are convinced that the youth going to Denver are going on a pilgrimage, strengthened by a spiritual preparation," and are not planning to remain in the United States, he said.

An official at the U.S. Embassy to the Holy See said he believed contacts with the State Department are being handled by the Vatican's nuncio in the United States.

With international gatherings, such as World Youth Day, he said, the State Department usually sends a message to consulates throughout the world explaining the event and encouraging the granting of visas for legitimate participants.

Widespread concern about getting visas is normal, he said. "But usually few such problems occur with events of this type, sponsored by the Catholic Church or not," he said.

Msgr. Boccardo said that as of March 26, national bishops' conferences and international youth movements had named 317 delegates to the Aug. 7-11 International Youth Forum, which will precede World Youth Day at Regis University in Denver.

The pope wanted to pray with the forum delegates, greet them and exchange ideas with them, he said. The meeting, with a private Mass, will be held the morning of Aug. 14 at Denver's cathedral.

From Aug. 12-14, World Youth Day participants, grouped according to language, will attend morning catechetical sessions led by bishops. The sessions will have a focus fitting into the overall theme of the event: "I came so that they might have life and have it more abundantly."

Msgr. Boccardo said that Friday, Aug. 13, will have a penitential flavor, with Cardinal Pironio leading the Way of the Cross downtown at 8 p.m. The young people will be encouraged to receive the Sacrament of Reconciliation that evening.

The participants and young people throughout the world will be asked to have only bread and water for lunch that day "as a work of solidarity with the youths of a country experiencing particular suffering."

Money saved by skipping a full meal will be collected and sent to St. Joseph Hospital in Masaka, Uganda, for the care of young people with AIDS, he said.

In the Diocese of Masaka, he said, there are more than 40,000 children whose parents have died of AIDS. Of the local population, 40 percent — the great majority of whom are under 30 years old — have the virus that causes AIDS.

The World Youth Day schedule does not include any papal events Aug. 13. It is widely believed, and not denied by Vatican officials, that Pope John Paul will spend the day walking in the Rocky Mountains.

"If he takes a day for prayer and rest it would help make our meeting fruitful," Cardinal Pironio said.

The Vatican released only the program for World Youth Day. A complete schedule of papal activities in Denver will be released later.

Following is the World Youth Day schedule. Times listed are local, with Eastern Daylight Time in parentheses.

Wednesday, Aug. 11

— 8 p.m. (10 p.m.), Opening Mass at Civic Center Park. The main celebrant will be Archbishop J. Francis Stafford of Denver.

— 11:30 p.m. (1:30 a.m.), Moment of prayer.

Thursday, Aug. 12

-- 8 a.m. (10 a.m.), Possibility for confession.

— 8:30 a.m. (10:30 a.m.), Moment of prayer at Civic Center Park lodgings.

— 10 a.m. (noon), Catechesis.

— Noon (2 p.m.), Mass with language groups.

— 3:45 p.m. (5:45 p.m.), Welcoming ceremony for Pope John Paul II, Mile High Stadium.

— 7 p.m. (9 p.m.), Cultural events.

— 11:30 p.m. (1:30 a.m.), Moment of prayer.

Friday, Aug. 13

— 8 a.m. (10 a.m.), Possibility for confession.

— 8:30 a.m. (10:30 a.m.), Moment of prayer.

— 10 a.m. (noon), Catechesis.

— Noon (2 p.m.), Mass.

— 3 p.m. (5 p.m.), Cultural events.

— 8 p.m. (10 p.m.), Way of the Cross, Colfax Avenue and Civic Center Park.

— 11:30 p.m. (1:30 a.m.), Sacrament of Reconciliation followed by silence.

Saturday, Aug. 14

— 8 a.m. (10 a.m.), Mass with catechesis.

— 9:30 a.m. (11:30 a.m.), Pilgrimage to Cherry Creek Park, site of the vigil and Mass with the pope.

— 3:30 p.m. (5:30 p.m.), Arrival and allocation of places at Cherry Creek Park.

— 7 p.m. (9 p.m.), Prayer vigil with the pope.

Sunday, Aug. 15

— 9:30 a.m. (11:30 a.m.), Close of World Youth Day: celebration of Mass for the solemnity of the Assumption of the Blessed Virgin Mary by the pope at Cherry Creek Park.

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ll lift up my eyes to the mountains, from whence comes my help" - Psalms 121:1

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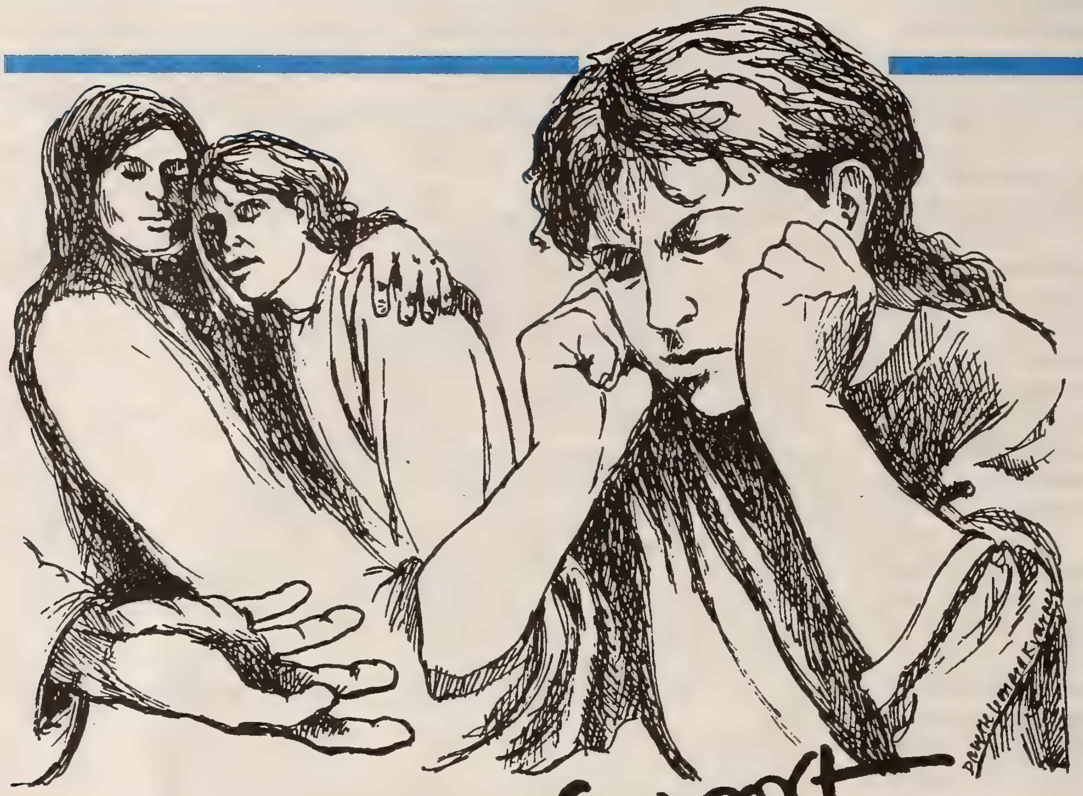
FAITH alive!



CNS illustration by Davette Leonard Kvarnes

How to Support Victims of tragedies

By Father Robert L. Kinast
Catholic News Service

—Two teen-agers stood on a corner chatting about school, who was dating whom, how to spend the weekend. A car came out of nowhere, traveling much too fast, with a driver out of control. In a matter of seconds, the teen-agers were killed.

—Cynthia and Kurt seemed very happy when their first child was born. After the second and third child, Kurt began to work longer hours and seemed preoccupied. Then one day he abruptly moved out and had his lawyer file for divorce.

—A small town in Appalachia relied heavily on a textile factory for employment. The workers knew that the conglomerate that owned the factory was losing money to foreign competitors. When the announcement of the factory closing came, the workers had no alternatives and no recourse.

People who become the victims of forces as irrational as a runaway car, as hurtful as a dishonest spouse, as impersonal as economic trends often try but cannot make sense of what has happened. At that moment they need support from others.

But what kinds of support do they need?

> **"If there is meaning in life's traumas, it is created by people who refuse to remain victims. When this happens, you can be sure that the necessary support was offered by listeners, companions and consultants."**

1. Listeners. A victimized person needs a listener. This may be an individual or a group. What is important is that the listener listen. This is not as easy as it sounds.

Instead of letting the parents of the teen-agers killed by the car accident express their rage, a person may try to tell them that there is a reason for everything, that time will heal, that God wanted their children in heaven.

Although well-intentioned, these responses do not correspond to what the parents experience and therefore are not supportive.

A listener allows grieving, angry parents to blame authorities, challenge God, question life's meaning. By accepting their words and emotions, a listener gives the parents a safe place to unload all the destructive impulses that accompany their tragedy.

A listener is not completely silent, but a listener speaks in order to let a person hand over what he or she is feeling. "This must be very painful for you" is a listening response. "There is a reason for this" is not.

Listening has a redemptive quality because it re-establishes bonds with individuals who feel cut off by tragedy. As feelings are shared, a new relationship embraces speaker and listener.

This cannot happen if a person is busy telling another how to think, what to feel and why things will get better.

2. Companions. Victims need companions, not because misery loves company but because a victimized person usually feels disoriented, uprooted and self-conscious. The familiar patterns which cushion a person's life are damaged and self-doubt can arise.

Divorce frequently has this effect. Facing the changes involved in divorce is a daunting task and a divorced person needs the support of companions.

Cynthia may not be able to understand why her marriage ended in divorce or be comfortable with being a single parent but she needs to know that she is not a failure as a person. By maintaining a familiar relationship — going to lunch or the movies, shopping, sharing a car pool — a companion affirms that the divorce has not ended Cynthia's life and has not turned her into an unlovable person.

A companion performs a spiritual service by supporting Cynthia as a person with human dignity regardless of her status, income, residence or any other external factor. Cynthia needs this support as she re-establishes her external world.

3. Consultants. Victims, like the citizens of that Appalachian town, often seem paralyzed by what h
to them. They feel powerless
jected.

In such circumstances peop
the support of those who ca
suggestions, offer alternative
their eyes to new possibilitie
must be done carefully.

One should not slide into
others what they ought do or
would do if I were in your plac
kind of advice, like the announ
of the factory closing, comes f
outside. It confirms the dep
and helplessness of the victims

Supportive suggestions le
workers in charge of their ow
free to make their own decisi
suggestions simply give then
thing to decide about.

Perhaps the town can att
other industry or diversify its
so people won't be so depender
source, or perhaps it can form
ance with other small towns
region to attract more busine
haps none of these ideas will w
they may give rise to an alt
that will prove helpful.

Consultants play a creativ
returning initiative to victim
minding them that they are
tirely powerless. They have t
to think, to imagine, to envis
is a necessary step toward ho
frees the future from the cl
the past.

If there is meaning in life's
and traumas, it is created by pe
refuse to remain victims. W
happens, you can be sure that t
sary support was offered by
companions and consultants.

*(Father Kinast is director o
ter for Theological Reflectio
deira Beach, Fla.)*

FAITH IN ACTION

In *Help for Pain and Suffering: Stories and Reflections* (Liguori Publications, 1 Liguori Dr., Liguori, Mo. 63057-9999. 1991. Paperback, $1.95), Redemptorist Father Russell M. Abata explores the effects of prolonged suffering: depression, fear, bitterness, a questioning of God's presence. One who suffers can resort to constructive anger: the "power to stand and fight if that's what is called for"; the power to "refuse to waste the experience by going overboard feeling sorry for yourself"; the determination "to learn what you can from what is happening." Destructive anger, he says, seeks to destroy "what is hurting" a person; things or people who are not helping; even those who try to help but who "are not succeeding very well."

Reflection: "Constructive anger can help you not to be consumed or destroyed by your fear," writes Father Abata. Constructive anger "converts itself into courage." How can anger be transformed?

FOOD FOR THOUGHT

A sense of frustration can overpower people w
circumstances beyond their control yield great pain
them. Frustration is a feeling of having nowhere to t
of being blocked from moving forward.

Someone this frustrated feels like a victim.

Anger is a name for frustration's close cousin. Ar
easily develops when you feel that outside forces
limiting your role in deciding what your life will be.

If your sense of being a victim persists, you may
begin to feel numbed by the overwhelming forces
surround you. And you may experience a sens
inadequacy if you can't figure out any reason for it.

Asking God to "deliver us from evil" surely me
asking to be freed from outside forces that victimize
But it also asks God to free us from powerful inte
forces that may further our victimization.

Frustration, or anger, or numbness, or a sens
inadequacy need not be forces of despair.
When dealt with, those forces can be transfor
Reasons for hope are never exhausted.

13

David Gibson, Ed
Faith Al

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I'll get by with a little help from my friends

By Father Lawrence E. Mick
Catholic News Service

new support group for parents of dren who were murdered was de- bed in a recent local news report. h a tragedy is devastating to par- s, often leading even to the break- of a marriage.

he support group hoped to help ents deal with the loss, anger, hurt rage such an experience provokes.

his is one of thousands of support ups that have arisen in society. Pe- lically our daily newspaper devotes ut two full pages to listing, in small nt, the area's various support ıps.

t is a fundamental truth that ple need help from others to cope ctively with the pain and suffering brings their way. And today many ishes offer various kinds of support ıps.

Vhether in a formal group or just ring with a friend or spouse, it s to talk about problems, to share feelings and fears.

–It helps to know others are under- g similar trials, that we are not ıe.

–It helps to hear how others ned to cope, even if we don't use r methods.

–It is good to know others survived t seems so overwhelming at the nent.

erhaps most helpful are the in- ts others gained in attempting to e some sense of what they suf- d.

True, some suffering seems to le all explanation. Evils like the ocaust in Nazi Germany or the ocide in Cambodia or massive ding and earthquakes may leave us ble to do much but accept suffering mystery.

till, often enough personal trials and griefs actually do lead to insights whereby we draw some meaning from the situation.

Someone who unexpectedly loses a job may look back later and see that moment as a turning point to a whole new and exciting career.

People with chronic pain speak of the greater compassion for others that grew from their experience of suffering.

Even people who lose a loved one in death often say the loss engendered renewed appreciation of life.

The Christian community has a long tradition of urging those who suffer to identify with the suffering Christ.

"Offer it up," many of us were told as youths. Such advice recognizes that suffering can have a deeper value.

▪▪▪

If we unite our suffering with Christ's suffering, it can be redemptive, leading to spiritual growth and helping Christ bring about the world's redemption.

How this works is a bit of a mystery, but St. Paul expresses the point in the letter to the Colossians: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church"(1:24).

Finding meaning is helpful. Learning to cope can be valuable. But perhaps most important is not having to bear great suffering or loss alone.

Spouses, friends and support groups offer assistance in many situations. Even if this support is unavailable, Christians believe Jesus, who shared our life and knows our pain, promised to remain with us.

We can endure suffering with a little help from such a friend.

(Father Mick is a priest of the Archdiocese of Cincinnati, Ohio, and a freelance writer.)

CNS photo by Dale G. Folstad

FAITH IN THE MARKETPLACE

What helped you cope when you experienced pain because of unfair or senseless circumstances?

"No matter how much faith I have, some circumstances still hurt badly. But I never fail to take some time to connect with God in prayer, share my pain and my faith that he cares and will do something about it. Then I thank and praise him for the good things that still are. That done, I look at my immediate responsibilities and I get busy. If the pain is too overwhelming, I seek counseling." — (No name), Baltimore, Md.

"The knowledge that those things are not lasting circumstances." — Mona Rasmussen, Magnolia, Ark.

"In 1989 my parents didn't get along. They decided to split up.... In these hard times we really felt God had abandoned us. Little did we know at the time that he really gave us the strength to press on." — Nicole Cooper, Schenectady, N.Y.

"Prayer. It helped me feel more at ease and peace with God, that he was there with me helping me out." — LuAnn Worden, Cokato, Minn.

"Faith in the Lord.... We're always befuddled by human circumstances and I often get down and depressed. But if I remember to put it in his hands, he'll guide me." — Bob Scann, Las Vegas, Nev.

"The sense that Christ made his mother our mother.... How many mothers get to see their son hanging on a cross? Her deep faith and humility are an example for me in how to confront circumstances like that." — George Perreault, Dumfries, Va.

An upcoming edition asks: Tell something important you learned from a child. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Giving absurdity its due

By Father John J. Castelot
Catholic News Service

Does suffering have any meaning at all? People have agonized over that question ever since human beings began to reflect on their experiences.

For centuries God's people — not exempt from suffering or the nagging need to explain it — lived with a simple formula: Fidelity to God brings success and happiness; unfaithfulness brings all sorts of calamities.

Thus, full barns, healthy livestock, personal well-being and long life were interpreted as sure signs of God's favor. Poverty, sickness, premature death — all such disasters were thought to result from willful laziness, sinfulness and God's consequent displeasure and "wrath."

It was that simple. But that also was woefully simplistic, as people came to realize.

For they eventually had to face the fact that good, faithful people often suffered in a variety of ways, while their notoriously Godless neighbors enjoyed riotous success and apparent happiness. The old answer simply did not hold water.

▪▪▪

The author of the book of Job wrestled bravely with this puzzle. He had to reject the old bromide, but finding an alternative explanation for suffering was not easy.

His eventual explanation still was not completely satisfying, but it marked a step in the right direction. Job's explanation was this: The all-wise and good God, whose wisdom and power created and sustains our vast and complex universe, must have a reason in allowing people to suffer.

Suffering, then, is not senseless. There is a reason for it, even if we don't comprehend that reason.

This explanation was not totally adequate, but it was reassuring. To suffer pointlessly was maddening, often unendurable. But just knowing there was a reason for it made it, if not less painful, at least bearable. Life, in that case, was not absurd.

The prophet known as Second Isaiah added another dimension to discussions of what suffering means. He wrote four poems about a mysterious Servant of the Lord.

This figure was an unidentified individual, but one who represented all the people. In carrying out his mission, the Servant of the Lord suffers persecution and even death, but his agony is actually redemptive.

"Through his suffering my servant shall justify many, ... and he shall take away the sins of many, and win pardon for their offenses" (Isaiah 53:11-12).

It was in this way that the first Christians explained the meaning of Jesus' passion and death: "For the Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mark 10:45).

And these first Christians believed that they continued Christ's saving mission in their own lives: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church" (Colossians 1:24).

There is much we do not understand about suffering, but at least we know it is not absurd. In some strange but real way suffering is conducive to growth, personal and societal:

"Not only that, but we can even boast of our afflictions, knowing that affliction produces endurance, and endurance proven character, and proven character, hope" (Romans 5:3).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Cardinal Baggio, Chamberlain Of Church, Dies In Rome

ROME (CNS) — Cardinal Sebastiano Baggio, chamberlain of the Holy Roman Church and a former Vatican diplomat who served in Canada in 1959-64, died in Rome March 21. The Italian cardinal was 79 years old. His death leaves the College of Cardinals with 152 members, 110 of whom are under 80 years old and therefore eligible to vote in a papal conclave. As chamberlain since 1985, Cardinal Baggio's main duty was administering the property and revenues of the Holy See. On the death of the pope, the chamberlain is placed temporarily in charge of Church affairs, becomes the head of the College of Cardinals and organizes the conclave to elect a new pontiff.

French Catholic, A Leader In Catholic Jewish Relations, Dies

NEW YORK (CNS) — Claire Huchet Bishop, a French Catholic who played a key role in advancing Catholic-Jewish relations, died at her home in Paris March 11 at the age of 94. She also had maintained a residence in New York and there worked closely with such organizations as the American Jewish Committee. Bishop was president of the International Council of Christians and Jews, known as the ICCJ, from 1975 to 1977 and of the Jewish-Christian Fellowship of France from 1968 to 1981. She was a founding member of the Christian Scholars' Study Group on Jews and Judaism.

Bishop Steib Named To Memphis, Will Be Second Black Ordinary

WASHINGTON (CNS) — Pope John Paul II has appointed Auxiliary Bishop J. Terry Steib of St. Louis as bishop of Memphis, Tenn. When he is installed May 5 he will be one of only two black bishops heading U.S. dioceses. The other is Bishop Joseph L. Howze of Biloxi, Miss. Bishop Steib, who will be installed at the Cathedral of the Immaculate Conception in Memphis, was named an auxiliary bishop of St. Louis in 1983. He is one of 12 active black U.S. bishops. He succeeds Archbishop Daniel M. Buechlein, who was appointed to Indianapolis last July.

New Ambassador To Ireland Called Tough-Minded Individual

WASHINGTON (CNS) — Jean Kennedy Smith, nominated by President Clinton as the next ambassador to Ireland, may not be as well known as some of her other Kennedy siblings but is a "a tough-minded individual," according to her nephew. Rep. Joseph Kennedy II, D-Mass., said the choice of his aunt as ambassador was "a tremendous appointment because of her strong intensity." Smith, a 65-year-old widow, is "as Irish as an American can be" and will make a great ambassador, Clinton said March 17 as he announced the nomination during a meeting with Irish Prime Minister Albert Reynolds. Her nomination must be confirmed by the U.S. Senate.

Auxiliary Bishop Tamayo Installed In Galveston-Houston Diocese

HOUSTON (CNS) — "I am first of all a servant in the person of Christ the High Priest," Auxiliary Bishop James A. Tamayo of Galveston-Houston told more than 5,500 people who attended his episcopal ordination March 10. The crowd welcomed him to the diocese with numerous rounds of applause, hugs and Spanish music from a Mariachi band. "Tonight, as I begin my pastoral ministry as a bishop and servant, I hear with my heart Mary's voice (at the wedding of Cana), 'Do whatever (Jesus) tells you,'" he said. Bishop Tamayo, who was born in Brownsville, is the 22nd Hispanic bishop in the United States. Only 43 years old, he is the country's second-youngest bishop.

Bishop Sentenced In Connection With Italian Bank Scandal

ROME (CNS) — A Slovakian bishop living in Rome has been convicted of receiving stolen documents related to the 1982 collapse of Italy's largest private bank. Bishop Pavel Hnilica, was given a three-year suspended sentence, imposed March 23, seven days before the bishop's 72nd birthday. At the time of the sentence, Bishop Hnilica was outside Italy. A woman who answered the telephone at his Rome residence told Catholic Ne
Service he was not expected back ur
March 29. Bishop Hnilica has said
was trying to buy the documents
cause he believed they would clear
Vatican's name, but that he was
acting on behalf of the Vatican.

Richmond Prelate, Second-Oldest U.S. Bishop, Dies At 95

RICHMOND, Va. (CNS) —
tired Bishop John J. Russell of Ri
mond, the second-oldest U.S. bish
died March 17 at age 95. He had bee
priest for 70 years and a bishop for
He was bishop of Richmond from 19
to 1973, and from 1950 to 1958
been the Bishop of Charleston, S.C.
died at the St. Joseph's Home for
Aged in Richmond, where he had li
since 1975 under the care of the Li
Sisters of the Poor. His death mark
the shrinking number of U.S. bish
who participated in all sessions of
Second Vatican Council. Bishop Rus
was junior only to Retired Bishop J
L. Paschang of Grand Island, Neb., w
is 98.

Thanks For Prayers

The family of Andrew Joseph Cla
who died at age 2 1/2 on March 4 a
a sudden illness, would like to expr
their sincere thanks for all of the pray
and support shown them in the p
weeks. The love and compassion
pressed by many continues to be a sou
of comfort and support for us.

Chris, Sue and Chad Clark
Holy Family Church, Clemmon

Employment Opportunities

Music Position: St. James, Concord, is looking for a part-time Music Minister/Organist/Choir Director. Call (704) 758-9131 for job description or stop by the parish office — 8:30—noon weekdays at 251 Union Street, North, or write to PO Box 123, Concord, NC 28026-0123.

Wanted: Dynamic, experienced Youth Ministry Coordinator. Duties include coordinating Faith Formation program (grades 7-12), organizing social/service projects and Confirmation preparation. Requires strong organizational skills, ability to work with people, thorough knowledge of Catholic worship. Those interested should send resumes by April 24 to: Search Committee/YM, St. James Catholic Church, PO Box 123, Concord, NC 28026-0123.

DRE: Dynamic parish of 525 families in South Charleston, W.Va., seeks an equally dynamic person to serve as Director of Religious Education beginning Aug. 1. DRE reports directly to the pastor and is expected to carry out the parish mission statement in pertinent areas. Bachelor's degree minimum, master's preferred in Theology, Religious Education or related area. Screening begins April 1. Send letter of application, resume and references to: DRE Search Committee, Blessed Sacrament Parish, 305 "E" Street, South Charleston, WV 25303.

Scripture

Readings For The Week Of April 4 - April 10

Sunday: Matthew 21:1-11; Isaiah 50:4-7; Philippians 2:6-11; Matthew 26:14-27.

Monday: Isaiah 42:1-7; John 12:1-11.

Tuesday: Isaiah 49:1-6; John 13:21-33,36-38.

Wednesday: Isaiah 50:4-9; Matthew 26:14-25.

Thursday: Isaiah 61:1-3, 6, 8-9; Revelation 1:5-8; Luke 4:16-21
Mass of the Lord's Supper: Exodus 12:1-8. 11-14; 1 Corinthians 11:23-26; John 13:1-15

Friday: Isaiah 52:13-53:12; John 18:1-19.

Saturday (Easter Vigil): Nine readings are assigned although the number may be reduced. 3 Old Testament readings should precede Epistle (Romans 6:3-11) and Gospel Mark 16:1-8), at least 2 must be read. Reading 3 (Exodus14:15-15.1) must always be read.

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Best Wishes To St. Paul the Apostle
On The Dedication Of Their New Church.

ɘw Catechism Is Best-Seller ıt Not Yet Available In U.S.

ATICAN CITY (CNS) — In ex-ıg pastoral issues with U.S. bish-uring their *ad limina* visits this Pope John Paul II is using a new book: the just-published *Catn of the Catholic Church.*

was his pet project for seven years, ow the pope is asking local bish- keep the enthusiasm rolling. For ican prelates, though, there's one m: They can't get their hands on ıitive English-language copy yet.

ıe pope has left no doubt that the ıism is his favorite book these He frequently quotes from it in o Catholic groups and plugged it ınnual Lenten letter to the world's ;.

ıt he went a step further in ad-ıg a group of U.S. bishops March said the catechism would be the tic model for his set of 11 speeches nbers of the U.S. episcopate dur- year.

ıe catechism, he said, is "an au-tive expression of the full riches ırvelous harmony of the Catholic and will make a good framework cussion. It fits in with the bish-vn duty to teach the Catholic faith ord with the whole of the Church's ɔn" and in union with the hierar- said.

ıce its publication last fall, the as proudly touted the catechism ɔl for teaching and evangeliza-ow important is it? Just listen to ɔe's remarks to U.S. bishops.

consider its publication among ıcipal fruits of the Second Vatican il and one of the most significant of my pontificate," he said. It is valuable instrument" of church ıl and should help launch no less national recatechizing endeavor" United States.

doubt the pope was pleased to at there are 250,000 advance or-r the U.S. edition. But according Church leaders, it's not expected he bookstores until June at the t. At present, only readers of , Italian and Spanish — includ- polyglot pope — can benefit ıis doctrinal handbook.

appears that even Catholics in ıia will be able to read the cat- in their own language before n the United States. Publication of a first section of the Romanian edition was being finalized in March.

The U.S. bishops who visited the Vatican have seen the draft English version. Those interviewed said they were impressed by the catechism's positive tone, but emphasized that the book was not designed as a text for religious education classes.

The new catechism needs inculturation, several bishops said. And before any local books are revised along the lines of the "universal" catechism, there is bound to be another waiting period.

"I think all of us are looking at it in a very positive way, as an opportunity to begin teaching our people the essentials of the faith," said Cardinal Joseph L. Bernardin of Chicago.

But he noted that the book was a "compendium" and not a catechism as the word is traditionally understood. It will serve as the basis for development of catechisms and other religious education books, written "in a way that makes sense to people who live in various cultures," he said.

Archbishop Rembert G. Weakland of Milwaukee said the new catechism will be a good resource, but that it is "so big and so unwieldy" that its primary value will be for those who write catechisms. For that reason, there may be an overly high expectation level for the catechism's immediate use, he said.

Archbishop Weakland said he agreed with Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, that one of the weakest areas in the United States is catechetics.

"We rely almost entirely on volunteers and they change so frequently, and we won't give them the kind of in-depth training that they need. I don't say this book will do it, but it could be a help as a resource," he said.

One prelate making the *ad limina* visit, Bishop John J. Myers of Peoria, Ill., has already told his faithful that the new book will be the "standard reference and norm of the faith" in his diocese. Every parish priest and catechist will be required to have a copy and use it, he said in a recent pastoral letter.

Bishop Raymond A. Lucker of New Ulm, Minn., whose field of expertise is catechetics, said he was impressed with the "very positive way in which the catechism has been written." The unfortunate thing, he added, is that most

See **Catechism,** Page 13

A Gift For The Pope...

Japanese bridal-attire designer Yumi Katsura displays the hand-woven chasuble she presented to Pope John Paul II during a private meeting March 24 at the Vatican. It took her workers two years to asssemble the vestment. (CNS photo from Reuters)

Pope Plans Full Schedule Of Holy Week Ceremonies

VATICAN CITY (CNS) — Pope John Paul II plans a full schedule of activities during Holy Week, which will end with Easter Mass in St. Peter's Basilica and a papal blessing for the world.

As in years past, the papal program involves several intense days of liturgical ceremonies in Rome and at the Vatican — including a lengthy, late-night Way of the Cross at the Roman Colosseum.

The 72-year-old pontiff had successful intestinal surgery last summer and resumed his normal work pace a few months afterward. The Vatican has said the pope's present health is fine and has dismissed rumors to the contrary.

In announcing the schedule March 30, the Vatican said a special Holy Thursday collection will be taken at a papal Mass for victims of fighting in Bosnia-Herzegovina. In recent years the pope has earmarked the collection for particularly needy groups of people.

Here is the pope's liturgical schedule for Holy Week, with Eastern Daylight Time in parentheses:

April 4, Passion (Palm) Sunday

— 9:30 a.m. (3:30 a.m.), The pope leads a procession in St. Peter's Square to bless palms and olive branches, then celebrate Mass. The Mass also marks 1993 World Youth Day; in August, the pope plans to visit Denver for the major celebration of the annual event.

April 8, Holy Thursday

— 9:30 a.m. (3:30 a.m.), The pope, along with cardinals, bishops and priests present in Rome, concelebrates Chrism Mass in St. Peter's Basilica.

— 5:30 p.m. (11:30 a.m.), The pope concelebrates Mass in the Rome Ba

See **Holy Week,** Page 16

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Comuniquémonos

Escuela del Centro Católico Hispano en Independence Blvd. y The Plaza, Charlotte.

Misa En Español

Asheboro, Saint Joseph, Rev. Joseph Tustin, OSFS, los sábados a las 7 p.m. y los domingos a la 1 p.m.

Biscoe, Nuestra Señora de las Américas, Rev. Gerardo Clarke, OSFS, los domingos a las 11 a.m.

Charlotte, Our Lady of the Assumption, Rev. Roberto Graves, CSSp., sábados a las 4:30 p.m./ Centro Católico Hispano, domingos a las 10:30 a.m./ Saint Patrick Cathedral los domingos a las 7 p.m.

Gastonia, Saint Michael, Rev. Roberto Graves, CSSp., segundos domingos a las 4 p.m.

Greensboro, Saint Pius X, Rev. David Hyman, OFM, Rev. Louis Canino, OFM, Rev. Joseph Tustin, OSFS, domingos a las 6 p.m.

Hendersonville, Immaculate Conception, Rev. Allen Dec, OFM, Cap., los domingos a la 1:30 p.m.

Jefferson, Saint Francis of Assisi, Rev. Joseph Waters, segundos y cuartos domingos a la 1:30 p.m.

Kannapolis, Saint Joseph, Rev. Joseph Waters, primeros y terceros domingos a las 6 p.m.

Kernersville, Holy Cross, Rev. Thomas Fitzpatrick, OSFS, domingos a las 12:30 p.m.

Lincolnton, Saint Dorothy, Rev. Lawrence Willis, OSB, segundos y cuartos domingos a la 1 p.m. Rev. Roberto Graves, CSSp., primeros y terceros sábados, a las 7:15 p.m.

Monroe, Our Lady of Lourdes, Rev. Roberto Graves, CSSp., domingos a la 1:30 p.m.

Newton, Saint Joseph, Rev. Joseph Waters, primeros, terceros y quintos domingos a la 1:30 p.m.

Reidsville, Holy Infant, Rev. Richard Sotelo, SJ, domingos a las 12:30 p.m.

Sparta, Saint Frances of Rome, Rev. Roland Hautz, primeros y terceros domingos a la 1:30 p.m.

Statesville, Saint Philip the Apostle, Rev. Paul Gary, primeros domingos a las 2 p.m.

Taylorsville, Holy Trinity, Rev. Joseph Waters, segundos y cuartos domingos a las 6 p.m.

Thomasville, Our Lady of the Highways, Rev. John Murphy, OSFS, primeros domingos a las 11:45 a.m., todos los domingos de junio a agosto.

Winston-Salem, Our Lady of Mercy, Rev. Connal McHugh, OFM Conv., segundos sábados a las 7 p.m.

Yadkinville, Cristo Rey, Rev. John Thomas Putnam, domingos a las 12 mediodía.

Noticias Diocesanas

Semana Santa, Servicios en Español

Centro Católico Hispano, Charlotte.- Celebrante: Rev. Roberto Graves, CSSp.

Domingo de Ramos: Habrá Misa a las 10:30 a.m. y la procesión con las palmas

Jueves Santo: Misa de la Cena del Señor, a las 6 p.m.

Viernes Santo: Pasión del Señor, a las 6 p.m.

Sá de Ramos: Habrá Misa a las 10:30 a.m. y la procesión con las palmas

Jueves Santo: Misa de la Cena del Señor, a las 6 p.m.

Viernes Santo: Pasión del Señor

Centro Cristo Rey, Yadkinville (U.S. 601 y Hoot Road), Tel. (919) 463-5533.

Domingo, a las 6 p.m.

Sábado Santo: Vigilia Pascual, a las 8:30 p.m. CCH, tel. (704) 335-1281. 20mediodía sa de la Cena del Señor, a las 7:30Via Crucis a las 6:30 p.m., , a las 7:30 p.m.

Sábado Santo: Vigilia Pascual, a las 8 p.m. Retiro de 10 a.m. - 3 p.m. con el grupo de oración "Cristo Vive" que vendrá de Toledo, Ohio para dirigirlo.

Domingo de Resurrección: Misa a las 12 mediodía y baile de 1:00 - 4:00 p.m. en la Escuela Elemental de Yadkinville.

DSA y Los Niños Hispanos

La campaña diocesana que en estos días se está llevando a cabo en la Iglesia Católica, llamada Diocesan Support Appeal, o sea, un llamamiento a contribuir al sostenimiento de muchas agencias y ministerios de la diócesis de Charlotte, hace posible que los niños hispanos puedan tener un edificio donde estudiar más su religión los domingos por la mañana.

Hasta ahora no teníamos escuela de Formación de Fe, solamente un saloncito para un grupo pequeño preparándose para la Primera Comunión. Este año escolar comenzamos a ofrecer lecciones a grupos grandes de Primer Grado, de Segundo Grado (grupo de Primera Comunión para mayo del 93 y grupo que tendrá que hacerla más adelante), de Tercer Grado o más que recibieron la Eucaristía y deben seguir estudiando, clase de jóvenes que se preparan para la Confirmación y también cuidado de niñitos para que sus padres puedan participar mejor en la Misa en español, que celegra el Padre Roberto Graves, CSSp. al mismo tiempo en el salón grande de la escuela.

Esto ha dado oportunidad a varias catequistas que se ofrecieron a enseñar a los niños: Consuela Cansler, Flor Vallhonrat, Arlid Barrera, Marina Rief, Teresa McCullough y Patricia Parra. Ellas fielmente dedican con gusto este tiempo cada domingo a instruir a los niños.

Elena Silva coordina la escuela y se comunica con los padres de familia, las maestras y supervisa el orden y disciplina en general. También Edwin Rodríguez, ministro laico, quien continua sus estudios para el diaconado permanente, ofrece clases a los adultos después de la Misa.

Elena Silva, coordinadora de la escu

DSA sostiene el presupuesto de gastos del edificio y su mantenimi pago de electricidad y demás cu mensuales.

Quedamos agradecidos, por lo t a los católicos que en estos días ofreciendo sus donativos a la cam DSA y es deber de nosotros los hisp orar por esas personas generosas, que el Señor las recompense abundantes bendiciones de paz, ar felicidad.

Noten el nuevo nombre qu diócesis ha dado a lo que nos llamábamos "Escuela Domini "Catecismo", "Educación Religi "Doctrina Cristiana", pues aho "Formación de Fe". La oficina dioc que conocíamos por "Religious E tion" actualmente se domina " Formation".

Plan PastoralDiocesano Comunidades Evangelizadoras

Resolución #6

Promover la integración de hispanos que asisten algunas veces a nuestra liturgia dominical, a un bautismo, Primera Comunion, boda o funeral, mas permanecen aislados sin incorporarse a nuestra comunidad.

Pasos a Seguir:

6a Colaboración: Se requiere la colaboración de todos, no sólo del comité de hospitalidad, para que estos hispanos "visitantes" vean un testimonio de fe y de amor que los atraiga a volver de nuevo.

6b Interés: Demonstrar interés por esas personas, tomar sus nombres, dirección y teléfono para mantenerse en contacto.

6c Comité: Formar un Comité de Hospitalidad para atender a personas que vienen por primera vez o sólo en ocasiones especiales.

6d Momentos Pastorales: La oportunidad de una celebración familiar (bautismo, Primera Comunión, Q Años, Confirmación, aniversario, funeral, compleaños, etc.) son mom fuertes cargados de emoción, p tanto, demandan una atención pa de parte de los sacerdotes, religio de la comunidad entera. De dependerá en parte que esa fami acerque a la iglesia y a la comuni que se aleje de ambas.

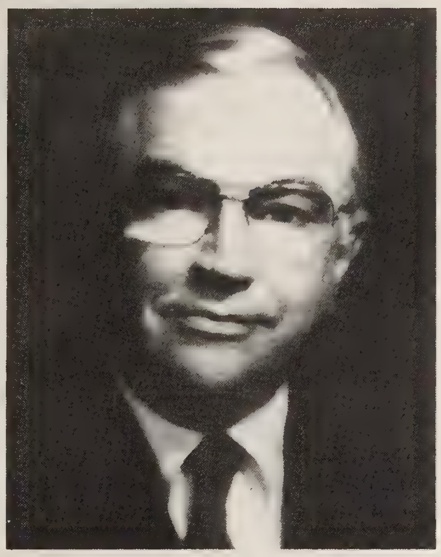
Enfermas Buscan Ayuda

Señora enferma necesita quien la cuide los fines de semana. Llamar a Judi, tel. 548-0710. Habla español.

Noticias Internacionales

ROMA (CNS) — Los homb las mujeres modernos deben reco le realidad del pecado en sus vi procurar la fuerza de Dios sobreponerse al mal, dijo el Papa Pablo II el Miércoles de Ceniza Basílica de Santa Sabina. Dura Cuaresma se pide a los cristino vuelvan a comprometerse a la contra el mal y al "llamado univers Evangelio a la bondad ... Est inmersos en una batalla espiritual él y añadió: "Siempre avanzan confianza en el Señor de la vida in ... en su muerte y resurre proclamaremos y celebraremos n salvación completa".

›ca-Cola President To Receive ›tre Dame's Laetare Medal



DONALD R. KEOUGH

OTRE DAME, Ind. (CNS) — d R. Keough, president and chief ing officer of The Coca-Cola any since 1981, has been named eive the University of Notre 's Laetare Medal this year.

1949 alumnus of Creighton Uni- in Omaha, Neb., and the father Notre Dame graduates, Keough s chairman emeritus of Notre 's board of trustees. The award nounced at the university March etare Sunday, and is to be pre- during Notre Dame's commence- xercises May 16.

ring Keough's 1986-92 chair- ip of Notre Dame's board of trust- presided over the selection of ross Father Edward A. Malloy as sity president following Father ore M. Hesburgh's 35-year ten-

also served as national chairman university's Strategic Moment ign, which raised more than $463 , making it the most successful ising effort in the history of an Catholic higher education.

oth Notre Dame and the Catholic have been beneficiaries of Don h's thoroughgoing commitment eral sharing of his leadership ," said Father Malloy in announc- Laetare Medal. "With this be- of our highest honor, we demon- ur heartfelt gratitude to Don even elebrate his example."

ough joined Coca-Cola in 1950 rked in a variety of positions eing named president of its foods in 1971. He is to retire as presi- d chief operating officer of The ola Company and as chairman a-Cola Enterprises Inc. in April.

ough joined a university advi- uncil shortly after his first child's ent and subsequently served as an of the Sorin Society, which ages unrestricted giving to the ity. Elected a Notre Dame trustee 7, he was awarded an honorary by the university in 1985, on the ay his youngest son received a r's degree.

Laetare Medal has been awarded y since 1883 by the university to lic "whose genius has ennobled and sciences, illustrated the ideals of the church and enriched the heritage of humanity."

Among the 114 previous recipients are Civil War Gen. William Rosecrans, operatic tenor John McCormack, President John F. Kennedy, Ambassador Clare Boothe Luce, Catholic Worker co-founder Dorothy Day, novelist Walker Percy and evangelist Sister Thea Bowman.

One of the most controversial winners was U.S. Sen. Daniel Patrick Moynihan, whose support for legalized abortion caused several U.S. bishops to boycott the 1992 commencement ceremonies at which the New York Democrat received the Laetare Medal.

The U.S. bishops decided against moving their June 1992 meeting off the Notre Dame campus after the award was announced, but said their presence "should in no way be interpreted as agreeing with what the university has done in this matter."

Pope (From Page 4)

the right of families to be informed of the location and condition of their loved ones who have been taken prisoner. He also joined their call for the right of refugees and the displaced to return to their homes.

"It is the moral obligation of all people of good will and of the international community to find the ways and means for achieving this eminently humanitarian work," he said.

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April 15 Dinner To Mark Renewal Of Lutheran-Catholic Covenant

CHARLOTTE — Hundreds of Catholics and Lutherans from parishes in the Charlotte area will gather for dinner, fellowship and a presentation April 15 at 6 p.m. at St. Gabriel Catholic Church.

The occasion will mark the renewal of the Lutheran/Catholic Covenant by diocesan committees. About 500 people are expected to attend.

"This is the first large scale gathering, involving not only the clergy but parish representatives from both denominations," said Father Ed Sheridan, pastor of St. Gabriel.

The keynote speaker will be Dr. James Crumley, former Lutheran bishop and international representative in the Catholic/Lutheran dialogue.

Tickets have been divided evenly between Catholic and Lutheran parishes. Representatives will include Pastoral Council members, commission and organization heads, staff members and people in Catholic-Lutheran marriages.

If interested in attending, contact your pastor.

Catechism (From Page 11)

people think a catechism means a book for classroom use.

He also expressed apprehension that the new volume might be used by some as a kind of "proof text" or test of orthodoxy. "It becomes kind of a canon law for teaching, and I think that some people are going to use it that way," he said.

Bishop Lucker cited what he considered one shortcoming of the catechism: on some questions, he said, it leaves the impression that theological positions are unchangeable truths. But he said he was "delighted" with the draft English translation, in part because it uses inclusive, or gender-neutral, language.

Inclusive language was one important topic during a meeting in February at the Vatican, at which time Cardinal Ratzinger and bishops in charge of the English translation discussed modifications to the text.

Final Vatican approval of the modified text is expected in April, according to Cardinal Bernard F. Law of Boston, the overseer of the English-translation project. In that case, copies could go on sale this summer.

Meanwhile, the pope will continue to raid the volume for speech ideas. By the time the *Catechism of the Catholic Church* makes its way into U.S. parishes and the bishops' hands, the pope's own copy will probably be dog-eared and full of margin notes.

Lifeline (From Page 6)

Lamm was one of the most popular governors in that state's history. Two, millions of people agree with him. This is not an isolated perspective. Last November a physician-assisted suicide referendum was narrowly defeated in California. I think it is only a matter of time before we see euthanasia in this country.

In this is the future then we are entering into a new dark age in human ethics, one that will eventually make us the victims. If you don't think so, consider the following question: what do you think a generation of abortion survivors (that's what every child born these past 20 years is) will do with us (I'm talking to fellow baby boomers here) when we get into the condition of that old man? We are currently destroying millions of unborn children, healthy children with their entire lives before them, because they are inconvenient. What do you think will happen to us when we reach our dotage and will have most of our lives behind us? If example is the best teacher, I'm afraid we have been teaching the next generation that it's ok to kill us when we become burdens.

Like that old black man left to himself on the roadside, those of us who stand against such darkness will be in for a lot of trouble. The battle against abortion and euthanasia now seems impossible. But despite all the difficulties we will have this comfort. To echo the words of the traditional Negro Spiritual, Nobody will know the trouble we see, that is, but Jesus. Those who advocate eliminating the "useless", like their spiritual cousins who left the old man by the roadside, will not have that comfort.

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Diocesan News Briefs

Campus Ministry Donations

GREENSBORO — UNC-G is accepting contributions for a new, on-campus ecumenical Campus Ministry building. The University Catholic Center will maintain an office in the new facility. Construction is scheduled to begin in late April. Contributions may be sent to: ACM, Box 5044, Greensboro, NC 27435-0044.

Ladies Retreat

WINSTON-SALEM — The Columbiettes of N.C. is sponsoring a retreat for ladies 18 years of age and older at the Christian Family Living Center on Topsail Island, June 11-13. Father Frank Cancro will be the spiritual leader. The cost is $40, and includes room and board. The deadline for reservations is March 31. For more information, call Dorothy Walker at (919) 725-8108 or Anne Harrison at (919) 766-6615.

Eliada Homes

ASHEVILLE — The Lions Club throughout Western North Carolina is sponsoring its 12th annual auction for Eliada Homes Saturday, May 8 on the Eliada Homes campus. The Lions Clubs collect new, antique, collectable, and good used items to sell at the auction. All of the proceeds go to the children at Eliada.

Let this be the year you reach out to the homeless, abused and neglected children in Western North Carolina. Eliada Homes has apartments for families who are homeless. For more information, call (704) 259-5380.

Blue Army

CHARLOTTE — Interested in hearing about the "Blue Army" of the Blessed Mother? Call (704) 527-5399.

Job Support Group

GREENSBORO — Job Search Support Group has changed its meeting time from Thursday mornings to Thursday evenings at 5:30-7:00 p.m. The group, which meets at St. Joseph's House, provides feedback and help with job search methods, techniques and resume development. For more information, call Kathleen Martinek (919) 275-3605.

Homophobia Seminar

CHARLOTTE — The Center for Homophobia Education is sponsoring a seminar, "Homophobia in Religion and Society," May 20 from 8:30 a.m. to 3:30 p.m. at UNC-Charlotte, Cone University Center, Highway 49.

Speakers are Jeannine Gramick from the University of Pennsylvania, co-author of the book, *Building Bridges: Gay & Lesbian Reality and the Catholic Church,* and Greg Link, Catholic University of America masters of divinity graduate, who is involved in spiritual retreat work and political activities within the lesbian and gay community.

Cost is $35 at the door, and includes tuition and materials. Coffee and tea will be provided; please bring a brown bag lunch.

Grief Support Group

GREENSBORO — The first meeting for a Grief Support Group at St. Paul the Apostle Church is Sunday, April 4 at 7:30 p.m. If you plan to attend, call Janie at (919) 294-4696.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II is a social, service and spiritual group for men and women who are separated, widowed, divorced or never-married, ages 30 and older. There are monthly newsletters and weekly activities. For more information, call Carole at (704) 542-9900.

Walk For Life

HICKORY — "Walk for Life '93," sponsored by the Crisis Pregnancy Center, is Sunday, April 4. Walkers will leave from the center (104 3rd Ave. NW) at 2:40 p.m. Registration begins at 2 p.m. To receive a pledge envelope, call Jim Stock, (704) 324-7794, or the center, (704) 322-4272.

Dinner Party

CHARLOTTE — Metrolina AIDS Project is sponsoring its annual "Guess Who's Coming To Dinner?" fundraiser on May 15. Anyone interested in attending or hosting a dinner party, call the MAP office at (704) 333-1435.

Mothers Day Message

GREENSBORO — Billboards with the message "Thank You Mother For Giving Me Life" will be placed throughout Greensboro for Mother's Day, as they were last year. Each of the six billboards will have a picture of an 8-week-old unborn child. Names of supporters will appear on the billboards. To participate in this project, call Pro Life Action League, (919) 282-3424.

Charlotte Catholic Scholarships

CHARLOTTE — The Knights of Columbus are granting partial one-year scholarships to Charlotte Catholic High School for the 1993-94 school year. Eligible applicants are those who are presently attending or plan to attend CCHS. Due to North Carolina High School Athletic Association rules, students who will participate in any sport are not eligible.

Scholarships will be awarded on the basis of information submitted in the application, which will remain confidential. The financial condition of the applicant's family will be an important factor in determining the grant. The amount of the award(s) will be established after receipt of all applications. For information, call Vince Coscia, (704) 536-4287.

Marriage Encounter

CHARLOTTE — The next Marriage Encounter Weekend is April 23-25 at the Government House Hotel. To register, send name, address, faith affiliation for both spouses and registration fee of $25 to Tom and Emilie Sandin, 419 Crestland Ave., Greensboro, NC 27401. For more information, call (704) 543-0489.

Paul J. Hallinan Seminar

BELMONT — Theologians Passionist Father Paul Wadell, Mercy Sister Mary Aquin O'Neill, Dr. Jay McDaniel and David Stosur will participate in the Paul J. Hallinan Seminar June 6-9 at Belmont Abbey College. The theme is "Friendship and the Spiritual Life." A brochure is available by calling the Belmont Abbey Office of Continuing Education at (704) 825-6672.

Serving The Poor

The Daughters of Charity extend an invitation to single women ages 19-40 to share one or two weeks this summer to serve the poor. The live-in program is designed to help the sisters in their ministry provide day care, health care, eduction and social ministry to children, the elderly and the homeless.

Opportunities to serve are available throughout the Southeast (the District of Columbia, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia and Florida).

For more information, write Sister Catherine Norton, Daughters of Charity, 5715 Emerson St., Bladensburg, MD 20710-1844 or call (301) 864-2957.

Mercy Festival

BELMONT — The Sisters of Mercy are hosting a Mercy Festival on Saturday, April 17 from 10 a.m. to 7 p.m. The festival, at the Motherhouse grounds, is free to the public.

Entertainment includes a p
mance by jazz artist Loonis McC
a Sister Act presentation, a hot a
loon, food and tours of the Motherl

For more information, call
Newton, (704) 829-5108 (day) or
Nancy Nance, (704) 825-4161 (d

Living Waters Retreats

MAGGIE VALLEY — Hol
ter Week retreats are being prese
the Living Waters Catholic Refl
Center.

"In the Silence: In the Res
tion," April 7-14, will celebrate t
liest of days by entering into the a
rite of Tenebrae, the sacred liturg
Triduum and the glorious myste
the resurrection.

"In the Resurrection," April
will focus on meeting the risen
walking the Emmaus trail to
meditation sites and listening wh
ture proclaims "He is risen."

The director for both retr
Blessed Sacrament Father F
Rousseau. The suggested dona
$185 for the "In the Silence" retre
for the "Resurrection" retreat.

For more information, wri
Living Waters Catholic Reflectio
ter, 1420 Soco Rd., Maggie Vall
28751 or call (704) 926-3833

The Catholic News & Heral
comes parish news for the dioces
briefs. Good photographs, pre
black and white, also are we
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tion.

Upcoming Diocesan Events

April 4 Palm Sunday
Check local parish schedules

April 7 - 14 "In the Silence"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

April 11 Easter Sunday
Check local parish schedules

April 11 - 14 "In the Resurrection"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF (704)
926-3833

April 13 Ten Tuesdays
"The Holy Spirit, Tradition & Renewal"
Our Lady of Grace, Greensboro
7:30 - 9:00 pm
Jim McCullough (919) 274-0415

April 18 Divine Mercy Celebration
Mass
Our Lady of Grace, Greensboro, 1pm
Fr. Walter Dziordz, MIC (919)
274-6520

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World and National Briefs

Francisco Archdiocesan tructuring To Cost 20 Jobs

SAN FRANCISCO (CNS) — Say- that "bold moves" must be made in nidst of a three-year planning study, hbishop John R. Quinn of San Fran- o announced a restructuring of chan- offices that will result in the loss of obs. "There is pain attached to these nges as there always is when we take w direction and let go of the old," hbishop Quinn said in a letter to sts, deacons and chancery staff. The ucturing, to take effect July 1, will ganize 12 service departments and es into three new offices. Canoni- nd administrative offices are unaf- d "at this time," Archbishop Quinn in a separate statement.

olic Groups Join Coalition ing Universal Healthcare

WASHINGTON (CNS) — Catho- roups concerned about health care m joined a wide-ranging coalition edical personnel, insurers, consum- nd health care advocates in urging dent Clinton to take swift action on ersal health coverage. "We do not to recite the statistics about the ing number of uninsured and rinsured people," said a March 21 to Clinton signed by more than organizations. "But we do want to fully convey our shared conviction he crucial element of health care m is guaranteeing health coverage comprehensive benefits for all ricans," they added.

Diocese Announces HIV/AIDS Policy

ERIE, Pa. (CNS) — People with or with the HIV virus that causes l not be discriminated against in ols, parishes or offices of the Erie ese, according to a new diocesan y. The new HIV/AIDS policy was ulated over the last year by a 15-member task force organized by Father Michael McGraw, executive director of Catholic Charities of the Erie Diocese. "I think this lays out an official Christian response to HIV/AIDS," Father McGraw said. "It lays out how we as a Christian community are to deal with this life-threatening epidemic."

Catholic Charities Establishes Crisis Pregnancy Hot-Line Number

ARLINGTON, Va. (CNS) — Catholic Charities officials have established a toll-free number in Virginia for young women seeking confidential pregnancy counseling. A key component of what is a pilot program, co-sponsored by Catholic Charities USA and Virginia Catholic Charities agencies, is to present adoption as a positive alternative for teens with crisis pregnancies. "In Virginia alone, nearly 20,000 youngsters, ages 10-19, face pregnancy each year; that is 54 Virginia teenagers a day," said Jesuit Father Fred Kammer, president of Catholic Charities USA. Father Kammer announced the toll-free number during a March 18 press conference in Arlington. The number went into effect March 19.

Church Court Rules Against Bishop Wuerl But Suspends Ruling

PITTSBURGH (CNS) — The church's highest court has reversed a 1988 decision by Pittsburgh Bishop Donald W. Wuerl to bar Father Anthony J. Cipolla from all public ministry after the priest was sued for sexual molestation of a minor. At the bishop's request, however, the Supreme Tribunal of the Apostolic Signature agreed March 24 to rehear the case and suspended its original judgment pending the outcome of that review. Father Ronald P. Lengwin, Pittsburgh diocesan communications director, said Bishop Wuerl's request for a rehearing was "based on what we believe were substantive factual errors" by the court. In the meantime Father Cipolla, 49, and the diocese are co-defendants in the civil lawsuit, which is scheduled to go to trial in May.

Bomb Threats Made To TV Station Showing Graphic Abortion Ad

MIDLAND, Texas (CNS) — Police were investigating a series of bomb threats phoned to a Midland television station that has aired graphic abortion ads by a candidate running for the U.S. Senate. Threats were made March 16, according to Gayle Hill, news director of KTPX, an NBC affiliate. Threats were also made against the life of the candidate, Republican Stephen Hopkins, she said, requiring extra security at a press conference he held that day. Hopkins is running in a special election to fill the vacancy left by Lloyd Bentsen, now U.S. treasury secretary. The election is May 1.

Pope Says New Blesseds, Saints Show World How To Follow Christ

VATICAN CITY (CNS) — Although separated by continents and centuries, the four religious newly named to the Church's list of blesseds and saints each show the world how to follow Christ, Pope John Paul II said. The pope canonized Claudine Thevenet, the French founder of the Religious of Jesus and Mary, and Teresa de Los Andes (Juana Fernandez Solar), a young Chilean Carmelite, in St. Peter's Basilica March 21. In the basilica the evening before, he beatified a Canadian member of St. Claudine's order, Sister Dina Belanger, and publicly confirmed the cult of Blessed John Duns Scotus, a 13th-century Scottish Franciscan.

Abusing God's Name Is Disrespect Toward Believers, Pope Says

VATICAN CITY (CNS) — Taking God's name in vain is not only a sin, it is a violation of the respect which must be given to those who believe in God, Pope John Paul II said. During his midday Angelus address March 21, the pope spoke forcefully about the Second Commandment: "You shall not take the name of the Lord, your God, in vain." The week before, the pope started a series of short talks on the Ten Commandments. The commandments, he said, can be called "the rights of God," but at the same time obeying them provides a foundation and guarantee for respecting human rights.

Salvador Archbishop Condemns Amnesty For War Criminals

SAN SALVADOR (CNS) — Archbishop Arturo Rivera Damas of San Salvador said an amnesty for war criminals passed by El Salvador's conservative ruling party was a maneuver to sweep 12 years of atrocities under the rug. The amnesty is "a desperate government maneuver to throw a blanket of forgetting and, as such, impunity" over the worst crimes of the civil war, Archbishop Rivera Damas said in a March 21 homily. President Alfredo Cristiani's ruling ARENA party and its allies pushed the blanket amnesty through the Salvadoran legislature March 20, only five days after the United Nations issued a report on human rights atrocities.

Attitude Changes Needed To Improve Orthodox Relations, Priest Says

ROME (CNS) — Improving Catholic-Orthodox relations will require a change in attitudes and actions by both churches, said a U.S. priest involved in ecumenical relations with the Orthodox. Relations between the two churches have political and social ramifications as well as theological importance, said Paulist Father Ronald G. Roberson, a former staff member at the Pontifical Council for Promoting Christian Unity. In learning to trust one another and to foster reconciliation among the peoples of Eastern Europe, "the unity of our world will be strengthened and God will be praised," Father Roberson said at a March 18 speech at the Centro Pro Unione in Rome.

U.S. Embassy Moves To Quarters Once Used By Russian Delegation

ROME (CNS) — To save money and increase efficiency, the U.S. Embassy to the Holy See will move into smaller quarters once used by the Russian diplomatic delegation to the Vatican, an embassy official said. He said the State Department signed a lease for the building near Rome's Circus Maximus in mid-March. The Russians moved out about a year ago, he said.

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who has it all together? This is a retreat for those who haven't including the retreat les both of whom are engaged in spiritual direction. Scripture study, personal ies, some tears and laughs, prayer and group sharing will be the format. Familiarity 12 step process would be of help but is not necessary. The only requirement is a it open to love honesty and growth.

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Best Wishes To St. Paul the Apostle.

Crusader Corner

By FRANK MERCOGLIANO

One would wonder what Dizzy, Daffy and Doc have in common, other than the letter "D," and no, they aren't second cousins to the Seven Dwarfs. They're nicknames. Baseball nicknames. Baseball seems to just ooze nicknames.

"Joltin' Joe" DiMaggio was well know by "The Yankee Clipper." Would Babe Ruth have been the same if he were known by his given name George? George Ruth, home run king? Nah. It just doesn't have that ring.

Now, Belmont Abbey baseball is not on a par with the Yankees (no one is even close to par with those Yankees), but if you want to just go by nicknames, then the Abbey can at least present a good case for itself.

Some nicknames for ballplayers are pretty as "CB," although rumor has it for one player that the CB stands for Charles Barkley. Other Abbey players with the basic initial nickname are Brent Grice, who goes by "BG" and Jeremy Tate, who is known as "JT."

Rightfielder and clean-up hitter Jon McBee is known as "Nugget," in part because of his size (he's under 5-10) and in part because of his hustle.

If anyone has a nickname worth a bit of envy, it would have to be Heath Branch, who is known as "Money" because of his penchant for delivering the timely hit.

Most of these nicknames are fairly basic, but then again, they are everyday players who don't have time to think about something as trivial as nicknames. Pitchers are a different story. A much different story.

One of the Abbey's leading pitchers, Bryan Midura, has been saddled with one of the truly awful nicknames in the history of Belmont Abbey. The sad thing is that it carried over from high school.

When Bryan played in high school, he had long shaggy hair reminiscent of a character in the movie "Revenge of the Nerds." Bryan acquired that character's name as his nickname. When Bryan came to the Abbey with high school teammate Tim "Moose" Sullivan, Tim called him by his nickname and the rest is history.

His nickname? "Booger."

Other pitchers have much nicer, more family oriented nicknames. Pitcher Jason Sutton, who was second in the nation last year in strikeouts per nine innings pitched, is known as "Herm." Is it because of his blazing fastball? No. It's because Jason, who is a very big guy, reminds his teammates of Herman Munster.

Maybe the most inventive nickname is owned by pitcher Chris Eye. With a name like Eye, what else could he be known by but "Peeper."

Not even the coaching staff is spared. Coach George Conner is known as "Hoar-Hay Baruda," after a Spanish ballplayer by that name. Assistant coach Chris McMullan, who shares office space with Conner, is known as "Mac Baruda."

Even I wasn't spared. The coaches named me after a terrible part-time player. Figures. My nickname? Just call me "Stubbs."

Frank Mercogliano is sports information director at Belmont Abbey College.

Ireland (From page 2)

The cardinal favored direct talks between the IRA, which favors Northern Ireland's incorporation into the Irish republic, and political groups favoring the North's continued union with Great Britain.

The recent outbreak of violence has its "encouraging side," said Cardinal Daly. "I've rarely experienced such an outpouring of revulsion and indignation," he said. People in Ireland are telling the IRA that "you do not act in our name and we want no part of what you are doing," he said.

Northern Irish supporters of British union also "strongly repudiate" violence committed by armed groups "claiming to speak on behalf of the Unionists of Northern Ireland," he said.

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Priest Calls Fundamentalist School Textbook Anti-Catholic

WASHINGTON (CNS) — A Virginia priest has warned his parishioners to be alert to what he called an anti-Catholic bias in textbooks used by a local Christian school.

Father Randy Rule, pastor of Prince of Peace Parish in Chesapeake, Va., said he had received complaints over the years about a perceived anti-Catholic bias from Greenbrier Christian Academy. But when parents presented him with the fifth-grade textbook that describes Catholicism as a false religion, he wanted to set the record straight.

In the letter to his parishioners, some of whom send their children to the Christian school, Father Rule pointed out that the social studies text states that Catholicism is "often called a Christian religion because it teaches that Jesus Christ was a leader and example for people."

The textbook, part of the "Heri
Studies for Christian Schools" serie
produced by Bob Jones University P
of Greenville, S.C., and used by fu
mentalist schools and home school
grams around the country.

In its section on Canada, the b
calls the country a mission field bec
many of its inhabitants "have n
heard the Gospel." It claims the Ca
lic Church does not "preach the tru
the Gospel — that Jesus Christ pai
all our sins by his death on the cr
but instead emphasizes that salva
comes from belonging to the church
doing good works.

Greenbrier's principal, H.
White, defended the book and sai
had no plans to remove or reconside
required reading.

Holy Week (From Page 11)

silica of St. John Lateran, during which the pope will wash the feet of 12 priests, commemorating Christ's act during the Last Supper.

April 9, Good Friday

— 5 p.m. (11 a.m.), Along with cardinals and bishops present in Rome, the pope presides at a Liturgy of the Word, Adoration of the Cross and Communion ceremony in St. Peter's Basilica.

— 9:15 p.m. (3:15 p.m.), The pope leads the Stations of the Cross at the Roman Colosseum, with a talk and blessing at the end.

April 10, Holy Saturday

— 9 p.m. (3 p.m.), The pope l
an Easter Vigil in St. Peter's Basi
He will bless a new paschal candle,
a procession into the basilica, presi
a Liturgy of the Word and a bapti
ceremony, and concelebrate Mass
cardinals.

April 11, Easter

— 10:30 a.m. (4:30 a.m.), The
celebrates Mass in St. Peter's Bas
and afterward gives the "Urbi et C
(to the city and to the world) talk
blessing from the main balcony o
basilica.

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CATHOLIC NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 31 • April 9, 1993

e Is Risen...

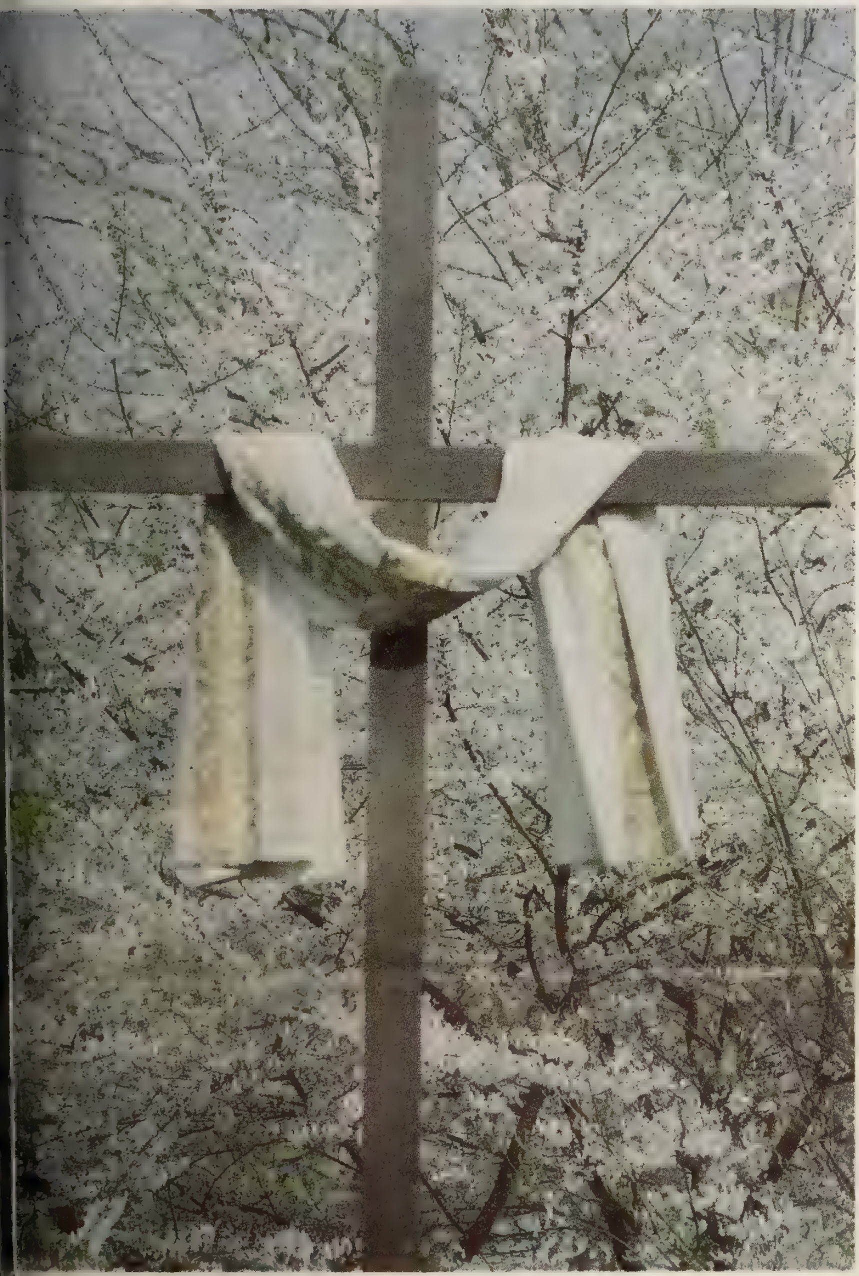


Photo by JOANN KEANE

one Parish Wins National nor For Religious Education

By CAROL HAZARD

Associate Editor

OONE — "If you have faith as a of mustard seed, you will say to ountain, 'move from here to there,' will move; and nothing will be sible to you." (Matthew 17-20)

e seed has flowered at St. Eliza- hurch and, as a result, the small in the heart of the Appalachian ains has won the Mustard Seed l.

e award is given annually for ence in parental leadership and pation in religious education from tional Catholic Educational As- on. St. Elizabeth is one of five s, including St. Francis of Assisi eigh, honored with the award.

's a tribute to the lay leadership in ish and their involvement in reli- education," said Jesuit Father H. Bradley, pastor of St. Elizabeth.

"To put it very succinctly," Father Bradley wrote in a letter to the NCEA, " St. E's could exist with dynamism without a pastor."

Carol Brown, parish coordinator of religious education, said she was surprised St. Elizabeth — "a little church of 350 families in Boone, North Carolina" — won the national award. Brown will accept the award for the parish April 14 during the NCEA 90th Convention in New Orleans. More than 14,000 educators are expected to attend the convention.

Although small in size, St. Elizabeth is mighty in spirit.

"I have lived around the country and I have never been in a parish quite like St. Elizabeth," Brown said. "The church works the way it should work ... Maybe it's because of the size — we're big enough to have viable programs, but small enough for people to get involved."

Brown said she was hard pressed to find parents who weren't already busy

See **Honor,** Page 2

Easter Break

use of the Easter holidays, *The iic News & Herald* will not be shed April 16. Our next issue be April 23.

Letter From The Bishop

Holy Thursday, 1993

My Dear Friends in Christ:

Our Holy Father, Pope John Paul II, announced that the 45th International Eucharistic Congress will be held in Seville, Spain from June 7-13. The purpose of this Congress, as with all the Eucharistic Congresses that have been held in the past, is to bring about a new awakening for a true, solid Eucharistic devotion to Jesus Christ in the Blessed Sacrament and a deeper appreciation for the Eucharistic Liturgy.

I will be leading a pilgrimage from the diocese to Seville, to join pilgrims from all over the world to pay homage to Our Lord in the Eucharist. Information about the pilgrimage will be forthcoming so that those who are interested in joining us for that wonderful experience will be able to do so.

I realize that not everyone will be able to journey to Spain, but all of us can benefit by renewing our love for the Lord present in the Blessed Sacrament in our own parishes. I have asked the pastors to have a Eucharistic celebration in their parishes between April 18 and May 23 and, in addition, a vicariate or regional celebration where people from a number of parishes will come together to celebrate Christ dwelling among us. It is an opportunity for all Catholics throughout the diocese to reflect on the gift of the Eucharist, the nourishment from heaven provided by Jesus Himself. Let me encourage you, my dear people, to take part in these parochial and vicariate celebrations; I am confident that the Lord will bless each of us, as we celebrate His presence among us and worship Him in the Holy Eucharist. You will be hearing more about these parish and vicariate celebrations.

During this holiest week of the year, we celebrate the institution of the Eucharist. It can be a wonderful opportunity for us to reflect on this beautiful gift which the Lord gave to His Church. I would encourage everyone to re-read the 6th chapter of St. John's Gospel, which is concerned with the promise and institution of the Blessed Eucharist by Our Lord.

One of the most striking features in every period of Christian history is the persevering and constant love which Catholics manifest in their devotion to the Blessed Eucharist. We can ask ourselves why is it that we believe and adore Jesus Christ in the Eucharist? What is our authority for accepting so stupendous a teaching?

To answer these questions, we must go back to that time when Jesus walked on the earth. We must see the Lord as He lived and listen to His teachings on the Blessed Eucharist. We must watch Him after His baptism in the Jordan River. We may see Him as He told the paralytic to rise and walk; as He touched the blind, who saw and praised Him; as He touched the rotting flesh of lepers and instantly cured them. We may see Him as He multiplied five loaves of bread into food for 5,000 people; we may see Him as He fed the poor, forgave sins, and preached the Gospel of penance. No teaching ever left His lips but that He stamped the seal of divinity upon it by working some miracle.

It was while surrounded by a crowd of followers that He said: "I am the bread of life. Your fathers ate the manna in the desert and they are dead; but this is the bread that comes down from heaven so that a man may eat it and not die. I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world." (Jn. 6:48-51)

The Gospel tells us that when the disciples of Christ heard this, many of them turned away — they could not accept the fact that He was promising to actually give them His flesh as food and His blood as drink. Since that day, that passage has been tossed about by scholars who were unwilling to accept the Real Presence in the Blessed Eucharist. Could Christ really have meant His flesh and blood, or was He speaking symbolically of faith? It is true that everything Christ said about His flesh and blood can be applied, also, to faith, but if that is all He meant, how easy it would have been for Christ to explain to His disciples that He was only speaking figuratively. It was evident to His disciples that He meant what He said, and so, as the Gospel tells us, they walked away from Christ. Notwithstanding the confusion

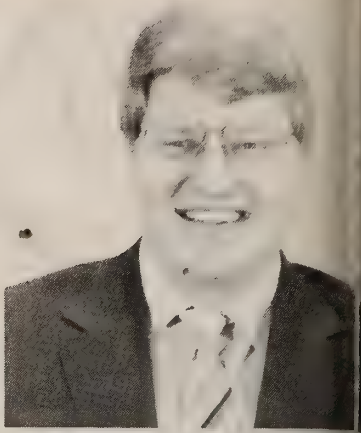
See **Letter,** Page 3

Diocesan Seminarians Studying For the Priesthood

Rev. Mr. Joseph R. Valentine is studying at St. Meinrad Seminary in St. Meinrad, Ind., and is a member of St. Leo in Winston-Salem. He will be ordained to the priesthood in June.

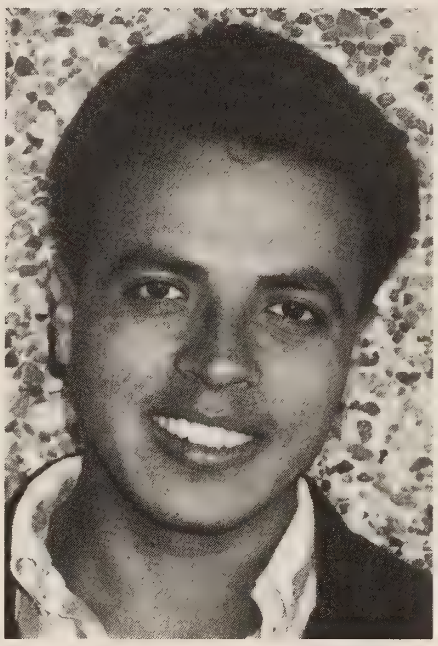
W. Keith Nesbitt of St. Benedict Parish in Greensboro is studying at St. Meinrad Seminary.

Mark S. Lawlor is studying theology at St. Meinrad Seminary. He is a native of Salisbury where he is a member of Sacred Heart Parish. Lawlor spent last summer at Queen of the Apostles Parish in Belmont.



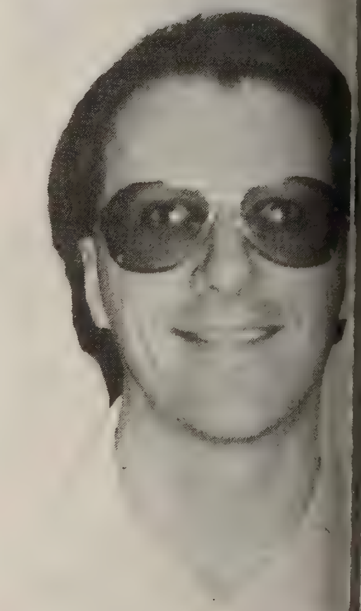
Thomas A. Williamson, also studyin Meinrad Seminary, is a member Timothy Parish in Springfield, Va.

Rev. Mr. James M. Collins, a permanent deacons at his home parish of St. Lucien in Spruce Pine, is studying at Sacred Heart School of Theology in Hales Corners, Wis.



Martin T. Mata studies at St. Vincent de Paul Seminary in Boynton Beach, Fla. A native of Mexico, his home parish is in St. Joseph in Asheboro.

Thang Q. Pham is studying at St. Joseph Seminary College in St. Benedict, La. His home parish is Our Lady of Consolation in Charlotte.



Neil R. Buchlein is at St. Mary's S in Baltimore. His home parish is I late Conception in Hendersonville

Honor (From Page 1

in the church to make dinner for the First Communion celebration.

The cooperative spirit at St. Elizabeth attracts people from in and around Boone, neighboring counties as well as Tennessee, said Brown. Some travel an hour or more along winding mountain roads to attend and help out at church.

People are drawn in part because the parish offers religious education programs for all ages, and encourages family participation, said Brown."It builds upon itself."

After being rejected at one church, John and Elizabeth Kress of Crossnore, N.C., received a warm welcome at St. Elizabeth. They had approached the other church to have their second child baptized, but were refused the sacrament because they did not attend church regularly.

When they inquired at St. Elizabeth, Father Frank Connolly, who was pastor at the time, told the couple he would not stand behind them and push them, but he would stand beside them and walk with them. Their daughter was baptized, and they've been at St. Elizabeth ever since, even though they live 45 minutes away. John Kress volunteers in the nursery.

"St. Elizabeth's is extremely family oriented," said Elizabeth Kress. "Everybody is really caring."

In a letter to the NCEA, parishioner Liz Corts said, "We grow because we have a desire and willingness to be nurtured. And we give because we hear a calling that cannot be hushed. It is that willingness and that calling which leads us to seek its Source, and it is by the grace of that Source that our efforts bear wondrous fruit for our families and community."

Jesuit Father H. Cornell Bradley, CRE Carol Brown, Youth Director Patsy Edmisten and Father Damion Lynch work together for religious education formation at St. Elizabeth.

The parish's religious education programs are "dramatically enriched" by parents, said Corts. Parents make up 68 percent of full-time catechists for the Sunday school and youth ministry programs. All those involved in confirmation preparation for college students are parents. And 73 percent of commission or committee members are parents.

Parent-initiated programs range from a popular Adult Enrichment series to prison ministry. The parish also has a successful "Adopt-a-student" program aimed at befriending Appalachian State University students.

In the five years since Brown has been at St. Elizabeth, the number of children served by the church has more than doubled to 135 enrolled in preschool through sixth grade and 70 in the youth ministry (seventh through twelfth grade).

Up until a few years ago, parents would drop their children at church for Sunday school and cruise Boone while they waited for Mass. Instead of whiling away time, they organized a parent sharing group that met once a month. The program was so successful it evolved into an Adult Enrichment program that meets every Sunday.

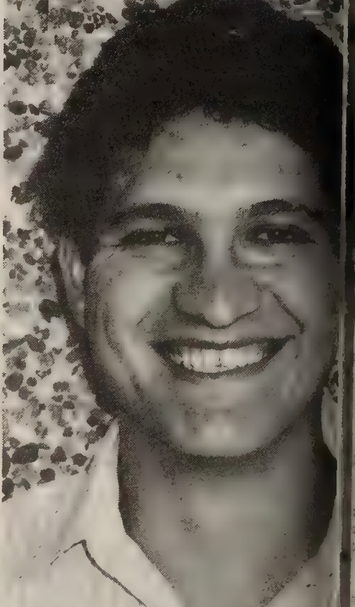
"One of the things that makes our parish so vital is we work together as a team," said Brown. Leadership is provided by Father Bradley and Father Damion Lynch, parochial vicar. Together, they share ideas and collaborate with Brown and Patsy Edmisten, youth minister.

"We are blessed to have two wonderful priests," said Brown. Moreover, "Father Bradley came to St. Elizabeth's with a real vision for education," she said.

His vision led to the creation of a monthly Childrens' Mass, in which Sunday school classes take turns coordinating the liturgy, choosing the music and homily and serving as ushers.

To encourage waning interest in the Sacrament of Reconciliation, older children were offered a workshop on making choices. The workshop stressed the importance of families coming together for prayer as a way of leading people to a new expression of the sacrament.

As a result, the crowd for the parish communal reconciliation service was much larger than last year, said Brown.



Arturo DeAguilar of St. Vincent Seminary in Boynton Beach, F native of Mexico. His home p Sagrado Corazon in Homestead,

"They (parishioners) reach mendously," said Barbara Butle are so open and friendly, and ag in making sure our family kno all the functions. Although her Stephen, is not Catholic, it h been issue, she says. "We're b come." The Butlers teach four Sunday school together.

The other award winners Shepherd Parish, Alexandr Church of the Incarnate Word, field, Mo., and Church of the sion, Overland Park, Kan.

ASCAR Priest Pays Tribute To Alan Kulwicki

ather Dale Grubba, a diocesan from the Diocese of Madison, wrote the following article for Catholic News & Herald *about his , Alan Kulwicki, before the racecar and three others were killed April plane crash six miles shy of Tri-Regional Airport in Tennessee.*

ather Grubba, a photo-journalist ollows the NASCAR circuit, was in otte for an April 8 memorial Mass ulwicki at St. Thomas Aquinas h. He was the celebrant, Fathers n Berg and Richard Contiliano, r and parochial vicar, were lebrants. Kulwicki was a parish- at St. Thomas Aquinas.

efore his arrival in Charlotte, r Grubba spoke to The Catholic & Herald *about Kulwicki's quiet, ep and abiding faith.*

He was one of those silent Chris-" said Father Grubba. "He didn't out and spout his faith, but he did hings that made you think about ith he had."

hile attending the Winston Cup et in New York one Saturday last ber, Kulwicki suddenly dashed the Waldorf Astoria to go to He returned a half hour or so

out six weeks ago, Kulwicki was way to the airport in Milwaukee, he passed a man holding a sign e message that he needed money s willing to work. Kulwicki gave a friend and asked the friend to e man and give him the money.

the morning of the accident, ki spent time in silent prayer at mas Aquinas.

his own way, he was a very and faith filled person," said Grubba.

Polish Catholic from Greenfield, moving south and winning a ionship in a predominantly south- ort? Alan Kulwicki did it. He moved to Charlotte and won the 1992 NASCAR Stock Car Championship.

ALAN KULWICKI
Photo by FATHER DALE GRUBBA

"People told me, 'You can't do that,' Kulwicki once told Father Grubba. "'You're not a good ol' boy and you don't have a million dollars.' But I did it anyway. It was just blind faith and a lot of determination."

Kulwicki became the 1991 champion by beating Davey Allison and Bill Elliot in the final race of the year at Atlanta, which was also the salute to the retiring king of stock car racing, Richard Petty.

The road to the top was not easy. "By all rights I probably should have failed. I really don't know if I could go back and repeat what I did in those early years."

Kulwicki, whose father was an engine builder in Wisconsin, lost his brother and mother at an early age. His perfectionism and demanding nature sprung from that loss. "The way I got attention was by getting good grades or achieving in sports," Kulwicki said.

His interest switched from playing football to kart racing during high school, although karting wasn't popular among his peers. "It wasn't considered cool, so I got left out of the 'in' group. But I also wasn't tempted to smoke, drink or do drugs." His father, knowing how demanding and cruel the sport could be, discouraged his son at first. "There were times I resented that, because he had the knowledge and resources to help me and didn't," said Kulwicki.

After a short track career focused on moving up into the prestigious NASCAR circuit, Kulwicki decided to make the move south in 1986. "They had going away parties, but I didn't know exactly where I was going," he said. "Then an electrical fire burned out my truck, leaving me without a way to pull my trailer. Maybe, I thought, somebody was trying to tell me something. I was scared. I was swimming for my life, but sometimes fear can be a good motivator."

Kulwicki went to Daytona and didn't quality. He failed to make the second race of the season. "At that point, I didn't think I was going anywhere, but I didn't have anything to turn back to so I just kept on going." Before the season was over, Kulwicki — a graduate engineering student — would win the "rookie of the year" title.

"The times when I have taken the biggest gamble have been the times when I have made the most progress," said Kulwicki during an interview at the annual Winston Cup Banquet.

Kulwicki gambled again two years ago. "I could have taken the money that I had made and played it safe and went home," he said. Instead, he started the season without a sponsor. Finally, at Atlanta, Hooter's Restaurants approached him and agreed to sponsor him for one race. The race turned into three races and a multi-year contract.

With financial backing, Kulwicki could concentrate on winning the cham

See **Driver,** Page 11

Letter (From Page 1)

which such teaching caused among His listeners, notwithstanding the incredulity of His disciples, Jesus persisted in telling them that unless they ate his flesh and drank His blood, they could not have life everlasting.

This promise to give His flesh as food and His blood as drink was carried out at the Last Supper. St. Luke tells us: "Then he took some bread, and when he had given thanks, broke it and gave it to them saying, 'This is my body which will be given for you; do this as memorial of me.' He did the same with the cup after supper and said, 'This cup is the new covenant in my blood which will be poured out for you.'" (Lk. 22: 19-20)

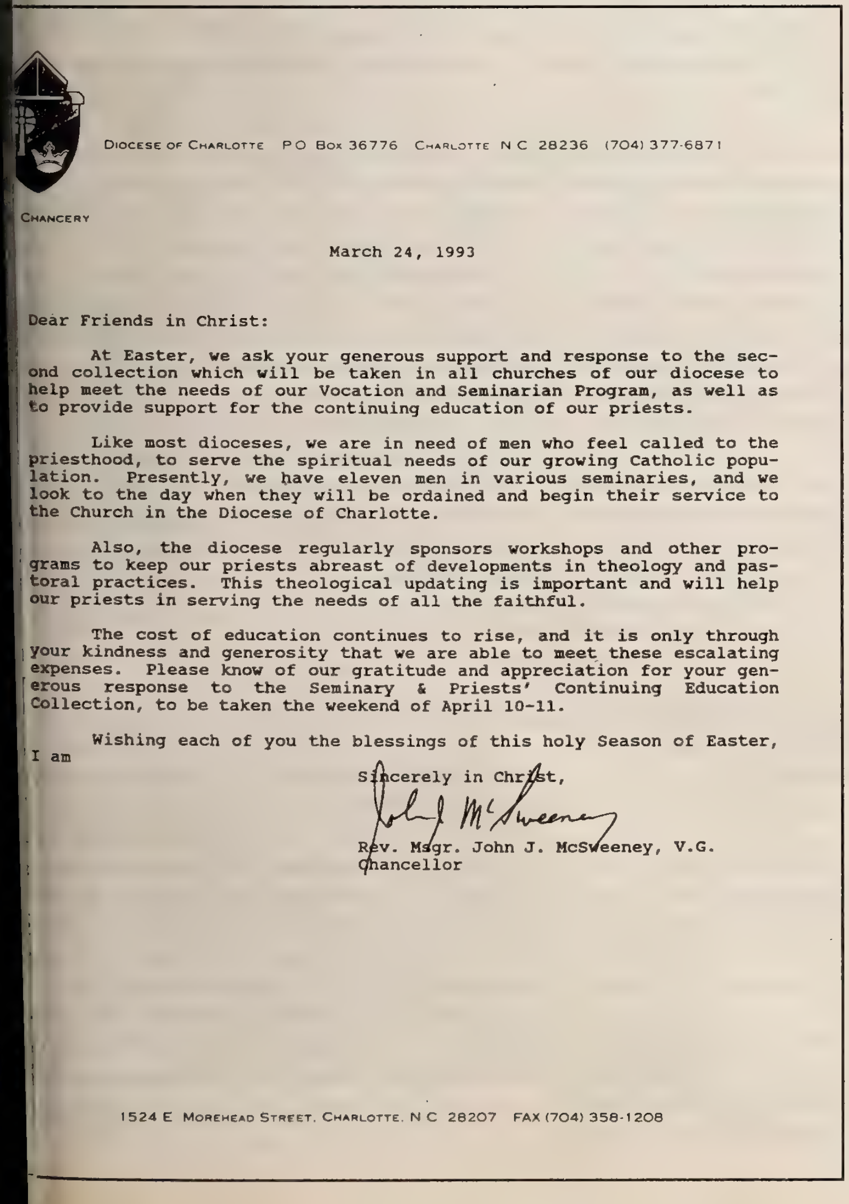
The Eucharist is, indeed, the center of the Church's life. Nothing is more fundamental to the Church than this great mystery of faith. Our Holy Father, Pope John Paul II, has said, "Just as the Church 'makes the Eucharist' so 'the Eucharist builds up the Church.'" The Eucharist is the source of the Church's faith. It provides the strength for the Church to proclaim her faith. It is precisely that mystery which gives life and strength to the Church and to each member of the Church.

By partaking in the Eucharist, we share in the love that binds the Church together and enables us to love, to respect, to forgive and to serve one another. Here, we find the source of that love which impels the Church to reach out to the needs of others, especially the poor, the sick, the suffering. In some way, our Eucharistic food is like other food; like other food, it brings us nourishment and strength. The food we eat becomes part of us, part of our flesh, our bones, our marrow. But when the Eucharistic Christ gives Himself to us, we are transformed into Him, so much so that we can say with St. Paul, "Now, it is no longer I who live; it is Jesus Christ who lives in me."

As we prepare to celebrate our belief in this beautiful teaching of Christ by celebrating in our parishes and in the vicariate celebrations, let us fervently accept the invitation the Lord offers us to come and be united with Him in the depths of our hearts and souls and to be united with one another in a powerful bond of charity that makes us one body in Christ and one body, the Church, with each other.

This truth is our faith; it is the faith of the Church. Let us be proud to profess it in Christ Jesus, Our Lord.

With kind personal regards and every best wish, I am
Sincerely yours in Christ,
Most Reverend John F. Donoghue
Bishop of Charlotte



Diocese of Charlotte P O Box 36776 Charlotte N C 28236 (704) 377-6871

Chancery

March 24, 1993

Dear Friends in Christ:

At Easter, we ask your generous support and response to the second collection which will be taken in all churches of our diocese to help meet the needs of our Vocation and Seminarian Program, as well as to provide support for the continuing education of our priests.

Like most dioceses, we are in need of men who feel called to the priesthood, to serve the spiritual needs of our growing Catholic population. Presently, we have eleven men in various seminaries, and we look to the day when they will be ordained and begin their service to the Church in the Diocese of Charlotte.

Also, the diocese regularly sponsors workshops and other programs to keep our priests abreast of developments in theology and pastoral practices. This theological updating is important and will help our priests in serving the needs of all the faithful.

The cost of education continues to rise, and it is only through your kindness and generosity that we are able to meet these escalating expenses. Please know of our gratitude and appreciation for your generous response to the Seminary & Priests' Continuing Education Collection, to be taken the weekend of April 10-11.

Wishing each of you the blessings of this holy Season of Easter, I am

Sincerely in Christ,
John J McSweeney
Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E Morehead Street, Charlotte, N C 28207 FAX (704) 358-1208

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Congratulations

We want to offer our congratulations to St. Elizabeth Parish in Boone for winning the Mustard Seed Award from the National Catholic Educational Association.

The fact that a relatively small mountain parish was one of just five nationwide to be honored by the NCEA for its religious education is a tribute to the efforts of Fathers H. Cornell Bradley and Damion Lynch, CRE Carol Brown and the countless parishioners who are actively involved in St. Elizabeth's religious education program.

The award should also serve as an inspiration to other parishes in the diocese. We know there are many other excellent religious education programs in our parishes. It might not be a bad idea for more of them to start going after some national recognition for their efforts.

Seminarians

We would like to call your attention to Msgr. McSweeney's letter on Page 3 regarding the Easter Sunday collection for the diocesan vocations program.

The money will be used mainly for the training of the seminarians who will be our priests in the future. Education for the priesthood is expensive and your contributions are needed. The diocese presently has nine men in seminaries around the country. (Their pictures are on Page 2.)

Some of the money also will be used for the continuing education of our priests.

Easter

We wish to extend to our readers our best wishes for this joyous Easter season.

May the blessings of the Risen Christ be with you now and throughout the year.

THE CATHOLIC
NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

"A nation cannot be blessed while killing its babies, destroying its families, demoralizing its teenagers and promoting perversion."

James C. Dobson, PhD

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II asked some 10,000 youths and young adults from his diocese to dedicate all their enthusiasm, hearts and minds to following Christ.

At an April 1 prayer vigil with the pope, the young people from the Diocese of Rome promised to commit their lives to bringing the Gospel message to others.

The event was the pope's second annual vigil with youths in his diocese in preparation for the local celebration of World Youth Day on Palm Sunday. This year the celebration will culminate with an international gathering of young people with the pope in Denver in August.

"Called to give life" was the evening's theme as the young people and Pope John Paul listened to a full orchestra and choir presenting an oratorio on the l St. Maximilian Kolbe, who gave his life for an prisoner at the Nazi death camp at Auschwitz.

The pope said St. Maximilian's action h profound resonance in the environment of that co tration camp where every human being was tr with deep contempt and was trampled upon.' Polish saint acted in imitation of Christ, the pope But while St. Maximilian's sacrifice saved the l one fellow Pole, Christ's death on the cross br life to all men and women.

Christ's sacrifice had "a universal dimension, embraces all men and women of every age, every every race," the pope said.

At the end of the vigil, the pope blessed the wooden crosses each participant received as th tered the Vatican's audience hall. He personally p crosses on necklaces around the necks of yout young adult delegates to the Rome diocesan syn of selected representatives from Rome parishes, groups and Catholic schools.

VATICAN CITY (CNS) — The pope's teaching authority is meant to safeguard and clarify Church doctrine and keep it free from distortions, Pope John Paul II said.

The pope's ordinary teaching and the extraordinary occasions when he teaches infallibly are guided by the Holy Spirit, the pope said at his March 24 weekly general audience.

The authority to teach infallibly or "ex cathedra" is a personal gift given to the pope as successor to St. Peter, he said. "This means that the Roman pontiff is not a simple bearer of an infallibility belonging in reality to the Roman See."

Pope John Paul noted that while the pope may exercise his infallible teaching authority, "many popes have not done so." The last example of a pope teaching "ex cathedra" was Pope Pius XII's 1950 proclamation of Mary's bodily assumption into heaven.

"The pope enjoys the charism of infallibility when, as supreme pastor and teacher of all the faithful, he proclaims a doctrine pertaining to faith or morals in terms which clearly manifest his intention to define a certain truth and to demand its definitive acceptance by the faithful," he said.

As the Church's supreme teacher, the pope has an obligation to instruct the faithful on matters of "truth regarding God himself and his creative and redemptive work," regarding men and women and the world as God's creations and their destiny according to design, the pope said. The pontiff also is obli instruct Catholics regarding earthly and eternal li the basic requirements for truth and goodness, h

The teaching of the Church and the pont designed to safeguard church doctrine in those "and continually free them from the clouding a distortions which arise from the pressure of in and vices" that stem from cultural changes in age, the pope said.

In fulfilling his role as teacher, "the pope serious obligation to seek out the Church's faith give proper expression to its contents," he said. way, and through the encouragement of theol and their study of various aspects of the Church the pope contributes to "the development and ment of the Church's doctrine and life," he sai

Addressing Croatian pilgrims near the end audience, the pope joined their appeal for al fighting in the former Yugoslavian republics to the right of families to be informed of the locati condition of their loved ones who have beer prisoner. He also joined their call for the r refugees and the displaced to return to their h

"It is the moral obligation of all people of go and of the international community to find th and means for achieving this eminently huma work," he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience March 31.

Dear brothers and sisters,

In our catechesis on the Church, we have been speaking of the ministry of the pope and the bishops. We now turn to the ministry of priests, who, together with the bishops, are sharers in the one, eternal priesthood of Jesus Christ (cf. Heb 7:24-28) through the sacrament of Holy Orders.

Priests are cooperators of the Order of Bishops in offering sacrifice, forgiving sins and publicly fulfilling the priestly office instituted by Christ (cf. *Presbyterorum Ordinis*, 2). The decision of Jesus to entrust 70 disciples with the mission and authority to pre Gospel (cf. Lk 10,1) is indicative of his intent the Twelve Apostles and their successors shou such cooperators, while the history of the early reveals the gradual but clear development of orders of the priesthood: bishops and priests.

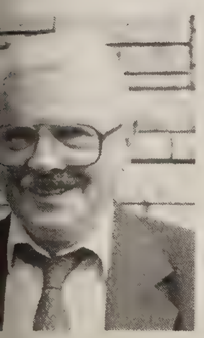
In the Sacrament of Holy Orders, priests re share in the pastoral authority by which Chris up, sanctifies and rules his body, the Church. anointing of the Holy Spirit, priests are cons and sealed with a special character which co them to Christ and grants them the power to a ministers. This character is the source of specia

See **Pope,**

Editor's Notebook

By BOB GATELY

aid in this space last week that this issue of *The Catholic News & Herald* would he complete list of the special Eucharistic devotions which Bishop Donoghue quested across the diocese in the weeks leading up to the 45th International Eucharistic Congress to be held in June in Seville, Spain.



It turned out that it is taking longer than expected to plan these devotions and the list is not yet available. The list of devotions — at least those on the vicariate level — now is expected to be ready for publication in our next issue.

As you probably have noticed on the front page of this issue, we are taking a one-week break from publication in order to observe Easter. There will be no issue April 16 with the next issue scheduled for publication April 23.

In order to get in some vacation time, our office will be closed from noon on Holy Thursday until Wednesday, 4. We probably will operate with a skeleton staff and for reduced hours that d will not be in full operation until April 15.

ecent episode of a television series about the U.S. Secret Service brought back npleasant memories. The episode was devoted to the terrorist activities of LN, a Puerto Rican independence group.

e of its aims was to disrupt the 1980 Democratic presidential campaign. the Illinois primary campaign that year, my wife was office manager for a Mondale campaign office in a Chicago suburb.

roup of FALN terrorists invaded the state campaign headquarters in Chicago, staff members hostage and seized thee records with the names, addresses and ne numbers of all campaign workers. The fear was that these people would potential targets.

wife was named a delegate to the Democratic National Convention. Some elegates began receiving threatening phone calls and the FBI placed a tap on ne in order to trace any such calls if they came. Fortunately they didn't.

cuments seized in a raid on an FALN headquarters indicated a plot to blow lison Square Garden during the convention. My wife and the other delegates der heavy guard during the convention.

ain, nothing happened. But it's not something we want to go through again. ter 13 years, just watching that television show was enough to send a few p and down our spines.

oup Offering Help To Homosexuals

By FATHER JOHN DIETZEN

read your column in our archdiocesan newspaper some weeks ago in to a gay alcoholic who was confused and wanted help. I am gay also and o once very confused. About 10 years ago I joined a Catholic group ourage. It has helped me a great deal. If others write to you who are gay trying to live a chaste life, you could tell them about this group. I know person who wrote to you feels. Members of Courage have the same d have been a great example to me. (New York)

oincidentally, in the same mail with your letter I received a note and good tion from Father John Harvey, the founder and director of Courage. I am to both of you, and others who expressed the same sentiments you did.

rage was founded 13 years ago in New York and now has a number of in the United States. Its purposes, as outlined by Father Harvey, are l) To live chaste lives in accord with the Catholic Church's teachings; 2) To dedicate their lives to Christ through prayer and other spiritual works; 3) To foster a spirit of fellowship so no one needs to face the problems of sexuality alone; 4) To encourage chaste friendships which are not only possible but necessary; 5) To live lives that may serve as good examples to other homosexuals.

New York's Cardinal John O'Connor is a strong supporter and sponsor of Courage. As he pointed out in one of his columns, there is no room in Catholic teaching for contempt for any human person.

"The Church rejects homosexual activity as immoral," he said, but "the Church embraces the homosexual person , made in the image and likeness of God, as is every other person."

rding to the cardinal, "Courage exists for one purpose: to help. It is not in criticizing, indicting, condemning or giving anyone a hard time in any

fers a sympathetic ear and understanding advice to those who want to talk No obligations, no hassling, no charge. It's worth exploring during Lent other time."

uld also note that many dioceses in the country have instituted established personnel to be available to homosexual men and women for the same ssistance that Courage offers. To find out what is available in your area, hancery office of your diocese.

er information on Courage and its chapters is available by writing to Father the New York headquarters, 424 West 34th St., New York, N.Y. 10001. y phone (212) 421-0426. Inquiries are welcome from parents, spouses and d can be made anonymously if desired.

e brochure answering questions Catholics ask about receiving the Holy Eucharist is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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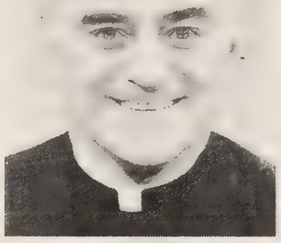
Light One Candle

By FATHER JOHN CATOIR

St. Augustine said we are an Easter people and Alleluia is our song. In Isaiah 62:4 we read, "You shall be called 'My delight' for I the Lord delight in you."

When Jesus taught us to think of God as our heavenly Father, He was not saying that God is a lot like an earthly father. He said that God is our Father in the best possible sense of the word. God made us, and we belong to Him. He not only loves us, He delights in loving us.



Jesus died and rose again to share this special knowledge of the Father with us. He sent the Holy Spirit to inspire the Gospel writers to tell us about God's love. "Think of the love that God lavishes on us, by letting us be called God's children, for that is what we are." (1 John 3:1) Our task is to stay in touch with His love by taking the time every day to communicate with Him and remind ourselves of how much He loves us.

Not everyone is ready to accept the idea that God's love is personal. We are all at different stages in our appreciation of this sublime truth. Some think of Him as a stern, impersonal judge. Passages like the one in Deuteronomy 28:15, 28 become an obsession, "If you do not obey the voice of Yahweh your God, nor keep all His commandments and statutes that I enjoin on you today, then curses shall come upon you and overtake you. Yahweh will strike you down." A chilling thought, but thank God this was not the final word.

In ancient times, many people thought that physical blindness was a curse from God. But in Chapter 9 verses 1-3 of St. John's Gospel we read, "He saw a man who had been blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, for him to have been born blind?' Jesus answered, 'Neither he nor his parents sinned. He was born blind so that the works of God might be displayed in him.'"

In our own day there are many maladies, like AIDS or mental illness, which some choose to view as a curse. Jesus rejected this kind of rash judgement. Those who are physically challenged for whatever reason, live in the light of God's unchanging love just like everyone else. Those who appear to be the least among us may in fact be the most highly favored. We cannot judge because only God can judge the human heart.

Jesus insisted that God loved every single one of His children. "Go back and tell John...the blind see, the lame walk, lepers are cleansed." (Matthew 11:5) Jesus saw sacredness in every human life. And since He reached out to the most abandoned of His day, we can presume He still seeks them out.

The ultimate blessing of Easter is the great knowledge of God's love. There are no words to describe it. "God so loved the world that He gave His only Son so that everyone who believes in Him may not perish, but may have eternal life. For God did not send the Son into the world to condemn the world, but in order that the world might be saved." (John 3:16-17)

(For a free copy of the Christopher New Note, GOD DELIGHTS IN YOU, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

The word is "ambivalence," and we have probably experienced it several times in our lives in both significant and less important matters.

In the book, "I'm OK/You're OK," Dr. Harris describes how so often individuals with the best of motivation come to a point in their lives where they perceive things are getting out of control. In a mature manner, they do a little research and make a counseling appointment.'

Dr. Harris describes how on the day of the appointment often the inner, needy child takes over and the counselor might have before him or her a resistive, questioning individual. Such a stance can cause the counselor to wonder why the person initiated the appointment.

CSS recently did an analysis of the number of counseling sessions per individual and, in collecting the data, noted the percentage of those who came for the first appointment and failed to return or cancelled the second.

I had this experience this week. The "counselee" called and moved her appointment time, then failed to call or come. Yet, just a week ago, she was so motivated (and very impressed with our sliding fee scale).

My suspicion is that ambivalence set in: "Would the counseling work?" "Is it worth my investment of time?" "Things are really not that bad."

It's sad. We all do it from time to time. We would do well to think through some of the implications and, in this season of reconciliation, reconcile within ourselves some of our current ambivalences.

A Call To Faith

By BISHOP JOHN F. DONOGHUE

In an article she wrote for *Catholic Update,* Dolores Curran tells the story of a mother who sees the priesthood as a possibility for her son but hesitates to tell him so. The story is a common one. What was once a subject broached by mothers and fathers in Catholic homes, has become taboo, as though the words "priesthood" or "religious life" carry awful connotations.

Why, Dolores Curran asks in her article, are we afraid to talk about vocations? I wonder the same thing. I wonder, too, if the people who turn to our priests, brothers and sisters think that each of us just stumbled into our chosen life of ministry. Do they think that we were void of any guidance or urging on the part of our parents? Vocations, despite what some people might believe, don't happen overnight. They are cultivated over the course of many years and in many ways. The opportunity to fulfill one's vocation to ministry begins when his or her parents allow the children to believe that their willingness to help others is good. It begins when the child is shown, by example, the virtues of faith, hope and charity. It begins when the child learns to respect and appreciate the prayers, traditions and rituals of his or her faith. In other words, the seeds of vocation begin where all other life's journeys begin—at home.

Father Francis O'Rourke, director of the diocesan Vocation Awareness Committee, put it this way: "We have to start gathering parents who have young sons and daughters and, by virtue of their active involvement in the life of the Church, convene them to present a vocation as a viable call to the Church."

This effort, he said, is a way of "keeping the question alive" throughout a young person's life. The more we can create an open and encouraging atmosphere for the parents to understand vocations, the more likely they will convey these insights to their children.

In addition to convening parents, the diocesan committee is seeking ways to involve other Church groups in building vocations. The Knights of Columbu for years sought to encourage young men to consider priestly vocations. Bot state and national offices of the K of C have developed vocation awareness prog and materials that they make available to parishes, schools and other church g

The National Catholic Diocesan Vocations Director office also works ha hand with these groups and dioceses to foster vocations. In their newsletter, ar are written to help vocations directors "keep the question alive." In a recent a in that publication, Bishop Robert F. Morneau, auxiliary bishop of Green Bay, proposes that directors be creative in their approach to vocations.

"If the images [of the future] are life-giving and energizing, we set off dow path. If nothing clear lies ahead or the images picture only boredom and drud we look down other paths. Images do indeed make all the difference in the w

So what are those life-giving, energizing images that are being offered t youth? "I would tell any young man contemplating the priesthood that it is whereby you enter into relationships with families and individuals that are nurturing," said Father O'Rourke. "I would also say that there's always a dime of mystery in a priest's life. A healthy mystery that allows you to reflect on mor what is seen by the eye.

"You're always 'poor in spirit' and constantly seeking an ongoing dialog God, asking him to help you respond to many questions that arise in your ow and the lives of others.

"I would tell them it's adventurous!"

Similar experiences can be found in religious vocations of all kinds. I enco parents to open their children's eyes to the creative images of our Ch ministries. I ask young people to consider their call to serve others as a possib to a lifetime of service. And, as an integral part to its success, I ask all of you t daily for our vocations programs, the people who work in them, and for p everywhere who are considering this once in a lifetime adventure.

How Does Canon Law Affect Us?

Important 'Rules' Regarding Holy Communion

By FATHER CHRISTIAN CARR

I. Eucharistic Fast

The norms that the Church has set on how much time must pass before receiving Holy Communion, after eating/drinking, are really pretty simple. This is the *basic* norm: No food/drink within an hour before receiving the Eucharist. (That means one hour before Communion, *not* one hour before the time Masss begins.) Note: water is o.k. at any time within the hour. The same holds for medicine. And so, water and any type of medicine never break the Eucharistic fast. (Can. 919.) What does "medicine" mean? It means whatever is intended to help in recovering health or preventing illness. What about liquor taken as medicine? Fine — if on doctor's orders. (Do you have some M.D. friends, maybe?)

Next, the elderly and the sick and those taking care of them are not held, at all, to the fast. One is considered "elderly" if one is a "senior citizen" or now eligible, age-wise, for membership in the government's Social Security club. One is considered "sick," so far as the Church's law is concerned, if one suffers from some infirmity, either permanent (diabetes, for example), or temporary (hurt in an accident and cannot leave the house). The "no fast required" exception extends to nurses, family members, friends, etc., who happen to be present when the Eucharist is to be given to the sick and want also to receive, but have been eating or drinking within the hour...and are somehow caring for the sick one.

Of course, as faithful and obedient members of the People of God, we all intend to observe the Church's legislation on this Eucharistic fast; we've abstained from food and drink for a good hour before going to Holy Communion. But that isn't to suggest that we're under any obligation to measure that hour down to the split second or minute, maybe using an electronic stop-watch of such accuracy as decides space-launching! Yes, be fittingly observant of the rules, but no need to be scrupulous or a blind slave. No! ("The Sabbath is for man/woman; man/woman is not for the Sabbath"). Let's keep our priorities straight.

Which do you think that God and the Church prefer: 1) Your reception of Our Lord — Body, Blood, Soul and Divinity — with consequent growth in strength and holiness of life, or 2) omitting Communion because you may have finished breakfast only, say, about 50 minutes ago?

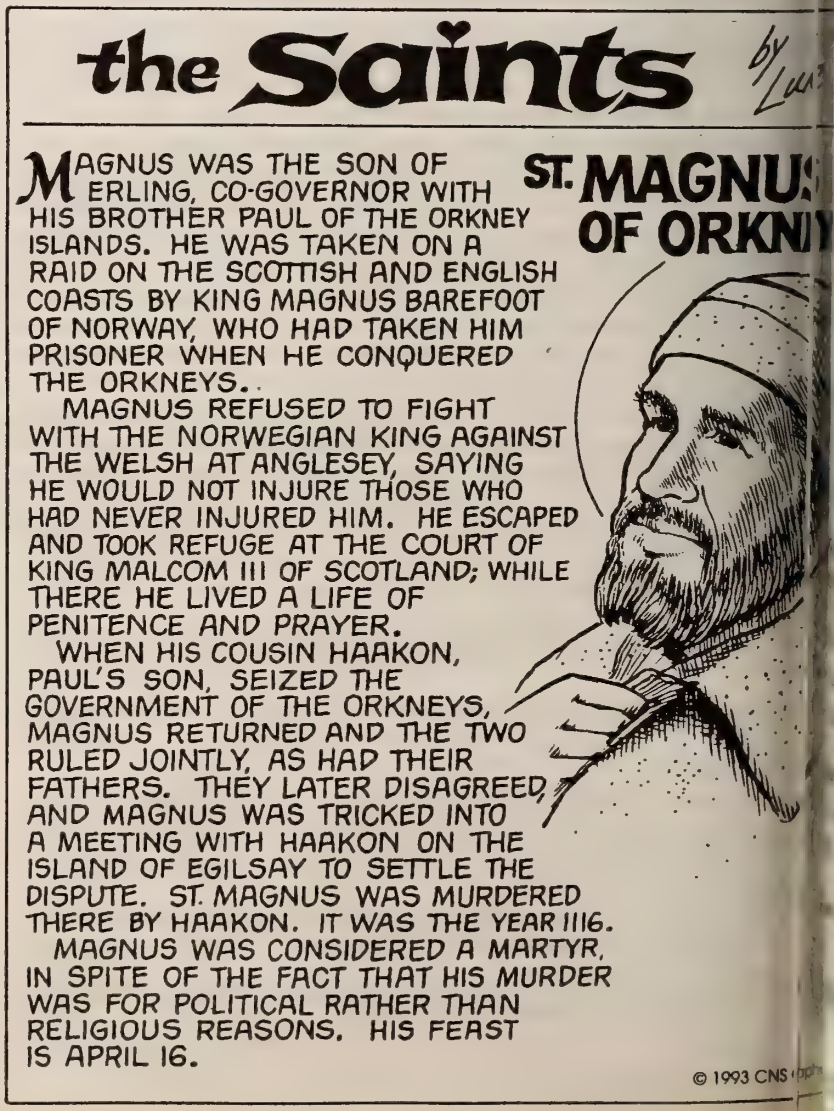
You know the answer to that one without having to consult a professional canon lawyer for his/her considered opinion. (Thank heaven, by the way, that we can now speak of a growing number of women canonists. It isn't an attempt to curry their favor, to note what every honest man admits: with some exceptions women have sensitivity for the human element in legal matters and all law is more warmly humanized in its enactment and its administration by more feminization.)

II. Holy Communion More Than Once A Day

If you, in your religious fervor, share in the celebration of Mass a couple of times tomorrow, or next Sunday, you are free — if you so wish — to receive the Eucharist at both Masses. That is a change in the Church's law since 1983. Before then (that year witnessed the promulgation of the "new" code), we were allowed to receive twice on the same day only on Christmas and Easter Sunday and in the case where one was in danger of death and received what used to be called (and still may be) "Viaticum," along with "last rites"—anointing, final (?) prayers, etc. (That beautiful and useful and accurate word, "Viaticum," comes from the Latin and means "provisions for a journey.")

This is the exact wording of the law: "One who has received the Holy Eucharist, may receive It again on the same day only during the celebration of the Mass in one participates." (Can. 917.) The reception of Communion is not to be isolate one's sharing in the Mass. It is an integral part of that celebration which is a ur complete form of worship. And so, if it's a question of "going to Commur second time on the same day, it is *not* to be a matter of going to church, maybe there at "Communion time," receiving the Eucharist and leaving. In sh reception of Communion *apart* from Mass, a second time, except by Viaticum, is allowed.

(Father Carr is a Trappist monk from Mepkin Abbey in Moncks Corne He holds degrees in canon law and civil law. A former abbot of Mepkin Ab will soon leave for Uganda where he will serve as a chaplain for a monas Trappistine nuns.)


the Saints
by Lu
ST. MAGNU
OF ORKN
MAGNUS WAS THE SON OF ERLING, CO-GOVERNOR WITH HIS BROTHER PAUL OF THE ORKNEY ISLANDS. HE WAS TAKEN ON A RAID ON THE SCOTTISH AND ENGLISH COASTS BY KING MAGNUS BAREFOOT OF NORWAY, WHO HAD TAKEN HIM PRISONER WHEN HE CONQUERED THE ORKNEYS.
MAGNUS REFUSED TO FIGHT WITH THE NORWEGIAN KING AGAINST THE WELSH AT ANGLESEY, SAYING HE WOULD NOT INJURE THOSE WHO HAD NEVER INJURED HIM. HE ESCAPED AND TOOK REFUGE AT THE COURT OF KING MALCOM III OF SCOTLAND; WHILE THERE HE LIVED A LIFE OF PENITENCE AND PRAYER.
WHEN HIS COUSIN HAAKON, PAUL'S SON, SEIZED THE GOVERNMENT OF THE ORKNEYS, MAGNUS RETURNED AND THE TWO RULED JOINTLY, AS HAD THEIR FATHERS. THEY LATER DISAGREED, AND MAGNUS WAS TRICKED INTO A MEETING WITH HAAKON ON THE ISLAND OF EGILSAY TO SETTLE THE DISPUTE. ST. MAGNUS WAS MURDERED THERE BY HAAKON. IT WAS THE YEAR 1116.
MAGNUS WAS CONSIDERED A MARTYR, IN SPITE OF THE FACT THAT HIS MURDER WAS FOR POLITICAL RATHER THAN RELIGIOUS REASONS. HIS FEAST IS APRIL 16.

© 1993 CNS

ow Teens Should Handle e Pressure To Have Sex

CHRISTOPHER CARSTENS

the winter of her junior year, se started waking up with night- — terrible, frightening dreams ot her sweating out of sleep.

e could hardly remember the s, but they left her feeling dirty, and ashamed. Then one after- her mom found Therese on the room floor, pounding her head er fist, and crying, "No, no, no..."

er mom brought her in. Therese ad met before, about four years en there was trouble in the fam- she didn't feel so badly about dragged off to see a shrink.

hen people are carrying that much and self-hate around, the prob- most always revolves around violence or sex. This time it was

hen Therese was in seventh grade een dating Brian, and they got o involved way too fast. Before ey were having intercourse.

ey broke up after a few months, erese decided that she wasn't or sexual relationships, and she far out of her mind as she could.

ring the next two or three years, ad a couple of boyfriends, noth- serious and nothing sexual. She ving a good time and feeling out herself.

t was until she started dating

was an old friend of Brian's. ing the way guys are, Tim had bout what went on with the two way back in seventh grade.

started off nice enough. "No ," he said, "I'm willing to go

w" turned out to be about three nd then Tim began really press- ese to go farther and farther. He clear that if they were going to relationship he expected inter- "You did it for Brian."

t's when the nightmares started.

Therese began calling herself "a slut."

Here was the way she was thinking: She'd had sex with Brian, and Tim knew about it. Tim wanted sex, and she'd like to keep dating him, so that meant she had to have sex with Tim. Only she didn't want to. She was thinking about doing something she felt was wrong, but she wasn't sure she had the right to say no. After all, she'd had sex with Brian. It wasn't like she was a virgin.

The truth is that Tim was doing his best to use Therese, and somewhere in the back of her mind she knew it. Tim was treating her like she was "a slut" and that was what made her feel dirty and ashamed.

Teen-age boys can be very pushy and utterly irresponsible. Girls have to be good at saying no.

First, the smartest thing you can do is put sex off. The earlier you have intercourse, the more problems it causes in your life.

Second, even if you've been sexually active, you can stop. Nobody can make you have sex against your will. They call that rape, and it's a crime.

Just because you've been sexually active with a guy does not mean you need to have sex with him again. It's your right to say no.

The fact that you've been sexually active with a prior boyfriend doesn't place you under any obligation to have sex with a new boyfriend, even if he knows what happened before.

If he knows your personal history, he may think you're an easy mark. That's what was making Therese feel cheap and dirty, even though she wasn't doing anything wrong.

No matter what your past has been, your future begins today. Your most important obligation is to maintain your self-respect.

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ill lift up my eyes to the mountains, from whence comes my help" - *Psalms 121:1*

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Each videocassette is available on VHS format. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Pinocchio" (1940)

Walt Disney's animated classic about a wooden-headed puppet (voice of Dick Jones) who wants to be a real boy but keeps getting into trouble by listening to foxy Honest John (voice of Walter Catlett) instead of appointed conscience Jiminy Cricket (voice of Cliff Edwards). The fantasy quality of the story is made all the more delightful by superb animation and such lovely songs as "When You Wish Upon a Star," though small fry may get some frights on Pleasure Island and in the sea depths with Monstro the Whale. One of Disney's grandest contributions to family entertainment. **USCC classification is A-I — general patronage. MPAA rating is G — general audiences.**

"Bebe's Kids" (1992)

Dull animated tale in which three bratty kids harass their baby sitter (voice of Vanessa Bell Calloway), her little boy and, most of all, her boyfriend (voice of Faizon Love) who is forced to take them all to an amusement park. Under Bruce Smith's direction, the African-American characters created by Robin Harris have plenty of sass and brass but neither the story's treatment nor the animation shines. Comic violence and mild sexual innuendo. **USCC classification is A-II — adults and adolescents. MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Captain Ron" (1992)

Inept comedy about a Chicago family (headed by Martin Short and Mary Kay Place) who take a Caribbean dream cruise on an inherited sailboat whose disreputable captain (Kurt Russell) involves them with guerrillas and pirates. Director Thom Eberhardt's waterlogged plot soon sinks under the weight of its contrived situations and leaden script. Brief shadowy nudity, some sexual innuendo, stylized violence and an instance of rough language. **USCC classification is A-III — adults. MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

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"Gas, Food Lodging" (1992)

Bittersweet tale of a starry-eyed teenage girl (Fairuza Balk) coming to accept the reality of life with her exhausted waitress mom (Brooke Adams) after her roaming dad (James Brolin) leaves and her rebellious sister (Ione Skye) runs away. Allison Anders directs a realistic drama of a broken home that is not without modest insights into female solidarity. A few discreet sexual encounters, brief nudity and minimal rough language. **USCC classification is A-III — adults. MPAA rating is R — restricted.**

"Gentleman Jim" (1942)

Period success story unfolds as James Corbett (Errol Flynn) rises from lowly San Francisco bank clerk to cocky prizefighter, ultimately winning the heavyweight championship in 1892 by knocking out John L. Sullivan (Ward Bond). Director Raoul Walsh alternates scenes of Jim's prowess in the ring with his relations, often comic, with his working-class Irish-American family and his on-again, off-again romance with a society debutante (Alexis Smith). Stylized boxing sequences and brawls. **USCC classification is A-I — general patronage. Not rated by MPAA.**

"The Mark of Zorro" (1940)

Dashing tale of Old California in which a well-bred caballero (Tyrone Power) turns bandit in order to free Los Angeles from its greedy governor (J. Edward Bromberg) and his ruthless commander (Basil Rathbone). Directed by Rouben Mamoullian, the period action piece is strikingly photographed, with Power easy to take as the Spanish Robin Hood masquerading as a foppish dandy. Some stylized violence and mild romance. **USCC classification is A-II — adults and adolescents. Not rated by MPAA.**

"Mr. Saturday Night" (1992)

Bittersweet comedy traces the career of a caustic, stand-up comedian (Billy Crystal) whose insatiable need for center stage hurts his neglected family and brother-manager (David Paymer). Also produced and directed by Crystal, the result has some good comic moments but proves a long haul with a nasty central character who stubbornly resists insights until the overly sentimental ending. Some rough language, minor violence and numerous off-color jokes. **USCC classification is A-III — adults. MPAA rating is R — restricted.**

"Pure Country" (1992)

Flat story of a disillusioned country singer (George Strait) who falls in love

See **Video**, Page 15

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FAITH alive!

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GIVE US THIS DAY OUR DAILY BREAD

> "The Lord's Prayer invites us to trust that God will provide for us each day, not only with bread, but with all that we need."

What is our "daily bread"?

By Father Lawrence E. Mick
Catholic News Service

"What do you think we mean when we say, 'Give us this day our daily bread'?' the study group leader asked. "What is our daily bread?"

"Lately, I keep picturing the starving people in Somalia," Jane said. "I pray that they and all hungry people will get enough bread to eat somehow."

"I don't know," John said, "but I guess I've always felt it means more than bread. It seems to me that 'our daily bread' means all the food we need. And I guess I've also included everything else that my family needs to get through the day — food, shelter, clothing, health, spiritual strength and whatever else we need to meet the challenges of each day."

"I've had a different view of it," said Maria. "I think it refers to the bread of the Eucharist. After all, we say the Lord's Prayer in every Mass just before Communion. So I think 'our daily bread' is the bread of life, the bread that becomes the body of Christ."

"I guess I've seen it as referring to the Eucharist, too," Julio added, "but I learned somewhere that the Eucharist is a foretaste of the heavenly banquet, so I think the prayer asks for the true heavenly bread, the feast we will share some day in heaven."

"Gosh," Joanna said, "I feel like I'm a bit simple-minded. When I say that prayer, I just think of bread. I love to bake bread, and it has always seemed to me that a good loaf of bread is a wonderful gift from God. When I ask for 'our daily bread,' I can almost smell it baking."

Who is correct? What does that petition of the Lord's Prayer mean?

Actually, all the members of the Bible study group were correct. Through the centuries, "our daily bread" has meant many different things to different people. These meanings are connected, however, and are not mutually exclusive.

The Lord's Prayer appears in the Gospels of Matthew and Luke, with some variations. In general, Matthew's text seems to have strong eschatological overtones, that is, it prays strongly for the coming of the kingdom and is oriented toward the second coming of Christ.

Luke's Gospel seems to stress more the needs of the Christian community in the present time.

The difficulty comes in translating the Greek word "epiousios," which we commonly translate as "daily." The word occurs nowhere else in Scripture nor is it known in other Greek literature, so its exact meaning is uncertain.

Sometimes it has been translated as "tomorrow's bread," or simply as "the food that we need."

In any case, the early Christians could hardly avoid thinking of the manna God gave the Israelites in the desert. It was "daily bread," and they were only allowed to gather enough for each day, trusting that God would provide again for the following day.

In the same way, the Lord's Prayer invites us to trust that God will provide for us each day, not only with b
but with all that we need.

The manna in the desert was
seen as a figure of the bread of he
so the tradition of linking the bre
the future is ancient.

Writers in the early Christian
turies saw "our daily bread" as th
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Some writers
period even use
prayer as a bas
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What the p
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Lord's Prayer, d
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It is important to remember t
Lord's Prayer is not a "private"
but one that links us with all w
God "Father."

We need to pray for the need
and then commit ourselves to
bring about whatever chang
needed in our world so that all
will have their daily bread.

We also pray that all people
day share the bread of the Eu
and that we will all come to s
last the heavenly bread in the k
of God.

Thus this petition can lea
hope and work for the day whe
kingdom will come and God's w
be done on earth as it is in hea

*(Father Mick is a priest of t
diocese of Cincinnati, Ohio, an
lance writer.)*

FAITH IN THE MARKETPLACE

What images or hopes are in your mind when you pray, "Give us this day our daily bread."

"Sometimes my arms are joined with those of starving mothers and children we see pictured in the daily news.... Other times I image myself with those close to me asking for all that nurtures our lives — food, yes, but also friends, worthwhile work to do, good books to read, strength to respond to the needs of others and ears to hear their call." — Pat Witte, Clearwater, Minn.

"'Give us this day our daily bread' takes me to the children of Somalia. I would like to see them have as much food as I have. It also reminds me of spiritual bread and the need to be spiritually nourished." — Jean Popiak, Raleigh, N.C.

"Bread comes in many forms, and sometimes I need to open my eyes and heart to be able to know when I am being fed. Often I tell myself I would prefer a danish, yet God provides for my hunger in the form of a piece of whole wheat. My prayer is that whatever I am given by God to feed upon, I will be thankful for." — Duane F. Bauer, Alexandria, Minn.

"That ... we may all have a warm place to live, ample food to share and good health. Also, that we may always have the opportunity to openly pray and worship our Lord at any given moment." — Don Wurzberger, St. Stephen, Minn.

An upcoming edition asks: What is a sign of the changing roles of men and women in your household?
If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

ITH IN ACTION

od — mealtime — is a powerful symbol in the age of the resurrection, as anciscan Sister Joan Puls shows in her book, *Seek Treasures in Small Fields, eryday Holiness* (Twenty-Third Publications, 185 Willow St., Box 180, Mystic, nn. 06355. 1993. Paperback, $7.95). Not only is providing food to those who nger a sign of God's justice. Food also is a sign of God's hospitality. To share ead is to be a good host; the meal offers people the opportunity to recognize at they share life and to celebrate their bonds — as families do when they eat gether.

flection: "Our valid reception of the bread of life is contingent on our llingness to give bread to those in need," Sister Puls writes. She suggests that d's gifts — here, the gift of bread — motivate the receiver to become, in turn, e who gives to others. And to feed the hungry is to be Christlike.

You are what you pray

By Steve Heymans
Catholic News Service

day people compare authentic r with music that flows spontane- from the heart. True, prayer is usic, but not for the reasons we think.

rthermore, we are likely to dis- that the free, expressive style of Davis' bebop jazz is a highly ical and complex form of music.

t prayer is like music in shaping influencing our dispositions and des. "Create in me a steadfast oh Lord," the psalmist prayed.

e way we pray imprints on us n "habits of the heart" — habits istinguish us as Christians.

ecently visited my grandmother ursing home. I could not help but the elderly, many of whom were nscious, at chapel reciting the . Despite the cacophony of voices, seemed a certain unison of , an "at homeness" among those g.

n only speculate, but I suspect were people who grew up reciting sary, people whose hearts were d by the routine, the words and e assumed in such praying.

I left I thought how our hearts are shaped by the lyrics of popu- gs, images and noise. Unlike the of my grandmother's genera- we are surrounded by technolo- at produce a constant prattle — alk shows, news, elevator music, ion.

le wonder we avoid the silence llows us to hear the sounds of our . For when we really hear our , we realize they are restless and s — that they are not at home what has shaped them.

For me, the question to ask about the Lord's Prayer is what kind of heart it fashions in us. And is it something with which we can be at home? What kind of dispositions or attitudes does it create?

In praying the Lord's Prayer, we call upon God as Father, and so we render ourselves childlike and vulnerable.

And to pray "our Father" is to express a unity with others who so pray, a unity that comes from being of the same family, God's family.

In saying, "Give us this day, our daily bread," we acknowledge that we live not by our own work, our own bread, but by God's work. By asking for our daily bread, we acknowledge our dependence upon a source of life apart from our own strength.

It is easy to overlook the significance of "Give us this day, our daily bread," for we live in a culture that tells us our success comes through our own achievements rather than by the gifts of others. We have been taught to think that we have it by the sweat of our own brow.

Yet, when we stop to think of it, we discover that, in addition to our own efforts, we are who we are and have what we have because of the goodness, generosity and influence of God and others.

By saying, "Give us this day, our daily bread," we are reminded that who we are and what we have is a gift.

Such a prayer creates a different kind of heart, a different kind of person from the one whose heart is formed by the prattle of everyday noise.

(Heymans is director of campus ministry at St. John's University, Collegeville, Minn.)

OD FOR THOUGHT

o pray for "our daily bread" in 1993 is to pray with images of starvation raved upon our consciousness. Who hasn't gazed this past year at the tograph of a starving Somali citizen and silently exclaimed, "How is this sible?!"

his is an age of abundance. For many it hardly seems apt to ask God for . Perhaps instead the prayer would be that we not waste food, not overeat or sacrifice sound nutrition to cholesterol's many temptations.

lave these words of The Lord's Prayer outlived their usefulness? Or are they minder —

–That we still need nourishment of many kinds from God.

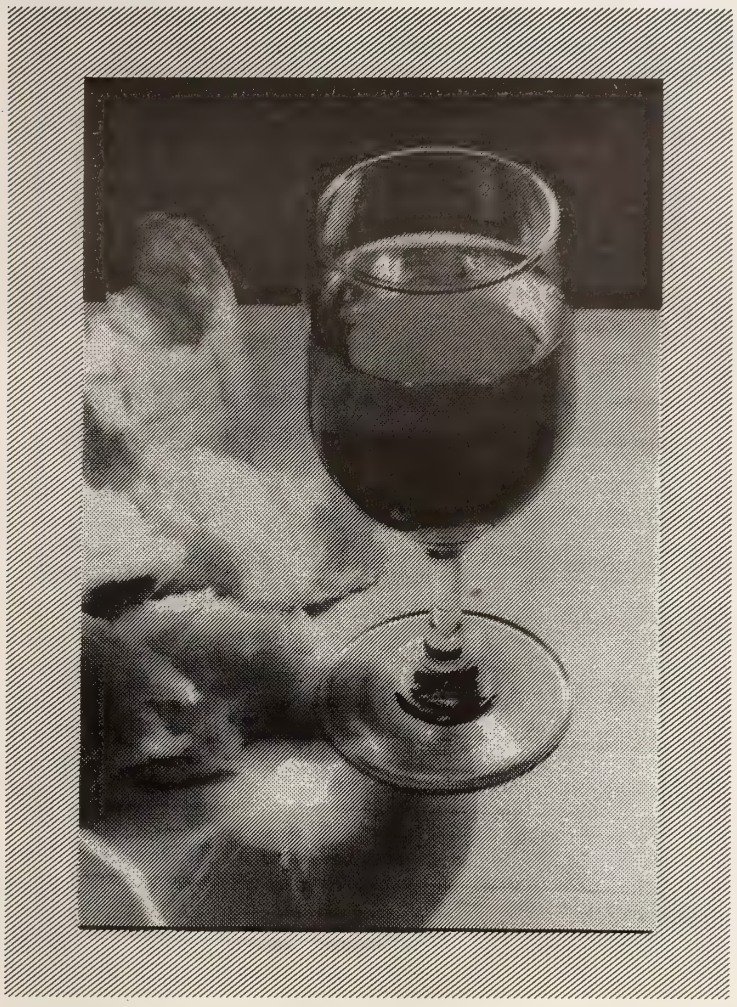
–That even in the food department the riches of God's creation have yet to be red as they could be.

–That no one should overlook the opportunities God gives to serve as a duit of nourishment for others.

aster is the day of the Eucharist par excellence, the day of the bread of life. ut where is bread needed now? Where is life needed — by others, by you? oes God mean The Lord's Prayer to motivate us to think that this age of the urrection is intended as a time of abundant nourishment for everyone?

David Gibson, Editor, Faith Alive!

CNS Photo by The Crosiers/Gene Plaisted



God's providence, and a warning

By Father John Castelot
Catholic News Service

The first Christians to pray the Our Father were well aware that "one does not live by bread alone" (Matthew 4:4). That, however, did not assuage their gnawing hunger for day-in-day-out sustenance. Hence their oft-repeated plea: "Give us today our daily bread" (6:11).

The Greek word translated "daily" can mean "for today" or "for our sustenance." Jesus taught them not to be anxious about matters like food or clothing but to rely on their Father's loving providential care.

This was not Jesus' way of recommending irresponsible laziness. It was a warning against a consuming preoccupation with material things that would blot out all awareness of God as the indispensable source of their well-being.

Still, the general thrust of the Our Father suggests another meaning. It is, from start to finish, a plea for the end-time victory of God over all evil, for the day when God's will would be done "on earth as in heaven."

The petition for bread had connotations over and above the obvious concern for this day's food. In fact, the same word translated as "daily" can also mean "for the coming day, the morrow, the future."

The first Christians' prayer, then, would have expressed a yearning not just for the bread of this world, but for God's final intervention and for the bread to be given at God's table in heaven.

This was a common biblical understanding of "bread," a term that lends itself to rich symbolic meaning. Even in the form of the prayer used in Luke's communities, with its clear emphasis on present needs ("give us 'each day' our daily bread" (Luke 11:31), this meaning of "bread for the future" was not absent.

In the Last Supper Discourse recorded in Luke, Jesus, about to pass through death to glory, tells his disciples: "And I confer a kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table in my kingdom" (Luke 22:29-30).

In the fourth Gospel, the connection between bread, the manna, "the food that endures for eternal life," and the Eucharist (John 6:27) is unmistakable.

The request for daily bread had connotations for the first Christians that went beyond a simple plea for material nourishment. It begged for God's ultimate victory over evil, over all the forces that impede satisfaction of the universal hunger for peace, justice, love and harmony.

Christ's resurrection was a foretaste and a pledge of that victory. Every Eucharist is a celebration of that victory, a joyous anticipation of our ultimate share in it.

It is no accident that the Communion Rite at Mass begins with a recitation of the Our Father or that we are reminded just before receiving the bread of heaven: "Happy are those who are called to his supper."

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

British Official Announces Conversion To Catholicism

MANCHESTER, England (CNS) — An official of Prime Minister John Major's Conservative government has announced that she is to become a Catholic. Ann Widdecombe is to end four months of what she describes as limbo in a ceremony at the House of Commons chapel after Easter. Miss Widdecombe, a 55-year-old assistant minister at the Department of Social Security, left the Church of England in November after the General Synod voted in favor of women priests.

Former NCCB, Catholic Golden Age Figure Dies

SCRANTON, Pa. (CNS) — A funeral Mass for Thomas Hinton, a former official in three Catholic organizations, was held March 13, at Our Lady of the Snows Church in Clarks Summit, Pa. Burial was in Cathedral Cemetery, Scranton. Hinton, former president of Catholic Golden Age, died in Mercy Hospital in Scranton March 7. He was 82. He began his Church career in 1942 with National Catholic Community Services. He was executive director of the agency from 1948-71. From 1972-78, he was director of finance and administration for the National Conference of Catholic Bishops' and its twin agency, the U.S. Catholic Conference. He had also been vice president of Catholic Golden Age, an organization for Catholics over age 50.

La Salle University Inaugurates New President

PHILADELPHIA (CNS) — Christian Brother Joseph F. Burke was inaugurated March 21 as the new president of La Salle University, which is run by his order. He has been La Salle provost since 1990, and a member of the Christian Brothers since 1963. Brother Burke, 47, succeeded Christian Brother Patrick Ellis, who left the post to become president of The Catholic University of America, Washington. Brother Burke graduated from La Salle College High School in 1963, earned a bachelor's degree in English from La Salle in 1968, and subsequently earned a master's in educational administration from the University of Miami and a doctorate in psychology and anthropology from the U.S. International University.

Catholic Scuba Diver Prepares To Search For Sunken Treasures

WASHBURN, Wis. (CNS) — Visions of silver and gold have been dancing in the head of veteran deep sea diver Scott Mitchen since he was given permission to dive on the treasure-laden shipwreck, the San Pedro d'Alacantara. Mitchen said the Spanish warship, which sank off the coast of Venezuela in 1815, may hold silver and gold coins, artifacts and jewels. The ship's soldiers had pillaged Marguereta Island off the coast of Venezuela and looted the island's Catholic cathedral. Part of the booty included the jeweled crown taken from the wooden statue of the Virgin Mary. Mitchen, a native of Milwaukee, started his career in treasure hunting by diving in southern Wisconsin waters at age 14. He said his company, Exploration International, was given the green light to conduct the salvage operation that will begin in April or May.

Catholic Chaplain Urges Congress To Keep Ban On Gays In Military

WASHINGTON (CNS) — Allowing homosexuals to serve openly in the military will hurt morale and cohesion among the troops and violate privacy rights, a Catholic Navy chaplain told Republican lawmakers. Father Eugene T. Gomulka told the Republican Research Committee March 24 that enforcing President Clinton's order to allow homosexuals in the military would put "additional financial and personnel burdens on an already strained military medicine program." The policy also would hurt recruitment and retention of personnel, Father Gomulka told the committee, which is chaired by Rep. Cliff Stearns of California.

U.S. Release Of Funds For Nicaragua Urged

WASHINGTON (CNS) — The head of the U.S. bishops' Committee on International Policy has urged Secretary of State Warren Christopher to release, "without delay," congressionally appropriated funds to help Nicaragua. "It is well past the time for the United States to assist the people of Nicaragua in rebuilding their country, devastated by years of conflict and violence," said Archbishop John R. Roach of St. Paul-Minneapolis in his March 29 letter. "I urge that the full funding be released without delay." Congress had authorized $104 million for Nicaragua in fiscal year 1992. Last year the Bush administration, after urging from some U.S. senators, placed a hold on the funds. About half the money was released in that administration's last days.

Father Greeley Projects That 2,000 Priests Have Abused Minor

WASHINGTON (CNS) — Fath Andrew M. Greeley projected fr Chicago statistics that probably ab 2,000 to 4,000 U.S. Catholic prie have engaged in sexual abuse of min in the past quarter- century. There now 52,000 priests in the United Stat In an article in the March 20-27 issue *America,* a national Catholic magazi the priest-sociologist said his estim was a national projection based on actual figures in the Chicago Archd cese. Of all allegations of sexual ab of minors by Chicago clergy in the p 25 years, he said, "39 priests were jud to have been subjects of valid accu tions ... approximately 5 percent of men who have been priests in Chic for the last quarter- century."

Bishop Says U.S. Policy Major Cause Of Salvadoran Tragedy

SAN SALVADOR (CNS) — policy was a major cause of the trag of El Salvador's civil war, said Au iary Bishop Gregorio Rosa Chave San Salvador. "A large part of our t edy has to do with U.S. policies.... important that the errors which w committed and which were the caus many deaths in El Salvador be ex ined," Bishop Rosa Chavez told rep ers after a Mass March 28. U.S. Se tary of State Warren Christopher appointed a panel to review the Truth Commission report on Salvad war crimes and its implication for policy.

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Employment Opportunities

Music Position: St. James, Concord, is looking for a part-time Music Minister/Organist/Choir Director. Call (704) 786-9131 for job description or stop by the parish office — 8:30—noon weekdays at 251 Union Street, North, or write to PO Box 123, Concord, NC 28026-0123.

Wanted: Dynamic, experienced Youth Ministry Coordinator. Duties include coordinating Faith Formation program (grades 7-12), organizing social/service projects and Confirmation preparation. Requires strong organizational skills, ability to work with people, thorough knowledge of Catholic worship. Those interested should send resumes by April 24 to: Search Committee/YM, St. James Catholic Church, PO Box 123, Concord, NC 28026-0123.

DRE: Dynamic parish of 525 families in South Charleston, W.Va., seeks an equally dynamic person to serve as Director of Religious Education beginning Aug. 1. DRE reports directly to the pastor and is expected to carry out the ;parish mission statement in pertinent areas. Bachelor's degree minimum, master's preferred in Theology, Religious Education or related area. Screening begins April 1. Send letter of application, resume and references to: DRE Search Committee, Blessed Sacrament Parish, 305 "E" Street, South Charleston, WV 25303.

Scripture

Readings For The Week Of April 11 - April 17

Easter Sunday: Acts 10:34, 37-43; Colossians 3:1-4; John 20:1-9.

Monday: Acts 2:14- 22-32; Matthew 28:8-15.

Tuesday: Acts 2:36-41; John 20:11-18.

Wednesday: Acts 3:1-10; Luke 24:13-35.

Thursday: Acts 3:11-26: Luke 24:35-48

Friday: Acts 4:1-12; John 21:1-14

Saturday: Acts 4:13-21; Matthew 16:0-15.

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ɔw sculpture of Christ carrying His cross to Calvary was carved by Robby Dickson, a ishioner of Our Lady of the Rosary in Lexington. Photo by KELLIE DICKSON

'ope Accepts Resignation Of ;anta Fe Archbishop Sanchez

WASHINGTON (CNS) — Pope n Paul II accepted the resignation of chbishop Robert F. Sanchez of Santa N.M., April 6. The archbishop had dered his resignation March 19 amid gations that in the 1970s and '80s he l intimate relations with several young men.

The pope named Bishop Michael J. ehan, 53, of Lubbock, Texas, as ɔstolic administrator of Santa Fe until w archbishop is chosen. The changes re announced in Washington by Archop Agostino Cacciavillan, papal proıcio to the United States.

Archbishop Sanchez, 59, was the ion's first Hispanic archbishop and s widely regarded as a leader in the akening of U.S. Hispanic Catholic tural consciousness over the past urter-century.

"When history is written, Archhop Sanchez will be seen as a pioneer who got Hispanic ministry to the point where it is today," said Pablo Sedillo, former executive director of the Church's national Secretariat for Hispanic Affairs and a 30-year friend of the archbishop.

Archbishop Sanchez went on an extended retreat at an undisclosed location in early March when news began circulating that CBS television's "60 Minutes" planned to air a program featuring interviews with three women who accused the archbishop of having abused them sexually.

In a statement released March 9, he asked forgiveness for his actions. He said he "always tried never to be the cause of harm or disappointment to anyone, and yet today I must say, 'I'm sorry.'"

In another written statement released March 19, two days before the CBS program aired, he announced that he had submitted his resignation to the pope and was awaiting his response.

Bishop Sheehan will remain bishop of Lubbock, a largely rural northwest Texas diocese bordering on New Mexico, while serving as temporary administrator of Santa Fe.

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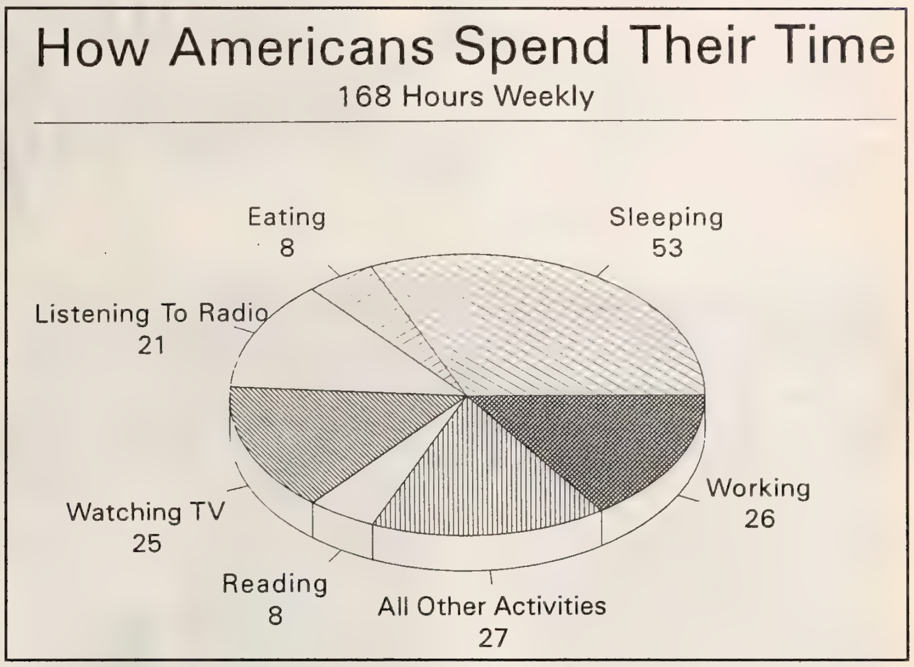
- Faculty: Darren Dailey, Minister of Music, St. Patrick Church; Brian Cash, organist, St. Patrick; Susanne Dailey, Music Teacher, Fort Bragg Schools.

Stewardship Questions And Answers



Question: What if we don't have enough time to volunteer to help in church or community activities?

Answer: The immediate, almost natural, reaction of most people to the prospect of volunteering to help in a church or community activity is "I don't have the time." For some of us that may be a valid excuse but for the large majority of us, it's not a question of having the time but of using the time we have.

Ethicist Says Health Reform Must Include Basic American Values

MILWAUKEE (CNS) — Any proposal that emerges from the task force on health care reform headed by first lady Hillary Rodham Clinton must contain some basic American values or risk rejection.

That was the thrust of a keynote talk April 3 by Charles J. Dougherty, director of Creighton University's center for health policy and ethics. He spoke at a public health forum at Marquette University in Milwaukee.

Dougherty, a member of the Clinton administration's transition team on health care, said any proposal with a chance of passing must acknowledge that:

— Americans place a high priority on freedom. This includes the demand that physicians be allowed to practice without hindrance, that hospitals be able to control their destinies, that insurers be given the option as to what to cover and that pharmaceutical companies be permitted to protect their proprietary interests.

"We would like to see everyone covered and have access to good care," he said. "But we don't want to do it with 'our money' or be forced to give up certain choices."

Driver (From Page 3)

pionship. "Yes, the money is important," said the new champion, "but the prestige will last a lot longer."

Kulwicki could have left his operation and become a driver for the famed Junior Johnson team. But he had too much involved emotionally and financially and he didn't want to give up. "The ultimate satisfaction is to win the championship ... and to have done it with my own team," he said.

Kulwicki was the first driver-car owner to win since Richard Petty did it in 1979.

"It's unreal to be able to do what he did," said seven time title winner Richard Petty. "I've been fortunate that most of the time I've had my family with me in this. He had to hire people, get sponsors, take care of the business, work on the car, run everything." Petty said Kulwicki's success was "phenomenal," but there may have been more to it than that.

As our Lord said of John the Baptist, "He is greater than any man who has ever lived. But he who is least in the kingdom of heaven is greater than he."

Alan Kulwicki must know the feeling.

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Comunidad Hispana
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Arelis Herman toca con devoción el crucifijo en Holy Family, Clemmons. Allí oró con fe hace dos años y hoy agradece al Señor las gracias que recibió. Arelis es natural de Venezuela, casada felizmente con Kevin Herman.

Precisa La Pasión De Cristo

. "¿No era preciso que el Mesías padeciese esto y entrase en su Gloria?" Lc. 24,26. "Comenzó a enseñarles cómo era preciso que el Hijo del hombre padesciese mucho. . .y que fuese muerto y resucitase después de tres días" Mc. 8, 31. "A la manera que Moisés levantó la serpiente en el desierto, así es preciso que sea levantado (en la cruz) el Hijo del hombre, para que todo el que crea en él no perezca, sino que tenga la vida eterna" Jn. 3, 14-15.

No fue necesaria la Pasión de Cristo, ni por parte de Dios, quien hubiera podido perdonarnos gratuitamente, ni por parte de Cristo, cuyas acciones eran todas de valor infinito, pero con ningún otro medio se hubiera obtenido el fin tan perfectamente. La Pasión de Cristo fue mucho más conveniente a su justicia e incluso a su misericordia.

"Todos son justificados gratuitamente por su gracia, por la redención de Cristo Jesús, a quien ha puesto Dios como sacrificio de propiciación, mediante la fe en su sangre" Rom. 3,24-25. Y esta fue mayor misericordia que si hubiera perdonado los pecados sin satisfacción alguna. Por eso dice el mismo San Pablo: "Dios, que es rico en misericordia, por la excesiva caridad con que nos amó, estando muertos por los pecados, nos dio vida en Cristo" Ef. 2,4-5.

Por la Pasión de Cristo conocemos cuánto nos ama Dios: "Dios probó su amor hacia nosotros en que, siendo pecadores, murió Cristo por nosotros" Rom. 5,8. Por la Pasión de Cristo, no sólo ejemplo de obediencia, humildad, constancia, justicia y demás virtudes. Por eso dice San Pedro: "Cristo padeció por nosotros y nos dejó ejemplo para que sigamos sus pasos" 1 Pedro 2,21. Por la Pasión de Cristo, no sólo nos liberó del pecado, sino que nos mereció también la gracia y la gloria. Por la Pasión de Cristo se realiza más la dignidad humana; porque así como un hombre fue engañado y vencido por el mal, convenía que fuese otro hombre quien lo venciera (Rom. 5,18-19).

Cristo sufrió su Pasión porque quiso voluntariamente sufrirla y morir en la cruz, "Se humilló, hecho obediente hasta la muerte y muerte de cruz, por lo cual Dios le exaltó y le otorgó un nombre sobre todo nombre, para que al hombre de Jesús doble la rodilla cuanto hay en los cielos, en la tierra y en los abismos, y toda lengua confiese que Jesucristo es Señor para gloria de Dios Padre" Fil. 2,8-11.

Misterio Pascual

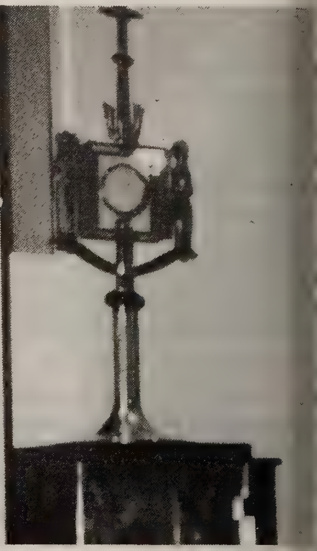
. Este es el Misterios Pascual: la pasión, muerte y resurrección de Cristo, perpetuada místicamente en su Iglesia y por lo tanto, en cada uno de nosotros. Nadie mejor que San Pablo expresa esta realidad vivida intensamente: "¿No saben uestedes que, el quedar unidos a Cristo Jesús en el bautismo, quedamos unidos a su muerte? Pues por el bautismo fuimos sepultados con Cristo y morimos para ser resucitados y vivir una vida nueva" Rom. 6,3-4. Y en la segunda carta a los Corintios: "Así como los sufrimientos de Cristo se desbordan sobre nosotros y nosotros sufrimos con él, así también por medio de Cristo se desborda nuestro consuelo" 1,5 y también en el capítulo 4,10: "Dondequiera que vamos, llevamos siempre en nuestro cuerpo la muerte de Jesús, para que también su vida se muestre en nosotros". San Pablo dice a los Filipenses que desea "conocer a Cristo, sentir en mí el poder de su resurrección, tomar parte en sus sufrimientos y llegar a ser como él en su muerte, con la esperanza de alcanzar la resurrección" 3,10-11. Nadie mejor que San Pablo sintió que Cristo vivía en él.

Cristo Resucitado Vive Entre Nosotros

De acuerdo con un documento del Vaticano del año 1973, "La razón principal de reservar la Eucaristía después de la Misa es la administracion del Viático, o sea, la comunión de los moribundos". Además "para la adoración de nuestro Señor Jesucristo presente en el sacramente" (La Santa Comunión y el Culto de la Eucaristía fuera de la Misa, No. 5). Como la historia lo atestigua, la Iglesia empezó a reservar la Eucaristía con el fin de llevar este alimento espiritual a los que iban a morir. Esta práctica llevó a la costumbre de dar la comunión a aquellos impedidos del Santísimo, una práctica que sólo gradualmente se estableció en la Iglesia, fue la expresión natural de la creencia constante y profunda de que el Señor está verdaderamente presente en la Eucaristía.

Esta práctica de la adoración de la Eucaristía tal como las conocemos hoy en día realmente empezaron en el siglo XIII. Aunque hombre y mujeres religiosos que vivían en los monasterios y conventos estaban acostumbrados a orar en la presencia de la Eucaristía, ahora los laicos comenzaron a visitar las iglesias para orar ante el Santísimo Sacramente, mientras que antes las visitaban para honrar las reliquias de los Santos y mártires. En 1215 el Concilio de Letrán ordenó que en todas las iglesias se conservara la Eucaristía bajo llave. Para el siglo XIV la práctica de orar en privado ante el Santísimo Sacramento estaba bien establecida. Las peregrinaciones y procesiones a las iglesias empezaron a centrarse en la Eucaristía y menos en honrar a los santos.

La Iglesia exhorta enfáticamente que "todos los fieles le muestren a este santo sacramento la veneración y adoración que se debe al mismo Dios" (La Santa Comunión y Adoración de la Eucaristía fuera de la Misa, No. 3). Para este propósito los libros litúrgicos contienen instrucciones para la exposición y bendición del Santísimo Sacramento. A las parroquias se les recomienda reservar una vez al año un tiempo para la



Adoración perpetua de Jesús en el Santísim Sacramento, en la capilla especial de Iglesia de Saint Gabriel, 3016 Providen Rd., Charlotte, NC 28211.

exposición prolongada del Santísim Sacramento.

El valor de las visitas al Santísim Sacramento fue enfatizado por el Pa Pablo VI quien las llamó: "Una prue de gratitud, una promesa de amor, servicio de adoración que le debemos Señor allí presente" (Mysterium Fid No. 66). Las visitas al Santísimo n deben conducir siempre al Señ presente en su pueblo y presente en selebración de la Eucaristía. La presenc de Cristo en el Santísimo Sacramen presupone su presencia en la asambl reunida para orar en común, su presenc en la Palabra, su presencia en la perso ordenada como ministro, su presenc en el compartir de la sangre y el p eucarísticos.

Nuestra oración ante el Señor de ser sensible a las necesidades y sueñ de nuestros hermanos y hermanas d mundo entero para renovar la fe, el am y la unidad, que mueven la acci apostólica, mostrando así nuest entendimiento y respeto por la plentit del misterio de la Eucaristía en la Iglesi

Humanidad Resucitada De Cristo

Jesús resucitado establece con sus discípulos relaciones directas mediante al tacto (Lc. 24,39; Jn. 20,27) y el compartis la comida (Jn. 21,9) . Les invita así a reconocer que él no es un espíritu, pero sobre todo a que comprueben que el cuerpo resucitado con el que se presenta ante ellos es el mismo que ha sido martirizado y crucificado, ya que sigue llevando las huellas de su pasión (Lc. 24,40). Este cuerpo auténtico y real posee sin embargo al mismo tiempo las propiedades nuevas de un cuerpo glorioso: no está limitado en el espacio ni en el tiempo, pero puede hacerse presente cuando quiere y donde quiere (Mt. 28,16-1 Mc. 16,21; Jn. 21,4).

La Resurrección de Cristo no fue retorno a la vida terrena como en el ca de Lázaro. Jesús pasa del estado muerte a otra vida más alla del tiemp del espacio. En la Resurrección n abre el acceso a una nueva vida. Por Resurrección obtiene victoria sobre muerte y el pecado. Por su Resurrecci realiza la adopción filial porque humanidad se convierte en hermanos Cristo por don de la gracia, filiaci adoptiva que confiere una participaci real en la vida del Hijo único. P último, por su Resurrección Cristo primogénito de entre los muertos" (C 1,18), es el principio de nuestra pro resurrección, ya desde ahora por justificación de nuestra alma (Rom. 6. más tarte por la vivificación de nues cuerpo (Rom. 8,11).

Mensaje Del Obispo

Jueves Santo de 1993

; Amados Amigos en Cristo,

Nuestro Santo Padre Juan Pablo II anunció que el 45 Congreso Eucarístico :rnacional tendrá lugar en Sevilla, España, del 7 a 13 de junio. El fin de este ıgreso como todos los anteriores es para un nuevo despertar verdadera y sólida oción a Jesucristo en el Santísimo Sacramento y un aprecio más profundo a la ırgia Eucarística.

Yo conduciré una peregrinación de esta diócesis a Sevilla, para unirnos a los ·grinos de todo el mundo que vendrán a prestar homenaje a Nuestro Señor en ucaristía. Información acerca de esta peregrinación aparecerá dentro de poco ı quienes estén interesados a unirse a nosotros en esta maravillosa experiencia.

Me doy cuenta que no todos pueden hacer este viaje a España, pero todos sí emos beneficiarnos renovando nuestro amor al Señor presente en el Santísimo ramento en nuestras parroquias. He pedido a los párrocos que tengan una bración Eucarística entre el 18 de abril y el 23 de mayo y además, una bración Regional o Vicarial donde se reunan personas de varias parroquias para brar a Cristo que habita entre nosotros. Es ésta una oportunidad para que todos católicos de la diócesis reflexionen e el don de la Eucaristía, alimento stial que nos proporciona Jesús mismo. ero animarles, mis amados amigos, a icipar en estas celebraciones oquiales y vicariales. Confío que el or les bendecirá al celebrar su presencia e nosotros y adorarle en la Sagrada aristía. Dentro de poco les haremos r más sobre estas celebraciones.

Durante esta semana, la más sagrada año, conmemora la institución de la ıristía. Es una buenísima oportunidad reflexionar sobre este maravilloso lo que el Señor dio a su Iglesia. Les ıo a volver a leer el capítulo sexto del ıgelio de San Juan que trata sobre la nesa e institución de la Sagrada ıristía por Nuestro Señor.

Uno de los rasgos más significativos dos los períodos de la Historia Cristiana constante y perseverante amor que los licos manifestan en su devoción a la rada Eucaristía. Nos podemos untar, ¿Por qué creemos y adoramos a risto en la Eucaristía? ¿Sobre qué idad nos apoyamos para aceptar una ñanza tan sorprendente?

ara contestar a estas preguntas mos volver a la época en que Jesús caminó sobre la tierra. Tenemos que ver eñor cómo vivió y escuchar sus enseñanzas sobre la Sagrada Eucaristía. rvémoslo en en Río Jordán después de su bautismo, lo mismo que cuando nó al paralítico levantarse y andar, al ciego a quien tocó y pudo ver a Jesús para rle, al tocar la piel de los leprosos para sanarles inmediatamente. Podemos Cristo cuando multiplicó los cinco panes en alimento para 5,000 personas, personó los pecados y cómo predicó sobre el arrepentimiento. Ninguna ñanza salió de sus labios sin el sello de su divinidad probada por algún milagro.

stando rodeado por una multitud de seguidores, dijo: "Yo soy el pan de vida. adres comieron el maná en el desierto y murieron; pero éste es el pan bajado ielo, que quien lo coma no morirá. Yo soy el pan de vida bajado del cielo. n coma de este pan vivirá eternamente; y el pan que yo les daré es mi carne la vida del mundo". (Juan 6, 48-51)

l evangelio nos dice que cuando los discípulos oyeron esto, muchos dejaron guirlo — no podían aceptar el hecho de verdaderamente darnos su carne como da y su sangre como bebida. Desde aquel día, este pasaje ha sido discutido os letrados que no han querido acepar la Presencia Real de Jesucristo en la ıda Eucaristía. ¿Quiso Cristo darnos a entender de verdad que es su cuerpo angre o hablarnos de un símbolo de fe? Es verdad que todo lo que Cristo dijo cuerpo y su sangre se puede también aplicar a la fe, pero si sólo eso fue lo que ficó, qué fácil hubiera sido para Jesús explicar a sus discípulos que sólo ıba de manera figurativa. Era evidente a sus discípulos que decía la verdad y s dice el evangelio que muchos dejaron de seguir a Cristo y se volvieron atrás. bstante la confusión que esta enseñanza provocó en sus oyentes y no obstante redulidad de sus discípulos, Jesús insistió en decirles que si no comían de su y bebían de su sangre, no podían conseguir la vida eterna.

a promesa de darnos su carne como comida y su sangre como bebida se lió en la Ultima Cena. Nos dice San Lucas: "Entonces tomó el pan y después r gracias, lo partió y lo dio a sus discípulos diciendo, 'Este es mi cuerpo que ntregado por vosotros; haced esto en memoria mía'. Hizo lo mismo con la y dijo: 'Este es el cáliz del nuevo testamento en mi sangre que será derramada stedes'". (Lc. 22, 19-20)

a Eucaristía es verdaderamente el centro de la vida de la Iglesia. Nada hay undamental a la Iglesia que este gran misterio de fe. Nuestro Santo Padre Juan II ha dicho, "Como la Iglesia hace la Eucaristía, así la Eucaristía construye esia". La Eucaristía es la fuente de la fe de la Iglesia, provee de fuerzas a la a para proclamar su fe. Es precisamente ese misterio que le da vida y fuerzas glesia y a cada uno de sus miembros.

articipando en la Eucaristía compartimos en el amor que une a la Iglesia y nos ite amar, respetar, perdonar y servirnos mutuamente. Aquí encontramos la e del amor que impulsa a la Iglesia a cuidar las necesidades de los demás, en ial, de los pobres, los enfermos y los que sufren. De alguna manera nuestra la Eucarística es como cualquier otra comida que nos trae alimiento y nos da as. La comida que tomamos se hace parte de nosotros, parte de nuestra carne, nuestros huesos, nuestra médula. Pero cuando Cristo en la Eucaristía se nos da en alimento, nos transforma en El, por eso podemos decir con San Pablo: "Ahora no soy yo quien vive, sino es Cristo quien vive en mí".

Al prepararnos a celebrar nuestra fe en esta bellísima enseñanza de Cristo por medio de las celebraciones que tendrán lugar en las parroquias y vicariatos, aceptamos con fervor la invitación que el Señor nos ofrece a venir y a unirnos los unos con los otros en un lazo poderoso de caridad de nos hace un cuerpo en Cristo y un cuerpo, la Iglesia, uno con el otro.

Esta verdad es nuestra fe, es la fe de la Iglesia. Estemos orgullosos de profesarla en Cristo Jesús, Nuestro Señor.

Con mis más cordiales saludos,

Sinceramente en Cristo,
Muy Reverendo John F. Donoghue
Obispo de Charlotte

Una Llamada De Fe

Por OBISPO JOHN F. DONOGHUE

En un artículo que escribió Dolores Curran narraba la historia de una madre que veía la posibilidad del sacerdocio para su hijo, pero no se decidía a hablarle sobre esto. Esta historia es común. Lo que era un tema apreciado por los padres y madres en los hogares católicos, se ha convertido ahora en secreto como si las palabras "sacerdocio" o "vida religiosa" llevaran implicaciones malas.

¿Por qué Dolores Curran pregunta en su artículo si tenemos miedo hablar sobre vocaciones? Yo también me pregunto lo mismo. Me pregunto también si la gente que trata a nuestros sacerdotes, hermanos y hermanas piensan que nosotros sólo caimos en nuestra vida escogida de ministerio. ¿Es que piensa la gente que no tuvimos guía y apoyo por parte de nuestros padres? Las vocaciones no suceden de la noche a la mañana. Ellas deben cultivarse de muchas maneras y llevando mucho tiempo y hasta años. La oportunidad de seguir una vocación al ministerio comienza cuando los padres formentan en sus hijos el deseo de ayudar a los demás como cosa buena. Empieza cuando al niño se le muestra con el ejemplo la práctica de las virtudes de la fe, esperanza y caridad. Empieza cuando a los hijos se les enseña a respetar y apreciar las oraciones, las tradiciones y los ritos que expresan su fe. En otras palabras, la semilla de las vocaciones comienza a germinar en el hogar, lo mismo que todas las otras cosas de la vida.

El Padre Francisco O'Rourke, director del comite diocesano para despertar vocaciones dice: "Tenemos que comenzar a reunir padres de familia que tienen hijos e hijas pequeños, los cuales por su participación activa en la Iglesia, los animen a cultivar una vocación como llamada a servir en la Iglesia".

Este esfuerzo, dijo él, es una manera de mantener viva la llamada a través dè la vida juvenil. Cuanto más hagamos por crear una atmósfera abierta y animadora para que los padres comprendan lo que es una vocación, más probablemente ellos pasarán esta idea a sus hijos.

Ademas de ayudar a los padres de familia, el comité diocesano está tratando de buscar la colaboración de otros grupos para promover vocaciones. Los Caballeros de Colón por muchos años han animado a los jóvenes a considerar la vocación sacerdotal. Sus oficinas nacional y estatal han desarrollado programas vocacionales y han ofrecido materiales para uso en las parroquias, escuelas y otros grupos de la Iglesia.

El Director Nacional de Vocaciones Católicas también trabaja desde su oficina con estos grupos y diócesis para fomentar vocaciones. En su boletín, hay artículos que ayudan a los directores diocesanos a mantener esta cuestión viva. El Obispo Robert F. Morneau, obispo auxiliar de Green Bay, Wis., en un artículo reciente en esta publicación, propone a los directores que sean más creativos en su modo de promover vocaciones.

El dice: "Si las imágenes del futuro están llenas de vida y son enérgicas, estaremos indicando el camino. Si no presentamos nada claro o las imágenes pintan algo poco atractivo, llevarán a otros caminos. Las imágenes indudablemente marcarán la diferencia".

¿Cuales son esas imágenes llenas de vida y que engendran energías para ofrecer a la juventud? "Yo diría al joven que considero el sacerdocio que es una vida llena de relaciones personales con familias e individuos muy enriquecedora" dijo el Padre O'Rourke. "También diría que hay siempre una dimensión de misterios en la vida del sacerdote. Un misterio sano que nos hace reflexionar más en lo que no ve el ojo. Uno se siente muchas veces 'pobre de espíritu' y continuamente buscando un diálogo con Dios para pedirle ayuda en responder a las muchas preguntas que surgen en nuestra propia vida y en la vida de los demás. Yo les diría que es una empresa audaz".

Experiencias similares pueden encontrarse en vocaciones religiosas de todas clases. Exhorto a los padres de familia a abrir los ojos de sus hijos a imágenes creativas de los ministerios de la Iglesia. Pido a la juventud que consideren su llamada a servir a otros como posible vocación como una empresa audaz de toda la vida.

Pope

(From Page 4)

which accompany priests as they carry out their ministry of offering worship to God, proclaiming the Gospel and working for the sanctification of their brothers and sisters.

I am pleased to greet the groups from the Benedictine School at Downside Abbey and from the Oratory Preparatory School in Reading, as well as the lecturers and students from King's College, London. I also welcome the group of Italian restaurant proprietors from the United States meeting in Rome. With prayers that the celebration of the Lord's passion and resurrection during Holy Week will be a time of spiritual renewal for all Christians, I cordially invoke upon all the English-speaking pilgrims and visitors present at today's audience the abundant blessings of Christ our savior.

Diocesan News Briefs

Who's News

ASHEVILLE — Dr. Robert H. Fabrey II, a Buncombe County family practice physician, has been named vice president of medical affairs for St. Joseph's Hospital. Fabrey, who will assume duties June 1, has been a member of the hostpial's medical staff since 1980 and has served as chief of staff, vice chief of staff and secretary-treasurer.

Fabrey is a clinical associate professor for UNC-Chapel Hill and is a medical consultant for Medical Mutual Insurance Company of North Carolina.

A.A. Weekend Retreat

MAGGIE VALLEY — The annual Alcoholic Anonymous Spiritual Retreat is April 16-18 at Living Wathers Catholic Reflection Center, 1420 Soco Rd. The purpose of the retreat is to give all A.A. members, men and women, an opportunity for quiet reflection and participation in a directed approach to their spiritual well being.

Cost is $80 and includes a private room, all meals, coffee and snacks. For more information, call Cathy, (704) 299-7502 or Elisa, (704) 696-9120.

Dealing With Addictions

HOT SPRINGS — "From Addiction to a Choice of Full Living," a day of reflection and sharing for people interested in and dealing with addictions of various kinds, will be presented at the Jesuit House of Prayer Saturday, April 24 from 10 a.m. to 3:30 p.m. Trinitarian Sister Marge Burnard, director of Catholic Social Services in Asheville, will lead the group.

The suggested donation is $25. For more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743 or call, (704) 622-7366.

Spaghetti Dinner

CHARLOTTE — Catholic Youth Formation and RENEW at St. John Neumann Church are sponsoring a spaghetti dinner April 17 from 5-8 p.m. in the parish hall. Cost at the door is $5 for adults, $3.50 for children and $10 for families.

Prison Inmate Sponsors

BOONE — The Community Life Commission at St. Elizabeth Church is looking for volunteers interested in becoming community sponsors for prison inmates at the Watauga County prison facility. A sponsor would take an inmate out for a couple of hours to a movie or dinner, for example. Both the sponsor and inmate must be approved. Training is required for sponsors.

For more information, call Jan Rienerth at (704) 264-5359.

Hospital Volunteers

CHARLOTTE — Mercy Hospital volunteers are needed to fill a variety of positions, some involving patient contact, some working with families or staff. Skills and interests will be matched and flexible scheduling accommodated. For information, call Nancy Mead, (704) 379-5806.

Revival

CHARLOTTE — Our Lady of Consolation Church will celebrate its annual revival May 23 at 11 a.m. Mass. Father Louis Vallone of the Diocese of Pittsburgh will be the revivalist.

School Raffle

HIGH POINT — The Immaculate Heart of Mary Home School Association is sponsoring a "Wheels Raffle," along with a dinner/dance auction on April 24. The winner of the raffle will drive home in a 1993 red convertible Dodge Shadow from Ilderton Dodge. Two hundred tickets are being sold at $125 a ticket.

If interested in purchasing or selling tickets, call George Holbrook at (919) 882-6432.

Natural Family Planning

WINSTON-SALEM — A series of four classes in Natural Family Planning will be offered at St. Leo Church in the parish center, beginning April 19 from 7:30 p.m. to 9 p.m. Subsequent classes are April 26, May 3 and May 10.

Cost is $40. Registration deadline is April 14. For more information or registration, call Jeannie Thelan, (919) 766-7519.

Wednesday Night Gatherings

CHARLOTTE — Members of St. Gabriel Church and the community will gather Wednesday evenings April 14 through May 26 for Christian fellowship, prayer and educational enrichment.

The evenings start with 5:30 p.m. Mass, followed by dinner, fellowship and programs for adults and children. Cost for the dinner is $3.50 for adults, $2.50 for children ages 4-12. Dinner reservations are made by completing and depositing reservation forms in designated boxes in the narthex and side entrances to the church the Sunday before the meal.

The goal is to work toward the parish mission "to deepen our commitment to continue the mission of Jesus Christ; to bring all to the knowledge, love and union with the Father through the teaching, sharing and living of our Faith."

Eliada Homes

ASHEVILLE — The Lions Club throughout Western North Carolina is sponsoring its 12th annual auction for Eliada Homes Saturday, May 8 on the Eliada Homes campus. The Lions Clubs collect new, antique, collectable, and good used items to sell at the auction. All of the proceeds go to the children at Eliada.

Let this be the year you reach out to the homeless, abused and neglected children in Western North Carolina. Eliada Homes has apartments for families who are homeless. For more information, call (704) 259-5380.

Homophobia in Religion and Society Seminar

CHARLOTTE — The Center for Homophobia Education is sponsoring a seminar, "Homophobia in Religion and Society," May 20 from 8:30 a.m. to 3:30 p.m. at UNC-Charlotte, Cone University Center, Highway 49.

Speakers are Jeannine Gramick from the University of Pennsylvania, co-author of the book *Building Bridges: Gay & Lesbian Reality and the Catholic Church*, and Greg Link, Catholic University of America masters of divinity graduate, who is involved in spiritual retreat work and political activities within the lesbian and gay community.

Cost is $35 at the door, and includes tuition and materials. Coffee and tea will be provided; please bring a brown bag lunch.

Dinner Party

CHARLOTTE — Metrolina AIDS Project is sponsoring its annual "Guess Who's Coming To Dinner?" fundraiser on May 15. Anyone interested in attending or hosting a dinner party, call the MAP office at (704) 333-1435.

Marriage Encounter

CHARLOTTE — The next Marriage Encounter Weekend is April 23-25 at the Government House Hotel. The encounter has enriched the lives of thousands of married couple in more then 70 countries. The weekend is for couples with good marriages who would like to make their marriages even better.

For more information, call To
Emilie Sandin, (919) 274-4424.

OWLS Trip

CHARLOTTE — The St. Gab
OWLS (Older, Wiser, Livelier Sen
Club is planning a trip to Atlanta
27-28.

The itinerary includes a Law
Welk Show and a guided tour of the
the financial district, Martin Luther
Center and Georgia Tech Unive
On the way home, the group will
Stone Mountain.

Cost is $117. For more informa
call Lou Scharff at (704) 541-685

Mercy Festival

BELMONT — The Sisters of
are hosting a Mercy Festival on S
day, April 17 from 10 a.m. to 7 p.m
festival, at the Motherhouse groun
free to the public.

Entertainment includes a pe
mance by jazz artist Loonis McCl
a Sister Act presentation, a hot ai
loon, food and tours of the Motherh

For more information, call
Newton, (704) 829-5108 (day) or
Nancy Nance, (704) 825-4161 (d

The Catholic News & Herald
comes parish news for the diocesa
briefs. Good photographs, prefe
black and white, also are wel
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at least 10 days before date of pu
tion.

Upcoming Diocesan Events

April 13 Ten Tuesdays
"The Holy Spirit, Tradition & Renewal"
Our Lady of Grace Activity Center
Greensboro, 7:30 - 9 pm
Jim McCullough (919) 274-0415

April 18 Devine Mercy
Celebration Mass
Our Lady of Grace, 1 pm
Fr. Walter Dziordz, MIC
(919) 274-6520

April 24 Spring Fundraiser
Immaculate Heart of Mary
High Point, 7 pm
Carolyn Jordan (919) 885-7513

April 25 "College and Christianity"
Dr. James Moran, chancellor of UNCG
Our Lady of Grace Cafeteria, 5 pm
Fr. Joe Roesch, MIC
(919) 274-3766

May 1 Jesus Day Retreat
For First Communicants
St. Barnabas, Arden
10 am - 3 pm
Sheryl Peyton (704) 684-6098

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World and National Briefs

A Representative Urges Panel Reform Health Costs, Delivery

WASHINGTON (CNS) — Health reform must control costs and im- ve the health care delivery system if to succeed, a representative of the nolic Health Association told Presi- Clinton's Health Care Task Force ch 29. Sister Bernice Coreil, a ghter of Charity who chairs the A's Leadership Task Force on Na- al Health Policy Reform, was among e than five dozen speakers during panel's 13-hour session at George hington University in Washington. can force the $5 aspirin down to a el, but if all we do is to achieve cost rol, without delivery reform, I fear vill have failed our fellow citizens," Sister Bernice, senior vice presi- for system integration of the Daugh- of Charity National Health System . Louis.

t Generation' Of Teens May g More Poverty, Report Says

WASHINGTON (CNS) — The riorating status of American teens" ding to the creation of a new gen- n of families likely to live in pov- according to a new study released h 29. The *Kids Count Data Book,* ured by the Washington-based Cen- r the Study of Social Policy, looked indicators of social well-being to s the state of children and adoles- today. The report found slight vement since 1985 in the infant lity rate, down 14 percent nation- and the child death rate, down 10 nt.

en Religious Call For Women e Full Part Of World Synod

VASHINGTON (CNS) — The nal Board of the Leadership Con- ce of Women Religious has asked women religious "be included as articipants in the deliberations" of 994 world Synod of Bishops. "If ork of the synod is to be credible to n religious of the Church, who are rgest number of those committed igious life, the uniqueness of n's reality must be brought to bear the deliberations," the LCWR said. Religious life is the topic for onthlong synod, to be held in in the fall of 1994. Under synod only selected bishops and a few who head religious orders are e to be voting delegates. Women attended synods as papally appointed observers or theological experts, but never as full members.

Bishops Back Limited Use Of Force, War Crimes Board For Balkans

WASHINGTON (CNS) — The Administrative Board of the U.S. Catholic Conference, decrying "the litany of horrors" in the ongoing Balkan war, said in a statement it was "time for religious believers and the international community to act with new resolve" in the conflict. The statement approved "strictly limited" use of force, a political solution to the war, the creation of a war- crimes tribunal, and help for refugees and nations accepting them. "The world cannot stand aside as innocent people are destroyed, as aggression shapes a new world, as the hopes of freedom turn into the violence of war," the board said. The board — which is made up of about 50 U.S. bishops and acts on policy decisions in between general bishops' meetings — also recommended solidarity, reconciliation and interfaith prayer for people of faith.

Pro-Life Groups Condemn Proposed Funding Of Medicaid Abortions

WASHINGTON (CNS) — Pro-life and church leaders mourned the Clinton administration's decision to seek federal funding of Medicaid abortions and vowed to "fight the president all the way on this." George Stephanopoulos, chief White House spokesman, said March 29 that Clinton's proposed federal budget, to be made public the week of April 4, would include funds for abortion under the federal portion of the Medicaid program for the poor. Such funding has been prohibited since 1976 under the Hyde Amendment named for Rep. Henry J. Hyde, R-Ill. "We intend to fight the president all the way on this," said Douglas Johnson, legislative director for the National Right to Life Committee. "Under the president's plan, taxpayers would pay for hundreds of thousands of elective abortions every year, including many late-term abortions."

Guatemala Peace Talks Make Some Progress

MEXICO CITY (CNS) — Peace talks between the Guatemalan government and the country's rebel movement have taken a step forward with the agreement to invite independent groups to the negotiations, according to press reports quoting mediator Bishop Rodolfo Quezada Toruno. The agreement "will give civic groups in Guatemala a real chance of getting involved in the peace process," Bishop Quezada, of the Guatemalan Diocese of Xacapa and Santo Cristo de Esquipulas, was quoted as saying by the Mexico city daily La Jornada. Bishop Quezada said that the agreement on the participation of outside groups, such as human rights organizations, academics and trade unions, still has to be signed. Additionally, there were still some differences as to the scope of outside participation, he said.

Vatican Conference To Focus On Plight Of Children

VATICAN CITY (CNS) — Health problems among the world's young people, including the plight of abused children and street kids, is the focus of a major Vatican-sponsored conference scheduled for the fall. The conference theme, "The Child and the Future of Society," is also to cover basic health-related issues such as pre-natal care, birth facilities and medical assistance during the first 18 years of life, said Cardinal Fiorenzo Angelini. Cardinal Angelini heads the Pontifical Council for Pastoral Assistance to Health Care Workers, which annually sponsors the conference on a medical topic of interest to the church and lay experts. He spoke about the 1993 meeting, scheduled for November, in an interview March 30 with Vatican Radio.

Saskatchewan Bishops Request Aid For Province's Farm Communities

OTTAWA (CNS) — A ministry formed by the bishops of Saskatchewan said the province's farm communities could reach "Third World conditions" without financial assistance from the government. "Many people in our province ... begin to have visions of Saskatchewan moving closer and closer to what is commonly termed 'Third World' conditions, where landless peasants are driven to the cities to seek employment, only to find overcrowding, squalor and destitution," the Catholic Rural Life Ministry said in a statement presented to the House of Commons Standing Committee on Agriculture March 30. According to ministry, which represents the Saskatchewan dioceses, the economic crisis has caused moral and social deterioration — including marriage and family breakdowns, substance abuse, domestic violence and suicide.

English, Irish Catholic Leaders Condemn Ira Bombings

LONDON (CNS) — English and Irish cardinals issued their first joint statement ever to express outrage at the Irish Republican Army bombing that killed two children and injured more than 50 people in a Warrington, England, shopping center March 20. "This outrage was so appalling in its indifference to the lives of men, women and children that we issue this joint statement to express the sense of horror we both feel," said Cardinal Cahal Daly of Armagh, Ireland, and Cardinal Basil Hume of Westminster, England. The statement was released in London March 26, the day of the funeral for 3-year-old Johnathan Ball, one of the two child victims of the Warrington bombing. The other victim, 12-year-old Timothy Parry, died in the hospital March 25 from critical injuries sustained in the second of two explosions in the shopping center.

Vatican Says Wartime Papal Criticism Of Nazis Could Have Hurt Jews

VATICAN CITY (CNS) — A public denunciation by Pope Pius XII of Nazi war atrocities against Jews would have sparked more repression, said a Vatican background paper presented at a major Catholic-Jewish meeting. "Where the Nazi machine was already organized for oppression, the screw would have been turned even more tightly," said the paper. This position was shared by the Allies and the International Red Cross, it said. "Those engaged in humanitarian work were agreed that the results in terms of human lives were more important and urgent than the manifestation of public indignation," it said.

World Youth Day Continues To Accept Registrations

WASHINGTON (CNS) — Almost 100,000 young people have already responded to Pope John Paul II's call to join him in Denver for World Youth Day '93 in August. But registration for the Aug. 11-15 event is still open for those unable to register through their parishes and dioceses by the March 15 target date. "The event is limitless in terms of how many we can register," said Father Dennis Schnurr, associate general secretary of the National Conference of Catholic Bishops and national executive director of World Youth Day '93. "We wish to accommodate all young people who wish to attend," he added in announcing three more avenues of registration.

Mexico Shelters Guatemalans Fleeing Military Attacks

MEXICO CITY (CNS) — The Mexican government has granted temporary protection to a group of some 800 Guatemalan refugees who fled to Mexico in February from air and ground raids by Guatemalan forces just over the border. On March 21, Mexican immigration authorities granted temporary "FM3" work permits to the Guatemalans for as long as they remain in Mexico. A cross-border raid by a unit of Guatemalan soldiers precipitated a diplomatic confrontation between the two countries. The refugees are mostly Indian civilians who refuse to cooperate with the Guatemalan military and live in clandestine "villages of resistance" in remote areas in Guatemala's mountainous Ixcan region. They were routed in late February by intense attacks within two miles of the Mexican border by Guatemalan helicopter gunships.

Video (From Page 7)

with a rancher (Isabel Glasser) while on the lam from a possessive manager (Lesley Ann Warren) who has booked him into huge, impersonal concerts. Corny dialogue and Christopher Cain's consistently drab direction reduce this vehicle for country star Strait to little more than trite schmaltz backed by a fine soundtrack. Minor sexual innuendo, an instance of drunkenness and brief fisticuffs. **USCC classification is A-II — adults and adolescents. MPAA rating is PG — parental guidance suggested.**

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"The sacred oils are a symbol of God's wonderful, all surpassing power, a sign of the divine energy working in our hearts," said Bishop John F. Donoghue at the Chrism Mass during Holy Week at St. Patrick Cathedral in Charlotte. "And through the sacraments of the church, these oils shall bring about healing, dedication and consecration to Jesus." Photo By JOANN KEANE

Sacred Oils Consecrated At Annual Chrism Mass

By CAROL HAZARD
Associate Editor

CHARLOTTE — St. Patrick Cathedral overflowed with people who came to the annual Chrism Mass during Holy Week for the consecration of the Christ oil. The sacred, fragrant chrism oil is used in the sacraments of initiation, holy orders and the dedication of churches and altars.

Also blessed were the oils of the catechumens and the sick, oils that together with the chrism oil symbolize "the grace and love of Jesus Christ," said Bishop John F. Donoghue, the celebrant.

"These oils remind us of our duty to be co-workers with Christ, announcing the most wonderful news the world has ever heard and to help make our people holy through the power of the sacraments," Bishop Donoghue said.

The bishop was joined by 80 or so priests who came to the April 6 Mass not only for the consecration but also to mark the birthday of their priesthoods.

Bishop Donoghue offered encouragement to his brother priests as they strive to "grow in the likeness of Christ," to serve the people of the Church and to bring the Gospel to people who have never heard or accepted it.

"As priests, we have been anointed, ordained, set apart to teach God's word," said Bishop Donoghue. "What we bring to our people, of course, is not our own teaching ... but the teaching and words of God. And that should give us great confidence, because His word redeems; His wisdom has no limits."

As priests, they must continually renew themselves by prayer and reflection on God's words, but they also need each other, said Bishop Donoghue. "That is more so today than ever. The priesthood has been denounced because of the sins of a very few. We need to support one another."

A commemoration of renewed commitment, the Mass also celebrated the sacraments and the holy oils used to sanctify the Church.

A special aromatic fragrance is poured into the chrism oil as "a sign of that joy which the Spirit makes possible in our hearts," said Bishop Donoghue. "We ask God to bless the chrism oil, to ennoble it so that at baptism, it may mark those reborn of water and of the power of the Holy Spirit. In the Sacrament of Confirmation, it will be the sign of that special seal of the Holy Spirit."

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Crusader Corner

By FRANK MERCOGLIANO

Tennis is a sport that gets overlooked at many colleges. The big spring sp are baseball and softball. Look in any newspaper and you'll see plenty of base and softball scores, but you're lucky to find a tennis score. *U Today* doesn't even want tennis scores.

It might be plausible for the local press and fans to overl tennis, but not any more. Belmont Abbey's men's tennis sq has defied the odds and finished second in the conference, they are co-favorites in the Carolinas Conference Tournam to be held in Wilson, N.C.

The squad, composed of eight players (six regulars), pic up four big conference wins in six days last week. The tea only conference loss was to two-time defending confere champion Barton College, and that was only a 6-3 loss.

The biggest advantage that the team has heading Thursday's conference torunament is that it has three N seeds.

The tournament is "flighted," meaning that all the players that play first posi on the team play in a seven-man tournament. All the players that play second in their own seven-man event, and so on down to position number six.

The Abbey's number two, three and four players are all going into tournament seeded #1, which means they receive a bye and automatically adva to the semi-finals.

The number two and three players for the Crusaders, Mike McGrath and Curvan, made it to the finals last year at three and four. Both players, along number four player Pepper Meredith, streaked through the conference undefe with six wins.

David Buerkle (number one), Ryan McDermott (number five) and D Walker (number six) all will be seeded in the middle of the pack, and all have a of advancing to at least the semi-finals.

One of the reasons that the team's showing is so surprising is that the team i only one in the conference made up exclusively of American players. One team the Crusaders faced-off against, Barber Scotia College, had two players who pla for the Trinidad National Davis Cup team. David Buerkle took a set from one of t players.

Mike McGrath and Tim Curvan are the team leaders with identical 9-1 rec for the season. In fact, the two players have either both won on the same day or lost on the same day for the past two and half years.

Head coach Dr. Mike Reidy, who is coaching the team after a one sabbatical, has his group in line for a possible conference championship. Ma then, the rest of the world will take notice.

Frank Mercogliano is sports information director for Belmont Abbey Coll

Thanks For Favors

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ATHOLIC
NEWS & HERALD

ierving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 32 • April 23, 1993

'he Joy Of Easter...

wers along a waterfall at St. Thomas Aquinas Church in Charlotte grace a replica of tomb where Jesus was buried. The replica was built on the altar for Easter. "Now in the ce where he had been crucified there was a garden and a new tomb in which no one had n buried." John 19:41. (See story and another picture on Page 16)

Photo by JOANN KEANE

Catholics, Lutherans Join To Celebrate Strides Toward Unity

By CAROL HAZARD
Associate Editor

CHARLOTTE — Marking an historic occasion, some 300 Lutherans and Catholics came together April 15 at St. Gabriel Catholic Church for a "dialogue supper" to celebrate and renew a convenant between the two churches.

The covenant between the Dioceses of Charlotte and Raleigh and the Lutheran Synod of North Carolina was signed Pentecost Sunday 1991 in response to Lutheran/Roman Catholic dialogues at the international level. The dialogue supper was the first large-scale gathering in the diocese involving clergy and lay people from both denominations.

"This is a very contemporary occasion, not something that would have happened even a few years ago," said the Rev. Dr. James R. Crumley Jr., former bishop of the Lutheran Church in America and Distinguished Visiting Professor of Ecumenism at Lutheran Theological Southern Seminary in Columbia.

Although remarkable progress has been made in achieving unity between the two churches, the main division continues to be the inability to share the Lord's Supper together, said Dr. Crumley, the keynote speaker.

There is convergence, but not consensus on the subject, he said. Dialogue at the international level has led to the conclusion that "Lutherans and Roman Catholics are trying to say the same thing about the Lord's Supper; that Christ is truly present," he said.

Active in ecumenical efforts, Dr. Crumley is the chairperson of the International Lutheran-Roman Catholic Commission and a board member of the Institute for Ecumenical Research, Strasbourg, France.

"To me, it becomes blasphemous to say we can not go to the table together," Dr. Crumley said. "It has to bother us to say we can believe in Jesus Christ and yet can't kneel together and receive the body and blood of Christ."

Although the solution to the dilemma is "not a simple one," there should be a sense of urgency in resolving it, Dr. Crumley said. "Loyality to our Lord must mean we do everything we can under the Spirit's guidance to get together and meet together in full communion as God's people."

Despite this sticking point, the two churches have found ways to "reach across walls" that have divided them for centuries, said Dr. Crumley. "All of us recognize that division wounds the church and wounds the body of Christ."

Dr. Crumley, who was ordained in 1951, said the Lutheran and Catholic relationship while he was in seminary was "an impossible one." There was no rappoire or consensus except on liturgical points that neither church could claim, he said.

The door was opened by the Second Vatican Council, he said. Thus began changes that have led to unity no one

See **Unity,** Page 3

100 Years Young...

Mercy Sister Jarlath McGarry receives a congratulatory hug from Mercy Sister Theophane Field as the community celebbrates Sister Jarlath's 100th birthday. (See story on Page 3)

Photoby JOANN KEANE

'ope Tells Visiting Lutherans 'atholics Committed To Unity

VATICAN CITY (CNS) — The holic Church remains "irrevocably mitted" to restoring full unity with er Christians, Pope John Paul II told oup of Lutheran visitors from Swe-.

The best way of accomplishing unity hrough prayer, dialogue and com- defense of the Gospel's message, aid April 17.

The pope said Easter recalled the that the first group of Christians heard the news of Jesus' resurrec- was a single community — a com- ion that has "sadly been fractured" r the centuries.

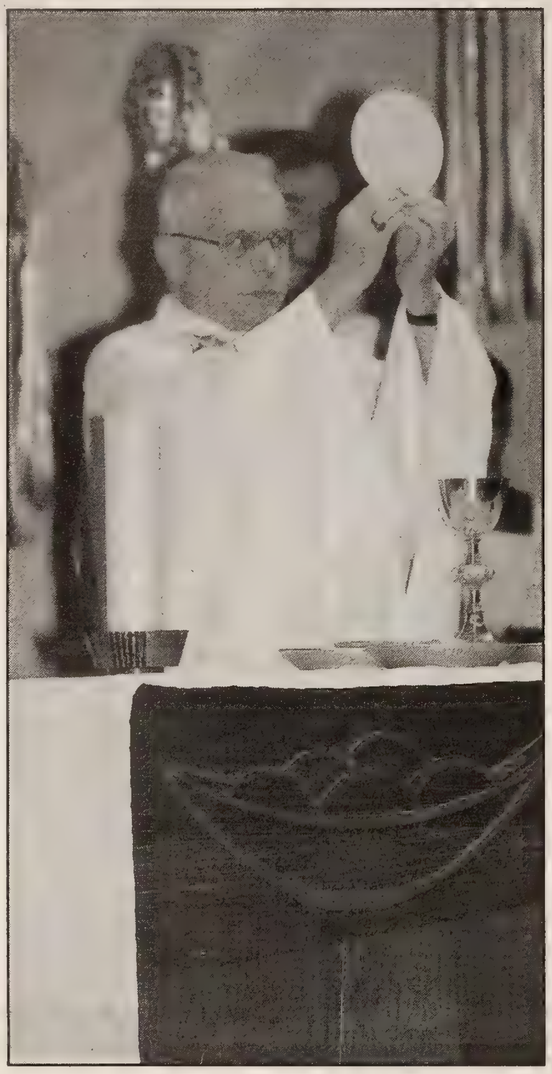
"I wish to reassure you that the olic Church remains irrevocably mitted to restoring that full visible unity," he said. Christian churches should "pursue that ecumenical journey together," he added.

"By our persistent prayer, sincere and honest dialogue, and common defense of the authentic religious and ethical values rooted in the Gospel, let us remain confident that God will bring to completion the good work that he has already begun in us," he said.

The pope said he recalled with great joy the ecumenical service held at the Vatican in 1991 to commemorate the 600th anniversary of the canonization of St. Bridgit of Sweden. That prayer service with Lutheran bishops demonstrated a "rich common heritage, which Catholics and Lutherans share and which we must continue to foster," he said.

Eucharist

Coming Together



We are
called to participate,
as sisters and brothers,
united by Baptism,
and the teachings of Jesus.
We bring
our selves,
our loved
ones,
our neighbors,
the 'People
of God.'
With
our cares,
concerns,
our thankfulness,
our pains
and joys,
our hopes
and fears,
our openness to the
Spirit.
To
listen,
remember,
be joyful,
sing, pray,
seek conversion from
sin,
be reconciled to the
Father
and be
nourished,
be touched,
be healed, be
transformed,
be knowing
that
Jesus
is present
in our midst,
through the reading
of his Word,
in the eating of His Body
and the
drinking of His Blood,
thus sharing in
His saving power
through
His death on the
cross — the sacrifice,
His resurrection
from the dead,
His promise of eternal life — our
salvation,
in the 'Breaking of the Bread'
in the consuming of the wine,
eaten in love
Christ
is present,
is real,
is here in the
communion
through
grace,
Body, Blood,
Soul
and Divinity,
one with us
and we
with Him,
Through
Him,
With Him,
In Him,
in the unity of
the Trinity,
Body
of Christ
crucified and
Risen our
Living Bread.
Gracing Us
through the
Spirit
to
reverberate,
our 'Amen,'
to become
like Him,
to serve
others,
be charitable,
to share
His Word,
be witnesses of our
relationship with Him,
to become Holy
and Whole
to encounter Him within ourselves
and to share in His
immortality
in His eternal Kingdom.

Poem By Chris Newnan,
Director of Faith Formation

Andrew Shook, 14, puts his artistic touch on the face of 9-year-old Adriene Grisner.

Sister Act Reprise

Mercy Sister Larretta "Whoopi" Williams leads a choir of angels as the sisters perform
rousing version of songs from the movie, "Sister Act," at Mercyfest.

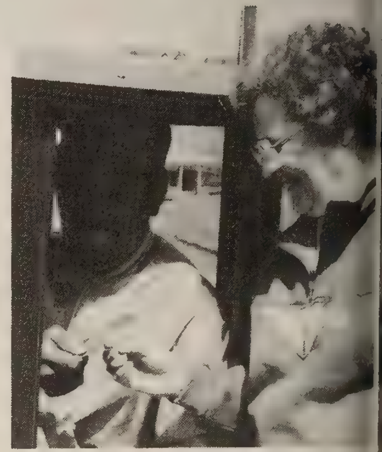
Mercy Sisters 'Whoop' I Up, Celebrate 100 Years

BELMONT -- One hundred years of ministry in Belmont and Gaston County took place on the Sisters of Mercy Motherhouse grounds on April 17.

"The celebration is an opportunity for people of all ages to come and visit our motherhouse, meet our sisters and be guests of the Sisters of Mercy for the day," said Mercy Sister Michel Boulas, chair of the 100th Anniversary Committee.

Live entertainment, rides for children, displays of Mercy ministries, artwork and food were part of the festivities.

In addition to a performance by jazz artist Loonis McGlohon, the sisters did a rendition of "Sister Act."



Above: Mercy Sister Mary Timothy Warren hands her ticket to conductor Rufus Mingo, who offered "train" ric during Mercyfest.

Photos by JOANN KEANE

Right: Don and Mary Wright look on as Mercy Sister Alma Pangelinan serves up one of the famous Mercy footlong hotdogs. The Wrights, from Kenmore, N.Y., are parents of Mercy Sister Mary Margaret Wright.

tudent Says Helping Poor Vas ‘Best Spring Break Ever’

By CAROL HAZARD
Associate Editor

PRESTONBURG, Ky. — Never ıd that one of her friends went on a ise to the Bahamas and another vacaıed in New Orleans. Elizabeth odno wouldn’t have traded her spring ak for anything.

The UNC—Chapel Hill sophomore gged through rain and mud to clear a untain side, built a 25-foot staircase a nearly vertical slope and loved ry minute of it.

“It was wonderful from day one ... of the best experiences in my life,” Elizabeth, daughter of Stanley and an Broodno of St. Gabriel Church in rlotte.

Elizabeth, a 1991 Charlotte Catho-High School graduate, was one of plus students from across the coun-who relinquished the traditional ng break party scene to participate in Second Annual Appalachian kfest sponsored by the Christian alachian Project.

The volunteers repaired about 20 ıes for the handicapped and very r in eastern Kentucky ‘s Appalachia, of the lowest income areas of the ed States.

Elizabeth and seven others rebuilt a d staircase and fixed a ramshackle e for an elderly couple. The home t the bottom of a steep slope — had hone, electricity or running water. s stove was the only source of heat. toilet facility was a hole in the floor.

The students painted the house, reced the support structure, added lation, tore up the old flooring and down new linoleum, and installed s to reroute wastes away from the e.

Elizabeth did a little of everything, nostly she worked on the staircase. d never worked outside before. d never done any carpentry nor did now how to hammer correctly. She overed she liked it. She liked get-dirty and working with her hands.

“I used all of my body, every ounce ength, and was submerged in mud,” she said. Still, it was the “best spring break” she ever had. She worked body, mind and soul, she said. “I came back totally pumped up. Everything had a different color. People seemed different.”

Elizabeth Broodno at home in Matthews with her younger brother, Bryan.

Elizabeth, 19, who was sheltered as a child, said she was “disturbed” by the poverty of Appalachia. “I had never been exposed to anything like that,” she said. “When I used to think of poverty, I thought of urban, not rural poverty.” Beautiful breathtaking mountains hide poverty that is breathtaking in its abjectness, she said.

Now back at school, Elizabeth says she misses the mountains, the work and the Christian camaraderie. She hopes to go back someday, perhaps after she graduates as a full-time volunteer for Christian Appalachian Project.

Whatever she does, she’ll never forget spring break of 1993. Or dancing up and down the staircase as she and her newfound friends marveled at their completed project and celebrated the rite of spring in a way that will make for lifetime memories..

MONASTIC GUEST PROGRAM

Month long monastic contemplative experience
Within the enclosure of a Trappist-Cistercian community
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Work
Community Events
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- All lived within the Community -

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No offering required

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FatherJoe Mulligan (c), a member of the planning team for the Lutheran-Roman Catholic Dialogue Supper and pastor of St. Luke in Mint Hill, greets the Rev. J. George Gilbert (l) of Redeemer Lutheran Church and the Rev. Dr. James R. Crumley.

Photo by CAROL HAZARD

Unity (From Page 1)

would have thought possible. “It’s amazing how much we are learning from each other,” Dr. Crumley said.

“We are not just ready to receive each other, but we are ready to shape each other’s ideas about ministry, about what it means to be a Christian ... It is a marvelous thing to be living in this time.”

In response to Dr. Crumley’s address, Bishop John F. Donoghue said the inability to receive communion together is, indeed, “a wound in the body of Christ.”

“The greatest scandal in Christianity is that there is division,” said Bishop Donoghue. “We have to work together to bring about the unity that Christ calls for.”

He encouraged listeners to continue to pray for full unity and “hopefully one day, hopefully in our life time,” it will be achieved.

Sister Celebrates 100th Birthday

By JOANN KEANE
Associate Editor

BELMONT — “One hundred years of growing with Christ as the harvest,” reads the palate inscription holding a Waterford crystal chalice. The leaded-glass goblet, a gift from the Irish family of Mercy Sister Jarlath McGarry, was presented to the Sisters of Mercy of North Carolina in honor of Sister Jarlath’s 100th birthday.

On April 15, Sister Jarlath became one of a celebrated few to witness a full century of life.

Now in her 65th year as a Sister of Mercy of North Carolina, Sister Jarlath found herself surrounded by the love of many on her day of celebration. Her associates in service, friends, with family from Ireland, joined Sister Jarlath during a special Mass and birthday celebration.

Born in 1893 in County Galway, Ireland, Sister Jarlath came to Belmont in 1928 in pursuit of missionary service. She found a growing community of women dedicated in service to women and children, the sick and handicapped, youth and adults.

What do you give someone for their centennial celebration? That quandary posed perhaps one of the greatest challenges of the day. “In anticipation of her birthday, the (Mercy) community decided material goods were not what Sister Jarlath wanted,” said Mercy Sister Mary Thomas Burke. “She just takes them with one hand and gives them away with the other.”

“We knew she would like our prayers, but didn’t know how to present them in a tangible way,” said Sister Mary Thomas. Each sister in the community wrote a letter to Sr. Jarlath, telling how she impacted their individual lives. Sister Jarlath received a

See **Sister,** Page 16

Remember His Will In Yours.

“A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live.”
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

“I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works.”

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

The Balkan Mess

The situation in what used to be Yugoslavia gets worse with each passing day.

It is obvious that United Nations efforts to halt Serbian aggression in the area have not worked. We think it is just as obvious that U.N. plans for more of the same will be just as ineffective.

As of this writing, the Security Council has agreed to tighten economic sanctions against the Serbs. The present sanctions don't work because there are too many ways of getting around them. We feel sure there will be just as many ways of getting around the "tighter" sanctions.

The "no fly" zone enforced by NATO planes operating from bases in Italy and from U.S. aircraft carriers is virtually meaningless. The Serbs aren't using planes to carry out their seizures of territory and their program of ethnic cleansing. Their heavily armed ground forces have been doing the job very well.

We believe that the most effective way to stop the Serbs is to lift the arms embargo in the area. The embargo doesn't bother the Serbs who have all of the weapons of the former Yugoslavian army which was one of the strongest in Europe. It does keep Serbia's neighbors from getting the weapons with which to defend themselves.

There are, of course, other options most of which would involve the use of armed force. President Clinton says he is considering the possibility of air strikes against Serbian positions. Thankfully, he has indicated he would not take that action without U.N. approval. Fortunately that approval appears unlikely given the Russian veto in the Security Council.

Even with U.N. approval, we believe that any air strikes would be a horrible mistake which eventually would lead to involvement of American ground troops. It could also lead to a confrontation with Russia, a longtime friend of the Serbs. It is questionable whether President Yeltsin is presently strong enough to resist hardline pressure to aid the Serbs.

We believe the only answer is to lift the arms embargo and give the Bosnian Muslims and Croation Catholics the weapons they need.

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Pro-Life Corner

Respect Life

"Christ indeed from death is risen, our new life obtaining. Ha mercy, victor King, ever reigning. Amen, Alleluia!" (Easter quence)
Reflecting on the Resurrection, may we be reminded of the dign of each human life.

The Respect Life Office   Diocese of Charlotte   (704) 331-17

The Pope Speaks

VATICAN CITY (CNS) — The good news of salvation in Christ can be a "source of consolation and spiritual comfort" for those who suffer and doubt, Pope John Paul II said.

God's plan of salvation revealed in Scripture and proclaimed by the Church "gives sense and true value to human events and the history of peoples," the pope said at his April 14 general audience.

"Christ is risen," the pope told the thousands of visitors at his Easter Wednesday meeting. "His message of hope and renewal is meant for all men and women of every people and every nation."

Those who believe in the truth of Christ's resurrection must let that knowledge shine through their lives, calling others to conversion and to acceptance of the Gospel of hope and love, he said.

Like the women who were the first to arrive at the empty tomb, he said, "every person of good will is called, in the course of the centuries, to see crucified and risen Christ, and to encounter him Church, his mystical body."

The pope told those at the audience that Ea the center of the liturgical year and "the fulcr Christian life because it is the living remembra the central mystery of salvation — the deat resurrection of the Lord."

"It certainly was a surprising supernatural r but at the same time we are confronted with a hist fact, concretely verifiable," the pope said, citi eyewitness accounts in the Gospels.

The pope had special greetings for newly orc deacons from Ireland and Scotland and from the its. "May your diaconal ministry lead you to incr intimacy with Jesus, the great high priest, and you conscious of your responsibilities in the serv God's holy people," he told the deacons from th and Scots colleges, national seminaries in Rom

Speaking to the international group of Jesu said, "I assure each of you, dear new deacons, tha remember you in my prayers so that you may re always more faithfully to the call of the Lord, hel the constant support of your families."

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience April 14.

Dear brothers and sisters,

The message of the angel to the holy women at the tomb — that Jesus, whom they were seeking, had risen — has echoed down the centuries from that first Easter morning until our own day. Christ's Passover, from death to risen life, is the central mystery of salvation. It is the focal point of the liturgical year and the fulcrum of Christian life.

The Resurrection, although a reality of the supernatural order, is at the same time a historical event about which the evangelists have left us an authentic witness of what occurred in those days. The proclamation of Christ's death and resurrection is the beginning of all authentic discipleship, as well as the source of the Church's mission to preach the Good News of God's plan of salvation to all mankind.

Beloved brothers and sisters, may your faith risen Lord increase your joy and peace in this season. May you find renewed enthusiasm to sh Good News with all, especially the suffering, the and the oppressed. May Mary, the mother of sustain your hope and strengthen you to serve and your neighbor ever more faithfully.

I extend a special welcome to the newly or deacons of the Irish College and of the Scots' C together with their families and the staff of t leges. May your diaconal ministry lead you to i ing intimacy with Jesus, the great high priest, an you conscious of your responsibilities in the ser God's holy people. To all the English-speakin tors, from Great Britain, Ireland, the Philippines nesia, Taiwan and the United States, I wish happy Easter!

VATICAN CITY (CNS) — Pope John Paul II, in a message marking the 50th anniversary of the Warsaw Ghetto Uprising in his native Poland, called on Christians and Jews to unite against modern forms of prejudice and anti-Semitism.

The pope recalled the 1943 uprising, in which some 25,000 Jews were killed by occupying Nazi forces, as a time of horrible suffering that must not be forgotten. The message, released at the Vatican April 16, was addressed to Polish Jewish organizations.

"Together with the whole Church I wish to remember those terrible days of the Second World War, days of contempt for the human person, manifested in the horror of the sufferings endured at that time by so many of our Jewish brothers and sisters," the pope said.

"It is with profound grief that we call to mind what happened then, and indeed all that happened in the long black night of the Shoah. We remember, and we need to remember, but we need to remember with renewed trust in God and in his all-healing blessing," he said.

The pope said Christians and Jews have a common responsibility to be a "blessing" to the world each other.

"This will effectively occur if we are unite face of the evils which are still threatening: in ence and prejudice, as well as displays o Semitism," he said.

The pope expressed thanks for what has been achieved by Catholics and Jews through di and cooperation and added: "For what we a called to do I offer my ardent prayers."

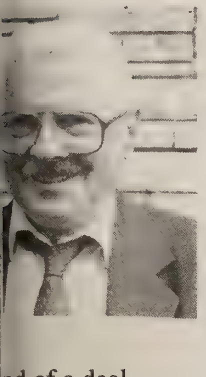
The pope's message was sent through the bishops' conference to the Coordinating Comm of Jewish Organizations in Poland. It was r three days before ceremonies to commemor uprising, which began April 19, 1943, when fighters in Warsaw made a final resistance aga German army.

Warsaw's substantial Jewish population, es at about 400,000 before the war, was virtually out by deportation, disease and killings that o under occupation.

Editor's Notebook

By BOB GATELY

m I the only one who is bothered by Mike Krzyzewski's deal with Nike? It's ning to appear that I am, since I haven't seen or heard any questions raised in print or on the air.



Let me recap for those who don't read the sports pages or listen to sportscasts.

Last week, the Duke basketball coach signed a 15-year contract with Nike which makes athletic shoes, including basketball shoes. Under the terms of the contract, the Duke basketball team, which has used Adidas shoes for several years will switch to Nike. Coach K will provide "feedback" to Nike — apparently as some sort of consultant.

What does Krzyzewski get in return? Well, for starters, he received a cool one million bucks just for signing the contract. He also gets stock options and will be paid $350,000 a year for the life of the contract. There are chief executives of some fairly big corporations who don't have nd of a deal.

n't tell me that all basketball coaches make deals with shoe manufacturers. that a lot of them do but there also are many who don't. (And I'll concede some of those cases it is because the manufacturers aren't interested in them. ll, how many shoes will an endorsement by the losing coach of Rinky Dink ?) And, of those that do, I would be willing to bet that few, if any, have the deal Krzyzewski just signed.

also admit that it apparently is not illegal or the NCAA would have cracked ong ago. It's apparently a different story where players are concerned since AA in the past has taken a dim view of players receiving free shoes which they l. Seems there are different rules for players and coaches.

not accusing Coach K of any wrong doing. I am questioning the ethics of ole practice.

el fairly certain that if I accepted a bundle of money to switch our printing t to a different company, I probably would be looking for a new job.

the public sector and in some private business, there's a term for employees ng money or other gifts from suppliers. It's known as a "kickback" or even ery. Some people, particularly public employees, have gone to jail for it.

college athletics, the answer probably is for school officials to handle the se of equipment, preferably by open bidding. That, at least would eliminate sibility of any appearance of impropriety on the part of the coaching staff. lso might not be a bad idea for the NCAA to take a good look at the practice.

ic Appropriate For Catholic Worship

By FATHER JOHN DIETZEN

I was a Lutheran before joining the Catholic Church 14 years ago. I am years old. Is it permissible to sing a couple of Lutheran hymns at my ic funeral? These songs were so much a part of my childhood, and there a lot of Lutheran relatives at that time. Songs I have in mind are like a Friend We Have in Jesus," "The Lord Is My Shepherd," "Beautiful" and "Faith of Our Fathers." I would appreciate your help. (Iowa)

I'm not really sure what you are asking. Perhaps it's because I really don't know what a "Lutheran" hymn is in the first place.

For one thing, many Lutheran churches sing what most of us would call Catholic hymns. "Holy God We Praise Thy Name," for example, a longtime Catholic favorite, is common in many other Christian churches, including the Lutheran, which picked it up in the original German. "Faith of Our Fathers," written by an English Catholic priest, Father Frederick Faber, is a staple in Protestant as well as Catholic worship.

On the other hand, "A Mighty Fortress is our God," a hymn we Catholics know well, was written by Martin Luther. "Away in a Manger," "Hark, the Herald Angels Sing" and, in fact, most other traditional Christmas hymns were written by Protestant clergymen.

ch more critical than which denomination first sang a hymn is its musical, nd of course theological quality.

ay be worth repeating the main criteria for music in the Catholic Church, as some years ago by the American bishops' Committee on the Liturgy. any music must meet three tests before it is used in the Eucharist or other liturgies.

first is artistic. It should be basically good music, both in composition and ance.

udgment, this is the one quality most offended against in many parishes. does not become appropriate for the liturgy simply because the notes hang and the composer or performers have well-intentioned hearts.

ond, music must be liturgically correct. That means among other things that c fits liturgical seasons and feasts and gives proper opportunity for the whole ation to participate in those parts of the Mass which are theirs. A response eface ("Holy, Holy, Holy"), for example, sung by a folk group alone, would his requirement, as would a solo "Our Father."

lly, music must be pastorally appropriate. That doesn't mean it has to be ng the pastor likes, but that it be music which will help this particular ation at this particular time pray and worship God well together.

iously, many songs which some people consider "Protestant" offend none requirements when used at appropriate times in our liturgy.

or your funeral, which we hope is not imminent, please talk with your parish priest about the music you desire. If you or a member of your parish wish further details, I suggest you obtain a copy of "Music in Catholic Worship," available from USCC Publications, 3211 Fourth Street N.E., Washington, D.C. 20017-1194.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped self- addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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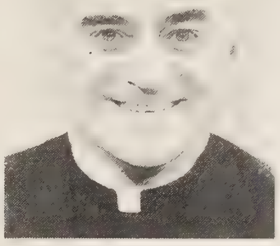
Light One Candle

By FATHER JOHN CATOIR

Learning to live joyfully is a formidable challenge. We are all trying to learn this difficult art, and some of us are better at it than others. Cardinal Newman once wrote: " I do not fear that I may have to die. I fear that I have never lived."

The Resurrection of Jesus lights our path, as does the promise of eternal life. Robert Muller, the assistant to the Secretary General at the U.N. for more than 25 years, offered this advice: "Be happy, render others happy, proclaim your joy, love passionately your miraculous life. Do not wait for a better world; be grateful for every moment of life."



It is possible to take such advice seriously? Is it so simple? Can we just decide to be happy? There are some who find this idea absurd. They see so much suffering in the world, they question whether one even has the right to pursue the goal of happiness. I understand this point of view, but I do not share it. God made us for happiness; this I know from faith, not reason.

I often wish that God would intervene in a dramatic way to reveal Himself fully. But He waits patiently for us to understand that happiness is possible, even in the midst of pain and sorrow. Parallel to the river of sorrow flows the river of joy. God refrains from giving us proof positive of this truth because He wants our faith to grow. He also wants to win our love without overpowering us. No one can compel anyone to love, not even God.

Blessed Julian of Norwich saw this clearly and responded with a childlike spirit, "The greatest honor any of us can give to Almighty God is to live gladly because of the knowledge of His love." I admit, translating this level of faith into action takes effort and imagination, but it can be done. Here are some ideas to help you on your spiritual journey:

* Look at the people you met today with gratitude in your heart. Each one of them carries a special birthright — they are God's children, and we are all called to love one another.

* Be grateful to God for every morsel of food you eat today.

* Take the initiative and make one phone call or write one letter today as a way of telling someone that you care.

* Give your body some time and attention. Follow the rules of good nutrition.

*Practice some kindness today, smile more often than usual.

*Respond to warmhearted impulses, and be a more loving person.

*Give a compliment today, point out the good in others.

*Forgive those who have offended you.

If you want to understand God's gift of happiness and joy, you must first believe in Him; not the other way around. Believe deeply and, in a leap of faith, joy will surely come to you.

(For a free copy of the Christopher News Note, SPIRITUALITY, HAPPINESS AND HEALTH, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

On two occasions in my life, someone gave me the gift of "freeing me up." By hearing me talk about circumstances that directly touched their lives and by generously responding in a way that freed me, I experienced peace in an area that had caused me guilt and pain.

When parents give that gift to their children, wives to their husbands, teachers to their students, then counselors are not needed.

Counseling can bring an individual to a sense of freedom, but it can move slowly since the person being counseled often has layers of clutter. The counselor cannot move too quickly in reassuring the individual that he or she is good and lovable, because it could be misinterpreted as a platitude rather than the identity it is trying to instill.

I love those moments in counseling when the inner person risks receiving such affirmation, which is usually followed by a quizzical look and a comment, such as the one expressed in my office last week. "You really mean it?" asked the man before me. A tear fell and I knew that some healing, some freeing, some wholeness was beginning.

Would that more of us could be healthy enough to give that preventative gift of realness in relationships to those close to us at work and at home. Admittedly, counselors can have the ability for their clients while struggling with the same issues in their own homes.

How Does Canon Law Affect Us?

What Makes An Institution Catholic?

By SISTER JEANNE-MARGARET MCNALLY

According to canon law no undertaking shall assume the name *Catholic* unless the consent of competent authority is given (c. 216). Competent authority is not spelled out in the law. Cross references would indicate that competent authority for international associations would be the Holy See, diocesan organizations the diocesan bishop, public associations the Holy See and national associations the Conference of Bishops. Basically the undertaking (school, association, hospital etc.) must represent Catholic values and beliefs.

What makes a school Catholic? The school must be under the direction of a Church authority, recognized in writing by a Church authority. No school may use the word Catholic without the consent of competent authority. The criteria for Catholicity in a school would be found in the name, recognition, origin, purpose, ownership, faith commitment of teachers and students, correct directives and Gospel values. Depending on the school, the competent authority could be the Holy See, the diocesan bishop or other ordinaries in the diocese (vicars general, major superiors of religious communities.) (c. 803.)

Canon 808 speaks of colleges and universities. To start with there is no definition of a college or university in the code. Again the college or university requires the consent of the competent authority to be called Catholic. Pope John Paul II has stated that a Catholic college or university must make a specific contribution to the Church and to society through high quality scientific research. This institution should show the full meaning of a human person in Christ and contribute to the total development of a person. Such an institution should be known for its outstanding knowledge and for students with a real Christian commitment.

Full-time faculty in the sacred sciences — theology, canon law, church history, scripture and liturgical studies — must have a mandate to teach and this must be granted by competent ecclesiastical authority which would be the Holy See, bishops or major superior of a religious order. The "mandate" is simply a recognition that a person is properly engaged in teaching the discipline. This canon does not apply to the institution, per see but to individual teachers. Such a requirement, "the mandate" was not found in the 1917 Code of Canon Law and was not found in the documents of Vatican II. It has been a cause of considerable controversy in the United States because it appears to interfere with academic freedom, a high priority and requirement for U.S. accreditation.

What makes a hospital Catholic? Again we have the same underlying concepts: ownership of property, control by a recognized authority in the Church, and recognized as *Catholic*.

The code does not deal directly with Catholic hospitals as it does with Catholic schools. To be called *Catholic* an institution must act that way. It must be supervised by an entity which can act in the name of the Church. When ownership is not by an entity which can act in the name of the Church, and the institution is not run by ecclesiastical authority, just as in the case of schools, a hospital can be called Catholic provided ecclesiastical authority gives written recognition of this.

Usually approved Catholic institutions are listed in the Official Catholic Directory which gives recognition of a Catholic identity. It is not essential for a Catholic institution to be listed in this directory, all that is required is the bishop's recognition of this institution in writing.

Mercy Sister Jeanne-Margaret McNally, a licentiate in canon law, is a judge in The Tribunal of the Diocese of Charlotte.

Letters To The Editor

Why not more outcry?

To the Editor:

Official Catholic condemnation of the killing of abortionist Dr. Gunn by a fanatic pro-life adherent has been rightfully prompt, forceful, and universal.

One wonders if a similar outcry against Roe v. Wade and its succeeding 20 years of expanding tragedy (now 4,500 murders per day) might not have led to its attenuation or overturning before the need for demonstrations and rescues at abortion clinics were seen as necessary by many of the faithful.

And surely the non-desperate outlook for the unborn, resulting from the 1992 election in which about one of every two Catholics voted pro-abortion, might not exist.

Respectfully,
Daniel Lucas
Hendersonville

Thanks from Retirement Fund

Dear Bishop Donoghue:

Your diocese's check for $96,560.86 has been deposited in the Retirement Fund for Religious and will be used to provide retirement grants to eligible congregations in June 1993.

Once again people of Charlotte have responded generously to the special appeal! I join my own prayers to those of the retired religious, who will be helped by this contribution, asking God to bless each one who responded to this need.

The 10-year commitment to help congregations reduce their unfunded retirement liability is now half over, but the next five years will be crucial ones. Many more religious are becoming inactive due to old age and ill health; and yet there are hopeful signs.

Thank-you for keeping the Retirement Fund for Religious a priority in your diocese. Your continued support is a source of encouragement and a reason for gratitude.

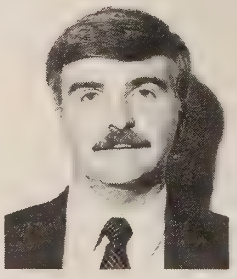
Sincerely,
Sister Janet Roesener, CSJ
Retirement Fund for Religious

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Lifeline

'Something Was Shattered'

By JIM MCINERNEY



Three. Six. Twelve. Fifteen. By the time this goes to print I do not know many more there will be. But one thing is quite certain. body count will grow. He promised us that it will. And a man who keeps his promises. When he will strike nobody knows.

I am talking about the most celebrated serial killer o time. His name is Jack Kevorkian. They tell us that he doctor, but I will not insult that noble profession by appen "Dr." to his name. In case you have been living in the out of Australia for the past 18 months, I will fill you in o details.

Jack, a retired pathologist, has dedicated the rest of hi to something he truly believes in; helping people end their lives. The media dubbed this practice "assisted suicide." He has developed devices that ma possible for even the most severely physically impaired persons to end their lives. In several cases, he rigged up a machine that, at the push of a button, rel massive doses of deadly fluids into bloodstream through an I.V. In other epis gas was the weapon of choice. In all instances, the suicide triggers the device. merely assists.

Thus far Jack has gotten away with this because he has practiced it on Michigan, a state that, until recently, had no law that specifically prohibited ass suicide. That has now changed. A law is on the books and the governor has si a special order for its immediate implementation. Will that stop Jack? He says i not. Stay tuned.

My file on euthanasia is literally bulging. It keeps growing every week. I st it back in the '70s. In the specific instance of Kevorkian, the articles, commen and broadcasts have been running nonstop for the past year and a half. Law politicians, theologians, ethicists and editorialists have all had their say.

It reminds me of the early abortion debate. First, it was only for the hard That was the wedge that the abortionists used to insert the practice into the rea legality. Then that wedge was used to split open the constitution and invent right, the "right to privacy." This right was then used to end the lives of milli unborn children.

Now, the right to privacy is being used as the centerpiece in the legal str to legalize euthanasia. Already it has been employed to allow the withdrawi food and hydration from comatose patients (the hard cases.) Next, it will be u challenge Michigan's, or some other state's, law against assisted suicide. Soon soon, the practice will be widespread.

I watched a Public Television broadcast recently that covered a bit of h most Americans are unaware of. It concerned the dissent against the Nazi regi some German officers. One of the officers interviewed recalled the first time civilians being executed and dumped into a mass grave. The lieutenant was 18 old at the time and his first reaction was to call his superior and have the exec stopped.

His commander was as appalled as he was, but cautioned the young ma they both would be killed if they tried to stop the killing. This incident led officer becoming involved in a conspiracy to overthrow his governmen division held the distinction of having the greatest number of officers arrest executed for treason.

As he recalled witnessing those murders, he said his entire moral univer assaulted. I paraphrase: "Something was shattered then. We had to start scratch...If something is broken in politics, you can repair it. But you can't morals the same way. You have to start from scratch."

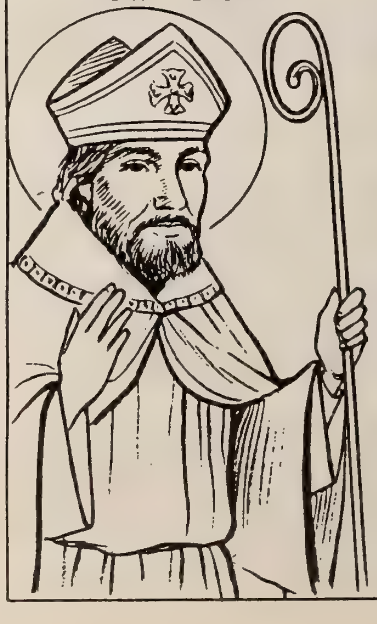
The killing of babies by the millions, the starvation of the comatose, the as of troubled souls in committing suicide (in some cases after getting the bless their pastors), the genetic screening of the defective...I think that something ha shattered, and politics is incapable of fixing it.

The Nazis were stopped because we fought a war against them and won. history books tell us. But of late I have been wondering. Did we really win

---

the Saints by Luk

ST. GERARD OF TOUL



ST. GERARD WAS BORN AT COLOGNE, GERMANY, IN 935. HE WAS EDUCATED AT THE CATHEDRAL SCHOOL THERE. A HIS MOTHER WAS KILLED BY LIGHTNING, HE DEVOTED HIMS TO THE RELIGIOUS LIFE. HE BECAME A CANON AT THE CATHEDRAL AND IN 963 WAS APPOINTED BISHOP OF TOUL, WHICH HE GUIDED FOR 31 YE

GERARD WAS A NOTED PREA WHO MADE TOUL A CENTER OF LEARNING BY BRINGING IRISH GREEK MONKS INTO THE DIOCE HE REBUILT CHURCHES AND MONASTERIES AND FOUNDED HOTEL-DIEU-HOSPITAL IN TO DURING GERARD'S TENURE T BECAME FAMOUS BOTH FOR SCHOLARSHIP AND PIETY.

ST. GERARD DIED AT TOUL 994 AND WAS CANONIZED IN 1050 BY POPE ST. LEO IX. FEAST IS APRIL 23.

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oes Jesus Cry When You Sin?

y CHRISTOPHER CARSTENS

It seemed like such an old-fash- ed question, coming from one so ng. Still, there David sat, with his dsome 14-year-old face as serious as ould be, and he said he was really cerned. "Was it a sin when I joined ng?"

The question confused me because s don't usually ask their therapists ut sin. Maybe nobody asks that sort uestion very often in 1993. Anyway, uldn't come up with an answer, and e he sat, waiting for one.

I can hardly remember what I said. bably it was some dumb psycholo- answer like, "I don't know for sure. at do you think?" But I spent the next k thinking about what he had asked.

When I was a kid, the nuns told us "Jesus cries when you commit a " Does Jesus cry when a kid joins a g?

I think maybe he does. It isn't be- e David's choice was immoral. It's use a teen who joins a gang has let down by the people who should given him better choices.

Teens say they join gangs because "the homeboys know what I've been through. They understand me and they accept me for who I am." When a teenager joins a gang, it's because there's a sense of acceptance and membership that he or she can't find anywhere else.

Where are these teen-agers' families? Where are their mothers and fathers, uncles and cousins? How come a 14-year-old kid is allowed to be out on the street, unsupervised, until midnight or later?

The sad fact is that many families don't support each other the way they need to. Sometimes it's because the economic realities keep parents at work for long hours, leaving nobody at home to supervise the kids.

Other families have tragically believed that there's absolutely nothing they can do, so they just let the kids go their own way and hope somehow the kids come through.

David goes out at night, and nobody says anything. When a family lets a 14-year-old boy go off into the night to steal, use drugs and maybe get killed — when nobody has the energy and will to stop him — I think maybe Jesus cries.

Where are the schools and communities? In most cities, as soon as classes are over in the afternoon, the schools become silent empty buildings. School activities and community recreation programs have been forced out of existence because the money that supported them just went away.

David says there's nothing else to do, and he's telling the truth. When a city provides its teens with no alternatives to mindless violence, those kids have been poorly served.

And where is the Church? In my community, many members of gangs are Latino, Filipino and Vietnamese. Almost all of those kids come from Catholic families. Why wasn't anybody from David's parish working with him, keeping him involved in activities that would build his community up, rather than letting him hang out with the group that's tearing it down?

When everybody around him has given up hope, no wonder David goes with the gang.

Our families, our schools, our communities and even our churches have all done the same thing. They've decided that nothing can be done to save David and his friends from the streets. They've given up trying, and they just hope that in some way those kids will come out OK.

That's a sin. That must make Jesus cry.

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Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting. The reviews include classifications by the U.S. Cathpolic Conference and ratings by the Motion Picture Association of America.

"The Adventures of Huck Finn" (Disney)

Spirited rendition of Mark Twain's tale of an irrepressibly mischievous lad (Elijah Wood) rafting down the Mississippi with a runaway slave (Courtney B. Vance) until a brush with disaster when they become involved with a pair of colorful con men (Robbie Coltrane and Jason Robards). Adapted and directed by Stephen Sommers, the zestful performance of the young Wood brightens the fast-moving, handsomely mounted production that makes abundantly clear its anti-slavery stance. Some menace and stylized violence. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Indecent Proposal" (Paramount)

Trite romantic triangle involves a wealthy stranger (Robert Redford) who pays a cash-strapped married couple (Demi Moore and Woody Harrelson) a million dollars to sleep with the wife for one night, then continues his romantic pursuit of the woman as her marriage crumbles. Director Adrian Lyne's thoroughly transparent and suspenseless movie revolves around cardboard characters who rationalize their every act without ever considering the moral dimensions of their behavior. Materialistic view of life, brief bedroom scene, fleeting nudity and occasional rough language. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

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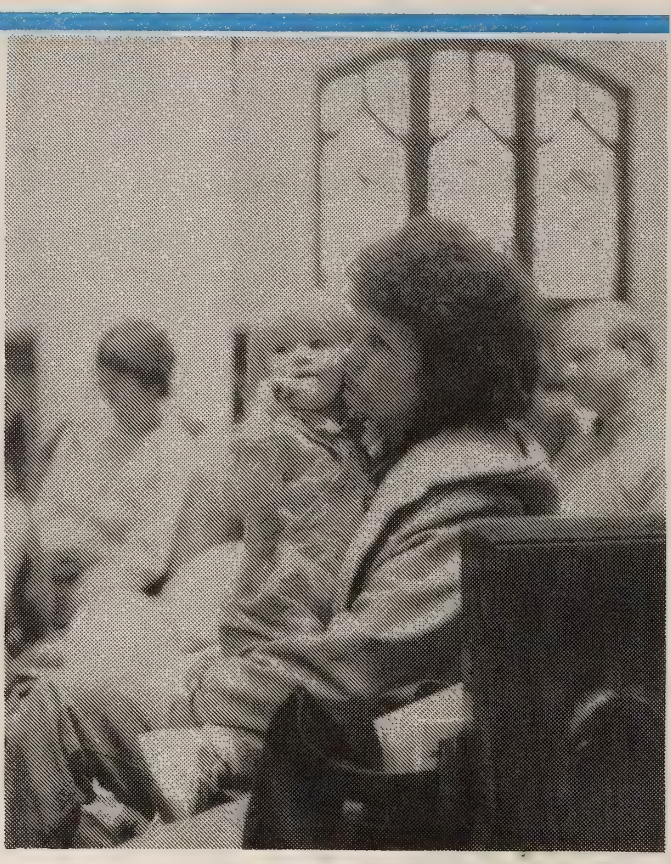
Essential steps for single parenting



CNS Photo by Cleo Freelance Photo

By Linda Allison-Lewis
Catholic News Service

"Be near me Lord when I'm in trouble.... Be near me Lord, I pray."

I sang that particular response at Mass with more conviction this morning. I'm going through one of my "not so sure of myself" times as a single parent.

Although 95 percent of the parenting was mine throughout 17 years of marriage, I experience brief periods of being overwhelmed now that I'm the only adult in the household.

My 8-year-old daughter, Noelle, confided in me recently that she would have to go through cheerleading tryouts "alone" this year because of a previously scheduled workshop I must co-host at our parish.

I tried to convey my confidence in her ability to do her best, the fact that I would drop in between workshops and that many children and parents we consider her "extended family" would be present to support and cheer her on.

That seemed to ease her mind. I'm not sure it eased Mom's heart.

I battle guilt more than anything in those rare times when I question my abilities as a single parent. My work as both writer and speaker keep me busy. But the bottom line is that my work is necessary for this home to remain intact.

I offset my schedule with quality time, special planned activities and lots of faith that God will walk with me through these difficult but joyous years.

You see, I believe raising these children is the most important job in the world, and despite the ups and downs I wouldn't trade a minute of it.

When guilt, loneliness and feelings of inadequacy overwhelm me, I quickly try to replace them with the realization that I have taken control of my life and try daily to stay on a positive course for myself and my children. That helps.

I'm fortunate to belong to a faith community which embraces single-parent families. We feel welcome and are encouraged to be active. We are family at St. Mary's, and that sense of family plays a vital role in my childrens' development.

"If there are steps to follow in single parenting, mine are simple and few. I try to be positive ... and take care of myself emotionally.... We stress honesty and communication.... We work at building a strong support system with friends as extended family members.... A sense of humor is critical."

If there are steps to follow in single parenting, mine are simple and few.

I try to be positive about our situation and take care of myself emotionally.

Taking things one day at a time helps us celebrate the good times and survive the tough ones.

We stress honesty and communication even when someone feels a need to talk at 2 a.m. when Mom can barely hold her eyes open.

We work at building a strong support system with friends as extended family members. I've learned that children hate to be lonely.

A sense of humor is critical in single parenting. I find this especially true when dealing with my 18-year-old son, Scott. He began testing my ability to deal with him and played one parent against the other when he first sensed a divorce was eminent. He climbed out his first window after being grounded at age 14.

It's been a constant battle to stay
step ahead of him ever since. I don't
humor to shirk responsibility in dea
with him. I rely on it to stay sane.

And we make self-esteem a high p
ity for everyone, focusing on good th
about ourselves as human beings.

■■■

One of my favorite books, a h
book for children of single pare
suggests that the kind of paren
child lives with is more impor
than the number of parents. Good
ents, whether one or two, help kic
grow up healthy and happy. I
those words close to my heart and
out in times of stress.

Life is a series of ups and do
that often seem greatly magnifie
those of us struggling to raise chil
alone. But if we believe in ourselves
ask God — the most loving of single
ents — to walk each step of the way
us, we make it through.

I sat in a restaurant one re
evening in Covington, Ky., watc
my son Christian, 23, spend
with his little sister.

I was to speak at a youth rally
Cincinnati where he lives and work
and Noelle jumped at the chance to s
a few extra hours together. He call
weekly to ask about school, gymna
cheerleading and just to try to
loving big brother role model in
life. It works.

As I listened to them talk, I fe
confidence begin to emerge again. I
"family" in their chatter and sense
mendous caring in their interaction.

I smiled to myself and realized I
decent job at this single parenting
ness.

Noelle and I hugged and kissed
tian goodbye, looking forward to his
visit for her first Communion less t
month away. As we left the restaur
squeezed Noelle's hand and whis
once again, "Be near me Lord."

(Ms. Allison-Lewis is a speake
author of several books which in
"Keeping Up Your Spirits The
(Abbey Press). She is the single p
of three children.)

FAITH IN ACTION

The first step in good parenting i
learning to cope with that commo
factor in life known as stress, say
Dr. James Kenny, author of
parenting guide titled, *Loving an*
Learning (St. Anthony Messeng
Press, 1615 Republic St., Cincinna
Ohio 45210. 1992. Paperbac
$7.95). Kenny, a psychologis
writes: "Learning how to cope wi
stress means learning to stay
good mental shape most of th
time, and learning how to a
positively and constructively, eve
when you feel rotten."

Reflection: "Most of us do we
when we feel well. It's when thin
are going poorly that we need to
cautious," says Kenny. Among h
many ideas for taking care
oneself under stress, Ken
recommends eating, sleeping a
exercising well. He also recommen
humor. Laughter, like rage,
explosive, he says. "Laughter ca
be forced, but when it happens it
like the sun breaking through da
clouds for a moment."

FOOD FOR THOUGHT

"The efforts of single mothers and fathers to plan and organize complicated home and work schedules, and to provide the parental formation children need are inspiring," the U.S. bishops' Ad Hoc Committee for a Pastoral Response to Women's Concerns said in the major report on women's concerns it released last December.

Single parents deserve support from the larger church community, the report suggested. And it stressed the burden single parents bear, focusing most strongly, as a report on women's concerns, on the challenges of single mothers.

"An increasing number of America's children are being raised in families in which one parent, more often than not the mother, remains primarily responsible for their care. The need to be both the breadwinner and a homemaker-mother places an extraordinary burden on the single-parent woman," the report said.

To encourage single mothers and fathers, the report urged "the formation of more single-parent support groups within parishes and support for the establishment of day-care centers near homes or places of employment."

The report also proposed "that two-parent families be more sensitive to single parents, for example, by including them and their children in social gatherings and recreational activities."

David Gibson,
Editor, Faith Alive!

17

e parish and its single parents

y Father David K. O'Rourke, OP
Catholic News Service

e many large parishes, ours is a
ex mix of different kinds of fami-
rom households with four gen-
ns under one roof to the newly
ed couple whose nearest rela-
reside across the country, from
es coping with a fixed income to
professionals with imported
cars, the differences are real.

e thing we can say about the
l family in our California parish
t we have no typical family.

e most parishes, we are familiar
he single-parent family: the situ-
when a parent lives with a minor
or children being raised without
se in the same household. This
g, difficult responsibility.

now there are fathers raising
en alone and fathers who give
rful care to children living alone
heir mother. But I will describe a
ion involving a mother with the
en because it is by far the most
on. And it is an area where help
ly needed, and easily can be pro-
by a Catholic parish.

oman I'll call Marcia in a nearby
is raising two boys, 7 and 9,
ut much help from her former
nd. We call her a single parent,
e boys' father is still in the pic-
And his presence, marginal
h it is, is not helpful.

s kind of situation is more com-
han often is recognized.

custody arrangement between
a and her former husband is that
l take the boys every other week-
owever, he cancels the arrange-
at the last minute nearly every
This disappointment is hard on
ys and also means Marcia can't
plans for these weekends.

ce the child support is minimal
ndependable, and Marcia's sal-
not large, finances are tight. So
arish, with its ready-made, con-
g groups, plays an important
rtive role in the family's life.

rcia sings in one of the choirs.
eekly practice is one of her few
outlets. It is not easy for a single
t to have a "night out." And the
provides a safe and free one ev-
eek. Take a look at each element
involved here:

Single women with children are discriminated against and need an accepting place. Women are often afraid to go out alone at night and need safe places to go. And single parents usually are on tight budgets.

The parish can provide a haven to people in this situation. For the parish can provide a welcoming, physically safe, no-cost meeting place. It helps when parish social events include everyone. "Parties," for example, are for anyone, whereas "dances" are clearly for couples.

Parish groups can also provide adult contact. This, too, is often overlooked. Conversations with children may wear thin. And the single parent who doesn't have another parent at home to compare notes with finds it helpful to meet with other parents to talk over common situations.

The typical parish has many ready-made ways to help the single parent. Nonetheless, many parishes need to recognize how helpful the existing structures can be.

What can a parish provide single parents?

—A welcome that doesn't look down on them because they are without a spouse.

—An invitation to join parish groups and ministries.

—A place to meet other adults with similar values.

—A physically safe place that doesn't charge.

And if the parish wants to be especially helpful, a single parents' group may be the way to go.

CNS Photo by Cleo Freelance Photo

(Father O'Rourke is pastor of St. Dominic's Catholic Church in Benicia, Calif.)

The young widow of biblical days

By Father John J. Castelot
Catholic News Service

In biblical times, when a girl got married in her early teens, she might well face the prospect of becoming a young widow with children to raise. It was a daunting prospect.

There was no such thing as an independent woman in ancient society. She existed only as a member of a family, dependent on her father or husband. If her husband died she returned to her father's house, as Tamar did when Onan died (Genesis 38:11).

If a widow had children, they were supposed to care for her. But if they were too young to assume this responsibility, she was in a precarious position. There was no Social Security, no Aid for Dependent Children, no structured system she could turn to. She could not even inherit her husband's estate.

With no legal rights, she was an easy victim for heartless creditors. A "certain woman" — not even named! — complained to the prophet Elisha: "My husband, your servant, is dead.... Yet now his creditor has come to take my two children as his slaves" (2 Kings 4:1).

The psalmist lashed out at such heartless exploiters: "Widows and strangers they slay, the fatherless they murder" (Psalm 94:6). While the reference is not to outright homicide, ruthless people could reduce a widow to such dire straits that she and her children faced eventual starvation.

A widow had no defender before the law and was at the mercy of crooked judges who favored people with the wherewithal to grease their palms. Isaiah pointed an accusing finger at them: "Each one of them loves a bribe.... The fatherless they defend not, and the widow's plea does not reach them" (Isaiah 1:23).

Earlier the prophet had pleaded with them: "Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow" (Isaiah 1:16).

The prophet was really urging them to respect the general law, which specifically prohibited injustice toward widows (Exodus 22:22). But too often this law remained only an ideal.

In the Christian community, Luke especially was a champion of widows. His Gospel tells us of the special fund set aside for them and the conflict that arose when Greek-speaking widows were being shortchanged in favor of native Jewish-Christian widows (Acts 6:1-6).

Luke tells of one feisty widow who refused to be ignored by a judge "who neither feared God nor respected any human being" (Luke 18:2).

James said that true religion means caring for orphans and widows in their affliction and keeping oneself unstained by the world (James 1:27).

Still, the young widow with children lived an uncomfortable existence. She remained dependent on the community. It is to the community's credit that it opened its arms to them.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

AITH IN THE MARKETPLACE

**hat would you, a single
rent, most like others
know about your
mily?**

**An upcoming edition asks:
at harm is there in stereotyp-
an individual or group? If you
uld like to respond for pos-
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"Homilies need to be more in touch with the ... many, many single parents.... The men in the parish need to reach out to children with single parents. Just take a day and go to a game. I have a special needs child, and I definitely need help with that." — Marietta Meredeth, Muncie, Ind.

"Acceptance for our situation is important. It is hard knowing that others were seeing me as different — that my situation was somehow 'wrong'.... It really helped when others identified with my situation and shared their own struggles." — Steve Patterson, Ballwin, Mo.

"Trying to raise sons and daughters without a father isn't easy. I know it isn't the way God planned it — or the way I planned it. We seem to do 'women things' very well. What we don't do so well at all are 'men things' and my children need that.... I wish more men in the parish would ask my sons to ... do things together." — Beth Huchinson, Geneva, Ohio

"I don't feel different because I am a single parent. I don't make a distinction between my situation and others. I don't see it as 'them and us.' You get out of it what you put into it. I'm still included — maybe not to the extent that I used to be when I had an automatic baby sitter." — Mary Lou Barella, Muncie, Ind.

People In The News

Dads Hold Tournament To Raise Money For Parish Catholic School

SEATTLE (CNS) — They didn't wear uniforms or numbers. Nor did they have a coach. But the competition was fierce, nonetheless, as dads battled dads for the basketball championship of Assumption School. For the past four years fathers of students at the North Seattle Catholic elementary school have sponsored a double-elimination tournament to benefit the school's athletic department. They pay $15 apiece to play in the five-day tourney. Winners get their team's name on a trophy, and receive "a handshake, a pat on the back and a lot of attaboys," coordinator Al Smith told *The Progress*, newspaper of the Seattle Archdiocese. This year a record 76 dads signed up to compete, and the school stood to make $850, minus the cost for refreshments and referees.

Bishop Bullock Moved From Des Moines To Madison

WASHINGTON (CNS) — Pope John Paul II has transferred Bishop William H. Bullock, 66, from Des Moines, Iowa, to Madison, Wis. He succeeds Bishop Cletus F. O'Donnell, who retired in April 1992 and died last September. The transfer was announced in Washington April 13 by Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States. Bishop Bullock's successor in Des Moines was not immediately announced. William H. Bullock was born in Maple Lake, Minn., April 13, 1927. He was ordained a priest of the St. Paul-Minneapolis Archdiocese in 1952 after studies at St. Thomas College in St. Paul, the University of Notre Dame in Notre Dame, Ind., and St. Paul Seminary. He holds advanced degrees in religious education and liturgy.

Bishop Hammes, Early Vatican II Reformer, Dies At 81

LA CROSSE, Wis. (CNS) — Retired Bishop George A. Hammes of Superior, Wis., one of a dwindling number of American bishops who had attended all four sessions of the Second Vatican Council, died Easter Sunday, April 11, in his hometown of La Crosse. He was 81. The bishop, who headed the Superior Diocese from 1960 until he retired in 1985, died of complications from bladder cancer. A prayer service at St. Joseph the Workman Cathedral in La Crosse was April 15, and a funeral Mass was celebrated April 16 at Christ the King Cathedral in Superior. In 1964 Bishop Hammes introduced the English-language Mass in his diocese, and he was among the first to authorize the Saturday evening Mass in anticipation of the Sunday obligation. He also was an early leader in ecumenism, publishing guidelines for ecumenical efforts, for interfaith marriages and for allowing non-Catholic Christians to receive Communion under certain conditions.

Catholic Journalist, Educator Donald McDonald Dies

MONTECITO, Calif. (CNS) — A Memorial Mass was celebrated April 17 at Marquette University for Donald J. McDonald, a Catholic journalist, educator and former dean of the College of Journalism at Marquette. McDonald, former director of the Center for the Study of Democratic Institutions in Santa Barbara, died of cancer March 16 in Montecito at the age of 72. He was buried in the Santa Barbara Cemetery. He edited *The Catholic Messenger*, diocesan weekly newspaper in Davenport, Iowa, from 1949 to 1959 and wrote a syndicated weekly column, "Essays in Our Day," for the Catholic press. He also reviewed classical music and contributed free-lance articles to a number of magazines, including *America*, *Commonweal* and *The Critic*.

Minnesota Nun Working To Keep Gregorian Chant Alive

ST. CLOUD, Minn. (CNS) — Were he alive, Pope Gregory I, the late sixth-century father of Gregorian chant, would probably sing a hymn to praise Benedictine Sister Cecile Gertken. Sister Cecile, 91, has dedicated herself to perpetuating the use of the centuries-old church chant and renewing its status in modern Christianity. "Gregorian chant is our Christian heritage and the greatest body of melody in the history of music," she said in an interview with the *Saint Cloud Visitor,* the diocesan newspaper. Gregorian chant is a plain chant set aside by most church musicians after the Second Vatican Council and the introduction of the vernacular into the liturgy. Sister Cecile translated into English from Latin many early Christian hymns of praise that make up the official prayer of the Church known as *Opus Dei*, or the *Work of God*.

Nuns Believe Mother Teresa's Assistant Groomed For Succession

CALCUTTA, India (CNS) — The Missionaries of Charity may have an answer for supporters who are worried the order will lack leadership and drive when Mother Teresa ends her term as superior general. But stricter discipline and austerity await them if the nun who many think is being groomed as Mother Teresa's successor takes over. Sources have told UCA News, an Asian church news agency based in Thailand, that the choice of the next Missionaries of Charity leader is almost made. Reportedly the search has zeroed in on Sister Fedrick Lewis, Mother Teresa's assistant and first councilor. Observers and associates confirm Sister Fedrick is strict and businesslike.

Archbishop Calls Clergy Sexual Misconduct Church's Good Friday

MILWAUKEE (CNS) — In a Holy Week column Archbishop Rembert G. Weakland of Milwaukee called the barrage of news about sexual misconduct by priests the "Good Friday" of the Catholic Church. He especially focused on the widely reported issue of sexual abuse of children by priests. "We ha problem in our Church today w pedophilia and we must face it," he s "It is not enough to say that we have pedophilia than other groups in soci What we have is real and impedes ministry as a Church." At the same t he asked people to recognize and s port "the multitude of good and fait priests" who are not engaged in se misconduct. Archbishop Weaklar column appeared in the April 8 issu his diocesan newspaper, the *Cath Herald.* It came shortly after allegati surfaced of sexual misconduct by pri at two seminaries run by religious ders in the Milwaukee Archdioces

Byzantine Archbishop Of Pittsburgh Dies At Age 69

PITTSBURGH (CNS) — A bishop Thomas V. Dolinay of the B antine Archdiocese of Pittsburgh of an apparent heart attack April 1 his home in Pittsburgh. He was 6 former Catholic newspaper editor wh father and grandfather were Eastern Catholic priests, Archbishop Doli had headed the Pittsburgh Archdio since June 12, 1991. He succeeded A bishop Stephen J. Kocisko, who ret at age 75. Funeral services were A 19 at Holy Spirit Church in Pittsbu

Jerusalem Patriarch Appeals For End To Violence

ROME (CNS) — Jerusalem La rite Patriarch Michel Sabbah, marki tense Easter weekend, appealed fo end to violence in the Holy Land. patriarch said that in the face of sta Arab-Israeli negotiations, both s need to make a serious commitme dialogue and reject violence as cou productive. "It is time to become vinced that, despite all the prejud fed by a century of conflict, the o was not created in God's image to be enemy but to be a friend and broth the said.

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Scripture

Readings For The Week Of April 25 - May 1

Sunday: Acts 2:14, 22-28; 1 Peter 1:17-21; Luke 24:13-35.

Monday: Acts 6:9-15; John 6:22-29.

Tuesday: Acts 7:51-8:1; John 6:30-35.

Wednesday: Acts 8:1-8; John 6:35-40.

Thursday: Acts 8:26-40: John 6:44-51

Friday: Acts 9:1-20; John 6:52-59

Saturday: Acts 9:31-42; John 6:60-69.

Employment Opportunities

Music Position: St. James, Concord, is looking for a part-time Music Minist Organist/Choir Director. Call (704) 786-9131 for job description or stop by t parish office — 8:30—noon weekdays at 251 Union Street, North, or write to Box 123, Concord, NC 28026-0123.

Wanted: Dynamic, experienced Youth Ministry Coordinator. Duties inclu coordinating Faith Formation program (grades 7-12), organizing social/servi projects and Confirmation preparation. Requires strong organizational skil ability to work with people, thorough knowledge of Catholic worship. Th interested should send resumes by April 24 to: Search Committee/YM, St. Jam Catholic Church, PO Box 123, Concord, NC 28026-0123.

Director of Religious Education: Full-time position to work with You Minister and other staff members. Well organized program with enthusiastic a dedicated catechists. This 1,150-family parish is excited about new building a the various optional programs. Salary commensurate with experience, educati and diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul Apostle Parish, 2715 Horse Pen Creek Road, Greensboro, NC 27410.

DRE/Youth Minister: Full-time position in 443-household parish which cludes seasonal families. Dynamic innovator for involvement in Faith Formati from pre-school to senior adults. Degree in theology, education or equival experience. Starting date negotiable. Send resume and salary expectations DRE Search Committee, Sacred Heart Church, 4 Fortune Cove Rd., Brevard, 28712.

Diocesan Director of Religious Education: Diocese of Charleston, S Responsibilities: Basic catechist formation certification; RCIA process devel ment; development and coordination of program for returning Catholics; service workshops for catechists in schools and parishes; planning and coordin ing catechist meetings in deanery areas; regular parish visitations. Qualificatio MA or equivalent in religious education or related fields; 5 years of experienc religious education or Catholic school teaching/administration. Salary ne tiable. Diocesan benefits. Contact: Msgr. Christopher Lathem, Vicar for Edu tion, St. John the Beloved Catholic Church, 28 Sumter St., Summerville, 29483. Phone (803) 873-0654.

Greensboro Vicariate Parishes Kick Off Food Program

k manned by volunteers Steve Morgan (l) and Tripp Boyers arrives in Greensboro food from SHARE warehouse in Fayetteville.

Volunteers (l-r) Judy Rockelein, Carol Ros, Marian Father Joe Roesch and Martie Elkins unload food at Our Lady of Grace.

Volunteers (l-r) Jose Isabel Pacheco and Rose Simmons with children Lee Pacheco and Rachel, Kyle and Cliff Simmons wait to pick up food for the Thomasville distribution site.

By ROSEMARY MARTIN

GREENSBORO — The weather wet and chilly, but the warmth of e 25 spirited volunteers filled the at Our Lady of Grace. The day was rday, March 27, D-Day for the first thly distribution day for the SHARE gram sponsored by the Greensboro ariate.

Representing 11 parishes in the viate, volunteers packaged food for 93 ple who had signed up for the pron. SHARE participants pay $13 for packages valued at $25 to $35 in hange for giving two hours of their to community service projects.

Before dawn, four volunteers drove ntal truck from Greensboro to the ARE warehouse in Fayetteville, led the truck and returned to the , where other volunteers waited to into individual packages whole kens, ground turkey, fresh sausage t, fresh broccoli, apples, oranges, toes, carrots, onions, noodles, spatti sauce, canned green beans and mix.

Participants provided receipts show their contribution of volunteer ser hours given at organizations such Maryfield Nursing Homes, Urban istry, Potters House and Crisis Pregnancy Center. While picking up their food, they were given the opportunity to sign up for the next distribution, Saturday, April 24 at Our Lady of Grace Gym.

The food packages are available to everyone regardless of financial status. More people are expected to sign up as word about the opportunity gets around the community. Efforts will be made to help those on fixed or limited incomes learn more about the program.

The SHARE project is the first joint endeavor of the Community Life Commissions in the 11 parishes of the Greensboro Vicariate. Distribution sites are located in Thomasville and Asheboro as well as Greensboro. Project coordinators are Pearline Thompson of St. Mary Church, Greensboro, and Bea Sumner of Our Lady of Grace Church, also in Greensboro.

The project is the result of meetings for Community Life representatives initiated in February 1992 by Daughter of Charity Sister Anne Joseph Edelen of Catholic Social Services. Since then, the group has met regularly for sharing and support of parish efforts as well as finding a project that could be undertaken as a joint effort.

SHARE is a self-help and resource exchange designed to alleviate end-of-the-month hunger. The program pays its way and the $13 price tag pays not only for food but also for overhead. Started in 1983 by Carl Shelton, a Catholic deacon in San Diego, Calif., SHARE has grown into a national program.

The Greensboro Vicariate is a member of SHARE of the Carolinas.

Rosemary Martin is a parishioner at St. Pius X Church.

All photos on this page are by Daughters of Charity Sister Anne Joseph Edelen of Catholic Social Services in Greensboro.

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Comunidad Hispana
Comuniquémonos

Cuco Chávez es un prometedor litugista, músico y compositor de México, residente en los Estados Unidos, ejerce su ministerio musical en la Arquidiócesis de Los Angeles, California.

Cucu Chavez

Recibimos esta foto y escrito directamente de este joven prominente, después de una conversación telefónica con él para pedirle material de publicación, con el fin de darlo a conocer a nuestra comunidad hispana de la diócesis de Charlotte.

Cuco Chávez quiere que haya un ambiente más festivo y hospitalario en las celebraciones litúrgicas. Dice que él logrará esto al inyectar sus composiciones litúrgicas con ritmos latinos tales como, salsa, cumbia, merengue y música de mariachi.

Según la opinion de Chávez, las celebraciones litúrgicas son una magnífica oportunidad de inculturación y de ser más sensibles a la cultura y la expresión religiosa del pueblo hispano. "La música es un medio que trasciende las barreras culturales y los pastoralistas, liturgistas, músicos y sacerdotes deben de usarla en toda su plenitud".

Cuco Chávez afirma que los ritmos latinos "son expresión cultural de nuestro pueblo", "expresan el sentir del corazón de la gente que los creó. Esos ritmos llevan al lenguaje de nuestros antepasados que es simple y pegajoso, que hacen que la gente se comunique entre sí, se amen y se reconozcan mientras dan culto a Dios".n Nacional de

Este joven compositor y cantor del pueblo promueve el desarrollo cultural en la iglesia, aplicando las enseñanzas del Concilio Vaticano II, "Yo quisiera que nos expresemos tal y como somos, de esa forma, nuestras celebraciones litúrgicas serán más participadas y estarán más concurridas".

Originario de Jalisco, México, ha vivido y estudiado en los Estados Unidos por un buen número de años. Además de servir con su ministerio musical en la Arquidiócesis de Los Angeles, a nivel nacional es miembro del Instituto de Liturgia Hispana, Asociación Nacional de Músicos Pastorales y Consejo Nacional Católico del Ministerio Hispano.

Gregorian Institute of America Publications, Inc., 7404 South Mason Avenue, Chicago, Illinois, 60638, tel. (708) 496-3800 publican sus colecciones musicales: Celebrando la Presencia Hispana, Aguas de la Tierra (incluyendo Misa Unificada) y la más reciente "Mariachi" (presentando La Nueva Misa Mariachi), disponibles en cancioneros, CD's y cassettes

Los Angeles (CNS) — Háganse a un lado Julio Iglesias, Gloria Estefan y Linda Ronstadt. Abran campo para Cuco Chávez, de 28 años de edad, quien está labrándose un nombre para sí mismo en los círculos de música litúrgica. Chávez compuso la canción-tema titulada "Alas y Raíces" para el Congreso Nacional Hispano del mismo nombre, que tuvo lugar en Los Angeles el pasado mes de agosto, 1992.

Este joven compositor dijo al Catholic News Service que a través de sus canciones, él trata de comunicar la noción de que los hispanos somos "un pueblo peregrino que se esfuerza por proteger nuestros valores y nuestras tradicione, nuestro amor y respeto hacia nuestros padres, así como hacia la Iglesia". El dijo que canta sobre discriminación que han sufrido los hispanos y acerca de su lucha para ser un pueblo, a pesar de sus diversas nacionalidades y culturas. Cuco Chávez ha compuesto más de 100 canciones litúrgicas.

Este grupo Mariachi llamano "Los Gallitos" amenizó con un concierto durante la cena a lc Directores Diocesanos del Ministerio Hispano que asistieron a la Convocatoria Nacion en Houston, Texas el pasado mes de febrero.

Carlos Rosas

Carlos Rosas, de Linares, Nuevo León, México, compositor con estilo "mexicano-americano" refleja al mismo tiempo el principio de la universalidad en la música. Muchas de sus canciones aparecen en Flor y Canto y se han hecho populares, como "El Amor Nos Unió" #119, "Alelluia, el Señor Resucitó" #149, "Jesús Resucitó, Alelluia" #172., "Danos, Señor, De Esos Panes" #292, etc. Actualmente es director de la Oficina de Ministerios Hispanos de la diócesis de Baker y reside en Ontario, Oregon. Al mismo tiempo se dedica a la composición y a la producción de música litúrgica.

Carlos está preparando un repertorio musical para necesidades especiales: quinceañeras, bautizos, bodas funerales, además de otras festividade y tiempos litúrgicos de la Iglesia. Rosa piensa que es importante celebrar l liturgia no sólo en el lenguaje que habl la gente sino en su propia cultura.

En cancionera "Flor y Canto" a como muchos otros cassettes en españ y catálogos, si lo piden, puede encargarse a Oregon Catholic Pres 5536 NE Hassalo, Portland, Orego 97213 y por teléfono al 1-800-547-899 También esta compañía de publicacione en español ofrece la "Liturgia y Canción trimestral para planear las celebracione litúrgicas y educarse con alguno artículos interesantes.

Mary Frances Reza

Orgullosa de sus raíces hispanas, Mary Frances se ha dedicado a trabajar incansablemente en pro de la música litúrgica que ayude al pueblo hispano a expresar su espiritualidad, sus sentimientos y esperanzas.

Como directora de música y liturgia, Mary Frances ha desarrollado un profundo conocimiento de las necesidades de la comunidad hispan con respeto al culto divino. Ella h contribuido con 20 cantos en cancionero "Flor y Canto". Dios E Amor y Aclamamos al Señor son su dos cancioners y cassettes que contiene canciones para la Eucaristía Aclamaciones. También puede encargarse a Oregon Catholic Press.

Noticias Internacionales

Los Andes, Chila (CNS) — Alrededor de 25,000 chilenos se reunieron en el santuario de Auco, a una hora al norte de la capilla chilena de Santiago, para celebrar la canonización de la primera santa del país, Sor Telesa de los Andes.

La ceremonia de canonización, efectuada en el Vaticano el 21 de marzo de 1993, ha provodado un arranque religioso en Chile, con ceremonias y vigilias en todas las iglesias y comunidades de la nación virtualmente.

Santa Teresa se apoderó de las primeras planas de todos los periódicos de Chile durante tres días consecutivos y uno de ellos la llamó "Embajadora d Chile en el Cielo". La ceremonia d Vaticano fue transmitida en vivo por l dos canales principales de televisió que atrajeron a una gran cantidad c televidentes. El centro de las festividad ha sido Auco, el santuario construi para conmemorar a Santa Teresa cer ddel monasterio donde ella murió a edad de 19 años.

Sor Teresa de los Andes nac llamándose Juana Fernández Solar e 1900 y se distinguió por su devoció religiosa. Recibió su Primera Comuni a la edad de 10 años, a la que describ como su "primer abrazo con Jesú después del cual el Señor nunca n soltó, tomándome para Sí". Desde aqu momento de amor divino, ella se dedi a ayudar a los pobres y a los necesitado antes de ingresar en las Carmelitas los Andes en mayo de 1919, con quien estuvo solamente unos meses hasta mo de tifus.

Vietnamese Catholic Ministry

Món Quà Phục Sinh cho bạn!

Một cô Giáo giảng cho các học sinh về những phát minh hiện đại cô hỏi: “Các em có thể cho cô biết những phát minh nào thật quan trọng mà 50 năm về trước chưa có?” Một học sinh nam lỗi lạc đang ngồi hàng ghế đầu giơ tay nhan nhẩu đáp:”TÔI !” trích trong tập Taking Flight của Cha Anthony De Mello SJ

Thực vậy mỗi người chúng ta là một phát minh lỗi lạc của thiên chúa. Điều này đã được minh chứng bởi một em học sinh sáng trí.Câu trả lời của em làm tôi thận trọng nhìn lại cuộc đời tôi như một món quà của Chúa cho chính bản thân tôi và cả nhân loại.

Bạn có bao giờ ngừng lại để nghĩ rằng chính bạn là một Món Quà cho những người khác không? Hay nói cách khác bạn có thời giờ để nhìn vào trong tâm của tâm hồn và nói truyện với chúa Tôi là một Món Quà thật sang giá cho chính tôi, cho những người chung quanh và cho Chúa, lạy chúa, con cảm ơn Ngài vì đã tạo dựng nên con! Để trở thành Món Quà phải có gì? Thưa phải có hai yếu tố quan trọng: Quà có GIÁ TRỊ, và quà phải được CHO ĐI. Quà phải có giá trị, không ai cho người khác đồ bỏ đi bao giờ. Giá trị của món quà có thể nhìn thấy và nhiều khi có thể không nhìn thấy. Giá trị có thể bằng vật chất hoặc tinh thần.Món quà đòi sự chấp nhận và không tùy thuộc vào người nhận hoặc sự hiểu biết về giá trị của nó. Người coi trọng giá trị vật chất sẽ chỉ nhìn giá trị vật chất mà thôi hoặc ngược lại. Nhà văn Kahlil Gibran đã nói: “Bạn cho rất ít khi bạn chỉ cho về vật chất, nhưng chân giá trị của nó chỉ có khi nào bạn cho đi chính mình bạn.” Một cách hiển nhiên chúng ta biết rằng nhà văn hào này có một lối nhìn quá cao thượng.

Tôi rất ngưỡng mộ hình ảnh một người mẹ tự mình cho con bú. Một hình ảnh cho đi đầy yêu thương. Bà cho đi chính dòng sữa máu của bà để nuôi sống đứa con. Hình ảnh này gợi lại cho tôi một cuốn phim đã xem lâu năm với nha đề ANH PHẢI SỐNG. Câu truyện diễn tả về một cặp vợ chồng trên đường di tản, họ phải bơi qua sông Hương và khi họ ra giữa dòng sông nước cuồn cuộn chảy và cả hai bị rơi vào vòng xoáy. Người chồng đã mệt nhoài vì phải dìu vợ chàng. Vợ chàng biết ngay họ đang gặp nguy và khi bà ta nghĩ về ba đứa con, bà ta tự từ bỏ bằng tay chồng với những lời trăn trối ANH PHẢI SỐNG. Trong giây phút vật lộn với thần chết, bà ta đã có thể để những người khác được sống bởi vì cầm cự cho mình sẽ bị hủy diệt. Walt Whitman đã nói: “Tôi không giảng giải hoặc cho bố thí một ít thôi, trái lại khi tôi cho, tôi cho chính bản thân tôi.”

Nhà văn Kahlil Gibran nói: “Hãy như mình xem đã xứng đáng là người cho đi chưa và mình có thể là một dụng cụ để thông đạt sự cho đi đó chưa?” Nếu nghĩ theo cách này thì chúng ta biết Chúa Giesu Thanh Thể là một MON QUA quí giá nhất cho toàn thể nhân loại. Ngài chính là người Cho và đồng thời cũng là Quà cho nữa. Bạn có nghĩ về điều đó không? Ngài là Quà cho mọi thời đại. Quà cho vô điều kiện cho mọi người. Món quà này vô giá, vô giá tới nỗi đã giết con thiên Chúa và làm cho Ngài đau khổ cả đời. Đời sống của một Thiên chúa làm người. Không có một đau khổ nào, một niềm vui nào mà Ngài không biết. Ngài đã sống, đã chết và sống lại để làm tròn vẹn cái Quà đó. Ngài đã trở nên Bánh, Rượu, công việc của đôi tay chai đá để trở nên của ăn của uống cho họ. Ngài trở nên bánh và rượu,thịt và máu để chúng ta có thể sờ mó và chiêm ngưỡng. Ngài ở đó để chúng ta có thể tới bất cứ lúc nào, với bất cứ tâm tình nào để chia sẻ và thân truyện với Ngài.

Thánh thể có nghĩa là cảm nhận, cho đi là quà vô giá,có nghĩa là của lễ hy tế,có nghĩa là Giesu có nghĩa là niềm vui thật sự,là cái TÔI, một phát minh mới lạ chưa từng có.

n Easter Gift For You

By SISTER CECILIA TONG

A teacher was giving a lecture on modern invention. “Can any of you mention nething of importance that did not exist 50 years ago ?” she asked. One bright lad in a front row raised his hand eagerly and said,”Me !” Taken from Anthony de Mello ‘s *Taking Flight.*

Indeed each one of us is a marvelous invention of God. This is affirmed by the little boy’s wise answer.This boy gives me a hard look at myself as a gift from God to all of humanity.

Did you ever stop to look at yourself as a gift to others? Or in another way of saying did you have time to look within yourself and say to God, “I am a marvelous gift to myself, to others and to You dear God. Thank You for creating me !”

What are the gift-elements? For a gift to be given requires at least two element : value and to be given away. A gift must e value. No one gives trash to others. Value can be seen but often cannot be seen: ues can be material and/or spiritual. The gift is appreciated and does not depend he receivers and their system of values. A worldly person will only look to the erial values of the gift and vice versa. Kahlil Gibran said: “You give but little en you give of your possessions. It is when you give of yourself that you truly e.” Obviously this man has a much nobler way of perceiving gifts.

I like to think of a breast-feeding mother. What an image of giving and loving. gives herself, her life blood away so that her child can live. This reminds me of of the great Vietnamese movies that I saw many years ago. Its title: “Khong, anh i song, No,you must live!” It told of a Vietnamese couple who tried to escape to South Vietnam. They had to swim across the Perfume River and, in the middle of the river, the water piled up and both were caught in the maelstrom of deadly waves. The husband became exhausted because he had to hold his wife. She instantly knew the danger for both and, thinking of her three children, quietly abandoned herself. She set her husband free with her dying words: “No, you must live!” By dying she gave life to others for to withhold it is to perish. Walt Whitman said: “Behold I do not give lectures or a little charity. When I give, I give myself!.”

Kahlil Gibran told us: “See first that you yourself deserve to be a giver,and an instrument of giving.”

In this sense then, the Eucharistic Lord is the greatest gift of God to the whole human race.He is the giver and the gift at the same time. Have you time to think about that? He is the gift for all seasons, a gift that is freely given to all so that all may have life. The value of this gift is beyond imagination because it costs Jesus — God made man — his entire life.Imagine a life of true God and true man.There is no human pain or human joy that He does not know. He lived, died and rose again to perfect this gift. He took the form of bread and wine — works of human hands — so that men and women can come and eat. He becomes flesh and blood so that we can touch, taste and eat. He remains there so that we can come at any time,with whatever mood we are in to share, to talk with Him.

Eucharist means thanksgiving(or giving with thanks) Eucharist means gift, means sacrificial love, means Jesus, means JOY (Jesus,Others, You) and me — a modern invention — means all of those.

Handmaids Sister Cecilia Tong is director of the Vietnamese Catholic Ministry for the Diocese of Charlotte.

Vietnamese News In Brief

Friday, April 30 there will be a Mass to pray for Vietnam (commemoration of the 1975 Exodus) at 2117 Shenandoah Ave., Charlotte, at 7 pm. There will be a musical show after the Mass.

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Diocesan News Briefs

Diaconate Formation

BELMONT — Father Robert Graves presented a one-day retreat April 3 at Queen of the Apostles Church for men who are in the First Year Permanent Diaconate Formation Group. The 11 men received the Ministry of Reader and Ministry of Acolyte. Bishop John F. Donoghue offered the Holy Sacrifice of the Mass assisted by Deacons Ben Wenning, Guy Piche and Paul Watson. Master of Ceremonies was Father Frank O'Rourke, rector of St. Patrick Cathedral in Charlotte.

The men studying for the diaconate are Wayne Adams, Our Lady of the Highways, Thomasville; Neil Chirico, St. John Neumann, Charlotte; Philip Killian Jr., St. Benedict, Greensboro; Keith Kolodziej, St. Matthew, Charlotte; Michael Langsdorf, Holy Family, Clemmons; Carlos Medina, Hispanic Catholic Center, Charlotte; Edwin Rodriguez, Hispanic Catholic Center; Ron Steinkamp, Our Lady of the Highways; Paul Teich, Our Lady of Grace, Greensboro; Rafael Torres, Hispanic Catholic Center, and John Weisenhorn, St. Michael, Gastonia.

Volunteer Award

ALBEMARLE — Our Lady of the Annunciation Church received an award from Meals on Wheels for outstanding volunteer services. Parishioners have volunteered for Meals On Wheels since the organization was begun 19 years ago. The parish was also singled out for its continuous financial support of Meals On Wheels.

Mark Your Calendars

The Diocesan Pastoral Council is planning three regional assemblies for next fall and winter. The dates are being announced in advance so people can reserve the time to attend.

The dates and places are: Oct. 9, 1993, Bishop McGuinness High School, Winston-Salem; Oct. 30, 1993, Immaculata School, Hendersonville, and Feb. 12, 1994, St. Ann School, Charlotte.

Mary In Scripture

HOT SPRINGS — The Jesuit House of Prayer is presenting "Mary In Scripture and Today," a day of reflection and sharing on the place of the Mother of Jesus in our lives today on Saturday, May 1 from 10 a.m. to 3:30 p.m. Mercy Sister Antonette Schmidt of St. Joseph's Hospital's pastoral team will lead the group. The suggested donation is $25.

For more information, write the Jesuit House of Prayer, P.O. Box 7, Hot Springs, NC 28743, or call (704) 622-7366.

Asheville Area Retreat

HOT SPRINGS — An Asheville-area Divorced, Widowed, Separarated overnight retreat at the Jesuit House of Prayer in Hot Springs is Saturday and Sunday, May 29-30.

Cost is $35. A $15 deposit is required by May 4. For more information or reservations, call Connie Mitchell, (704) 254-2209; Joe Bolick, (704) 684-8022; Mike Woyniak, (704) 891-4729, or Anne Davis, (704) 645-2529.

Ethics In The Marketplace

CHARLOTTE — The Notre Dame Club of Charlotte and the Public Library of Charlotte and Mecklenburg County are presenting "Ethics In the Marketplace," a Hesburgh Alumni Lecture featuring Holy Cross Father Oliver P. Williams, associate provost of the University of Notre Dame, on Thursday, April 29 at 7 p.m. in the Frances Auditorium of the Charlotte Main Library, 310 N. Tryon St.The presentation is free to the public. An open discussion will follow.

Family Fun Carnival

WINSTON-SALEM — St. Leo School is sponsoring a Family Fun Carnival at the school Saturday, May 1 from 11 a.m. to 4 p.m. Activities include game booths, face painting, T-shirt painting, craft sale, bake sale, cake walk, fish bowl, raffled baskets, outdoor games, lunch and concessions. For more information, call Beth Hoeing at (919) 786-8900.

Widowed, Separated and Divorced Retreat

HICKORY — This year's diocesan-wide Widowed, Separated and Divorced Retreat is Saturday and Sunday, Aug. 28-29, at the Catholic Conference Center. The first planning session is at the center Sunday, April 25 from 2 p.m. to 5 p.m. The session is open to anyone who has participated in a past Widowed, Separated and Divorced Retreat. For more information, call Suzanne Bach, (704) 376-4135.

Help Line

ARDEN — A new Crisis Pregnancy Help Line is being organized in the Arden area. A training session for men and women is April 30. If interested in volunteering, call Life Advocates at (704) 298-5757.

Hispanic Cultural Group

LENOIR — The next meeting for *Club de Amistad*, an Hispanic cultural group which meets monthly at Lenoir-Rhyne College, is Sunday, May 2 from 7 p.m.-9 p.m. in the Cromer Center faculty lounge. A talk and slide show on Bolivia will be presented. Refreshments will be served.

Any English- or Spanish-speaking person interested in practicing Spanish or learning about Latin American and Spanish cultures is invited to attend. The meetings provide an opportunity for students, teachers, residents and new arrivals to find out about Hispanic activities in the community. Programs are presented in Spanish with English commentary. For more information, call W. Hamp Shuford at (704) 327-4047.

Infant Mortality Coalition

GREENSBORO — The Guilford County Coalition on Infant Mortality needs volunteers to provide support and assistance to infants whose parents are unable to provide basic baby care supplies and/or needs for their children. One of the coalition's objectives is to make sure pregnant women receive adequate and timely prenatal care. For more information, call Jill Moore at (919) 333-6775.

Class Reunion

CHARLOTTE — The Charlotte Catholic High School Class of '73 has scheduled the weekend of Oct. 22-23 for its 20th reunion. Organizers need to hear from all classmates as soon as possible so plans can be finalized. For more information, call Marian Fec
Phillips at (704) 556-1237 or (704)
6388, Ginger Gaffney Schexnayd
(704) 543-4450 or Robert Arunde
(803) 681-8502 or (803) 785-8040

OWLS' Trip

ATLANTA — The St. Gabr
O.W.L.S. (Older, Wiser, Livelier
niors) Club is planning a trip to Atl
May 27-28. The trip will inclu
Lawrence Welk Show, and a gu
tour of the city, the financial dis
Martin Luther King Center and Ge
Tech University. On the way home
group will visit Stone Mountain.
cost is $117. For more information
Lou Scharff, (704) 541-6855.

Charismatic Prayer Group

HIGH POINT — A Charisr
Prayer Group meets at Maryfield
vent on Thursdays at 7:30 p.m. Al
welcome. For more information,
George or Nancy Lautz at (919)
4642.

Revival

CHARLOTTE — Our Lady of
solation Church will celebrate it
nual revival May 23 at 11 a.m.
Father Louis Vallone of the Dioce
Pittsburgh will be the revivalist.

The Catholic News & Herald
comes parish news for the diocesar
briefs. Good photographs, prefe
black and white, also are welc
Please submit news releases and p
at least 10 days before date of pub
tion.

Upcoming Diocesan Events

May 1 Jesus Day Retreat
For First Communicants
St. Barnabas, Arden 10 am - 3pm
Sheryl Peyton (704) 684-6098

May 2 First Communion
Family Breakfast
St. Lawrence, Asheville, 9 am
Debra Price (704) 645-7182

May 2 First Holy Communion
Sacred Heart, Brevard, 10:30 am
Annette Guggino (704) 884-4906

May 2 Mayor Vic Nussbaum
Addresses Young People
Our Lady of Grace Cafeteria
Greensboro, 5 pm
Fr. Joe Roesch, MIC (919) 274-3766

May 3-5 Marine Studies
Our Lady of Grace, 8th Graders
Trip to Wilmington
Marlene Mode (919) 275-1522

May 8 Confirmation
St. Joseph, Eden, 7:30 pm
Rev. Mr. Gerald Potkay (919) 623-2661

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World and National Briefs

Lawsuit Pending, Parish Candles At Easter Vigil

CINCINNATI (CNS) — Catholics
ng candles at one Cincinnati church
l 10 were not just proclaiming their
They were engaged in a constitu-
l fight for the right to use lighted
les at their Easter Vigil. Two days
r the Cincinnati Archdiocese went
urt on behalf of Immaculate Heart
lary Parish, challenging a fire
hal's decision that would have
d parishioners from holding lighted
les in the church. A full hearing is
luled for June 17 on the lawsuit,
by Archbishop Daniel E. Pilarczyk
incinnati. The suit challenges a
ion, based on the Hamilton County
code, that would prohibit open
s in church pews.

lars See New Possibilities nglican-Catholic Dialogue

VASHINGTON (CNS) — Inter-
nal Anglican-Roman Catholic dia-
has entered a "new context" that
s up new challenges and possibili-
he official U.S. Anglican-Roman
lic dialogue group said. In a joint
nent released April 5, the U.S.
, which uses the acronym ARC-
, said recent differences in their
hes' approach to dialogue agree-
s have highlighted "a much larger
" that needs to be addressed. That
is what constitutes an adequate or
antial agreement on faith between
tian churches, it said. It said an-
emerging issue is how to improve
ocess the churches use to respond
logue agreements.

C Lawyers Urge Changes In X Family Planning Guidelines

VASHINGTON (CNS) — Two
rs for the U.S. Catholic Confer-
have urged the Clinton administra-
not to reinstate guidelines for the federal Title X family planning program that they say pressured women to have abortions at the time they were enforced. Mark E. Chopko, USCC general counsel, and staff attorney Michael F. Moses made the comment in a letter to Gerald Bennett, acting deputy assistant secretary for population affairs in the Department of Health and Human Services. The two lawyers said the 1981 Family Planning Guidelines "from their inception led to serious abuses that will be repeated if the policies are reinstated." At issue are the proposed Title X regulations concerning "Standards of Compliance for Abortion-Related Services in Family Planning Service Projects." The proposed regulations were printed in February in the Federal Register with an invitation to comment.

Catholic Editor Accuses Daily Paper Of Anti-Catholic Bias

TRENTON, N.J. (CNS) — The editor of *The Monitor*, newspaper of the Trenton Diocese, accused a local daily paper of anti-Catholic bias for printing the "ignorant ranting of a bigot" in an unclearly labeled advertisement on the religion page. The ad in April 3 issue of *The Times,* titled "Sayings of Jesus" and placed by the Jesus Cares Foundation, was "a gratuitous insult to Catholics and our faith," said Joseph M. Donadieu, editor in chief of *The Monitor* and Trenton diocesan communications director. He made the comments in a column in the April 8 issue of his paper, which is also the newspaper of the Diocese of Metuchen. The column was later printed as an op-ed piece by *The Times. Times* publisher Richard Bilotti has said the ad "fell through the cracks," because material which could be considered offensive is usually sent to him for his review. "In this case, there wasn't the proper kind of follow through," Donadieu quoted Bilotti as saying.

New Policy Regulates Alcohol Use In New Orleans Archdiocese

NEW ORLEANS (CNS) — A new policy on alcohol use for parish fairs in the Archdiocese of New Orleans restricts alcohol sales to beer and wine and establishes firm guidelines for the distribution and sale of alcohol at other church-related functions. "The Church does not want to take an oppressive position" on alcohol use, said the introduction to the new policy, which took effect April 1. But limits on alcohol use and education about dangers of its abuse can "eliminate the dangers, liabilities or scandals caused by an improper use of such substances," the policy added. "There is a particularly urgent concern in this country today regarding the use of alcohol in society," the policy said. The 21 points of the policy must be followed by parishes and Catholic agencies, even when not on church property, and by outside groups that use church property and serve alcohol at their events.

Iowa Archbishop Warns Of Illicit Convent

DUBUQUE, Iowa (CNS) — Archbishop Daniel W. Kucera of Dubuque has warned Catholics not to support an illicit traditionalist convent in Dougherty, Iowa, or the two nuns and priest who run it. He said the priest has no authorization to administer the sacraments or to preside at public worship. When the group continued to present itself as legitimate despite two official warnings in four months, Archbishop Kucera April 4 released a letter from the Vatican's top official for religious orders confirming that the convent was without "authorization or approval." Cardinal Eduardo Martinez Somalo, prefect of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, wrote a letter published in *The Witness*, his archdiocesan newspaper.

Extension Questionnaire Explores Youths' Concerns

CHICAGO (CNS) — Sexuality, drug and alcohol abuse and fear of AIDS are the three greatest concerns of teenagers, according to a survey published by *Extension* magazine. Forty-five percent of respondents listed sexuality among their top three concerns in a survey printed in the April issue of *Extension*. Next came drug and alcohol abuse, listed by 33 percent of respondents, and fear of AIDS, named by 17 percent. The magazine, distributed by the Chicago-based Catholic Church Extension Society, published the survey in anticipation of Pope John Paul II's World Youth Day in Denver this August. Forty-two young people aged 13-28 answered the magazine's questionnaire.

Irish Archbishop Defends Celibacy As Precious Gift From God

DUBLIN, Ireland (CNS) — Archbishop Desmond Connell of Dublin defended priestly celibacy as a gift from God so precious that the Church would not abandon it. He said that the world has no understanding of the celibate life, failing to see it as a gift from God. He added that God sustains that gift in priests who rely on his help, but that some see the requirement of celibacy as an offense against the dignity of marriage. "How then can it be that the Church is the foremost defender of the sanctity of marriage in a world that has ceased to protect it?" he asked during a Holy Thursday Mass in the Pro-Cathedral in Dublin. The archbishop said that celibacy is a special perfection of priestly love. By it, he said, a priest surrenders himself entirely to Christ and becomes able to reflect in his own life the love of Christ for the church.

Pacem In Terris Marks 30th Year In World Still Facing Wars

VATICAN CITY (CNS) — Pope John XXIII's encyclical *Pacem in Terris* (*Peace on Earth*) celebrated its 30th birthday in a changed world, yet one still grappling with war and injustice. The nuclear arms race and the palpable tension between the world's two superpowers were the stage for the encyclical dated April 11, 1963 — six months after the Cuban missile crisis. But there were hopeful events on the world scene as well, particularly the just blossoming independence of dozens of nations, especially in Africa, and an increasing recognition of basic human rights. Pope John addressed his letter to all people of good will, not just to Catholics, calling for a new order in human relations on every level, from neighborhoods to the global community of nations.

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Crusader Corner

By FRANK MERCOGLIANO

Normally, I take this space and talk about the happenings at Belmont Abbey College, but this week, I shall take a 90 degree turn and tell a story. There is a reason for it of course, but on with it.

I tend to be the butt of some jokes around here about my picture appearing with this column. It never really sank in that people outside the realm of this institution see that picture as well.

I was food shopping in Belmont when a very nice and polite elderly lady came up to me and said, "You're that young fella from the paper." I was confused until it clicked what she meant, and then I responded to the effect of "Yeah, that's me."

She then compliments me on my writing and says that I'm good at "whatever it is (my) title says I do." At that moment it dawned on me, and I've since found this to be true; not many people know what a sports information director is.

Now first of all, that nice, sweet woman shouldn't worry because the truth is my own mother isn't too sure what I do. She thinks I run the place. All I know is whatever I do, I do a lot of it.

Basically, for the ever interested public, a sports information director, or SID, is in charge of event management for big revenue sports and the ongoing media relations dealing with sports. This involves reporting game scores, making sure there are accurate statistics, setting up media space and things like that. There are a lot of other things, but that's the basic crux of it.

So what's the point of all this? For years, and I'm talking around 40 years, no one understood this position at Belmont Abbey College. Now, that's no one's fault, because only really big schools had an SID as late as the '70s. The people who served in this capacity were part-timers who didn't know what they were doing because, well it wasn't their real job.

Because of this, I have uncovered a problem. A big hole. A huge hole. There are no records of what's happened in athletics over the past 40 years. The only thing readily available is anything in the yearbooks, but that's not always very accurate.

Why is this important? Because it is Belmont Abbey's athletic history. The past is vital to anything, including a college. How can you know where you're going if you don't know where you've been?

Did Belmont Abbey set a school record for wins in a soccer season? I don't think so, but I'm not sure because there are no definite records. Soon, however, that's going to change.

Belmont Abbey's athletics have a history, it just has to be rediscovered. Recently I asked Ann Patton, who works in archives with Father Paschal, to dig and search through the tons of things in "the attic" as I call the Archives Office and see what she could find. She didn't sound too encouraging at first, but she has indeed found plenty of files. I mean plenty of files. Why, she found 21 on volleyball. That's superior research.

Hopefully, all the things that Ann is searching for will help and yield the First Edition Of the Belmont Abbey Sports Record Book. This (again, hopefully) will be a comprehensive listing of what has been done here at Belmont Abbey College. If Ann keeps finding files, there will be a knighthood in this for her.

If anyone has anything that might be of use in this ongoing quest for knowledge, please call the Sports Information Office at (704) 825-6803. Any information is useful.

Frank Mercogliano is sports information director at Belmont Abbey College.

Sister (From Page 3)

scrapbook containing the poignant letters.

Many sisters recounted memories of the days when the motherhouse grounds included a dairy, long since gone Sister Jarlath's work with the dairy and gardening evoke strong memories for some sisters who helped milk and churn.

Known for her expertise in the science of horticulture, Sister Jarlath consumed her days tending the landscape of Sacred Heart campus. It took an injury to her shoulder a few years ago to curtail her landscaping activities.

"She has impacted all of our lives, individually and as a community," said Mercy Sister Pauline Clifford, regional president of the Sisters of Mercy of the Americas. "And we just love her."

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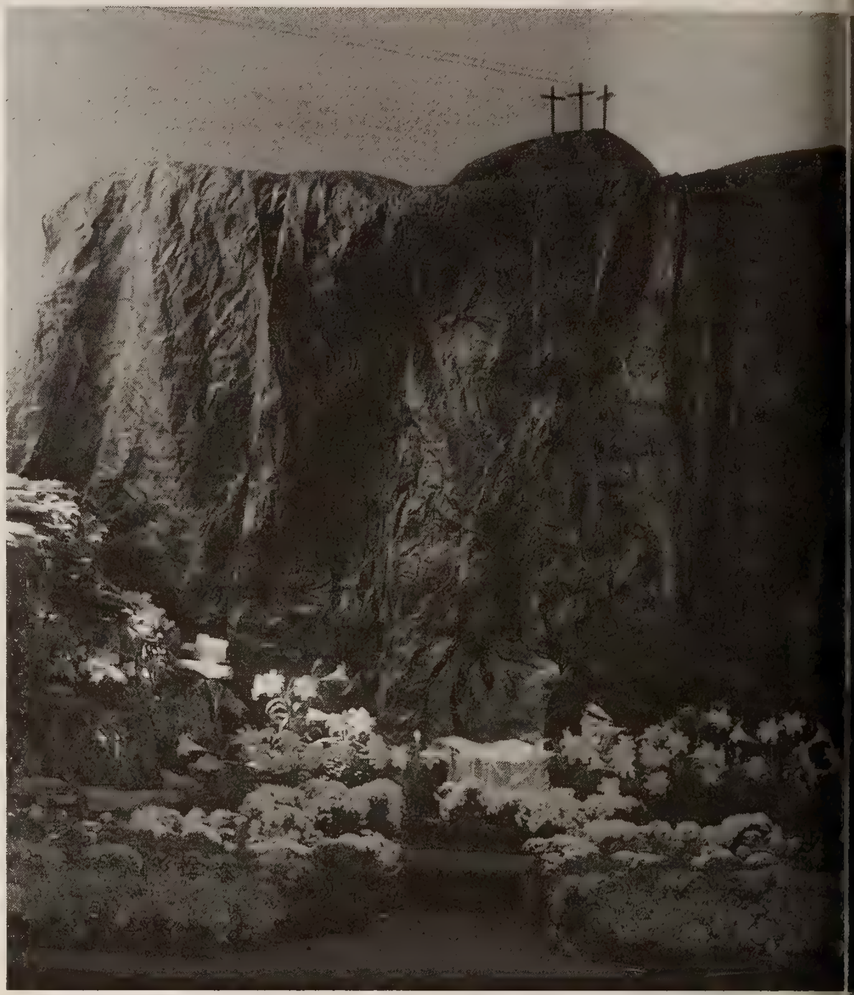
The Garden Tomb...



The garden tomb, created by St. Thomas Aquinas parishioner Jim Scialabba, ac the altar in majestic splendor. The tomb is constructed from a wooden fr covered with crumpled, spray-painted, brown paper. The mountainous stru measures some 16 feet high and 16 feet wide. Adjoining the structure to the left pictured on Page 1) is a waterfall, constructed of 2,180 pounds of stone. The e construction took approximately 36 hours to complete. Scialabba received tance from Knights of Columbus Council 10505. "During the candlelight se on Holy Saturday, the church was pitch black, with flood lights on inside the c says Scialabba. "As light spilled from the cave, and the stone rolled away, a dramatic effect took place. The children, in particular, loved it."

Photo by JOANN KE

"Christ – Light of the World"

"CRISTO LVZ DE LOS PVEBLOS"

Bishop John F. Donoghue
cordially invites
all members of the
Diocese of Charlotte
to join him on
Pilgrimage to the
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Leaving Charlotte
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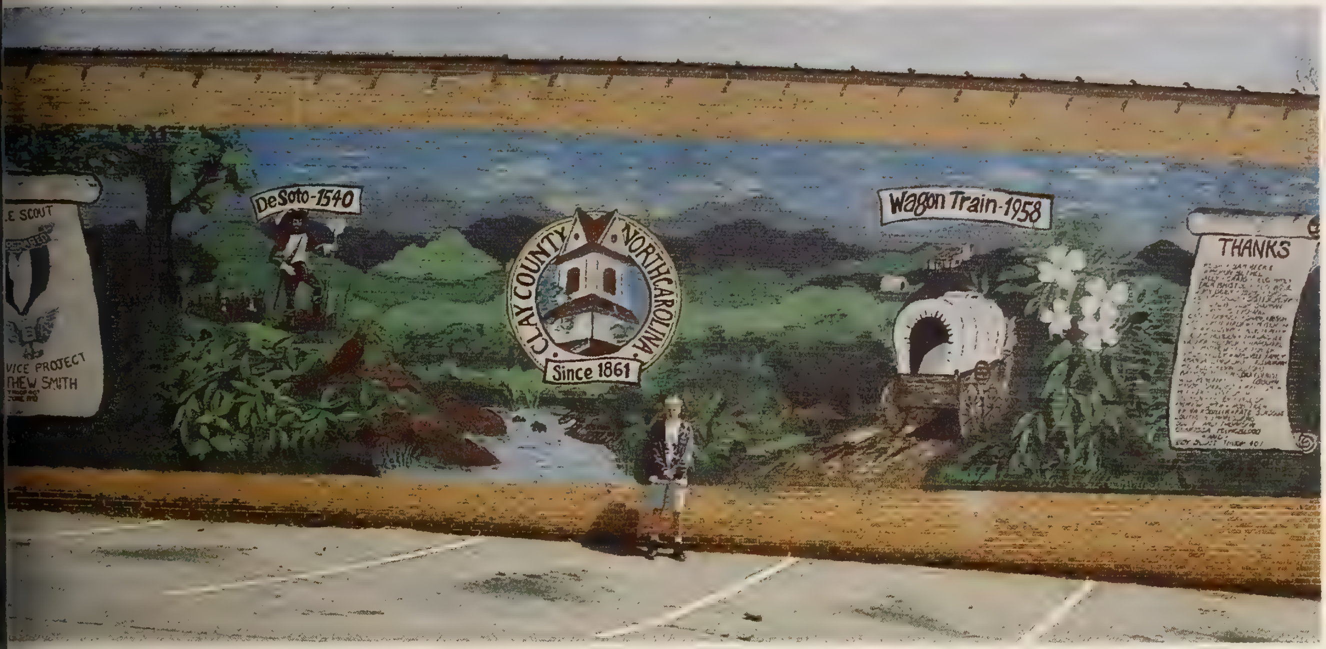
CATHOLIC NEWS & HERALD

ing Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 33 • April 30, 1993



ew Smith stands in front of an historic mural of Clay County he designed for his Eagle Scout Award project. The courthouse steeple tured in the center. He included in the design the state flower, dogwood, and the state tree, longleaf pine.

Photo by CAROL HAZARD

amily Embraces Church, Community

By CAROL HAZARD
Associate Editor

IAYESVILLE — Think life is slow asy in Hayesville, a town in the Carolina hinterlands? Think again. ust spend a day with Steve and Smith, their six kids and entou- of goats, rabbits, a beagle mutt, ies, a parakeet, crickets, worms izards.

It's easier to say what they are not of or active in — from the church e school and community," says r Ed Kirsch, pastor of Immaculate of Mary in Hayesville. The Smiths rishioners at Immaculate Heart of , a mission of St. William Church urphy.

They have an omnipresence," says r Kirsch.

heir doors always open, people tate naturally to the Smiths' New arm off the main highway through County in the southwestern corner state.

While passing through the area, r Jerry Bledsoe stopped at the farm nded up devoting a chapter to the family in his book, *From Whale- to Hothouse; A Journey Along Carolina's Longest Highway, U.S.*

They're just plain folks, but rarely u find people like them," says ty Sister Loretto John Meehan, a for Good Shepherd Home Health spice Agency in Hayesville.

hat makes the Smith story so un- is that it's about more than a e of city-bred Catholic Yankees settled and made their life in a Southern town dominated by odists and Baptists.

's about a God-centered family as won the respect of the commu-

t's hard being Catholic in a small in the Bible Belt, but we've been here long enough so people trust us," says Mary.

Even Matthew, their 14-year-old son, has made his mark. For his Eagle Scout Service Project Award, he designed and orchestrated an historic mural on Clay County for the side of a building in the town square.

No bird house for this kid. Matthew, who was 13 at the time, says he wanted to do something people would remember. "I wanted to brighten up the town."

Towns people from ages 3 to 91 turned out in scores for the actual painting of the mural. Matthew projected the design onto the building from an overhead projector and handed out cans of spray paint.

"I'm so grateful for the talents God has given me that I want to make use of them so we can do better for the county," says Matthew.

Brimming with ideas, Matthew says he wants to become a fashion designer or graphic designer when he grows up. Unlike his parents, who escaped the city for the country, Matthew says he's fascinated by the city.

All his life he's lived in the quiet town of Hayesville. Population: 2,732. The closest mall is two hours away in Asheville or Gainesville, Ga. The nearest movie theatre is a 20-minute drive.

Matthew's scout master is his father, who took on the task three years ago when Matthew entered scouting. There were three Boy Scouts then. Today, there are 48.

"It's one of the most successful scout troops not because I'm involved but because the community has accepted ownership," says Steve. Someone got things moving, however, and there's no doubt about who did it.

"Dad is one of the busiest guys, and yet he's always happy and he manages to find time to help others," says Matthew. "He's a goal setter — carries around this big notebook — always organized, always trying to get everyone else involved."

"He has a gentle hand in a persuasive way," says Assistant Scout Master Turner Guidry.

Steve's accomplishments read like a "Who's Who" from chairing the liturgy commission, playing guitar for Masses, organizing the annual Crop Walk and soup kitchens and working with the Ministerial Association.

In February 1993, he was awarded the St. George Medal from Bishop John F. Donoghue for outstanding contributions to scouting. In January, he was given the Boy Scouts of America Hero

See **Smiths,** Page 13

Christine Price of St. Matthew Parish in Charlotte won the Michael J. Begley Award for service and leadership.
(See Photos Page 8) Photo by JOANN KEANE

Teens Bear Witness To Faith Explosion

By JOANN KEANE
Associate Editor

CLOVER, S.C. — The Diocesan Youth Conference is an annual rite of spring that brings new life into full bloom.

This year, 321 teens convened at Camp Thunderbird on Lake Wylie for the 16th annual conference. Like the tiny springtime buds that burst into color, teens exploded with rediscovered faith, and the reinforced knowledge that their Catholic faith is a special gift from God.

As special people of Christ, the teens were offered opportunities for exchange with one another, prayerful expressions, and workshops designed to deepen their faith.

Members of the Diocesan Youth Council — the advisory board of teens for diocesan youth activities — dubbed the conference, "Joy Explosion." The youth council says "because no two people are alike, Joy Explosion has a unique meaning for each person." However, the DYC offered several interpretations, including, "a Joy Explosion is the drive inside that leads you to go the extra mile and live the faith."

Bishop John F. Donoghue said the theme "signifies the happiness that should mark the lives of every Catholic who proudly professes the faith."

Unlike past conferences, where adult volunteers planned and the DYC carried out duties, the 1993 DYC took responsibility for designing the conference. The adults took a backseat, and the teens collaborated and laid out plans. Under the watchful eye of Tom Czarnomski, youth ministry assistant for the Office of Faith Formation, the DYC brought together 321 peers for a faith-filled weekend.

Dan Leach, a member of the DYC and St. Barnabas parish in Arden, said the conference was extremely good. "It came across a lot better than we thought it would."

Teens chose workshops, providing indepth discussions on a myriad of topics, from teenage coping, dysfunctional families and AIDS awareness, to self-esteem, clown ministry and music.

Joel Judge from St. PiusTenth in Greensboro chose the music workshop. "We need to be fed by the church music as well as the liturgy because the music is just as spiritually stimulating."

But perhaps the greatest impact came from the closing keynote presented by Tom Calabro, director of faith formation for Mecklenburg Area Catholic Schools. Conference attenders said Calabro reached each of them as he

See **Teens,** Page 3

High School Students Honor Jesus At Eucharistic Adoration

By CAROL HAZARD
Associate Editor

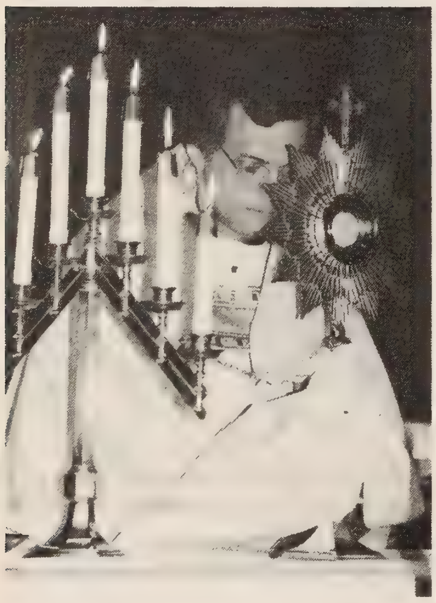
CHARLOTTE — Charlotte Catholic High School students gathered in the school gym last week for Eucharistic Adoration in the spirit of the 45th International Eucharistic Congress.

The June 7-13 congress in Seville, Spain, will draw Catholics from around the world to honor Jesus in the Eucharist.

At the adoration, Father Dennis Kuhn, CCHS campus minister and parochial vicar at St. Ann Church, challenged the students to make an act of faith.

He invited them to stand if they believe or would like to believe that God is love, God is good and God provides. He asked them to stand again if they believe or would like to believe that Jesus is the son of God who died on the cross and rose from the dead.

Finally, he asked them to stand if they believe or would like to believe that Jesus is present in the miracle and mystery of the Mass. "Let us all stand to honor the Lord who honors us with the gift of his life in the Eucharist," said Father Kuhn.



Father Dennis Kuhn places monstrance on altar during Eucharistic Adoration at Charlotte Catholic High School.

In an introduction, Father Kuhn explained the significance of the Eucharistic Adoration. "We gather in prayer today to honor Jesus, our daily bread, the bread of eternal life. We gather in prayer today in the spirit of the 45th Eucharistic Congress."

The congress convenes every three to five years to affirm the belief that Jesus is "really and truly present in the bread and wine," he said.

The introduction was followed by a procession, whereby Father Kuhn dressed in a cope — a robe befitting the royalty of Jesus as king — carried a monstrance. The monstrance, he told the students in the introduction, is a star-like holder. At the center is Jesus, the consecrated bread. The star shape is a reminder of the Star of Bethlehem, which guided the wise men to baby Jesus, he said.

Mercy Sister Larretta Williams carried a bowl of incense, holding it high as a reminder of the ascent of prayers to the throne of God in heaven as well as the wise men's gift to baby Jesus.

A bell was rung to help the assembly focus attention on the presence of God. At other times, the CCHS choral ensemble led the assembly in prayer chants and hymns.

Personal testimonies were made by seniors Noreen Hayden and Adam Shearer, who talked about what the Eucharist means to them.

After the service, students were invited to come and adore Jesus in a classroom that had been converted temporarily into an Adoration Chapel. Several did so, kneeling and praying before the Blessed Sacrament.

Bishop McGuinness High School Receives Traffic Safety Grant

WINSTON-SALEM — Bishop McGuinness High School has received a cash award of $500 to conduct activities aimed at encouraging its students to buckle their seat belts. Bishop McGuinness is one of 50 high schools in North Carolina to receive an award.

The North Carolina Governor's Highway Safety Program and the University of North Carolina Highway Safety Research Center are sponsoring the funding project. All 50 high schools will conduct a 6-to-8-week program that will periodically monitor belt use by student motorists and promote belt use with events and activities. Schools will use the cash awards to purchase small prizes and supplies.

Bishop McGuinness's program will run from April 1 to May 18. The sophomore class officers and the Student Council sophomore representatives will coordinate the program. Linda Kennedy and Robert Koepf are the faculty advisors.

"The goal of our program is to:A) increase seat belt use among students at Bishop McGuinness; B) increase the awareness of BMHS students as to the importance of seat belt usage so that students will encourage family members to wear belts; C) focus media attention on the importance of seat belt usage by publicizing the "Seat Belt Use Program" at Bishop McGuinness High School.We are proud to be a part of this program," said Kennedy.

A kick-off April 1 included a visit from Officer T.W. Fulk of the Winston-Salem Police Department who discussed highway safety with the student body. Other activities scheduled include weekly monitoring of student drivers, weekly incentives such as gift certificates for CD's, movies, and fast foods, and a grand prize of a CD player at the conclusion of the program.

Studies conducted by the UNC Highway Safety Research Center (HSRC) show that teenage motorists stand the greatest risk of being involved in automobile crashes. Teenage drivers also suffer more serious and fatal crash injuries than any other motorist age group. To compound the problem, younger drivers tend to use their seat belts less often than older drivers.

Eucharistic Reflection

What The Eucharist Means To Me

Sharing their faith, Charlotte Catholic High School seniors Noreen Hay
and Adam Shearer spoke about the meaning of communion at a special Euchar
Adoration last week in the school gym:

By NOREEN HAYDEN

During the Liturgy of the Eucharist, the bread and wine become the body and blood of Christ, a miracle that happens at every Mass.

I, along with many of you, have been taught this since our First Holy Communion in the second grade. At that time, I remember feeling nervous though I did not understand why. I also remember the feeling that something special was happening to me and all of us.

It was not until about two years ago that I began to understand this mystery and believe in this miracle. I was reading about a girl with cerebral palsy who was about to receive her First Communion. She was so overcome by what was happening to her that she nearly fainted. It made me think about what receiving Communion meant to me. I thought it should mean more.

As time passed and I was involved in my parish youth group, I remember growing closer to others and closer to God. I began to develop a deeper appreciation and realization of Jesus which has strengthened my faith. Gradually, receiving Communion did mean much more.

I used to stand in the Communion line without thinking about the gift of Jesus I was about to receive. Now, as I listen to the words of the priest, "the body of Christ," I know that it really is the body of Christ, and not just a symbol.

This miracle may be pretty hard to understand in the mind, but I do believe it in faith from my heart.

By ADAM SHEARER

Bread and wine — two things
most people do not think much ab
Most of us simply take for granted that we will receive them each Sunday when we go to Mass. However, there is a much deeper, more real meaning to this bread and wine.

It is a miracle, the miracle of bread and
becoming the body and blood of J
Christ, our Lord and Savior. To
this is the most sacred mystery o
The mystery of the Blessed Sacra
is something that is very special t

By becoming a Eucharistic M
ter, I have grown closer to God i
life. I have come to understand
presence of Jesus in our hearts an
lives. I really feel the full being of J
in the Eucharist. I now know that J
is the Eucharist, not just a part c

I feel blessed to have been c
by God to be a Eucharistic Minist
is a very important part of my
because it brings me closer to God
others. I enjoy taking part in the M
The feeling that I get when I hav
privilege to deliver the Holy Euch
to others is indescribable.

I feel blessed by God to belie
and share in this miracle.

Photos by
CAROL HAZARD

Vicariate Eucharistic Devotions

Charlotte
St. John Neumann
Sunday, June 13, 3 p.m.

Albemarle
St. James, Concord
(past) Sunday, April 25

Asheville
St. Barnabas, Arden
Sunday, May 16, 4 p.m.

Boone
St. Elizabeth
(past) Sunday, April 25

Gastonia
St. Mary, Shelby
Tuesday, May 18, 7 p.m.

Greensboro
parish celebrations only

Hickory
parish celebrations only

Smoky Mountain
parish celebrations only

Winston-Salem
St. Leo
Sunday, May 23, 3 p.m.

In addition to the vicariate
tions, most parishes are plannin
cial Eucharistic celebrations lead
to the 45th International Euch
Congress in Spain in June. These
announced in parish bulletins.

May To Honor Older Americans

CHARLOTTE — May ha
designated Older Americans M
North Carolina.

To recognize and honor the
butions of older Americans, p
have been encouraged to inco
special prayer and litany into
their Sunday worship services.

"We need to recognize these
who have been in our pews for
years building parishes and sch
our diocese," says Rachel C
CRISM coordinator for Catholic
Services.

r Philip Murnion, keynote speaker at the Bishops' Ecumenical Dialogue, explains steps ilding parish community. Photo by CAROL HAZARD

.hops Told Church Should Demand More ›m Its People As Way To Build Ministry

By CAROL HAZARD
Associate Editor

ICKORY — The Church should ore than a charitable institution, ding material and spiritual assis- . It should place demands on its e, said Father Philip Murnion, key- peaker at The Bishops' Ecumeni- alogue April 20-21 at the Catholic :rence Center.

'We should have enough respect ople to put demands on them," r Murnion said. "My sense is that gh our kindness, indulgence and usness, we expect little. We want p accommodating people."

ather Murnion, a priest of the Arch- e of New York, is director of the nal Pastoral Life Center and editor *urch* magazine. The center fosters life development.

ishop John F. Donoghue of the lic Diocese of Charlotte was joined dialogue by Bishop B. Bevel of the United Methodist Church stern North Carolina, Bishop Rob- nson of the Episcopal Diocese of rn North Carolina and Bishop Menees of the North Carolina l of the Evangelical Lutheran h in America.

he dialogue was sponsored by the s denominations and attended by rgy and parish representatives.

a departure from previous dia- s in which host churches presented erspectives, this dialogue focused iversal facets of parish ministry. Murnion's topic was "Parish try: Nurturing and Building the Community."

He called for a strategic approach to parish ministry by mobilizing people into caring for each other. The next step is encouraging them to dig deeper, to look at the root cause of any given problem, become advocates for change and take action, he said.

"One of the hardest things for us to do is get people to deal with the social side, working with various groups. People feel powerless taking on their own lives much less the wider society."

Once people are given responsibility, however, their sense of ownership increases and their community of faith becomes that much stronger, he said.

At the closing worship, Bishop Menees said ecumenical work is difficult because people are committed to the way their various traditions "give voice to the gospel." The dividing issues, however, "are more readily overcome when they are taken out of structural dialogue and cast back into the work Christ has done" at the parish level.

In coming together at the bishops' dialogue, church leaders are building an "inclusive community," not to serve themselves but as role models for their respective churches, Bishop Menees said.

"What our community is about is bearing witness so our people see our hope which is oneness in God, not division," he said. "We are, in fact, the people of God."

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Pope Asks U.S. Bishops For New Religious Education Commitment

VATICAN CITY (CNS) — Pope John Paul II asked U.S. bishops for a renewed commitment to religious education and to ensuring the Catholic identity of Church institutions.

"The Church's growth and vitality, her capacity to sanctify and transform, her service to the human family and her missionary expansion, all depend on guarding the truth entrusted to her," the pope told bishops from Michigan and Ohio.

The bishops celebrated Mass and had a group meeting and lunch with Pope John Paul April 24 at the end of their *ad limina* visits to Rome, which bishops from throughout the world make every five years. The bishops were the second group from the United States in a series of *ad liminas* scheduled throughout 1993.

The pope praised the bishops and U.S. Catholics for their commitment to Catholic schools, especially in the inner city, and for the extensive network of Catholic health and social service organizations.

Contemporary U.S. society and the Church's new evangelization effort require the church not only to respond to current needs, but also to guard, defend and spread authentic Catholic doctrine, the pope said.

"The time is ripe for concentrating your planned, sustained and prayerful pastoral efforts on reappropriating and deepening the full riches of the Catholic tradition," he told the bishops.

The new "Catechism of the Catholic Church," he said, will help the bishops in their efforts to promote a better knowledge of the truths expressed in the Creed, which must be professed by "those who wish to remain within the bounds of her visible communion."

Calling for a sober assessment of the current situation of the Church in the United States, the pope said he knew from reading material published by the bishops and from his personal meetings with them that they see strengthening catechetics as one of their most pressing tasks.

Some young people have not learned the basic truths of the faith, he said, and "parents are often ill-equipped to fulfill their role as primary educators in the faith."

Even well-educated adults have difficulty formulating their faith in relation to the wide diversity of outlooks present in U.S. society, he said.

Professional religious educators and those who train them sometimes have failed "to recognize the ineffectiveness of those programs and publications which do not give enough importance to the content of the faith," the pope said.

The U.S. system of Catholic parochial schools "has been immeasurably successful in transmitting the faith and in offering an excellent educational experience," the pope said, thanking everyone who has contributed to and made sacrifices for the schools.

In addition to bringing faith, culture and life into harmony, he said, the schools have an enormous social value because of their focus on ethics and morality, the primacy of the person and solidarity with those in need.

"Your efforts, despite financial hardship and population shifts, to preserve Catholics schools in urban areas and to serve minorities and newly arrived immigrants, demonstrate the firm commitment of dioceses and religious communities to multicultural solidarity as a requirement of evangelical love," he said.

Turning to Catholic colleges and universities, the pope said the local bishop has a responsibility to help preserve and strengthen their Catholic identity.

The Catholic institutions and their individual members must be committed to the Word of God as proclaimed by the Church "without false dichotomies between the roles of reason and revelation, between academic freedom and the demands of Catholic identity."

When an institution identifies itself as Catholic, he said, it must respect Church teaching in every aspect of its activity from scholarship and research to the behavior of the faculty and the knowledge offered to students. The health and social services offered by the Catholic Church in the United States reflect Christ's compassionate love in their care for the sick, the elderly and the suffering, he said.

To make the institutions flourish, a continuing education about their Catholic identity and contribution to society is needed, the pope told the bishops.

Teens (From Page 1)

spoke about transformation, and the explosion of the Holy Spirit.

Using popcorn as an analogy, Calabro placed 321 kernels of popcorn — one for each teen in the audience — in a popper. "In the same way we place you in the Church, by the power of the Holy Spirit, an explosion of faith takes place, and you are transformed." Like the tiny droplet inside each kernel that heat causes to explode, baptismal waters re-explode with the power of the Holy Spirit, said Calabro.

During the closing liturgy, Msgr. John J. McSweeney, vicar general and chancellor, encouraged the teens to be present day disciples of the message of peace. He challenged them to return to their parishes carrying the message of Jesus Christ through their actions and words.

Official

The Most Reverend John F. Donoghue announces the following appointments in the Diocese of Charlotte:

Effective March 16, 1993 —

Rev. Richard N. Hanson from In Residence, Our Lady of Consolation Rectory, Charlotte, to Parochial Vicar, St. Patrick Cathedral, Charlotte; he will continue to be responsible for the nursing home/hospital ministry in Charlotte.

Rev. Samuel W. Orlando, leave of absence; awaiting reassignment.

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Cesar Chavez

The death of farm labor organizer Cesar Chavez is a loss which will be felt deeply, especially by the migrant workers for whom he struggled so long and so hard.

Chavez, 66, died in his sleep last week while on an organizing trip in Arizona.

Catholic leaders and labor activists hailed Chavez as a man whose deep faith and fighting spirit not only inspired a new generation of activists in Church and society but raised the consciousness of a new generation of Catholics.

Cardinal Roger Mahony of Los Angeles said, "His speeches and writings frequently referred to Gospel values as he quoted the Church's documents on human rights and justice. Cesar Chavez truly understood his Christian vocation to build up the kingdom of God in this world."

Cardinal Mahony, then a young priest of the Diocese of Fresno, worked closely with Chavez in the 1970s as field secretary of the U.S. bishops' Ad Hoc Committee on Farm Labor. It was during that period that Chavez and the United Farm Workers of America successfully negotiated contracts with California grape growers.

Chavez frequently acknowledged that his struggle probably would have been in vain without the support of the bishops and other Catholic groups. He was one of the first recipients of funding from the Campaign for Human Development which continued to support him over the years.

A devout Catholic, Chavez led his marches under the banner of Our Lady of Guadalupe. Farm workers rallies always began with Mass.

Despite the efforts of Chavez, unionized farm workers are still in the minority. But his efforts resulted in improved standards and working conditions as growers improved the lot of their workers in efforts to head off union organization.

Chavez will be missed.

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Pro-Life Corner

Respect Life

The "Freedom of Choice" Act (FOCA): This federal legis tion mandate every state to allow abortion for any reason at a time during pregnancy, going far beyond the Supreme Cour 1973 *Roe v. Wade* decision.

Let your elected representatives know you oppose FOCA a the use of your tax dollars to fund or promote abortion.

The Hon. ____________________
U.S. House of Representatives
Washington, DC 20515

The President
The White House
1600 Pennsylvania Ave.
Washington, DC 20500

The Hon. Jesse Helms
The Hon. Lauch Faircl
U.S. Senate
Washington, DC 20510

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — Preaching the word of God in fidelity to Catholic teaching and in a way people can understand is an essential part of a priest's ministry, Pope John Paul II said.

"What priests preach must not be their own word, but the Word of God entrusted to the Church to be proclaimed in its integrity," the pope said at his April 21 general audience.

The pope spent 20 minutes shaking hands and blessing individuals before continuing his series of talks on the role of the priest. The audience was held under clear blue skies in St. Peter's Square.

The pope said that priests carry out their teaching mission in a variety of environments — at Mass, in the classroom, in counseling sessions — but also in a variety of ways.

Those ways, he said, must include:

— "The witness of life, which helps one discover the power of God's love and makes the preacher's word persuasive."

— "The explicit preaching of the mystery of Christ to nonbelievers."

— "Catechesis and the systematic and or explanation of the doctrine of the Church."

— "The application of revealed truth to the ment and solution of concrete cases."

The pope said that the requirement to pr Church teaching authentically and fully does n gate the need to adapt one's presentation to c situations, to the talents of the preacher and the and abilities of those listening.

"It is clear, first of all, that the priest mu himself with a sense of responsibility and a re evaluation if what he says in his preaching is u stood by his listeners and if it has an effect on thei of thinking and living," the pope said.

"It is also clear that he must know and reco his talents" and use them not to show off or impro image before others, "but with the aim of better ducing the divine Word into the thoughts and he men and women."

At the same time, the pope said, those who p the Word of God must acknowledge that success on the guidance and help of the Holy Spirit.

He added that everything he said about prea also applies to those who present the Gospe Church teaching with "writings, publications a dio or television transmissions."

VATICAN CITY (CNS) — Pope John Paul II said worldwide violence and injustice demands a united witness to the Gospel by all Christian churches. The pope made the remarks April 22 to a group of Anglican pilgrims visiting the Vatican from York, England.

He recalled January's interreligious prayer-for-peace day in Assisi, Italy, and said he deeply appreciated the fact that the Anglican archbishop of York had attended.

"In the face of the terrible violence and injustice that confronts us in the world today, it is vital that Christians should bear united witness to the Prince of Peace," the pope said.

Only Christ's message "can free us from t and disorder which lie at the root of the evil world," he said.

The pope said he longed for reconciliati tween Catholics and Anglicans "in a spirit of ho confidence." He said his 1982 visit to Englar special meaning in the common quest for unity

"Although the path to unity is beset by trials serious obstacles, we must continue to rely on the of the Holy Spirit, who will in his own time bring the fulfillment of the prayer of Christ himself: they all be one,'" he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience April 21.

Dear brothers and sisters,

Continuing our catechesis on the role of priests in the Church, we turn to their ministry of preaching the Word of God. Faith in Christ comes from hearing that Word (cf. Rom 10:15), and the preaching ministry of priests, carried out in union with the bishops, is an essential aspect of their pastoral care of individuals and Christian communities.

What priests preach must not be their own word, but the Word of God entrusted to the Church to be proclaimed in its integrity. Priests also carry out the mission of preaching the Word of God by the witness of their lives, their catechetical activity, their application of revealed truth to issues of morality and their proclamation of Christ to nonbelievers.

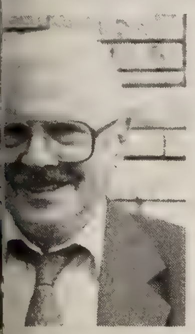
Preaching the Gospel in its integrity de wisdom and skill on the part of the preacher. Ab he must trust in the guidance and help of the Hol in his efforts to reach the minds and hearts hearers. In the end, the preacher must recognize t success is entirely due to the work of God's gra message is not based on the persuasiveness of wisdom, but rather on the manifestation of th Spirit and the power of God (cf. 1 Cor 2:3-5). M grant this gift in abundance to the Church's pr

I wish to greet the officers and men of Her Ma Ship Ark Royal and the students of Britannia Naval College. My greeting also goes to the stud Mater Dei School in Bangkok. Upon all the E speaking pilgrims and visitors present at today' ence I cordially invoke the joy and peace of Ch risen Lord.

Editor's Notebook

By BOB GATELY

Page 11 of this issue, there is a photograph of what is now St. Patrick al in Charlotte. At the time the picture was taken — apparently sometime in 0s — it was a parish church.



As the caption indicates, we are somewhat in the dark about the picture. Jim Scancarelli says he found it among some old family papers and has no idea about when it was taken.

If any of our readers can provide more information about the photo or the occasion on which it was used on a card commemorating a pastor's audience with Pope Pius XII, we would like to hear from you.

If it will jog some memories, this is the complete text of the card for which we did not have room in the photo caption:

"Most Holy Father Pope Pius XII on the occasion of our pastor's audience, the people of St. Patrick's Parish, e, North Carolina, U.S.A., have assisted at 1394 Holy Masses, received our stic Lord in Holy Communion 1177 times, offered the prayers of the Rosary nes, performed 2956 acts of mortification for the happy estate of the Church best welfare of our Holy Pontinff."

he same token, we are always interested in old photographs of events in the ars of the Diocese of Charlotte or even older events before the diocese was ned.

ure you, we'll take good care of any such photos and return them to you as they are used. Even if you aren't sure of what a picture represents, send it imagine some of our readers will be able to identify it.

ause some of the folks from Catholic Social Services have been attending a Charities meeting in New Mexico, there is no Crosswinds column in this dition. We expect it will be back in its usual place on this page next week.

Catholics Receiving The Sacraments

By FATHER JOHN DIETZEN

am a life-long Catholic. My wife, a Protestant, maintains that any Christian can receive Communion in any church, including the Church. She does not believe in the real presence, but believes that riest (or any minister) does with the bread and wine is merely symbolic. ts that the "modern" Catholic Church would permit her to receive the st. I disagree. Does she know something that I don't? (Illinois)

she does, then I'm as much in the dark as you. No, the modern Church, whatever that is, does not have such a policy. Catholic regulations are quite clear about this.

Five conditions need to be fulfilled for administration of the sacraments of the Eucharist, penance and the anointing of the sick to non-Catholic Christians. The person involved must:

1) Be in danger of death, or in urgent need, for example, during a time of persecution or in imprisonment.

2) Be unable to have access to a minister of his or her own faith.

3) Ask for these sacraments on his or her own initiative.

4) Have faith in these sacraments in accord with the belief of the Catholic Church, and

5) Be properly disposed, that is, be aware of no serious gainst God which would contradict the union with him professed in the t:

bishop of a diocese or a national conference of bishops may allow reception nunion by non-Catholics in "urgent necessities."

w of instances where bishops have, for example, allowed non-Catholic receive Communion at the marriage of their Catholic son or daughter, non- spouses to receive at the funeral of Catholic husbands or wives, non- graduates to receive with their classmates at a baccalaureate Mass, and so

the bishop has the right and responsibility in such cases to judge whether munion should take place.

urse, in all circumstances the conditions concerning faith in the sacraments r disposition (Nos. 4 and 5 above) must always be present.

e regulations may be found in the Instruction of the Vatican Secretariat for g Christian Unity, June 1, 1972, and the Code of Canon Law, Canon 844.

ead your column in our diocesan paper and hope you can help. I want n to the Church after not attending since high school in 1973. I'm to a Christian of another faith. How do I go about returning? I've been Mass for more than a month but don't know what else I have to do. sin)

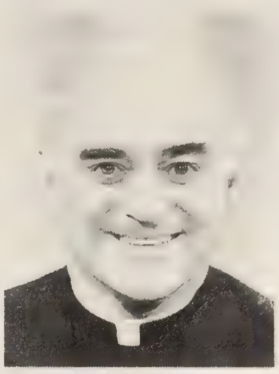
s not nearly as hard as you seem to think. If you were married out of the you need to call a priest and find out what procedures to follow. They are ple, basically the same as for any couple preparing for marriage in the

u were married by a priest or with a dispensation from the bishop to be by a Protestant minister, for example, all you need do is receive the t of reconciliation and the Eucharist and you are back.

Light One Candle

By FATHER JOHN CATOIR

Not too long ago I wrote a column about giving comfort to God. It must have touched a nerve because I received a flood of letters from as far as South Africa asking me to write more on this topic. So, with a prayer for wisdom, here goes.



Since God's love is personal, it follows that He longs to be intimate with us. That's what love means. If the mystics can speak of God's love in terms of human longing, so can we. But this love takes many forms.

Jesus compared God's love to the longing of a father whose son has run away and put his life in danger. When the son finally returns, exhausted, hungry and broke, his father is jubilant. In this parable Jesus is telling about the impact we have on our heavenly Father. The idea of giving comfort to God is therefore not far fetched.

Take this idea a step further and apply it to the problem of loneliness. We all experience feelings of loneliness at different times in our lives. Loneliness is a form of emotional pain which can be tenacious. But faith can move a mountain of lonely feelings.

When Jesus said, "abide in Me and I will abide in you," He was promising something marvelous, His very Presence. As we become more conscious of God's presence in our life, we begin to realize that in spite of our lonely feelings we are never alone. This realization can make a world of difference in how we relate to our own moods. Relief is only a moment away when you have the right mind set.

Would it not comfort God if we turned to Him in times of loneliness? Does it not please Him to minister to our needs? In baptism we became temples of the Holy Spirit. We learned that the Kingdom of God is within us. In other words, we believe that feelings of loneliness are not facts. Even though at times we may feel discomfort, we know God's love is radiating within us.

It is always possible to claim God's love and bask in its warmth. It is always possible to laugh at ourselves and in the process give greater trust to the Lord.

Jesus Christ gave us another secret to help us triumph over the worries of this world; He gave us the promise of eternal life. In death there appears to be an ending, but faith teaches us that death is merely a passing over to a higher form of life. When we die, life as we know it is transformed, not ended. It must please God when we free ourselves of this fear and say along with St. Paul, "O Death, where is thy sting?"

If we can use our faith to deal with the fear of death, can we not do the same with feelings of loneliness? Faith can liberate the imagination, and enable us to comprehend the wonderful truth that we are never alone. God's unchanging love is always present.

I think it comforts God greatly when we trust Him enough to sing out joyfully saying, "O Loneliness, where is thy sting?"

(For a free copy of the Christopher News Note, GOD DELIGHTS IN YOU, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is director of The Christophers.

A Message From Walter

By JOHN J. FLYNN

He was just 27. He graduated from our Catholic school system. He was healthy, handsome and held a responsible position. He was well liked, friendly and outgoing with a nice open smile and a warm laugh. His future was bright as anyone who knew him could tell. If you met him you would have liked him. He was like your child or mine. He was my nephew. He killed himself. I ask why but I think I know the answer.

I ask myself what kind of times are we living in that happenings such as divorce, abortion, substance abuse, child abuse and suicide are commonplace and even accepted. Our hands are often thrown up in resignation. We raise our children to love and to be loved as God commanded but something happens along the way. We seem to loose control somewhere starting at school age. The process called "socialization" take place and whatever Christian values were taught prior to school and during the process seem to be attacked and dismantled by the secular, materialistic society. Families are broken and children are not nurtured as they should be. Even children attending Catholic or other religious schools are at risk. It would seem the world doesn't care and is fixed at dismantling the good which was taught. Just watch your television for a few hours and you can see the evidence right before your eyes.

How are we as Christians to respond? How are we to save ourselves and our children? With faith and hope to be sure but may I suggest just a bit more faith and hope in action. We are called to be Apostles of Christ. The Apostles were called into action, they were not passive, to spread the word of Christ to all nations. We, as present day Apostles, also are called to spread the word in actions. How? By such action as writing letters to the editor, calling up the talk shows, writing to and calling on our elected representatives, running for local office and supporting our Christian candidates. We cannot just sit there, passively, and allow our sons and daughters to be caught up in darkness leading to despair by a darkened uncaring minority. Are we sheep being led to the slaughter little by little and don't realize it?

We must speak up and fight for we are at war. Our children are being besieged, taken from us and killed. Are we to cry out into the wilderness alone? Whether we like it or not we are in this war together. Wake up. We still have some time.

Walter's family and the many such families ask you to pray.

John Flynn of Banner Elk is a parishioner of St. Elizabeth in Boone.

Perhaps you will feel comfortable talking to a priest in a neighboring parish. Please do so, and he will help you make the move. It's not that hard, and you've been away long enough.

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How Does Canon Law Affect Us?

Raising The Children Of Mixed Marriages As Catholics

By FATHER CHRISTIAN CARR

It is still generally understood that a practicing Catholic who marries a non-Catholic, with the requisite dispensation from the Church, will intend to raise as Catholics any children born of the union. The average more-or-less fervent Catholic simply doesn't agree that "one religion is just as good, just as true, as any other." It is very unlikely that he/she feels that if just doesn't really matter if his/her child is going to be a Catholic or a Lutheran, Episcopalian, Methodist, Seventh Day Adventist, Presbyterian (or perhaps even Jehovah Witness), etc.

Without denying the legitimacy and ecclesial quality of other Christian denominations, the Catholic Church holds steadfastly to the doctrine that she has an entirely unique position vis-a-vis Christ's intention to establish His Ecclesia: the original New Testament "assembly of the faithful."

Prior to rather recent times, if a Catholic entered matrimony with any non-Catholic, the Catholic spouse had to make what amounted to a formal promise to assure the rearing of a child in the Catholic Church. Indeed, the 1918 Code of Canon Law (Can. 1061), demanded — as a condition prerequisite to granting a dispensation — that both wife-to be and husband-to-be solemnly covenant that all offspring of their union be baptized and educated as Catholics. That agreement had to be in writing, and the priest involved in arrangements was to be "morally certain" that the promise would really be kept by both partners.

Nowadays the Church has modified the stringency of the former law. Here is the norm of the 1983 Code: "1. The Catholic party...makes a sincere promise to do all in his or her power to have all the children baptized and brought up in the Catholic Church... 2. The other party is to be informed...of the promise which the Catholic party has to make" (Can. 1125).

Why this modification? Has the Church shifted toward a stance of "religious indifferentism" — "After all, one Church is just as good and true, in doctrine and practice, as any other"? No. The basic reason for the alteration in the strictness
to a heightened awareness and sensitivity to the non-Catholic conscience in re
matters. This stems, in large measure, from the mind (and letter) of Vatican
the emphasis on ecumenism and respect for individual liberty and the r
inviolability of the person's conscience. We've backed away, pastorally, from
of coercion of the convictions of non-Catholics who cannot, in good faith, a
make the solemn promise formerly demanded.

Some points to bear in mind: The Catholic partner-to-be promises to do
she can, reasonably, to have any children born of the union baptized and re
the Church. This isn't a promise to have progeny baptized and educated Ca
it's a promise "to do all in his/her power," reasonably, to bring that to pas
promise, while it must be serious and sincere, does not have to be in writin

But what if a non-Catholic desires to marry someone who is merely a n
Catholic, actually not practicing? And, on being questioned by the priest,
(and honestly) admits that he/she doesn't really "give a darn" one way or th
whether or not children of the union are going to be baptized and raised Cath
such an instance, a dispensation (permission) allowing the "Catholic" (in qu
marks) to contract the marriage, should not be granted.

How, in heaven's name, can such a person give his or her word before
good faith, "to do all in his or her power to have all the children baptized and b
up Catholic"? There must be some limits. Right?

Folks of different faiths, planning to marry, are strongly advised to get
in clear perspective and with good understanding and agreement, before
married.

(Father Christian Carr is a former abbot of the Trappist monastery at
Corner, S.C., and former editor of The Homiletic Review. *He holds a degree*
law and a doctorate in canon law.)

Prayerful Renewal Begins At Mountain Retreat House

By FATHER EDWARD IFKOVITS

When I arrived at the Jesuit House of Prayer in Hot Springs, N.C., I was met at the front porch by a friendly, sandy haired dog. Believing that she was merely a local dog stealing a midafternoon snooze, I carefully wedged my way through the screen door to look for the director, Jesuit Vince Alagia.

When Vince came down the stairs to meet me, I learned that my care in keeping the dog out of the house was unneeded. The dog, after all, was Blazer, a seven-year resident of the retreat center who alternated her daylight hours between lying in the shade and accompanying retreatants on walks along the Appalachian Trail. Indeed, much as share-a-pets now play a role in nursing home care, the House of Prayer menagerie, consisting of two dogs and two cats, had their definite role in the daily operation of the house.

Most people have never heard of Hot Springs, N.C., or else they confuse it with its more famous namesakes in other states. It was not always so. The charming village of 750 people, surrounded by the Pisgah National Forest, was once a thriving resort town, whose geothermal mineral springs were touted for their medicinal powers. Its resort hotels attracted the well-to-do from throughout the eastern and southern United States. One of them, Andrew Johnson, Jr., the son of a former president, would stay long enough to marry local girl Bessie Rumbaugh in 1875.

By the end of World War I, however, it was clear that the genteel social class which provided Hot Springs with its clients would be drastically altered by the more rapid pace of the 20th century. People who could fly in a matter of hours to Caribbean spas were not about to take the train to a sleepy mountain town. But what they would miss — just some of the most gorgeous mountain vistas I have ever seen!

And the town is not totally unknown to the outside world. Each summer thousands of hikers heading north along the Appalachian Trail interrupt their trek to stay at Hot Springs' local inns, enjoy biscuits and gravy at the Trail Cafe or the Smokey Mountain Diner, and, in some cases, join the Jesuits and their guests for Mass at the House of Prayer.

Jesuits have been in Hot Springs since the 1920s, but the Jesuit whose name became synonymous with the town was Father Andy Graves, who arrived in Hot Springs in the '30s and would remain for nearly a half-century. It's hard to be a Catholic visitor in Hot Springs and not hear about Father Graves from the old residents who came to know and love him. Father Andy entered Bible Belt territory and practiced ecumenism long before Vatican II encouraged Catholics to go and do likewise.

By the time Father Andy retired, he was a local legend, and he had also acquired a marvelous property for his parish center, a house, nestled into the side of Hot Springs Mountain, that looks out on summer mornings to cloud covered hills that range eastward from the town. About 15 years ago this building was put to a new pastoral use when the Jesuit House of Prayer was begun.

This might seem to be a long introduction to an article about a retreat house, and yet I cannot help but believe that to understand what makes this particular retreat house special is to appreciate how it has absorbed the history of the region in which it is located.

Unlike the large, institutional retreat centers which have had their unique role in nourishing the spiritual lives of believers, the House of Prayer offers more than food, shelter, liturgy and spiritual direction. It also offers an atmosphere of simplicity that, I am convinced, is not unlike that which has traditionally drawn spiritual masters into the mountains in order to more readily find God.

When I first came to Hot Springs in the summer of 1991, I was a teacher on summer vacation who was looking for some supervised experience in retreat direction. By the time I completed a second summer of directing a year later, I left filled with awe at how many persons, including myself, viewed their time at Hot Springs as a privileged immersion into a pace of life that somehow seems more the way life was meant to be than the ordered chaos — or, perhaps, chaotic order — of modern life.

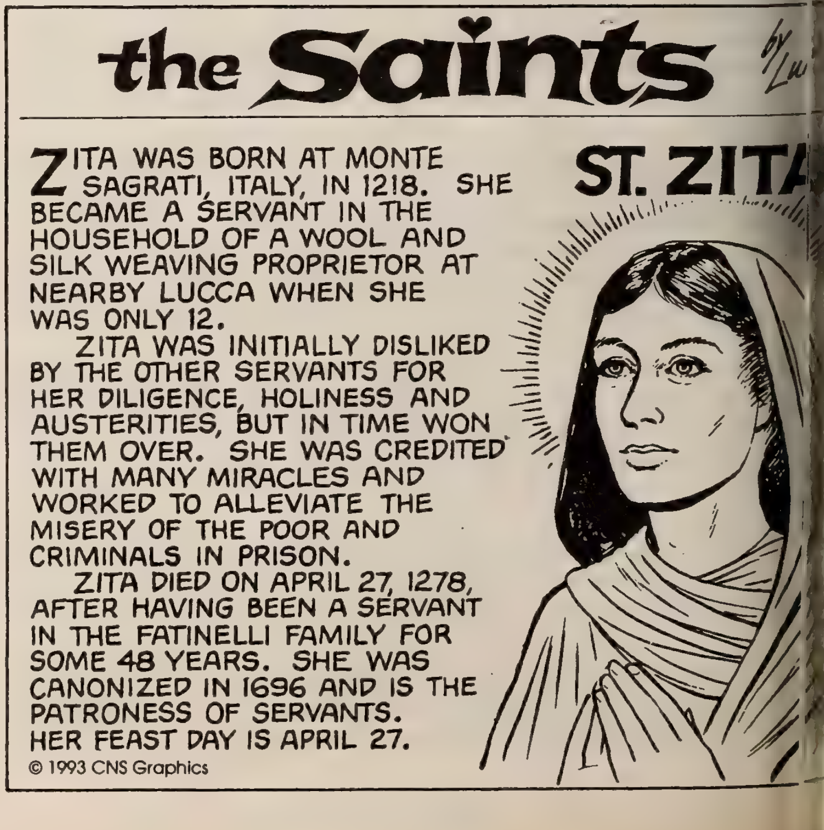
To begin with, there is no such thing as a rigid daily order at Hot Springs.
retreat directors assist the retreatant in arranging a schedule suited to his or her
needs. What is shared in common are a mid-day Eucharist and a 5:30 dinne
flows into communal clean-up and evening prayer in the chapel.

The retreatant rises and retires, eats breakfast and lunch, prays and recr
times most conducive to him or her. For those who wish, there are opportu
walk along the French Broad River, relax in the springs, or take to the mounta
(with an optional canine companion.) Some retreatants find a need to kee
silence and this is respected. But those for whom conversation is not a dist
enjoy learning first-hand about the rhythm of life in the Western Carolina mo
from local residents who frequent the House of Prayer for liturgy and conve

One cannot emphasize enough the homelike atmosphere of the House of
in Hot Springs. Indeed, it was built as a comfortable family home, to
bedrooms were added that now accommodate a maximum of six retreatants.
and dining room accordingly are spacious yet cozy, and the house pets (who
do not have the run of house) are there for the retreatant who enjoys scratching
ear or having a cat fall asleep in his or her lap. In such an atmosphere, one
is at ease, at peace, and open to the prompting of God's grace.

Perhaps Hot Springs is not for everyone; there are times that even I have
to make retreats at a large retreat center where I can get lost in a crowd, only to
for my three square meals a day. Yet I already regret deeply that my new assi
as a parish priest will prevent me from returning to direct retreats at Hot Sp
least for the near future. However, I'm grateful for the encounters with Go
I have had there, and, besides, life must go on. Even Blazer has departed, as
hind legs have led to her accepting a new assignment as parish dog at the
Church in nearby Mars Hill. We will never walk the trail together again, but
memories.

Jesuit Father Edward Ifkovitz has had temporary assignments at th
House of Prayer in Hot Springs and at St. Peter Church in Charlotte. He
serving at St. Ignatius Curch in Baltimore.



ZITA WAS BORN AT MONTE SAGRATI, ITALY, IN 1218. SHE BECAME A SERVANT IN THE HOUSEHOLD OF A WOOL AND SILK WEAVING PROPRIETOR AT NEARBY LUCCA WHEN SHE WAS ONLY 12.

ZITA WAS INITIALLY DISLIKED BY THE OTHER SERVANTS FOR HER DILIGENCE, HOLINESS AND AUSTERITIES, BUT IN TIME WON THEM OVER. SHE WAS CREDITED WITH MANY MIRACLES AND WORKED TO ALLEVIATE THE MISERY OF THE POOR AND CRIMINALS IN PRISON.

ZITA DIED ON APRIL 27, 1278, AFTER HAVING BEEN A SERVANT IN THE FATINELLI FAMILY FOR SOME 48 YEARS. SHE WAS CANONIZED IN 1696 AND IS THE PATRONESS OF SERVANTS. HER FEAST DAY IS APRIL 27.

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YOU! MAGAZINE Youth BEAT

Courtney KENNEBECK

By Marguerite Ozburn

Alberto Culver

Supermodel Courtney is more than just a pretty face

being a top fashion model isn't all there is to sixteen-year old Courtney Kennebeck. She uses fame, fortune and her Catholic faith to make the world a better place, feeding the homeless and spending time with the elderly. Courtney is more than just a pretty face...

Youth Beat: What's important in life?
Courtney: Happiness for one thing, and love. Money's not so important; I don't think it's important for people to have massive amounts of money, but if they do, it's important to share it.

I'm very interested in the homeless and I hate to see the elderly go to waste in our society. They know so much and can teach us so much. I serve breakfast at my church, St. Leo's, to the homeless on Thanksgiving and Christmas and some Saturdays when I can. It wasn't a big deal to them to get food, but that people were respecting them on a one-to-one basis, not that we were higher and they were lower, but we were equals. Every time I go up for a big job, I think of who I could donate my money to, to the homeless, my school or to the Benedictine sisters.

Youth Beat: What's your main weakness?
Courtney: My temper. I get upset with myself when things don't turn out the way I think they should.

Youth Beat: How does God fit in?
Courtney: I have to look up to him for constant support when things go badly because there's a lot of rejection in modeling. When I want to quit, I always look to him and hope that he can encourage me to do more. Also, I go to a Catholic school and I go to Mass regularly.

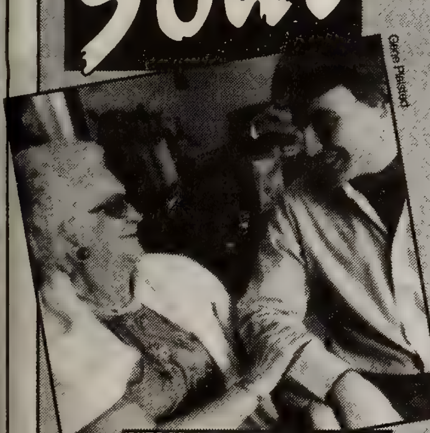
Youth Beat: Do you think Mass and the church community are important?
Courtney: I really think they are because you can't really give it up during your teenage years and then expect yourself to be a good Catholic when you grow up. If you don't go now, it will become a really bad habit. And then we won't have anyone in church.

Youth Beat: What do you think about going to confession?
Courtney: Actually, I kind of like it. I always feel really guilty, so as soon as I'm forgiven, I don't have to worry anymore.

Youth Beat: What's your definition of beauty?
Courtney: Beauty is something that strikes you in your insides. I also think it comes from an inner peace. People who are described as beautiful may have nice looks, but if they're not nice people, then you can't really think they're beautiful. But if they have peace inside and they're happy with themselves, they look more beautiful on the outside. I don't really think that I'm beautiful. I think I'm photogenic, but I have a lot of growing to do, both spiritually and mentally to make myself peaceful. •••

Soul

By Joanie Allegretti


Gene Plaisted

helping hands

I was at the gas station filling up my car when I saw an opportunity to reach out to someone else. An older lady with a cane had already paid for gas, but she was just standing by her car. I realized she needed help, so I went over to pump the gas for her. Her name was Mary. She told me, "My daughter usually comes with me to fill up my car, but she's busy today." She was so happy I stopped to help. And it made my whole day just to stop to talk with her.

Meanwhile, my car was still occupying a pump. A customer pulled in to get gas and started yelling at me. "Hey lady, are you finished with this pump or what?"

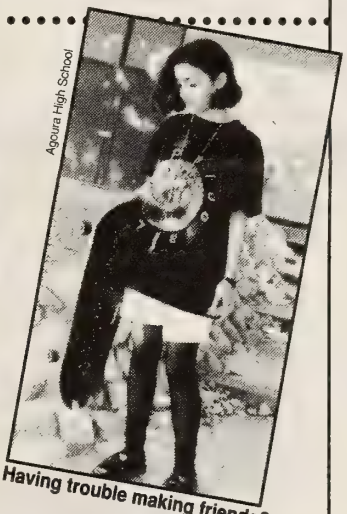
I told the angry man that the older lady had needed assistance, so I stopped what I was doing to help her. He looked rather embarrassed and hurriedly said, "Oh, no problem."

That's right, no problem. That's the bottom line. It's not a problem to make a difference in another person's life. All we have to do is care. Help someone today. •••

LIFE

FRIENDLESS AGAIN?

By Erin Muth


Agoura High School

Having trouble making friends?

I was tromping along when four girls walked by, giggling and talking. Then three guys walked by talking about last night's game. I thought, "Hey! How come I'm all by myself? Oh, yeah—I forgot—I don't have any friends."

That was my plight. "Everybody seems to have zillions of friends and I'm a loner! Why should I be the one who's always glum and isolated?" That's it — I've decided to put an end to this madness! Instead of feeling sorry for myself, I'm going to get out there and make friends!!! "How?" the whole world screams. "It's not like you have a great track record!"

Well, I play softball and I'm going to make friends with the girls on the team instead of just sitting in the dugout stuck on some perpetual self-pity planet. Then, at my new job, I'm going to smile a lot at the new people I meet. And then in my prayers, I'm going to concentrate more on making Jesus my best friend--sharing everything with him.

Now, the only thing left to do is warn the world: "Watch out! Here comes the most popular person alive!" Well, maybe not the *most*, but a little positive psychology can't hurt! •••

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Movie Reviews

W YORK (CNS) — The fol- are capsule reviews of movies reviewed by the U.S. Catholic ence Office for Film and Broad- The reviews include ications by the U.S. Cathpolic ence and ratings by the Motion Association of America.

(Universal)

ric misfire in which a fictional ap group (Chris Rock, Allen nd Deezer D) zoom to the top of ts by patterning their anti-social d behavior on a local hood who escapes prison promising revenge on his phony imitators. Directed by Tamra Davis, the result never gets much beyond glossy exaggerations of rappers who revel in the obscene, the absurd and the vile. Some unfunny violence and simulated sex scenes as well as much rough language. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

"A Far Off Place" (Disney)

Contemporary African adventure with a 14-year-old American girl (Reese Witherspoon) and young friend (Ethan Randall) fleeing murderous ivory poachers by trekking 1,000 miles across the Kalahari desert with only an African bushman (Sarel Bok) as guide. Director Mikael Salomon combines a lively story, delightful cast and exquisite cinematography for an old-fashioned outdoor adventure with modern environmental sensibilities. Brief violence and continuing menace. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Mad Dog and Glory" (Universal)

After a nasty loan shark (Bill Murray) sends a beautiful debtor (Uma Thurman) to spend a week with the timid cop (Robert De Niro) who saved his life, the sleazy mobster is enraged because the cop falls in love with her. Director John McNaughton employs a slickly sick sense of humor in a mean-spirited comedy replete with casual violence and women who are willingly victimized. Some brutal violence, a demeaning and sexist depiction of women, an extended sexual encounter and much rough language. **The USCC classification is O — morally offensive. The MPAA rating is R — restricted.**

"Visions of Light" (Kino International)

Illuminating documentary about the art and the craft of the cinematographer as practiced by its masters since the turn of the century. Using interviews with leading cinematographers of today as well as excerpts from some 125 movies, directors Arnold Glassman, Todd McCarthy and Stuart Samuels illustrate how creative camera work is not dependent upon the medium's technological changes. Fleeting nude shot and a brutal boxing match. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

16th Annual Youth Conference

Teens Encouraged To Carry Message Of Christ

Left: Conference teens listened and danced to the music of Snowhite. The band from Stony Point, N.C., plays original high-energy rock-n-roll.

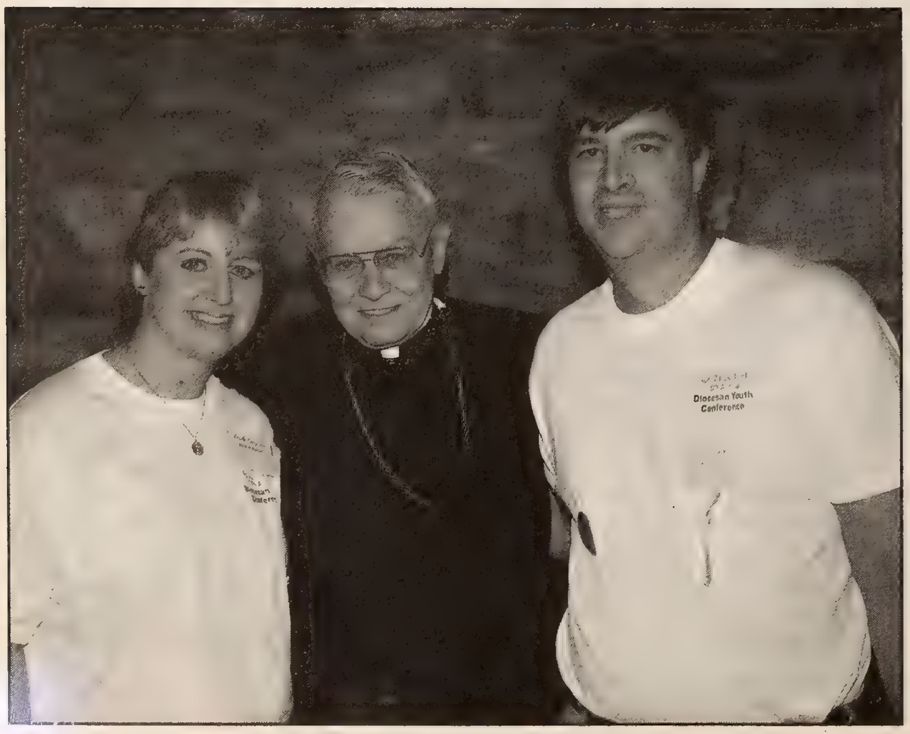
Right: Members of Snowhite in concert at Camp Thunderbird. "Our main goal is to bring the Gospel of the Lord Jesus Christ uncompromised to the lost, as we yield our lives to the Holy Spirit so that He can meet any spiritual needs that may arise," say members of the band.

Left: The Cat in the hat. Ryan Dunn, from St. Ann parish in Charlotte, wears a "Dr. Seuss" inspired hat. The clever headpiece was quite the item at the conference, making the rounds from head to head.

Right: Taking a break. Erin Cole from St. Joseph in Kannapolis shares a quiet moment with Chris LaDew. Working the conference as a "staff assistant," Chris, an Appalachian State University student, takes an active role with youth. He attends St. Elizabeth in Boone, and his home parish is St. Paul the Apostle in Greensboro.

Photos By

JOANN KEANE



Right: Amazing Grace. To the clarifying strains from a clarinet, teens prepare for mealtime through daily prayer. Several parishes took turns at preparing unique prayer services.

Left: Irene and Tom Czarnomski, coordinators of the Diocesan Youth Council, and conference coordinators, are pictured with Bishop John F. Donoghue. The Czarnomskis created a scholarship for youth in the diocese who wish to attend C.L.I., but are in need of financial assistance. The "Adam Thomas Czarnomski" scholarship is named for their son who died at birth. "Our goal is to give youth an opportunity to attend the leadership institute to develop leadership skills and become future leaders for the diocese, parishes and for personal growth."

1993 Confirmations

The following parishes have been approved for confirmations:

arlotte Vicariate

Thomas Aquinas ult Confirmation	April 13, 7:30 pm	Bishop John F. Donoghue
Vincent de Paul	April 26, 7:30 pm	Bishop Donoghue
Lady of Consolation	April 26, 7:30 pm	Msgr. John J. McSweeney
Lady of the Assumption	April 27, 7:30 pm	Bishop Donoghue
Peter	April 27, 7:30 pm	Msgr. McSweeney
John Neumann	April 28, 7:30 pm	Bishop Donoghue
Ann	April 29, 7:30 pm	Bishop Donoghue
Patrick	May 1, 5:30 pm	Bishop Donoghue
Matthew	May 2, 12:30 pm	Bishop Donoghue
Thomas Aquinas	May 2, 5:00 pm	Bishop Donoghue
Gabriel	May 15, 10:00 am	Bishop Donoghue
Lady of the Assumption ean Catholic Community	Sept. 12, 1:30 pm	Bishop Donoghue

ermarle Vicariate

Lady of Lourdes, Monroe	April 26, 7:30 pm	Retired Bishop Michael J. Begley
Lady of the Annunication, ermarle	April 27, 7:30 pm	Bishop Begley
red Heart, Salisbury	April 28, 7:30 pm	Bishop Begley
ames, Hamlet	April 29, 7:30 pm	Bishop Begley
ames, Concord	April 30, 7:30 pm	Bishop Donoghue

eville Vicariate

ugene, Asheville	May 29, 5:30 pm	Bishop Donoghue
Margaret Mary, Swannanoa	May 29, 5:30 pm	Bishop Begley
Andrew, Mars Hill	May 30, 9:00 am	Bishop Donoghue
oan of Arc, Asheville	June 1, 7:30 pm	Bishop Donoghue
Barnabas, Arden	Oct. 14, 7:30 pm	Bishop Donoghue
red Heart, Brevard	Dec. 9, 7:30 pm	Bishop Donoghue

ne Vicariate

Elizabeth, Boone	May 19, 7:30 pm	Bishop Begley
Frances, Sparta	Fall 1993, TBA	TBA

tonia Vicariate

en of the Apostles, nont	May 17, 7:30 pm	Bishop Donoghue
Dorothy, Lincolnton	Fall 1993, TBA	TBA

Season of Grace: Bishop John F. Donoghue with confirmation candidates at St. Philip the Apostle. The Statesville parish confirmation was April 18. From left to right; Jennifer Springer, Jon Meronek, Luigi Artuso, Beata Kleacha, Bishop Donoghue, Thomas Estes, Jason Sadowski, Margaret Dickson, and Monica Millsaps.

Greensboro Vicariate

Immaculate Heart of Mary, High Point	May 1, 5:30 pm	Bishop Begley
St. Mary, Greensboro	May 2, 4:00 pm	Bishop Begley
Our Lady of Grace, Greensboro	May 3, 7:30 pm	Bishop Donoghue
St. Joseph of the Hills, Eden	May 4, 7:30 pm	Bishop Donoghue
Our Lady of the Highways, Thomasville	May 5, 7:30 pm	Bishop Donoghue
St. Paul the Apostle, Greensboro	May 5, 7:30 pm	Bishop Begley
St. Pius Tenth, Greensboro	May 6, 7:30 pm	Bishop Begley
St. Joseph, Asheboro	May 6, 7:30 pm	Bishop Donoghue
Christ the King, High Point	May 7, 7:30 pm	Bishop Donoghue
St. Paul the Apostle, Greensboro	Dec. 10, 7:30 pm	Bishop Donoghue

Hickory Vicariate

St. Philip, Statesville	April 18, 4:00 pm	Bishop Donoghue
St. Frances, Lenior	April 19, 7:30 pm	Bishop Donoghue
St. Charles, Morganton	April 20, 7:30 pm	Bishop Begley
St. Aloysius, Hickory	April 22, 7:30 pm	Bishop Donoghue

Smoky Mountain Vicariate

St. Mary, Sylva	May 23, 11:00 am	Msgr. McSweeney
St. Francis, Franklin	May 23, 9:00 am	Msgr. McSweeney
St. William, Murphy with Immaculate Heart of Mary, Hayesville	May 24, 7:30 pm	Bishop Donoghue
St. John, Waynesville	May 25, 7:30 pm	Bishop Donoghue

Winston Salem Vicariate

Our Lady of Mercy, Winston Salem	May 8, 11:00 am	Bishop Donoghue
Holy Family, Clemmons	May 8, 5:30 pm	Bishop Donoghue
Our Lady of Fatima, Winston Salem	May 9, 9:30 am	Bishop Donoghue
Holy Angels, Mt. Airy	May 12, 7:30 pm	Bishop Donoghue
Holy Cross, Kernersville	May 12, 7:30 pm	Bishop Begley
St. Benedict, Winston Salem	May 14, 7:30 pm	Bishop Donoghue
St. Leo, Winston Salem	May 15, 5:30 pm	Bishop Donoghue
Good Shepherd, King	Nov. 14, 12 noon	Bishop Donoghue

People In The News

Msgr. Oesterreicher Dies At 89; Pioneered Catholic-Jewish Relations

WASHINGTON (CNS) — Msgr. John M. Oesterreicher, a Catholic convert from Judaism and a world pioneer in Catholic-Jewish relations, died of a heart attack April 18. He was 89 years old. He died at St. Barnabas Medical Center in Livingston, N.J., where he had been admitted two weeks earlier for surgery for cancer of the colon. His funeral was celebrated April 22 at Our Lady of Sorrows Church in South Orange, N.J. Msgr. Oesterreicher was one of the chief architects of the section on Judaism in *Nostra Aetate,* the Second Vatican Council declaration on other religions, which started a new era of understanding between Catholics and Jews.

Chinese Bishop Might Have Been Tortured Before Death

HONG KONG (CNS) — An elderly bishop of the pro-Vatican underground Church in China died in custody and is alleged to have been tortured before his death. Bishop Stephen Liu Difen of Anguo, 80, who was taken into detention more than two years ago, is the third Chinese bishop to have died while being held by authorities in the past three years. A statement, signed "The Faithful Church of Mainland China," said that relatives found unhealed wounds on the bishop's back and in his left armpit, as well as scars on his left shoulder, after retrieving the body. The bishop had been missing since a crackdown on underground Catholic communities in Hebei province in 1991. The document appeals for international attention to human rights abuses in China.

Sexuality Program Brings Teens, Parents Together

HERITAGE, Pa. (CNS) — Spending five consecutive Sunday evenings talking at church with their parents was the last thing some eighth-graders at Notre Dame Parish in Heritage wanted to do. But once the "Love and Life" program got fully underway in March, some opinions changed. Emily Lackey, an eighth grader at Notre Dame School, told the *Lake Shore Visitor,* newspaper for the Erie Diocese, that "sometimes you don't feel like going on a Sunday, but I think it's a good idea. I think it'll help us later on." "Love and Life" is a diocese-sponsored teen chastity program that teaches young people and their parents to communicate about sexuality and other personal development issues. Parents support the program as well. "To me, it's already opened a door of communication and has us talking about topics we wouldn't talk about otherwise," said Karen Lackey, Emily's mother.

Notre Dame Center For Labor Studies Named For 'Labor Priest'

NOTRE DAME, Ind. (CNS) — A center for labor and economics study at the University of Notre Dame has been named the Higgins Labor Studies Center in honor of Msgr. George G. Higgins' contributions to the field. Msgr. Higgins, a Chicago native, joined the staff of the Social Action Department of the National Catholic Welfare Conference, as the U.S. Catholic Conference was then known, in 1944, becoming its director from 1954 to 1972. He became secretary for research when the USCC was reorganized in 1972, and was given the title secretary for special concerns in 1979. Msgr. Higgins is currently an adjunct lecturer in the theology department at The Catholic University of America in Washington and a columnist for Catholic News Service.

Slain South African Leader Given Catholic Funeral

JOHANNESBURG, South Africa (CNS) — Slain South African anti-apartheid leader Chris Hani was given a Catholic funeral in a soccer stadium near Johannesburg attended by some 80,000 mourners. Archbishop Wilfred Napier of Durban, president of the southern African bishops' conference, and Bishop Reginald Orsmond of Johannesburg concelebrated the April 19 service in the sports facility in the black township of Soweto. Although Hani was head of the South African Communist Party and had not been actively Catholic for a long time, Archbishop Napier said in an April 21 telephone interview with Catholic News Service that the party is not anti-Church and the liberation leader appeared to be regaining interest in his faith.

Cardinal Calls For Reconciliation After Rodney King Verdict

LOS ANGELES (CNS) — Following the split verdict in the Rodney King beating trial, Cardinal Roger M. Mahony of Los Angeles urged each resident of the city to find ways to bridge "the gaps and chasms that still divide us." "Now is a time for hope and reconciliation," he said in an April 17 statement issued shortly after a jury convicted police Sgt. Stacey Koon and Officer Laurence Powell of violating King's civil rights by using or permitting excessive force in the March 1991 beating. Officer Theodore Briseno and former Officer Timothy Wend were acquitted. The cardinal said the riots after the April 1992 acquittal of the four police officers in a state trial "demonstrated very clearly that a violent response to the verdicts will not and cannot serve the cause of justice and equality."

Bishop Says Healthcare Reform Package Should Not Cover Abortion

WASHINGTON (CNS) — To include abortion coverage in a national health care reform plan would be "a moral tragedy, a serious policy misjudgment and a major political mistake," according to the head of the bishops' Domestic Policy Committee. Auxiliary Bishop John H. Ricard of Baltimore made the comment in a letter to Hillary Rodham Clinton, head of the Task Force on National Health Care Reform. Copies of the letter also went to members of Congress. The letter spoke about all aspects of health care reform and said the U.S. Catholic Church had both "strong convictions about health care, human life and human dignity" and "broad experience" in the field. Catholic-sponsored health care and long-term care facilities serve about 40 million people in the United States each year.

Loyola College Mourns Death Of Father Joseph Sellinger

BALTIMORE (CNS) — Jesuit Father Joseph A. Sellinger, president of Loyola College in Maryland, died 19 after a lengthy battle with canc was 72. "Father Sellinger exemp the Jesuit tradition as scholar, adm trator and civic leader," said Archb William H. Keeler of Baltimore, celebrated the funeral Mass April the Cathedral of Mary Our Que Baltimore. "He brought people tog in purpose and spirit and they soa a result of his faith," the archb added.

Vatican Official Says Canon La Crisis 10 Years After New Cod

VATICAN CITY (CNS) — years after the Code of Canon La updated, a leading Vatican officia Church law is in crisis — not be the precepts are not good, but be people do not feel bound to follow To improve the situation, pastors to recognize that governing acco to canon law is an essential part o local ministry, said Bishop J Herranz, secretary of the Pontifical C cil for the Interpretation of Legis Texts. Bishop Herranz's speech o the April 19-24 International Sy sium on Canon Law at the Vatica

British Cardinal Urges Restrai In Anglican Conversions

LONDON (CNS) — England Catholic churchman emphasized taining good relations with the C of England as Catholic bishops considering how to deal with Angl angered by their church's decisi ordain women. Cardinal George Hume of Westminster also sai Anglican rite established withi Catholic Church to handle converts the Church of England should be a porary measure. He made his state at the start of meetings of the bis conference of England and Wales

Scripture

Readings For The Week Of May 2 - May 8

Sunday: Acts 2:14, 36-41; 1 Peter 2:20-25; John 10:1-10.

Monday: 1 Corinthians 15:1-8; John 14:6-14.

Tuesday: Acts 11:19-26; John 10:22-30.

Wednesday: Acts 12:24-13:5; John 12:44-50.

Thursday: Acts 13:13-25; John 13:16-20.

Friday: Acts 13:26-33; John 14:1-6.

Saturday: Acts 13:44-52; John 14:7-14.

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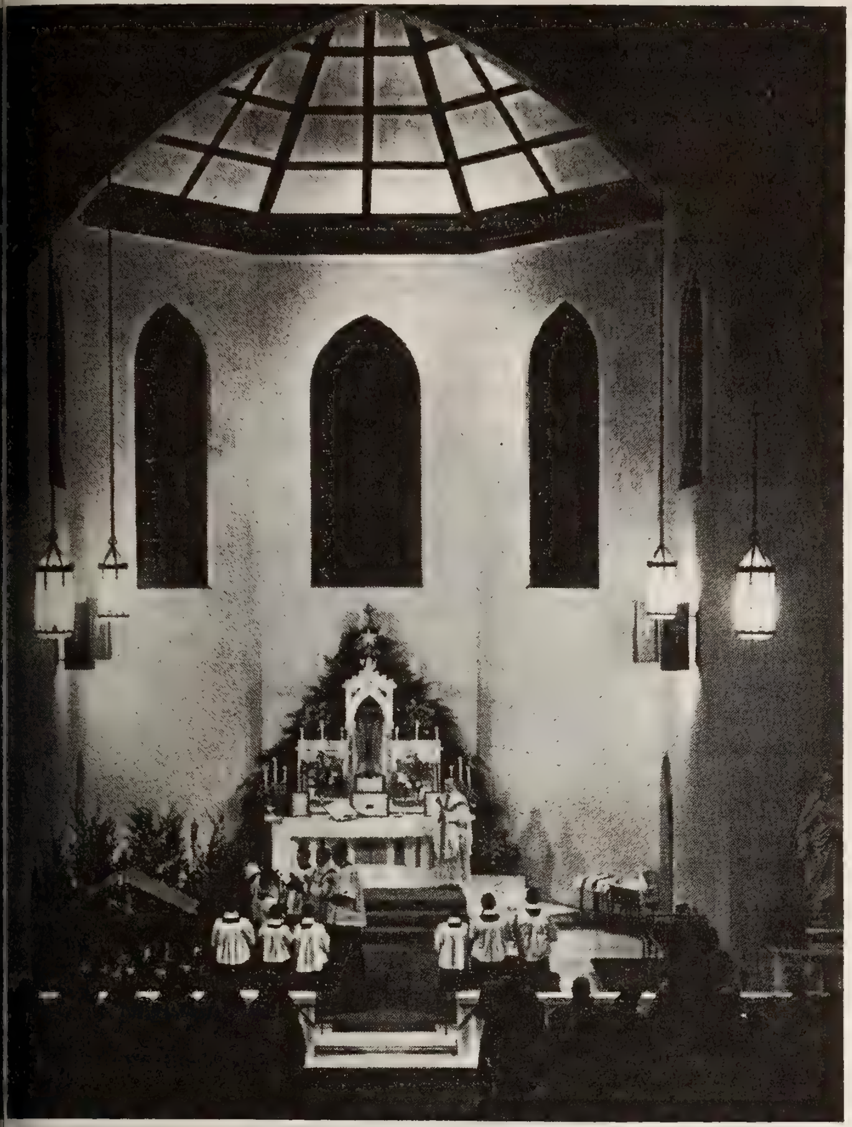

trick Church (now St. Patrick Cathedral) in Charlotte as it appeared before the
leling resulting from Vatican II.The photo is believed to have been taken sometime
the 1950s. It appears on the cover of a card marking the visit of a pastor to Rome
audience with Pope Pius XII who died in 1958. The card is not dated and does not
le the pastor's name. Charlotte cartoonist Jim Scancarelli found the card among some
keepsakes.

Employment Opportunities

ctor of Religious Education: Full-time position to work with Youth
ister and other staff members. Well organized program with enthusiastic and
cated catechists. This 1,150-family parish is excited about new building and
arious optional programs. Salary commensurate with experience, education
diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the
stle Parish, 2715 Horse Pen Creek Road, Greensboro, NC 27410.

E/Youth Minister: Full-time position in 443-household parish which in-
es seasonal families. Dynamic innovator for involvement in Faith Formation
pre-school to senior adults. Degree in theology, education or equivalent
rience. Starting date negotiable. Send resume and salary expectations to DRE
ch Committee, Sacred Heart Church, 4 Fortune Cove Rd., Brevard, NC
12.

esan Director of Religious Education: Diocese of Charleston, S.C.
onsibilities: Basic catechist formation certification; RCIA process develop-
t; development and coordination of program for returning Catholics; in-
ice workshops for catechists in schools and parishes; planning and coordinat-
atechist meetings in deanery areas; regular parish visitations. Qualifications:
or equivalent in religious education or related fields; 5 years of experience in
ious education or Catholic school teaching/administration. Salary negotiable.
esan benefits. Contact: Msgr. Christopher Lathem, Vicar for Education, St.
the Beloved Catholic Church, 28 Sumter St., Summerville, SC 29483. Phone
) 873-0654.

cipal Opening: St. Paul the Apostle School, Spartanburg, S.C., (Grades Pre-
- 8, 225 students) is now taking applications for PRINCIPAL for the 1993-
chool year. Qualifications: 1) practicing Catholic; 2) commitment to the
rch's teaching mission; 3) master's degree in administration; 4) state certifi-
on. Application deadlines: May 20, 1993. Send resum,e to: Rev. Gaty Dilley,
aul the Apostle School, 161 Dean Street, Spartanburg, SC 29302.

panic Services: Catholic Social Services in Asheville has an opening for a bi-
ual (Spanish & English) social worker. Immigration information and assis-
e is the focus of the service along with developing a core of volunteers for
each service within the Hispanic community. Part-time position. Call Sister
garet Burnard, Director, at (704) 255-0146.

icios Hispanos: La oficina de Servicios Sociales Católicos en Asheville
una vacante para Trabajador Social bilingue (Inglés/Español) a tiempo
ial. Asistencia e información sobre inmigración, además del desarrollo de un
o de voluntarios para asistir a la comunidad hispano, esta entre las funciones
cipales de esta posición Para información adicional favor de comunicarse con
rmana Margaret Burnard, Directora, al Tel. (704) 255-0146.

Queen Of Apostles Parishioner Winner Of Morehead Scholarship

MELISSA ROCHE

BELMONT — Melissa Roche, a member of Queen of the Apostles in Belmont was in a state of excitement. And rightfully so. Melissa received the Morehead Scholarship, an annual award based solely on achievement and merit. The Morehead is one of the nation's biggest and most competitive scholarships for undergraduates.

The four-year scholarship to UNC-Chapel Hill, pays for tuition, room, board, books and spending money, as well as summer programs each year that stress outdoor leadership, public service, private enterprise and foreign travel and study.

With a 99 grade-point average at South Point High School, Melissa is the prototype of a good student, hard working, eager to learn. In addition to her academic achievements, she busies herself with outside activities.

Melissa's involvement in diocesan youth program started when she was in the eighth grade. She has attended youth conferences and a Peace and Justice weekend at Camp Thunderbird, participated in C.L.I. (Christian Leadership Institute) and S.P.L.U.N.G.E. (an inner-city retreat working with the less fortunate) and has helped lead several diocesan Journey retreats.

In one of the two essays required for the Morehead Scholarship application, Melissa wrote about the great influence of diocesan programs. "My participation in all of these programs has helped me to develop as a person," Melissa said. "It has helped me to explore the person who I am and the person who I want to be. I've also had the opportunity to meet many wonderful people, who have taught me very much."

In 1991, Melissa received the Congress/Bundestag Scholarship, which allowed her to spend her junior year in high school in Solingen, Germany as an exchange student. At first, she couldn't speak a word of German. Now she speaks it fluently. She works to retain her fluency by attending Charlotte German School every Saturday morning.

As a member of Amnesty International, Melissa is very committed to the issues of human rights and justice. She has started an Amnesty chapter at South Point High School and has given presentations on the issue of justice to the religious education classes at Queen of the Apostles.

Since March, Melissa has been working at the House of Mercy, a home established by the Sisters of Mercy for people in the later stages of AIDS. She dies everything from bathing and feeding patients to simply talking to them. "It's sort of taken away that young innocence that makes you believe you can live forever," Melissa said. "But working there has given me wisdom to realize I must cherish every day and use it wisely and with purpose."

Beth Maren, House of Mercy director, said Melissa is just the kind of person the residents need. "She brings a little life to the place. We really need that here."

Melissa is excited about her scholarship and attending UNC-Chapel Hill. She plans to major in International Affairs. "I would like to work with Third World development after college and later for the United Nations ... I will be satisfied if I am able to do something beneficial for the community."

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Comunidad Hispana
Comuniquémonos

De izquierda a derecha se encuentran Carlos Medina y su esposa Martha, Edwin y Carmen Rodríguez, Gladys y Rafael Torres a la entrada de la iglesia Queen of hte Apostles en Belmont.

Hacia El Diaconado Permanente

El sábado 3 de abril nuestro Obispo Juan constituyó como Acólitos y Lectores a Carlos Medina, Edwin Rodríguez y Rafael Torres, quienes han estado estudiando ya por tres años como candidatos para recibir dentro de dos años más el Diaconado Permanente, con el favor de Dios.

Estos tres dirigentes cristianos llevan varios años envueltos responsablemente en actividades apostólicas de la Iglesia con la comunidad hispana de la diócesis de Charlotte, sintiendo la necesidad de formarse mejor en el conocimiento de nuestra fe para ser apóstoles más efectivos en el futuro.

Desde el Concilio Vaticano II, la Iglesia ha restablecido el diaconado "como un grado particular dentro del ajerarquía" (LG 29), mientras que las Iglesias de Oriente lo habían mantenido siempre. Este Diaconado Permanente, que puede ser conferido a hombres casados, constituya un enriquecimiento importante para la misión de la Iglesia. En efecto, es apropiado y útil que hombres que realizan en la Iglesia un ministerio verdaderamente "diaconal" — de servicio — ya en la vida litúrgica y pastoral, ya en las obras sociales y de caridad, "sean fortalecidos por la imposición de las manos transmitida y desde los Apóstoles y se unan más estrechamente al servicio del altar, para que cumplan con mayor eficacia su ministerio por la gracia sacramental del diaconado" (AG 16).

El Papa Pablo VI restauró el Diaconado Permanente en la Iglesia en 1967 correspondiendo a las peticioines de los obispor del mundo. "El Orden del Sagrado Diaconado fue tenido por la Iglesia Católica en grande estima desde el tiempo de los Apóstoles (Ver Fil.1,1 y 1 Tim. 3,8-13)...insigne por su carácter indeleble y por sus gracias particulares, enriquece de tal manera que aquellos que son llamados pueden dedicarse establemente a los misterios de Cristo y de la Iglesia" dijo el Papa.

El número total de diáconos en la Iglesia universal es de unos 15,775 distribuidos en 99 países, según las estadisticas recogidas en Frieburg, enero del 90.

Este primer paso de ser constituidos Acólitos y Lectores inicia a Carlos, Edwin y Rafael en estos "ministerios de Cristo y de la Iglesia" y los va a cercando al altar en las celebraciones litúrgicas por la autoridad del obispo, quien les recordó ese día el compromiso serio que están haciendo con el Señor. La decisión personal que ellos tomaron con sus esposas, después de mucha oración y reflexión, los llevará por los caminos de Cristo y los pondrá en obediencia a su obispo en cuanto al ministerio específico a que se dedicarán una vez ordenados.

Oremos todos por nuestros hermanos Medina, Rodríguez y Torres para que, con la ayuda de la gracia divina y la asistencia del Espíritu Santo, perseveren fielmente siguiendo esta llamada de Cristo hasta culminar sus esfuerzos con la recepción del sacramento del Orden.

Estos son los niños hispanos del Centro Católico Hispano que se acercaron al sacramento de la Reconciliación el Sábado Santo y recibieron una lámpara encendida, símbolo de la luz de Cristo que va a iluminar sus vidas. Después celebraron el perdón de Dios con una fiestecita. Su Primera Comunión será el domingo 23 de mayo en el CCH a las 10:30 a.m.

La Iglesia Post-Vaticano

La restauración del Diaconado Permanente en la Igesia ha estado acompañada por otros muchos más signos de transformación visibles que le dan nueva vida con características más positivas y reales, poniéndola al día en los tiempos modernos.

De una Iglesia clerical donde los sacerdotes son los únicos ministros se pasa a una colaboración de "pastoral de conjunto" y trabajo en equipo, en la que participan responsablemente laicos comprometidos, hombres, mujeres y jóvenes. De una Iglesia individualista de "Dios y Yo" se pasa a una experiencia comunitaria, donde juntos nos acercamos más a Dios y nos animamos mutuamente. De una Iglesia masiva y anónima pasamos a formar pequeñas comunidades eclesiales, donde los hermanos y hermanas se conocen y comparten íntimamente para fortalecer su fe y amor. De una Iglesia celestial que mira hacia arriba se pasa a tratar envolverse seriamente en edificar mundo mejor y a luchar por la liberaci de las esclavitudes que degradan a humanidad de hoy en la tierra. De u Iglesia espiritualista se pasa a defen la dignidad humana y a encarnarse en realidad como lo hizo Cristo. De u Iglesia ritualista se pasa a celebracio alegras y participadas. De una Igle privilegiada se pasa a una opci preferencial por los pobres y marginad De una Iglesia legalista se pasa a forn cristianos con conciencia recta que ton decisiones responsables. De una Igle defensiva y polémica se abre al diálo ecuménico. De una Iglesia estátic fija se evoluciona y cambia en lo que posible para adaptarse al mundo actu De una Iglesia triunfalistica se b humildemente a un plano de consta reforma y proceso de conversión.

Destacado Ministro Laico

Rafael Torres Mora llegó de Cuba a los Estados Unidos en 1961 cuando la revolución de Castro dispersó a muchos cubanos. En seguida él continuó sus estudios de ingeniero químico en la Universidad de Akron, Ohio. En 1972 Rafael se estableció en Charlotte con su esposa Olga y sus hijos, Diego y Ana Rosa, quienes les han dado ya cuatro nietos, motivo de gran felicidad.

Rafael desplegó todos sus talentos trabajando por varios años en diversas compañías hasta que hubo de retirarse a causa de su salud, lo cual trajo su acercamiento al Señor. Desde entonces Torres Mora se dedicó a utilizar todo el tiempo que su salud le permitía para servir a la comunidad hispana.

En varias ocasiones Rafael ha estado enfermo de gravedad, pero Dios ha querido mantenerlo vivo por obra de su misericordia y le ha permitido continuar su labor apostólica. Por eso en el grupo "Buen Pastor" de Renovación Catismática cada martes por la noche Rafael y su esposa Olga alaban an Señor de corazón y le agradecen su bondad.

Rafael completó los estudios que ofrece la diócesis para Ministros Laicos, lo cual le capacitó para dar clases a los hispanos que desean prepararse para recibir los sacramentos del bautismo, confirmación, penitencia, eucaristía y

RAFAEL Y OLGA TORRES MOR

matrimonio. Representa una gran ayu para la comunidad hispana en cuant servicios sociales, pues este insig Ministro Laico está siempre dispuest ofrecer su mano al necesitado.

Rafael y Olga participan en actividades del Centro Católico Hisp y colaboran responsablemente. Raf es Ministro de la Eucaristía y ayud explicar las lecturas de la Misa cuan la celebra un sacerdote americano.

Olga trabaja en las oficinas del h pital Carolina Medical Center en técn de procesar datos y apoya a su esposo su ministerios apostólicos, apreciar su dedicación a la obra de la Iglesia

Noticias Diocesanas

El Club de Amistad, un grupo familiar de interés hispano, se reune cada mes en Lenoir-Rhyne College cerca del centro de Hickory. Invita a su próxima reunión del sábado 1 de mayo, de 7-9 p.m. en el Faculty Lounge del Cromer Center. Se presentará un programa narrado de diapositivas sobre Bolivia y habrá tiempo para charlar y gozar refrescos y comida. No hay costo. Allí pueden enterarse de otras actividades y programas para hispanos. Más información con el Señor W. Hamp Shuford, tel. (704) 327-4047.

Oportunidad de Trabajo — señor Aldo Sevillano, administrador various restaurantes, busca hombre mujeres interesados. Pueden llama al (803) 548-1938.

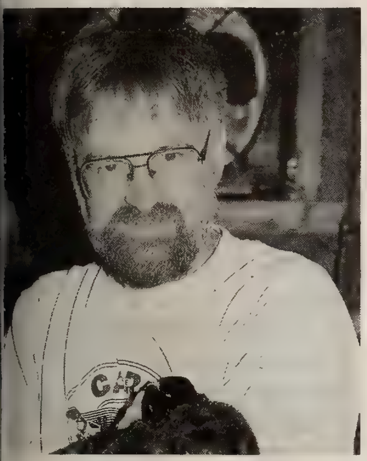
Cuidado de Enfermas — necesita quien cuide los fines de sema Llamar a Judi, tel. (704) 548-0710 Charlotte. Busca quien viva con para cuidarla y trabajar en la c Ponerse en contacto con Lydia, tel. (7 896-8141 en Davidson, NC.

ths (From Page 1)

ward for coming to the aid of a boy trapped in a store, had broken a ow and cut an artery in his arm. In he and Mary were honored with overnor's Award for volunteer ser-

teve, 45, credits his faith. "The h has been the real strength in our age, family and extended family," s. "Without the Church, none of it l have had any meaning."

eve and Mary moved to Hayesville 5 after running a foster home on a re farm in the town of Crumpler in County. Their first foster child schizophrenic, suicidal prostitute d on drugs and alcohol at age 14.



STEVE SMITH

efore that, they lived in Palm , Fla., where Steve was executive or for Prevention of Blindness. ay — soon after their first child, was born — a stray bullet hit a irl who lived nearby. Their next eighbor was an abusive alcoholic. time to leave the city.

e Smiths started the N. C. foster for their church and ran it for three They lived off the land growing bles and raising livestock. Steve, originally from Rochester, N.Y., ver milked a cow before. Mary is e Boston area. They met through urch while attending Brockport University College, Brockport,

At one time, they had 18 kids in their care. With so many kids, their home became more like an institution than an extended family, says Steve. They were ready for a change. Besides, two other families had moved to the farm and were taking in children.

They heard from a friend that the Catholic Church had a house in Hayesville they could rent. But the Smiths, both college educated, didn't have enough money for the first month's rent. No problem. Their rent could slide a month or two until they could pay it back.

In a 1970 Maverick with few personal possessions, a cage of chickens and a rabbit, the Smiths toting two small children of their own and four teenagers arrived in Hayesville. Four of five teenagers in their care had decided to move with them. One would later name the farm "New Life" after a verse in Corinthians. The logo is a dove.

"We have 40 some kids who still call us 'mom' and 'dad' and who knows how many grandchildren," says Steve. "A lot of people go to Kenya but you can be a missionary right here at home and there's a lot of work to be done."

Steve, once a highly paid executive, found work in a cement block plant. Then he worked at a hatchery, debeaking chickens and cleaning incubators. Next step was Western Carolina University for teacher certification.

He landed a substitute teaching job, which turned into a fulltime position, at a K-12 school in Hiawassee, Ga., 12 miles from Hayesville. He taught chemistry, algebra and computer science for 15 years and was named outstanding teacher for the 1991-92 year by students and his peers. This past November, he was named principal.

In the early years of their marriage, "there was a lot of suffering, times when our gross yearly income was $5,000," Steve says. "But the Lord always had these little tricks up His sleeve. I never would have imagined what I would be doing today."

Meanwhile, he and Mary had bought the farm. The church wanted to sell the five-bedroom, three-bath house on the narrow one-acre lot to buy land for a new church. The Smiths wanted to buy. There was no place like home and this was it.

Mary Smith (right, rear) with her children in front of Immaculate Heart of Mary: (l-r, rear)Matthew, Kristie, Katie, (middle) Paul, Peter, (front) Andrew.

Photo by CAROL HAZARD

For the first five years, Mary says she missed malls. But no more. She'd rather take the kids for an afternoon swim in the clear waters of nearby Lake Chatuge than shop in a crowded store in a crowded mall.

Besides, she's busy running a bait business from a little shed and pond next to their house. A sign on the open door reads "minnows are on the dock, worms are in the refrigerator, crickets are in the wooden box and lizards are in the barrel by the pond."

Prices are listed on the wall inside the shed. On the table is an open cash register. "We appreciate your business and especially your honesty," reads a handwritten note.

Mary isn't always there since she teaches Faith Formation classes, hosts a weekly ecumenical prayer group at her house, helps run the Meals On Wheels Program for the church, chauffeurs kids and, like Steve, is part of the church music ministry. Sure, she gets ripped off sometimes. But no matter.

Ever resourceful, the Smiths run several cottage industries from the farm

Steve and Matthew sell about 300 Christmas trees each year. Katie, 18, tends to the rabbits and keeps half of the money she earns from selling them. The rest goes to her college fund. Kristie, 16, takes care of the goats. Same deal for her. When Peter, 12, Paul, 8, and Andrew, 6, get older, they'll take over, earning pocket money and helping to pay for college.

Mother/Daughter Program
Sunday, May 23 for 10-12 year-old girls
1 p.m. - 4:30 p.m.
St. Gabriel Church, Fellowship Hall
3016 Providence Rd., Charlotte, N.C.

his program explores God's special gift of fertility and the beauty and der of growing up and becoming a woman. Topics include the ges in a young woman's body as it prepares for motherhood, the onset of ovulation and menstrual periods; the functions of the female reproductive system, the sacredness of human life, the virtue of chastity, and a confidential question and answer segment. Healthy dating relationships and reverence for our sexuality are also discussed.

The purpose is to provide an atmosphere of love and learning to discuss the important topic of growing up and to establish a foundation for continued communication between parent/guardian and child.

Artwork by
Carol Harrison
Flemington, NJ

For reservations, contact the Office of Faith Formation,
(704) 331-1714, by May 20. Space is limited.
t is $10 for mother, daughter; $2.50 for each additional daughter.

Co-sponsored by the diocesan offices of Faith Formation, Natural Family Planning and Respect Life.

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Diocesan News Briefs

The altar at St. Ann Church in Charlotte during last year's 40 Hours Devotion. The devotion this year is May 5-7.

Second Annual 40 Hours

CHARLOTTE — St. Ann Church will celebrate the Second Annual 40 Hours Devotion May 5-7. The Eucharistic Devotion honors Jesus in the Blessed Sacrament. The devotion dates back several centuries and is believed to have begun as a commemoration of the 40 hours Christ's body lay in the tomb until the hour of His resurrection.

The purpose is to increase appreciation, love and knowledge of the Blessed Sacrament. Most importantly, people should take personal inventories of their relationships with Christ in the Holy Eucharist and re-evaluate its importance in their lives.

Contest Winners

GREENSBORO — Winners of the Vocations Essay/Poem Contest by the Piedmont Council #939 of the Knights of Columbus are Mary Katherine Dunn, 7th grade, St. Pius X, and Adrienne Geraghty, 7th grade, St. Pius X.

The theme was "Lord, Where Is It In Your Vineyard That You Want Me To Serve?" The winners received a $50 Savings Bond.

Adrienne's entry also won the N.C. State Council of the Knights of Columbus. Another contest winner, Bobby Osterhoff, 8th grade at Our Lady of Grace, won the state award for the theme, "How Do I Feel When I See Old Glory Fly?" State winners received a $50 Savings Bond.

Caring Hearts

CHARLOTTE — Caring Hearts, a program sponsored by Mercy Hospitals to address the needs of family members of heart patients, starts May 5 and will continue each Wednesday for seven weeks. The group will meet from 7-8 p.m. at Mercy Hospital, 2001 Vail Ave. Cost is $10 and includes a survival guide booklet. To register, call Mercy Sister Therese Galligan at (704) 379-5000.

Family Feast Day

STATESVILLE — St. Philip the Apostle Church will celebrate the feast day of the parish's patron saint on Sunday, May 2 from 2 p.m. to 6 p.m. The winners of a U.S. Savings Bond raffle will be chosen that day. Bring a covered dish to share. Entertainment will be provided by Barbara Johnson on the electronic keyboard. There will be games and prizes for children.

Life In The Spirit

CHARLOTTE — St. Ann Church is presenting "Life in the Spirit," a seminar on May 3, 10, 17 and 24. The seminar may be what is needed if your spiritual life seems to be "on hold." Come learn about the wonderful gifts of the Holy Spirit in preparation for Pentecost. For more information, call Saint Claire Howren, (701) 523-4879.

Mothers' March For Life

WINSTON-SALEM — A Mothers' March for Life is Saturday, May 8, starting at 1 p.m. at #1 Triad Park in downtown Winston-Salem. The six-block march will start with a rally and be led by the Knights of Columbus Fourth Degree color and honor guards. Make up your own signs and bring the family.

For more information, call (919) 942-2012.

Track Meet

CHARLOTTE — Mecklenburg Area Catholic Schools will have the first track meet for grades 5-8 at Sedgefield Junior High on Saturday, May 1 from 8 a.m. to 4 p.m. Students will compete in sprints, middle distance running, relays, softball throw (5th and 6th grades), shot put (7th and 8th grades), and long and high jumps.

For more information, call Bo Mielczak at St. Gabriel School, (704) 366-2409.

Guild Card Party

CHARLOTTE — The St. Vincent de Paul Women's Guild Card Party is Wednesday, May 5 from 7 p.m. to 10:30 p.m. in the church social hall. Snacks! Cold drinks! Tickets are $5 and must be purchased in advance. Contributions for door prizes would be appreciated.

For more information, call Vicky Garvin at (704) 552-8317.

Asheville Area Retreat

HOT SPRINGS — An Asheville-area Divorced, Widowed, Separarated overnight retreat at the Jesuit House of Prayer in Hot Springs is Saturday and Sunday, May 29-30.

Cost is $35. A $15 deposit is required by May 4. For more information or reservations, call Connie Mitchell, (704) 254-2209; Joe Bolick, (704) 684-8022; Mike Woyniak, (704) 891-4729, or Anne Davis, (704) 645-2529.

Fish Fry

CHARLOTTE — The Knights of Columbus Council 770 is hosting a fish fry at the Council Hall, 220 E. Kingston Ave., on Friday, May 7 from 5 p.m. to 8 p.m. The menu is flounder, french fries, hush puppies, slaw and drinks. Cost is $6 for adults and $3 for children. For more information, call Pete at (704) 523-5285.

OWLS' Trip

ATLANTA — The St. Gabriel's O.W.L.S. (Older, Wiser, Livelier Seniors) Club is planning a trip to Atlanta May 27-28. The trip will incl Lawrence Welk Show, and a g tour of the city, the financial di Martin Luther King Center and Ge Tech University. On the way hom group will visit Stone Mountain cost is $117. For more informatio Lou Scharff, (704) 541-6855.

Storytelling Seminar

BELMONT — Belmont A College is presenting a semin "Storytelling in Judeo-Christian tion" July 25-31 at the college seminar is for anyone who wa deepen their personal understand sacred stories. It is also for profes enrichment for teachers, preacher ists, counselors, writers and com cators who use the art of storytell their work..

Cost is $795. A non-refundabl is due at time of registration. For mation, call 1-800-277-7035.

Revival

CHARLOTTE — Our Lady o solation Church will celebrate i nual revival May 23 at 11 a.m. Father Louis Vallone of the Dioc Pittsburgh will be the revivalist.

The Catholic News & Heral *comes parish news for the diocesa briefs. Good photographs, pref black and white, also are wel Please submit news releases and at least 10 days before date of pu tion.*

Upcoming Diocesan Events

May 4 Pathfinders
Peer support for Separated
And Divorced
St. Gabriel, Charlotte, 7:30 pm
Martin Ketterer (704) 523-1708

May 5 Caring Hearts
Support group for parents
Who have lost a child
St. John Neumann, Charlotte
Cindy Cook (704) 535-4197

May 6-8 "The Wiz"
CCHS spring production
7:30 pm at CCHS
Dottie Tippett (704) 523-5671

May 7-13 "The Hills Are Alive"
Living Waters Reflection Center
Maggie Valley
Sr. Jane Schmenk, OSF (704)
926-3833

May 8 BBQ Dinner (To benefit
Irish Childrens Summer Program)
St. Margaret Mary, Swannanoa
Follows 5:30 Mass
Beverly Lenk (704) 299-0184

May 13 Spring Musical
Immaculate Heart of Mary
High Point, 7:30 pm
Wanda Garrett (919) 887-2613

May 14-16 "Physician, Heal Thyself"
Living Waters Reflection Center
Maggie Valley
Sr. Jane Schmenk, OSF (704)
926-3833

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World and National Briefs

posium Examines Scientific ress In Context Of Faith

OTRE DAME, Ind. (CNS) —
lic bishops have a mandate to
out to the scientific community
promote a better understanding
ence's relationship to the culture,
Louisiana bishop April 14. The
h should be offering scientists its
m on the spiritual dimension of
n nature and the moral/ethical di-
ons of scientific theories and dis-
ies, said Bishop William B. Friend
reveport, La., in a speech at the
rsity of Notre Dame. The chair-
f the Committee on Science and
n Values of the National Confer-
f Catholic Bishops gave the open-
dress of a symposium on "Know-
od, Christ and Nature in the Post-
vistic Era."

nnati Archdiocese Tries To As Priest Shortage Worsens

NCINNATI (CNS) — Father Ken
nger says that between 1994 and
the Cincinnati Archdiocese will
only 22 new priests and expects
more that 100 active priests in the
period. As priests' personnel di-
for the archdiocese, he's in a job
e I cannot ignore numbers and the
t of numbers — in this case de-
numbers — on the system I
' he said. In the archdiocese, which
4 parishes, there are fewer than
chdiocesan priests. With 112 re-
he 282 who are active include 20
ork outside the archdiocese and
who are seriously ill. The median
lose to 60, Father Czillinger said,
nly 13 priests age 35 or younger.

Says His Worst Fears Came in End Of Cult Standoff

ACO, Texas (CNS) — When
Isidore Rozycki watched the
rise from the burning compound
Branch Davidians, he said his
fears came to pass. "I never saw
ng so bad — the sight of those
and knowing people were inside.
never forget it," he told Catholic
Service in a telephone interview.
nferno he described took place
9, when cult leader David Koresh
dly ordered a mass suicide that
nore than 80 lives at his Texas
und after federal agents attacked
nks and tear gas.

Montana Bishop Issues Sexual Misconduct, Child Abuse Policy

HELENA, Mont. (CNS) — A new sexual misconduct and child abuse policy issued by Bishop Elden F. Curtiss of Helena calls for a "response team" to assist in investigating any alleged violations of the policy. The policy, issued April 20, will take effect June 1. It said child abuse and sexual misconduct on the part of church employees or volunteers "is not to be tolerated." Three civil lawsuits have been filed against Father Wilson Smart, a Helena diocesan priest for 33 years before resigning from active ministry in 1990, charging him with sexual abuse of children in the 1960s and 1970s. The diocese earlier this year settled the first of these suits against Father Smart.

Illinois Bill Said To Violate Clergy Confidentiality

CHICAGO (CNS) — Catholic officials in Illinois are lobbying against a state bill they say would violate the confidentiality between a penitent and confessor. The bill, which would require clergy to report allegations of child sex abuse to state authorities, would apply both to counseling sessions and the confessional, according to the Catholic Conference of Illinois, public policy arm of Illinois' six dioceses. The bill makes clerics mandated reporters of child sex abuse just as doctors and social workers are, and states that "privileged communications" do not apply.

Diocese Of LaFayette Receives Grant From Catholic Charities

LAFAYETTE, La. (CNS) — Catholic Charities USA has given a $1 million grant to the Lafayette Diocese for ongoing rebuilding in areas devastated by Hurricane Andrew last August. Bishop Harry J. Flynn in announcing the grant said the money will be used in part to aid seasonal workers and for establishing new businesses or for training workers in another field. The money will also target the needs of women and children in the areas of literacy, job skills and post-traumatic stress. Programs to repair and renew damaged houses will also continue, added Bishop Flynn. Workers from Habitat for Humanity and volunteers from parishes have been giving time on weekends to help repair houses.

Latinos Leaving Church Seen Taking Religious Culture With Them

NEW YORK (CNS) — Latinos who switch from Catholic to Protestant churches tend to carry their religious culture with them, scholars reported at a symposium about the religious practices of U.S. Latinos. In matters such as styles of worship and use of symbols, Latinos who go to non-Catholic churches often exert a "catholicizing" influence that these churches have to accommodate if they are to hold their new members, symposium participants said. They said such factors need greater attention in studies of Latino religious identity and in consideration of the problems of definition produced by many Latinos continuing to call themselves Catholic even though they may attend other churches.

USCC Backs Guatemalan Bishops' Peace Moves

WASHINGTON (CNS) — The U.S. Catholic Conference has expressed strong support for the efforts of Guatemalan bishops to bring peace to their troubled Central American country. In a letter to Bishop Gerardo Flores Reyes, president of the Guatemalan bishops' conference, Archbishop John R. Roach of St. Paul-Minneapolis said that "as we here have followed the several developments in the on-going Guatemalan peace process, we continue to be impressed by the evangelical commitment of the church of Guatemala to that work." Archbishop Roach is chairman of the USCC Committee on International Policy. His letter was released in Washington April 20.

Vatican Preparing Moral Judgment On Arms Industry, Official Says

VATICAN CITY (CNS) — The Vatican has a responsibility to make moral judgments about the arms industry and is preparing an in-depth document on that issue, a Vatican official said. "It cannot be allowed that while people are dying of hunger, the weapons manufacturers grow rich," said Bishop Jorge Mejia, secretary of the Pontifical Council for Justice and Peace. Bishop Mejia's remarks to journalists in Spain were reported by Vatican Radio April 17. He later said the justice and peace council has been working on the weapons sales document for at least two years. The Church has a responsibility to make moral judgments about the arms industry, he said.

Bishops Urge Hope, Warn Against False Expectations For Democracy

PRETORIA, South Africa (CNS) — South Africa's bishops have urged their fellow countrymen to keep hoping for the best as they prepare for all-race elections for a transitional government. In a letter, "Toward a Democratic Future," issued April 19, the bishops also warned South Africans not to expect democracy to solve the nation's problems overnight and to beware of intimidation by candidates for political office. "Our hope sustains us as, together with the majority of South Africans, we wait for the evils of the past to be exposed and corrected, for violence to be rejected and for the obstacles to democracy to be removed," the bishops said.

Aid Mission Reaches Sarajevo With U.N. Help

VATICAN CITY (CNS) — A joint Vatican-Italian Catholic humanitarian mission to Bosnia-Herzegovina ran into some difficulties delivering aid, but reached the besieged city of Sarajevo with U.N. help. Officials of the Pontifical Council "Cor Unum," the Vatican's aid agency, and Italian Caritas left Rome April 17 with four truckloads of humanitarian aid. Archbishop Vinko Puljic of Sarajevo was to have met the Vatican-Italian convoy in the Croatian city of Split, but was unable to get out of his continually battered city, Vatican Radio reported April 20. Vatican Radio said the delegation, along with the aid, was flown to Sarajevo on a U.N. plane.

Franciscans Told Not To Join Armed Struggle In Former Yugoslavia

ROME (CNS) — Franciscans in the former Yugoslavian republics cannot carry weapons and cannot become part of an armed struggle, said Father Hermann Schaluck, head of the Order of Friars Minor. A Franciscan spokesman told Catholic News Service that Franciscans "are not fighting as soldiers" but there are 20 working as military chaplains in Croatia and Bosnia-Herzegovina. "Some are bearing guns to defend themselves," said Father Raphael Bonanno, the Franciscan spokesman. Father Schaluck "asked them not to bear arms and not to wear uniforms," the spokesman added.

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Crusader Corner

By FRANK MERCOGLIANO

Back in my glory days of youth (just kidding, I'm only 23), I was sports editor of *The Pine Needle*, the official student paper of Pembroke State University. I have always felt that the work I did was pretty good, especially now that I can look back at what I've written.

With the sports year at Belmont Abbey drawing to a close, I started thinking about the senior athletes and wondering what is going through their heads.

There is such a finality with sports. Almost every team ends their season with a loss. Sports have things such as "sudden-death" where you score and win, or be scored upon and lose. Pain and agony are often placed within just a fraction of an inch apart, and it is that inch that can have a profound effect on an athletes life.

There are such extremes. Christian Laettner hits the winning shot in overtime and the moment capsulizes everything about the sport. And then there is Donnie Moore, who gave up a home run to Dave Henderson on a two-strike, two-out pitch. A strike would have put the Angels in the 1986 World Series. Instead, still suffering from one agonizing pitch, Moore took his life just two years later.

While such extremes would hopefully never occur at Belmont Abbey, the finality of athletics, especially competitive athletics, is still there. Baseball players will turn to recreational softball for pleasure. Golfers will, well, they'll still play golf, but only on weekends when their workload isn't heavy. No more national championship aspirations. The aspirations turn to things like marriage, money, a foundation, a family.

Whether you are 23 like I am, or 53, or even 103, a feeling of joyful sadness abounds in these times. We know what these athletes are going through, and we know that all will work out. Only they don't know.

High school athletes go on to college. Most college athletes go on to work. It is the rare exception for a small college athlete to continue professionally in his sport.

They might find themselves back at the Abbey, watching their former teammates play. They will relive a lot of memories and tangle with a lot of emotions. They will want to go out and step onto the court or field, suit up and contribute, but they can't. And they know that. However, the yearning to keep playing; the competitive desire within all athletes is very tough to resist, and it will lead to alot of emotional conflict.

Seeing these senior athletes reminded me of what emotions I went through just last year as my soccer playing career ended at Pembroke State University. I was lucky, because I had an outlet for my emotions; the school paper.

The following is an excerpt from my column that I wrote for the Oct. 25 issue of *The Pine Needle*. What I wrote then still applies now, and I think it will apply for a while well after you and I are long gone, as long as there are college athletics and as long as there are athletes who just want to play a game that they love.

"I've played soccer since I was seven. After 14 years, 18 uniform numbers, 11 different teams, and literally years of practice, the final, final whistle will blow. As far as I'm concerned, it will be bittersweet. I did a lot, but damn, I could have done a lot more. Somehow though, I think all the senior athletes say that."

Believe me, they still do.

Frank Mercogliano is sports information director at Belmont Abbey College.

Lutherans, Catholics To Observe Second Anniversary Of Covenant

BURLINGTON — Catholics and Lutherans will gather in Burlington on June 5 to observe the second anniversary of the signing of a covenant between the two denominations.

"Anniversary Days II" will bring together Catholics from both the Charlotte and Raleigh Dioceses and the Lutheran Synod of Noth Carolina to study the ecumenical Lima Document with a special focus on baptism. Major presentations will be made by Dr. Michael McDaniel of Lenior-Rhyne College and former bishop of the North Carolina Synod of the Lutheran Church in America and Father James Garneau, pastor of Our Lady of Guadeloupe Church in Newton Grove.

Dr. McDaniel, along with Bishops Joseph Gossman of Raleigh and John Donoghue of Charlotte met in Greensboro on Pentecost Sunday of 1991 to sign the covenant which pledges prayer, support and pastoral cooperation between Catholics and Lutherans throughout the state.

The Burlington observance will begin at Blessed Sacrament Church, 408 W. Davis St. During the day, a procession will take place to Macedonia Lutheran Church.

The Lima Document was written in 1982, the ecumenical effort of more than 100 theologians from around the world. It is the most comprehensive study of baptism, Eucharist and ministry from a multi-denominational perspective. Lutheran and Roman Catholic theologians were among the 100 to participate in the writing of the document. The document is now being officially discussed in most of the participating denominations.

Registrations for the Burlington observance are being made through Macedonia Lutheran Church, 421 W. Front St., Burlington, N.C. 27215, (919) 227-5554. The registration fee is $10 which includes lunch. The program begins at 9:30 a.m. and concludes at 4 p.m.

Information for the Lutheran-Catholic Anniversary celebrations in Arden and Hickory will be included in a brochure which will be mailed to all parishes in the near future.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

EMG

Priest Says Violent Ending Of Waco Standoff Was Inevitable

PROVIDENCE, R.I. (CNS) — The end result of the standoff at the Branch Davidian compound in Waco, Texas, was inevitable because of the group leader's apocalyptic vision, according to a Providence priest specializing in cults.

Father Paul E. Desmaris, head of the Diocese of Providence's Occult Awareness Ministry, said he was dismayed but not shocked by the reports that more than 80 Branch Davidian members had died in Waco April 19.

"It was just a matter of time" before the situation came to a head, he said. "In weeks past, I told others that the compound had all the elements present for mass suicide. I never thought there would be a peaceable end."

The talk of Armageddon by cult leader David Koresh was the key to anticipating the tragic results, Father Desmaris said. Other key elements included the presence of a charismatic leader and followers who had "sold body, mind and soul into a dream."

The priest said Koresh "plugged into their fears" and subjected his followers to a type of brainwashing that left them with an "us-against-the-world," good vs. evil mentality.

"Koresh always intended to kill himself and the members of his cult because he believed this type of mass suicide would fulfill his prophesy of Armageddon," he said.

"When he denied any type of suicide plan, he was just postponing FBI action until he was ready for the confrontation," Father Desmaris said.

The Providence priest said he had no doubt that Koresh had come to believe that he was in fact the second
coming of Jesus, particularly
denced by his early teachings be
became so well known.

"People, particularly ide
people, are looking for heroes an
ers of cults are their heroes," h
"The whole situation reminds
what happened in Jonestown."
than 900 followers of the Rev. Ji
joined their leader in a mass sui
Jonestown, Guyana, in 1978.

Father Desmaris said he didn
if people were forced to kill the
in Waco, but he tended to think t
Jonestown, most chose to stay
with their leader.

Mainline churches have to d
to help people feel welcome in
avoid their leaving to join cults,

"People who join cults are
their churches because they are n
ing what they need there," he
"They're looking for a sense of c
nity, a sense of belonging, a war
welcoming."

Notre Dame Sister P
McCarthy, a lecturer on pea
nonviolence, said FBI involve
the Branch Davidian case had es
a situation already fraught wi
lence. Although she agreed that
thing had to be done" to stop
ported beating and abuse of c
she said that in the end "the FB
up playing God."

"I'm afraid the whole standof
into a power struggle and the
tired of waiting," Sister Patric
"As a result, an estimated 25
who had been abused are now d
adults who may have reconside
left the compound voluntarily
dead. That's inexcusable."

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Volume 2 Number 34 • May 7, 1993

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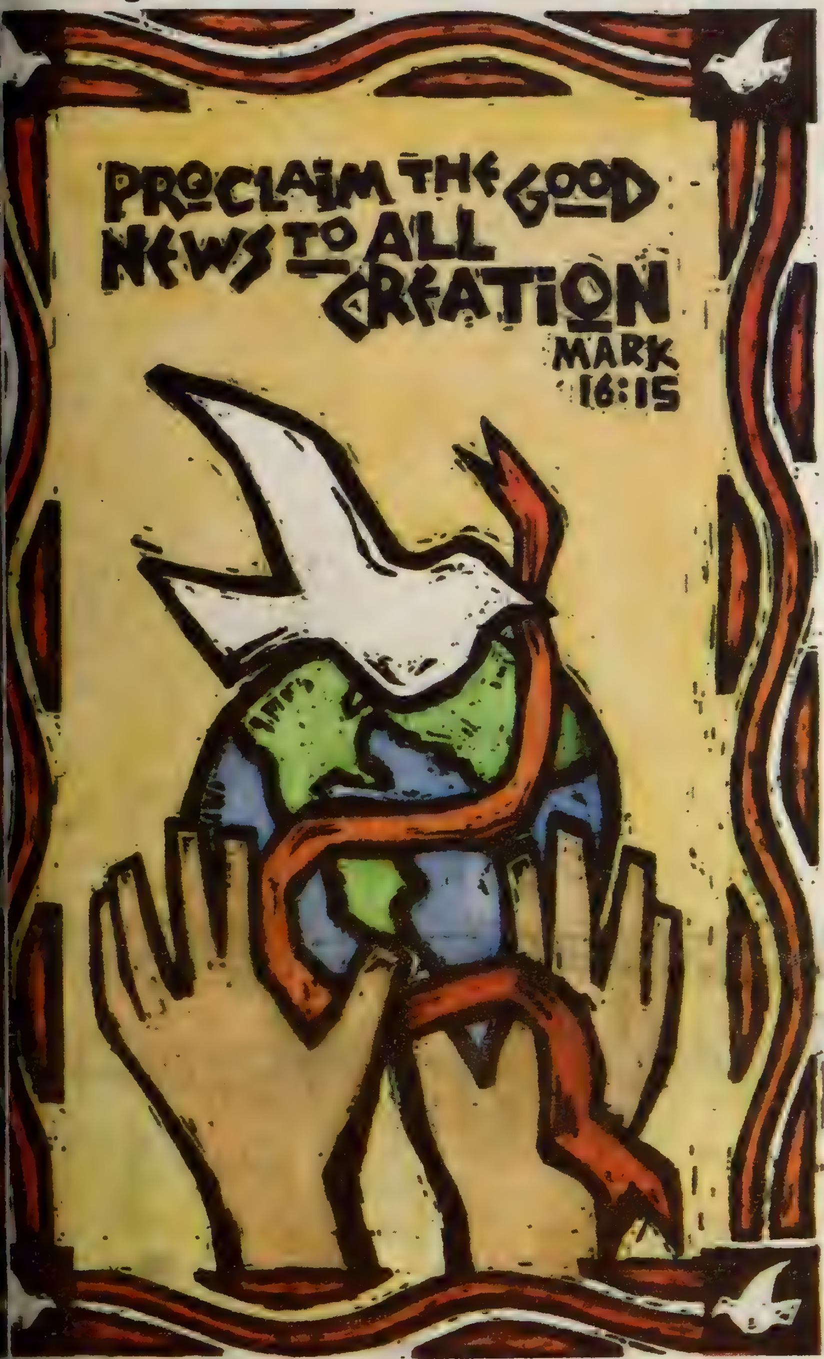
PROCLAIM THE GOOD NEWS TO ALL CREATION
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nnual collection for the Catholic Communications Campaign will be taken up May at all Masses in the diocese. (See the CCC special section beginning on Page 9)

1993 DSA Most Successful In History At 111 Percent Of Goal

By JOANN KEANE
Associate Editor

CHARLOTTE — Pledges exceeding $1.9 million make the 1993 Diocesan Support Appeal the most successful campaign in diocesan history. To date, pledges of $1,945,244 have pushed the DSA to 111 percent of its goal.

"I am pleased that once again our DSA has passed its goal," said Bishop John F. Donoghue. "It is a continued indication of the generosity that the people support not only the parishes, but the annual appeal as well."

DSA funds allow 23 diocesan agencies and ministries to offer services to the people in the 89 parishes and missions throughout the 46-county diocese serving Western North Carolina.

"We feel good about achieving the goal, but that's only one part of the DSA," said Jim Kelley, diocesan director of development. "Because people are generous, we're able to help thousands of people with social services, educational services, or multicultural ministries."

"The DSA provides us an opportunity to reach out and help other people," Kelley said. "Through the DSA, we help people who may or may not be in our parish or our city, but fellow Catholics throughout the diocese."

To date, 61 parishes and missions are over their assigned goals. Ten additional parishes are over 90 percent of individual goals.

Forty-eight percent of active households contributed to the DSA, said Kelley. And the average financial gift increased over previous campaigns.

Kelley encourages parishes just shy of goal to make parishioners aware of how close they are. "Some parishioner may give an additional gift, or even give for the first time," said Kelley.

"Appeal Sunday took us over the top," said Kelley. Ninety-seven lay presenters spoke on behalf of the DSA on Appeal Sunday. Appeal Sunday insures each parishioner in the diocese has an opportunity to contribute to the DSA. This year, March 27 and 28 were allocated for the in-pew effort.

Each parish is assigned a specific goal for the DSA. Once the amount has been reached, 100 percent of all funds over and above the goal are returned to the parish.

The cost for operating the DSA campaign is approximately 4 percent of the overall campaign goal. This amount ranks low compared with other dioceses which have expenses running as high as 10 percent.

This year's campaign utilized multimedia efforts to reach parishioners. A video showcasing the works of several ministries was shown during Feb. 6 and 7 Masses. *The Catholic News & Herald* dedicated much of the Feb. 5 edition to stories on DSA-supported agencies, and stories related to the campaign.

ardinal Sees Massive Challenges To Peace 10 Years After Pastoral

NCASVILLE, Conn. (CNS) — nal Joseph L. Bernardin of Chi- warned America against "the im- ity of isolationism" in a speech ng the 10th anniversary of the ishops' peace pastoral.

After the Cold War, there is an standable but dangerous tempta- turn inward.... But this is not an for believers in the universal h nor citizens in the world's last power," the cardinal said at a sym- m May 1 in Uncasville in the Dio- f Norwich.

n a world where 40,000 children ery day from hunger and its con- nces, in a world with ethnic cleans- d systematic rape in Bosnia, in a where people are still denied life, y and fundamental rights because ir race, ethnicity, religion or eco- status — we cannot turn away," d.

There is need for new thinking the status of peace, the nature of nd effective responses to conflict," d.

As one clear example he cited Bosnia, where he said there is "no real military solution," but at the same time "effective steps must be taken to protect the innocent and to stop the horror of ethnic cleansing."

The meeting was convened by Bishop Daniel P. Reilly of Norwich to look back at the peace pastoral and ahead to current and future challenges of war and peace in a dramatically changed world.

Cardinal Bernardin was chairman of the bishops' committee that wrote the peace pastoral and Bishop Reilly was a committee member. The cardinal is a member and Bishop Reilly the chairman of a new bishops' committee currently preparing an assessment 10 years later.

Also at the symposium was Father J. Bryan Hehir, Catholic chaplain at Harvard University and adviser to the National Conference of Catholic Bishops-U.S. Catholic Conference, who was chief staff aide to the 1983 committee.

It was on May 3, 1983, at the Palmer House in Chicago, that the U.S. Catholic bishops gave nearly unanimous approval to *The Challenge of Peace: God's Promise and Our Response'* — a document credited with raising American consciousness about the moral dimensions of nuclear deterrence policy and the arms race.

In 1983 "none of us would have predicted or even imagined the enormous changes that have taken place in the past decade," Cardinal Bernardin said.

What is needed now, he said, is "to address the unfinished business of the pastoral letter, that is, the challenges of peacemaking and solidarity in a changed, new world."

The pastoral was written in the context of a Cold War that had lasted since the 1940s. Now the Cold War is over, he said, and "the possibility for shaping fundamental political change is now present for the first time in almost 50 years.... In the 1990s, fundamental political change is imperative, not optional."

"We must now turn to the new reality and apply our tradition in ways that continue to seek to minimize the resort to armed force and indicate the directions we might take to ensure greater justice in the world," Cardinal Bernardin said.

"The reduction of nuclear arms must continue to be a priority," he added. "Nuclear deterrence must continue to give way to progressive disarmament. The growing sophistication and proliferation of conventional arms impels us to redouble our efforts to limit their production and distribution.

"Greater attention and resources must also be focused on the growing gap between the Northern and Southern hemispheres. A just and lasting peace will never be achieved when so many people live in abject poverty."

"Diverting scarce resources away from the purchase of arms to meeting basic human needs for food, shelter, education and health care would go a long way toward building a just and peaceful world," he said.

Jerry Healy Named Principal Of St. Gabriel School, Charlotte

By JOANN KEANE
Associate Editor

CHARLOTTE — Charlotte Catholic High School assistant principal Jerry Healy has been named principal of St. Gabriel School by Dr. Michael Skube, superintendent of schools for the Diocese of Charlotte.

Healy assumes the principalship for the 1993-94 school year. The current principal, Mercy Sister Ann Marie Wilson, plans to attend a clinical pastoral educational program this fall.

"Jerry Healy is honestly a man of true faith and love of people," says Msgr. John J. McSweeney, chancellor and vicar general. "He exemplifies this through his words and actions. And it translates into how he relates with others."

Msgr. McSweeney and Healy have worked together since 1974, first at CCHS and later at the former Our Lady of the Hills Camp in Hendersonville. "He's made a true personal and professional commitment of his life to lay ministry."

Following his graduation from Belmont Abbey College in 1970, Healy began his association with Catholic education teaching at St. Patrick School for five years. In 1975, he moved on to CCHS, first teaching history. He became dean of students in 1976 and assistant principal in 1980. Over a course of 21 years, he has coached baseball, football, track and basketball. Healy spent eight years as assistant director at Our Lady of the Hills Camp.

In 1982, he earned his Master of Education at UNC-Charlotte.

Healy hasn't stopped with education. He dedicates his life to service of the church. A member of St. Patrick Cathedral, he has served as a member of the parish council and the board of education and as athletic director.

After nearly two decades at CCHS, Healy feels it's time for a new challenge, "although there's a side of me that doesn't want to leave the high school."

JERRY HEALY

However, his connection to the high school will be redirected as he becomes a guiding force for the children that will one day fill Charlotte Catholic's halls. "I know what kids go through in high school and the agendas they come with. I can help with the process as they go through some of the growing pains."

"Jerry has a vision of what Catholic schools are and can be," says Skube. "He knows the Charlotte community, and is well known. He will be able to add that extra dimension coming into St. Gabriel."

A search committee headed by Skube looked at eight candidates for principal. The committee poured over qualifications of coded resumes. Names were blocked to allow non-biased selection. "Everyone was unanimous about Jerry," said Skube. Healy feels the selection process affirms his ability to take on the principalship.

"Of the eight candidates, Mr. Healy was well ahead of anyone else," said St. Gabriel teacher Sue Cornish, a member of the search committee.

"He will accentuate the wholeness of the students," said Msgr. McSweeney.

Healy's wife, Kathy, teaches fourth grade at St. Patrick school. His son, Chris, will graduate from CCHS next month, and plans to attend Elon College. Daughter Megan is a rising senior at UNC-Greensboro.

Eucharistic Reflection

What Part Does The Eucharist Play InYour Relationship With Jesus?

By TOM CALABRO

The question is like asking, "What do you love most about your wife?" There is no singular nor simple answer, except that in my relationship with Jesus I'm the only one growing, changing and learning to love better. Jesus remains constant.

I'm reminded of the story of the road to Emmaus (Lk 24:13-35) in which Cleopas and another disciple are joined by Jesus, but they are blind to His true identity. They are so absorbed in their own condition and thoughts that they fail to recognize who He truly is. It is in the breaking of the bread that His true identity is revealed.

I, too, like Cleopas, suffer from self-imposed blinders. It's easy to become preoccupied with all the demands placed on us, like work, family, school, money, society, consumerism and raising kids. It's when I focus on these things that I become overwhelmed. And, like Cleopas, I can see clearly again "through the breaking of the bread."

We're all on a spiritual journey and the Eucharist is what I need to make it on that journey. It's like filling the car up with high test fuel. It gives me the ability to do things and take care of things centered on God raise kids, for example, I need to source of strength from somew and that strength comes from re ing the Eucharist.

It's easy to understand intelle ally that Jesus loves us and c about us, but in the breaking o bread it becomes more. It is the gi of Himself to us. It is said long tance is the next best thing to b there, but not when it comes t Eucharist.

Growing up in Boston, I wa ways taught that Jesus died for sins. In our home, we often ta about God and Jesus and Ma came to love Jesus for what He di me. After all, He died for me. E wasn't until I was older that I ca understand what the Eucharist m in my life.

For me, the Eucharist is G way of reminding us how much loves us. As a husband and pare make sure to tell my wife and chil that I love them everyday. Eve forget to say it one day, they w still know I love them. But it's so to be reminded of that, not onl saying it but living it.

When someone you love expre their love for you, you feel stro secure and able to face the day w better outlook. How much more derful is it when Jesus says that t

Tom Calabro is director of l Formation for Mecklenburg Catholic Schools.

BMHS Students Learn History Lesson They Will Never Forget

By CAROL HAZARD
Associate Editor

CHARLOTTE — Students from Bishop McGuinness High School in Winston-Salem made a trip to Charlotte for a history lesson they hope the world will never forget.

The 140 long-faced sophomores and juniors visiting the Jewish Community Center listened to two Holocaust survivors and viewed a graphic display of posters and photographs about the Nazi persecution of Jews.

"It makes me feel bad, real bad," said sophomore Bethany Norris. "I hope it never happens again."

Sophomore Michael Brown said listening to the survivors recount first-hand experiences makes the Holocaust "seem more real than if you were just reading about it in a book."

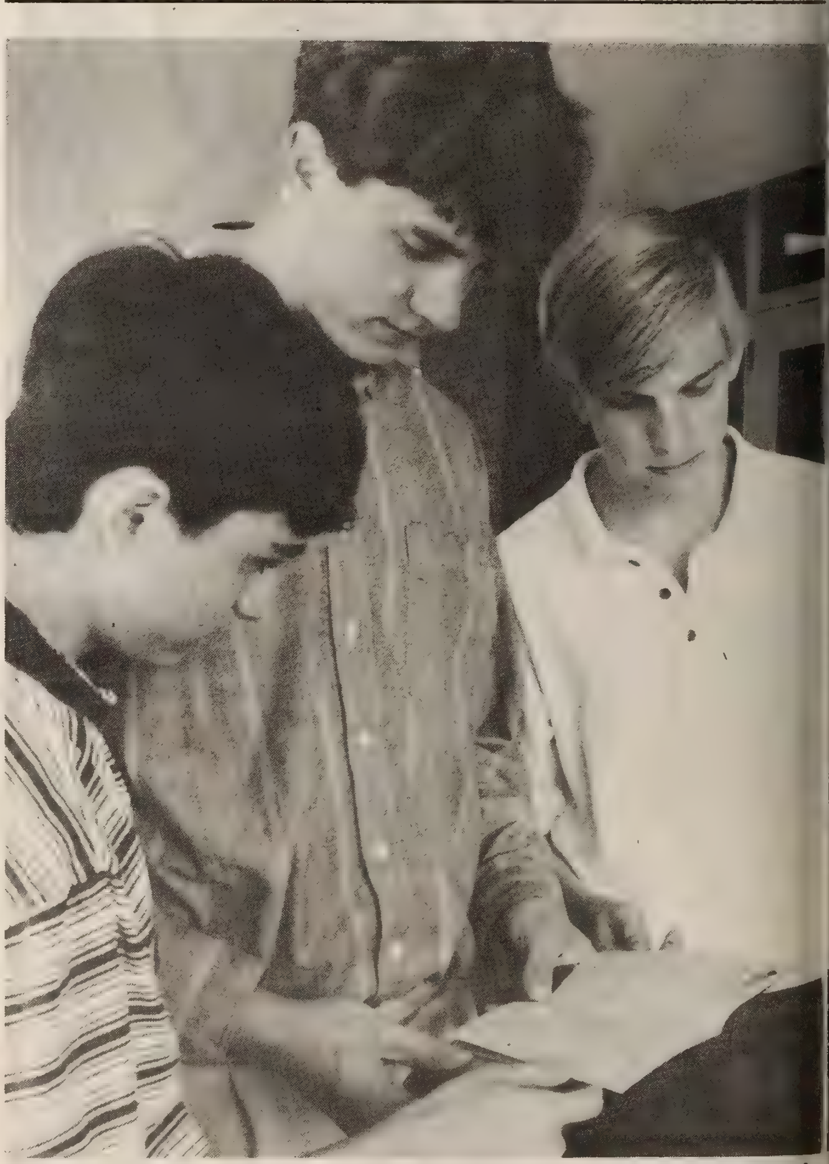
"They have got to know what happened," particularly since the scourge of ethnic cleasing is still going on today in Bosnia, said U.S. and world history teacher Mike Streich, who organized the trip.

"The danger is people are becoming desensitized" by television and the instant pictures of people being killed that are transmitted into our homes, he said.

Streich led a trip to Germany over Easter break, taking 14 students to visit among other historic sites the Dachau concentration camp.

"We were all joking around on the bus, and then we got there and we got real quiet," recalled junior Philip Lopina.

"A lot of people don't realize it, but there were 3,000 priests imprisoned at Dachau," Streich said. That's not to detract from what happened to the Jews, but to help people understand the extent of the Holocaust, he said. "The experience has to reach the kids."



Bishop McGuinness students Daniel Canas, Philip Lopina and Richard Noga study for Jew red-stamped passport of a boy about their age who escaped from Nazi Ger Holland after the infamous "Night of the Broken Glass" — Nov. 7, 1938 — synagogues were burned, stores looted and homes vandalized.

Photo by CAROL HA

This newspaper is printed on recycled newsprint and is recyclable.

n Stanley Named 'Volunteer Of e Year' At Charlotte Shelter

By CAROL HAZARD
Associate Editor

HARLOTTE — When the Up- Shelter/George Shinn Center d more storage space, Jim Stanley he project under his wing.

Vorking with his fellow Knights of nbus from Council 9560, Stanley aw the conversion of a partially sed platform into a storage "shed."

shed! Measuring 30 feet by 90 ne roomy shed is a well organized ouse, thanks also to Stanley.

contractor bid the renovation at 00. The Knights of Columbus did $2,000.

oreover, on behalf of the Knights, y searches out sources for supnd materials for the mens' shelter. mazing what he comes up with," ouncil member Pete Hubbard.

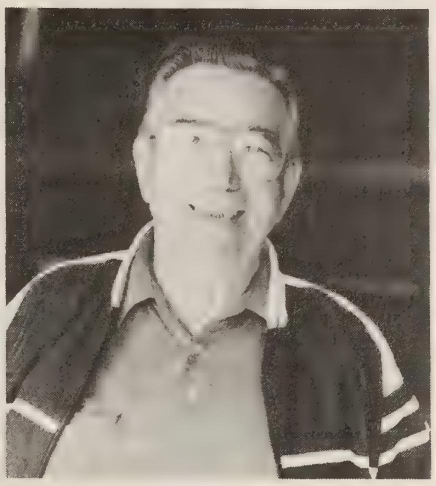
making his weekly rounds, y brings to the shelter an assortof toiletries, pillows, sheets and from 20 or so hotels. From First , he picks up large plastic bags with partial rolls of toilet paper herwise would have been tossed anon Mills donates towels. Barom Sonoco Products are used for donations.

anley built storage shelves and tables for sorting items. A St. nt de Paul parishioner donated talled automatic garage doors for ing items. In addition to enclose shed, council members built o the facility.

tle wonder then that Stanley, 70, med "Volunteer of the Year" by elter's executive board. About people volunteer at the shelter.

e does more than come to the and do a job," says volunteer nator Jennifer Woodruff. "He to make a difference and he makes edible difference." He sees a need es about fixing it, she says.

ost people volunteer for a couple


Jim Stanley named "Volunteer of the Year" at Charlotte's Uptown Shelter/George Shinn Center. (Photo by CAROL HAZARD)

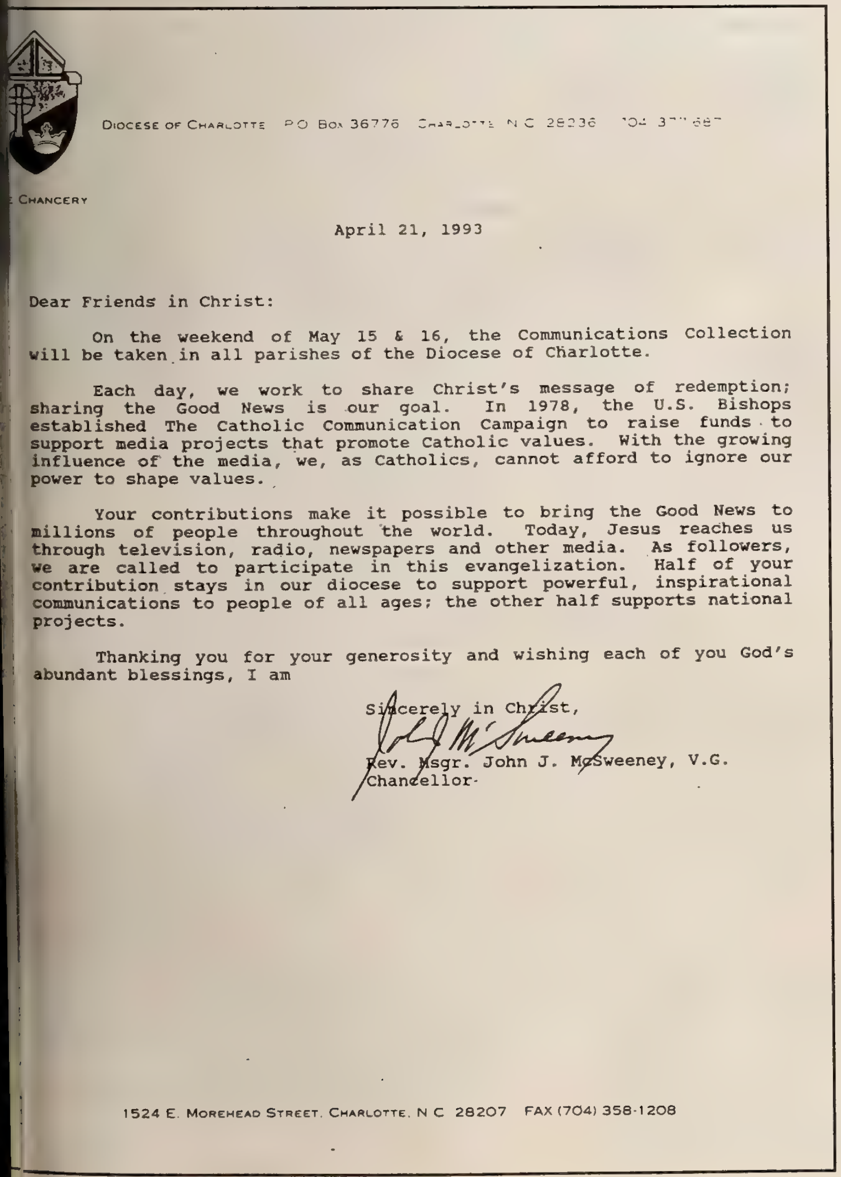
hours a week or once a month. Stanley, who retired in 1988 as a sales representative in the paper manufacturing industry, made a commitment to volunteer at the shelter every Monday and Tuesday. If need be, however, he'll put in five days.

"Jim is one of the stalwarts of our program," says Frank Manfield, shelter executive director.

Volunteers wear a "volunteer" badge. Stanley is such a familiar person his badge says "staff assistant."

Seeing even more to be done, he plans to ask the Knights' again for help, this time to build a fence for the dumpster at the shelter and a security system for the shed. A phone or an intercom system between the shed and the main facility would be nice, too, he says.

Regarding his award, Stanley would rather not take the credit. (He refused all requests for interviews except with *The Catholic News & Herald.)* "I'm able to do it because of the support and backing from the Knights of Columbus," he says. "The basic tenet and reason for our existence is charity. "



DIOCESE OF CHARLOTTE P O BOX 36776 CHARLOTTE N C 28236 [illegible]

CHANCERY

April 21, 1993

Dear Friends in Christ:

On the weekend of May 15 & 16, the Communications Collection will be taken in all parishes of the Diocese of Charlotte.

Each day, we work to share Christ's message of redemption; sharing the Good News is our goal. In 1978, the U.S. Bishops established The Catholic Communication Campaign to raise funds to support media projects that promote Catholic values. With the growing influence of the media, we, as Catholics, cannot afford to ignore our power to shape values.

Your contributions make it possible to bring the Good News to millions of people throughout the world. Today, Jesus reaches us through television, radio, newspapers and other media. As followers, we are called to participate in this evangelization. Half of your contribution stays in our diocese to support powerful, inspirational communications to people of all ages; the other half supports national projects.

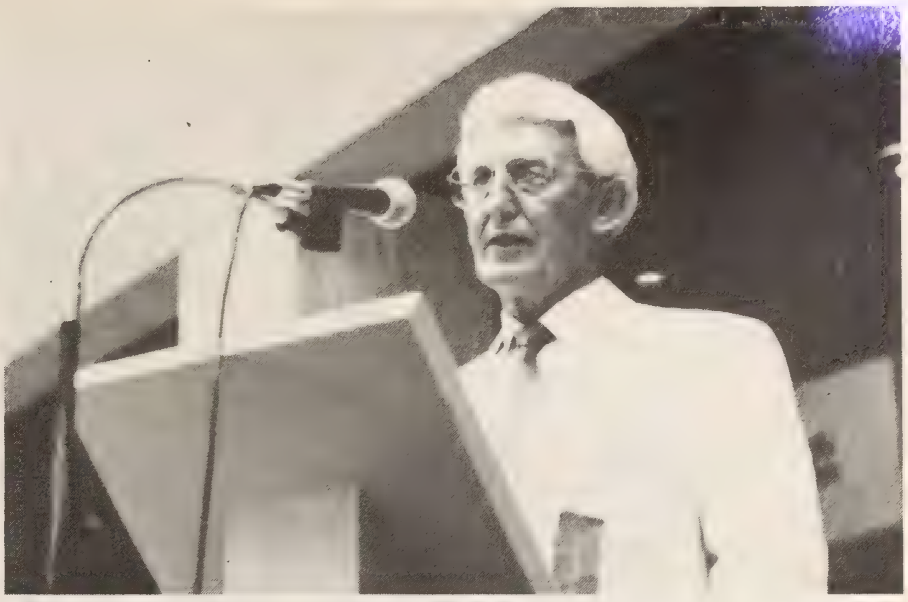
Thanking you for your generosity and wishing each of you God's abundant blessings, I am

Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N C 28207 FAX (704) 358-1208


Joseph Sedlak speaking at the Serrra International 51st convention in 1992 in Guadalajara, Mexicio. (Photo courtesy of Serra International)

Blowing Rock Serran Honored

BY CAROL HAZARD
Associate Editor

BLOWING ROCK - Joseph Sedlak has traveled the world on behalf of Serra International, an organization of Catholic lay people who promote vocations.

In recognition of his contributions, the parishioner from St. Elizabeth Church in Boone was named winner of this year's Harry J. O'Haire Award by the Serra International Board of Trustees. The award, which is named for the organization's first executive director, is the highest honor a Serran member can receive.

Sedlak, who divides his time between Blowing Rock and Palm Beach, Fla., was on the Serra International Foundation board of directors for eight years and president from 1991 to 1992. The foundation awards grants for programs aimed at heightening vocations awareness and supporting priests and sisters in their ministries. Sedlak was also a board member for Serra International.

"We have to do something about the diminishing numbers of priests and religious," Sedlak said. "The future of the Church and the expansion of the Church is dependent on His (Christ's) representation on the earth."

Young people tend to look at careers in engineering, medicine and other occupations without considering Church vocations, he said. They at least need to be made aware of the option, he said.

While Sedlak was president of Serra International Foundation, the organization raised more money than ever in its 20-year history. Although the amount of money raised was not disclosed, more than $256,000 was distributed in grants to benefit Church vocations in 1991 and 1992.

Also during that time, 17 new Serra Clubs were chartered worldwide. There are 607 Serra Clubs in 31 countries with a membership of more than 20,000 lay people. There are no clubs in North Carolina. However, one is being formed in Charleston, S.C.

Active at the parish level, Sedlak helped organize a $100,000 fundraiser for St. Elizabeth three years ago to help reduce debt. He is also a lector at the Church of the Epiphany Mission in Blowing Rock. Moreover, he recently spearheaded a building drive for a $4.2 million church in Palm Beach.

A successful businessman, the semiretired Sedlak, 70, is chief executive officer of Sedlak Management Inc., an international engineering consulting firm based in Cleveland, Ohio.

He gives generously to the Church, sharing not only his treasure but also his time and talent, said Jesuit Father H. Cornell Bradley, pastor of St. Elizabeth.

"Even if he didn't give anything financially or offer his expertise as a business advisor, he would still be an outstanding parishioner because of his (strong) spiritual life and his dedication as a family man," Father Bradley said.

Sedlak and his wife, Winifred, have 10 grown children and 25 grandchildren. Although none of his children has entered religious life, Sedlak said it's not too late. There's always the possibility one may do so as a second career, a decision he would fully support, he said.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Spreading the Good News

Next weekend, May 16-17, the second collection at all Masses in the diocese will be for the Catholic Communications Campaign which this year has as its theme, "How the Good News Gets Around."

The collection comes a week before World Communications Day for which Pope John Paul II has designated Sunday, May 23. It is the only special observance called for by Vatican II. In connection with it, the council recommended the special collection to support the communications mission of the Church. In 1978, the U.S. bishops implemented that recommendation by establishing the Catholic Communications Campaign to support media projects that promote Catholic values.

Last year's CCC collection funded projects which reached a minimum audience of 100 million people with national programs to encourage daily prayer, inspire multicultural diversity in the Church, increase understanding of the Gospel and numerous other communications activities.

CCC Director Ramon E. Rodriguez says the 100 million figure is conservative "when you consider that half of the funds collected in the CCC annual appeal support communications in individual dioceses where we have no accurate measure of audiences reached."

The national CCC funds have an effect on some of what you read in *The Catholic News & Herald.* Reviews of movies and videocassettes which we carry are provided by the U.S. Catholic Conference's Office of Film and Broadcasting. That office gets some of its financial support from the CCC.

On the local level, the collection provides funding for the Media Center and Office of Telecommunications. That money helps with the acquisition of the audiovisual materials which Gail Violette and her staff make available to parishes and schools throughout the diocese.

On Pages 9-12 of this issue, you will find a special section devoted to this year's campaign. We hope you will read it closely and remember it when the collection baskets are passed next weekend.

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Pro-Life Corner

Respect Life

"Mary, the Virgin Mother, protect our cradles, an reinvigorate our responsibility and our affection for them.'
Pope Paul V

HAPPY MOTHER'S DAY

The Respect Life Office Diocese of Charlotte (704) 331-17

The Pope Speaks

VATICAN CITY (CNS) — The Good News must be communicated in a way that people of every culture can understand, Pope John Paul II said in a commentary on the new universal catechism.

The new "Catechism of the Catholic Church" is a systematic and authoritative presentation of Church teaching that must be the foundation and measure of local catechisms written to meet the needs of a specific group of people, he said.

The pope spoke April 29 at the end of a three-day meeting called to discuss guidelines for local use of the catechism. The meeting was sponsored by the Congregation for Clergy and brought together catechetical experts from around the world.

The catechism is a tool for the new evangelization and a response to "worrying processes of secularization," to a tendency to try to make truth relative, and to the spread of sects, the pope said.

With its "particular completeness," the new catechism is "typical and exemplary for other catechisms as a secure reference for teaching Catholic doctrine and, in a special way, for the formulation of local catechisms," the pope said.

"It cannot be considered just a stage which precedes the writing of local catechisms, but is designed for all the faithful who have the ability to read it, understand it and assimilate it in their Christian life," he said.

Local catechisms that respond to the needs, customs and culture of specific peoples are not j inevitable historic need," he said, but are "neces that the faith is lived, deepened and communi At the same time, the local catechisms must s function of purification" regarding negative el in the local culture, he said.

"The use of the 'Catechism of the Catholic C in catechesis and local catechisms must be gui this principle of communion: compatibility w Gospel and communion with the universal Ch the pope said.

The previous day, African Cardinal Francis president of the Pontifical Council for Interre Dialogue, told the group it would be a mistake churches simply translated the universal cat without also writing local catechisms to incultu teaching.

Inculturation gives the Church "an auther Christian and authentically local face," he said. the Church does not appear to be a foreigner ne passport and visas.

"Inculturation is valid in every part of the w is not a need particular to the so-called deve countries," the cardinal said.

Cardinal Arinze said the universal catechi "highly authoritative" Church document. "It i collection of opinions or an explanation of theo views.

"It is a clear declaration of the Catholi offered to all by the Vicar of Christ to deep faithfuls' knowledge of the unfathomable ric salvation, to support ecumenical efforts, to interreligious dialogue, to help every person c will know the faith of the Church and, above promote evangelization," he said.

VATICAN CITY (CNS) — Pope John Paul II prayed that Albania would enjoy "the gift of peace so needed in the troubled and war-torn region of the Balkans."

At his April 28 general audience, the pope talked about his April 25 visit to Albania, which had suffered decades under "a totalitarian and atheistic system of government."

"The right of freedom of conscience and religion was trampled in the most brutal way," he said. Christians and Muslims were persecuted by the government, which proclaimed Albania the world's first atheist state.

In the new Albania, the pope said, "human rights, including those of freedom of conscience and religion, have now become the basis of social life."

The pope publicly thanked the Albanian government and military and the nation's Catholic, Orthodox and Muslim leaders for making his visit possible and successful.

He said the spiritual rebirth of Albania is taking place in a climate of "ecumenical dialogue and interreligious cooperation" that is a sign of hope for other nations.

Special words of gratitude were addresse religious men and women who have begun wo rebuild the social and faith life of Albanians, particular, to Mother Teresa of Calcutta, wh Albanian descent and who went to her ancestra try for the papal visit.

The pope said Albanians will have a truly cratic society "if the value and centrality of the person are recognized and if all relations on the political and economic level become marke authentic solidarity."

Also at the audience, the pope greeted twe Croatian police officers, praying that their "ge service to others would always be inspired commandment of fraternal charity left to us by C

He asked Czech pilgrims to mark the May of Prayer for Vocations with an increased prom "the formation of consciences so that you w pleasure in spiritual and moral values and will tirelessly defend Christian ideals."

Such an attitude, he said, helps people m their vocation before God and society.

VATICAN CITY (CNS) — U.S. Church leaders told Pope John Paul II that this summer's World Youth Day is shaping up as a significant religious experience for a record number of young people.

The pope is "very excited about coming and very pleased with the enthusiasm he's sensing for the visit," Bishop Anthony M. Pilla of Cleveland said April 22.

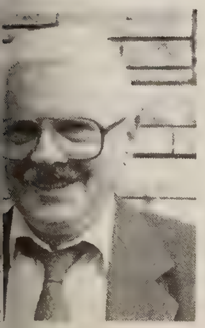
Bishop Pilla, vice president of the Nation ference of Catholic Bishops, was one of thr churchmen who briefed the pope on preparati the Aug. 11-15 youth day program in Denve bishop William H. Keeler, NCCB president, an

See **Pope,**

Editor's Notebook

By BOB GATELY

eceived a letter this week from a Catholic in Mount Holly concerning the moral na of paying premiums to health insurance companies which provide benefits rapeutic and elective abortions. He questions whether it might not be possible and morally correct for Catholics to boycott health insurers who provide such coverage.



I agree that it probably would be morally correct but I fear that it would be virtually impossible.

Because the Diocese of Charlotte is in a position to control what is covered by its health insurance programs, coverage of abortions is specifically excluded under the plans for our clergy, religious and lay employees.

I don't know how many other employers can exert such control over coverage under their health insurance plans, but I doubt that there are many. And I frankly think that few of them would do it if they could.

The letter writer said he believes that many insurance nies provide such coverage. I fear that virtually all of them do. They take the that abortions are approved medical procedures and are legal, so they'll e coverage.

e writer cites the success of the boycott which the late Cesar Chavez led t California table grapes in suggesting that Catholics could do the same with insurance. The problem is that you can get along without table grapes. Going t health insurance is a major problem.

ish it were otherwise but I am afraid that such a boycott would merely leave without insurance.

ant to congratulate Jerry Healy, the assistant principal at Charlotte Catholic chool, on his promotion to principal of St. Gabriel's School in Charlotte. It's deserved promotion. Jerry has done a terrific job at CCHS.

now he'll be missed at Charlotte Catholic. Some teachers say they are "happy y" but are not looking forward to not having him ariound.

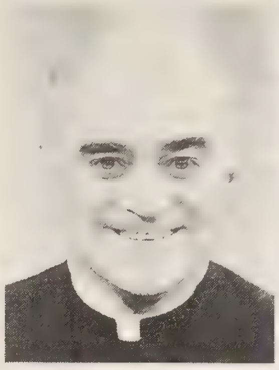
t, more than just a career advancement for Jerry, the move is one which should benefit his new school. I have a feeling that the parents, students and staff at riel are eagerly looking forward to the next school year.

ery so often, an event occurs which makes me realize just how old I'm getting. ere was one such last week when my younger granddaughter received her ommunion at St. Ann Church. It made me wake up to the fact that it's almost rs since my own First Communion. And there's another of those events up in a few weeks when the other granddaughter graduates from the eighth

Light One Candle

By FATHER JOHN CATOIR

Sometimes people put their foot in their mouth, either through a lack of charity or a rash judgment. On the last day of 1992, I came across these quotes in the *New York Times*, proving once again that even intelligent human beings can blunder horrendously. A closed mind in an otherwise intelligent person can be worse than ignorance.



In 1789, John Adams made this unkind remark about George Washington: "What will the soldiers and sailors say, what will the common people say to (the idea of) George Washington, President of the United States? They will despise him to all eternity!"

On October 2, 1954, Jim Denny, the manager of the Grand Ole Opry, told Elvis Presley: "You ain't goin' nowhere...son. You ought to go back to driving a truck."

In 1963, a United Artists executive dismissed the suggestion that Ronald Reagan should be offered the starring role in the movie "The Best Man" saying, "Reagan doesn't have the presidential look."

The late Walter Lippman, a formidable news analyst in his time, made this incredible statement in 1948, "Among the really difficult problems of the world, the Arab-Israeli conflict is one of the simplest and most manageable."

After the first experimental splitting of the atom in 1933, Lord Rutherford, Nobel laureate, made this prediction: "The energy produced by the breaking down of the atom is a very poor kind of thing, and anyone who expects a source of power from the transformation of the atom is talking moonshine."

In 1957, Dr. Lee De Forest, the scientist who invented the audion tube which amplifies radio waves, made this prediction, "Man will never reach the moon regardless of all future scientific advances." Only 12 years later Neil Armstrong landed on the moon and proved him wrong, saying, "One small step for man, one giant leap for mankind."

Corporate executives make their share of blunders, too. In 1969 General Motors announced its commitment to the rotary engine saying, "The Wankel (as it was called) will dwarf such major post-war technological developments as the Polaroid camera and color television."

Our library archives are filled with amusing blunders. But why am I writing about them now? Because it's comforting to realize that even smart people make mistakes. There's another reason, too. I think it's wise to make up your own mind and follow your own best judgment rather than be swept along by others. The world is full of experts who are all too willing to give advice and make predictions even when they don't know what they're talking about. It's a good idea to remain a little skeptical when you're in the presence of a know-it-all.

Think carefully, and pray for the gift of wisdom. You alone are responsible for your life and your happiness. God will give you the grace to deal with life's problems as they arise. Trust Him.

(For a free copy of the Christophers News Note, WORDS CAN HURT, send a stamped, self-addressed envelope to The Chirstophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is director of the The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

This weekend, I was talking with one of our volunteers, a single parent, whose daughter made her First Holy Communion. She felt particularly uplifted by the homily in which family members were invited to recall their own walk in faith, the innocence of childhood, the Baptismal promises, and were invited to recommit to a closer walk with God.

She said that Church has gotten to be hard for her since her separation and that festive occasions, like weddings where the congregation is encouraged to be in touch with their own wedding promises, felt empty, even harsh.

Today, she said, she felt like she belonged again, was part of the family of the Church. She suspects for sometime now, she's been waiting to feel part of the family of the Church, but instead felt like a misfit. Somehow, today's invitation went deeper, to an identity even beyond wife and mother, and she felt connected and it felt good. She then added, maybe it is true, that as you give (referring to her volunteer times with CSS) so you will be given to.

---

e And Excommunication

By FATHER JOHN DIETZEN

I really need your answer to my question. Eight years ago, at the age of 17, I had an abortion. My family said I was excommunicated, and I have since stopped attending Mass. Some time ago you answered a question about abortion, but I don't remember what, if anything, age has to do with whether a woman is excommunicated. Would she still be able to receive the sacrament of Communion? (New Jersey)

A. I hesitate to answer such a question briefly, but, as my mail indicates, you and many others need an answer.

As I have noted several times before, no one under the age of 18 undergoes any automatic excommunication, according to Church law (Canon 1324). In other words, at the age of 17 you were not excommunicated from our h. Receive the sacrament of reconciliation and you are ready to receive the charist. Please don't delay any longer.

Our parish group is planning activities that involve the feast of the ion. We know the bishops made some changes about holy days of ion recently, but we can't find out for sure what they were. Is Ascension lay still a holy day as it always was? (Florida)

in a decree released last fall, the American bishops did two things.

st, they reaffirmed the tradition of holy days observed in the United States: emnity of Mary, Mother of God (Jan. 1); Ascension Thursday; the Assumpug. 15); All Saints (Nov. 1); the Immaculate Conception (Dec. 8); and the y of Our Lord (Dec. 25). These, of course, are in addition to Sundays, which primary holy days of obligation for us.

y also decreed that when Jan. 1, Aug. 15 or Nov. 1 falls on a Saturday or y, the precept to attend Mass is abrogated. In other words, in those stances these three feasts are not days of obligation for Mass.

reasons for these exceptions is the confusion about Mass attendance when asts fall next to a Sunday. What Masses count for which obligations? Which rmulas should be used? If Saturday is a holy day , may one attend Mass in ning for the holy day and in the evening for Sunday? And so on.

993, the only holy day affected will be Nov. 1, which falls on a Monday. In hen, that will not be a holy day of obligation this year.

se changes do not affect the feast you mention. The solemnity of the Ascension, on the sixth Thursday after Easter — May 20 this year, is a holy day as in the past.

(A free brochure answering questions Catholics ask about baptism requirements and sponsors is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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Lifeline

The Torch

By JIM MCINEREY

“Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore; Send these, the homeless, tempest-tossed to me. I lift my lamp beside the golden door!” (Inscription at base of Statue of Liberty)

I first heard these words from my mother. She was describing her journey to America from her native Ireland. Her voice conveyed the sense of wonder, fear and awe she experienced as her ship passed through the fog and the Mother of Exiles (Statue of Liberty) appeared in the early morning light of New York Harbor, her lucent torch held high.

She explained that, at age 19, she felt like a “tempest-tossed” homeless exile at the time. She was lonely and heartbroken, thinking she would never see her homeland and parents again. Then the statue appeared.

Mom said that the Statue of Liberty was a symbol of hope. The great lady stood by the door of America as a greeter, not as a warden. When she read the verses inscribed on the statue’s pedestal she committed them to memory and passed them, and her story, on to her children. She also inspired her own brand of patriotism.

I never thought of my mother in patriotic terms until recently. When talk of war reached her ears she would speak of widows and fatherless children. She said that when children lost their fathers, wives their husbands, and parents their children, all share a common suffering, regardless of nationality.

My visits to the Statue of Liberty bring back these memories of my mother. The more I think about what she said, the more convinced I am that she was the most patriotic member of our family. Her’s was a patriotism, not of military parades, but of a quiet, prayerful gratitude for the promise and home of this country.

Yes, she taught us respect for the military (she was not naive) and for the sacrifices so many made on our behalf. But her real patriotic professions were aired when she tutored us on why these sacrifices were necessary. To her, true patriotism consisted of protecting the weak, feeding the hungry, and sheltering the homeless. In other words, the corporal works of mercy.

There are many institutions in our country that perform works of mercy. Take public hospitals and nursing homes, for example, or homeless shelters. Admission to these facilities is based on inability, not ability. In these places the tired find rest, the poor find protection, the needy find a haven from the harsh blows of life. Like the statue that greeted poor immigrants from abroad, they hold the torch of hope and promise to the huddled masses of our own poor. They practice a quiet patriotism that should make us as proud as any victorious army would.

Unfortunately, there is a strong current of opinion today that runs counter to this type of patriotism. It is the notion that the needs of the weak, the aged, the homeless and the poor have to be balanced with the cost. We hear of “rationing” healthcare for the poor and the aged. We are also witnessing the growing acceptance of euthanasia.

If we were a developing nation, I could at least understand (but not condone) this kind of talk. But we are not. We are the wealthiest nation in history! The fact is, we were a developing nation when we articulated out philosophy of caring for the needy. The problem is not with our wallets, but with our will and our sense of hope.

Someone once said that a human being can live for three weeks without food, 10 days without water, but only 10 seconds without hope. In a country where we kill 1.5 million unborn children, permit withholding food and water from the comatose, and contemplate physician-assisted suicide as proper medical practice, is it any wonder that we have lost our sense of hope?

When cost-benefit analysis takes precedence over care for the indigent, we hang storm clouds over Fourth of July parades. When we make “quality of life” judgments on those who might not measure up to our elitist standards, we become the wardens, rather than the guardians, of human dignity.

At last glance, Lady Liberty’s torch still shines. Whether she remains a beacon of hope or becomes a burned out relic of despair is up to us.

K OF C ®

Please pray for the following deceased priests
during the month of May:
Reverend Henri Blanc, 1972
Reverend William McShea, 1973
Reverend Francis J. McCourt, 1982
Reverend Edward C. Smith, 1983
Reverend James A. Stuber, 1985
Reverend Eugene P. Carroll, 1937
Most Reverend William J. Hafey, 1954
Reverend John A. Beshel, 1955
Reverend C. Ralph Monk, 1985
Reverend Joseph F. Buman, 1989
Reverend Francis Mayer, OSB, 1905
Reverend Philip Fink, OSB, 1917
Reverend Leo Kunz, OSB, 1917
Reverende Adelard Bouvilliers, OSB, 1950
Reverend Alphonse Buss, OSB, 1951
Reverend Charles Kastner, OSB, 1959
Reverend Edward Biss, OSB, 1969
Reverend Hugh Hagerty, OSB, 1979
Reverend Anthony Cahill, OSB, 1985

How Does Canon Law Affect U

Managing Parish Money And Property

By FATHER CHRISTIAN CARR

Have you ever heard of something called “Trusteeism?” If not, you ma
wonder what it is. It started in the U.S: by 1785 in New York City. Without sp
out the gory details, what it came down to was that laypersons (men only, of co
in those troglodyte days) claimed the strict legal right, to the exclusion of bi
and priests, to own and administer all property used by a parish. These gentl
constituted “the Board of Trustees” and, in addition to arrogating to themselv
entire management of “church” property, real or chattel, they moreover claim
right, along with the congregation, to appoint and dismiss pastors as *they* sa
Such was the style of ecclesial usage among the congregational Presbyterian
quite un-Catholic.

The fracas between the trustees and duly appointed Church officials, was
scandalous and long-lasting. The battle raged until around the middle 1800s an
in many dioceses in the U.S. But, with a big papal assist and some very hard-
bishops at the helm, officialdom finally won out.

The 1917 Code of Canon Law allowed layfolk a *very* limited role
administration of Church goods of whatever kind, and it was made clear that th
stopped and started at the hands of the clergy.

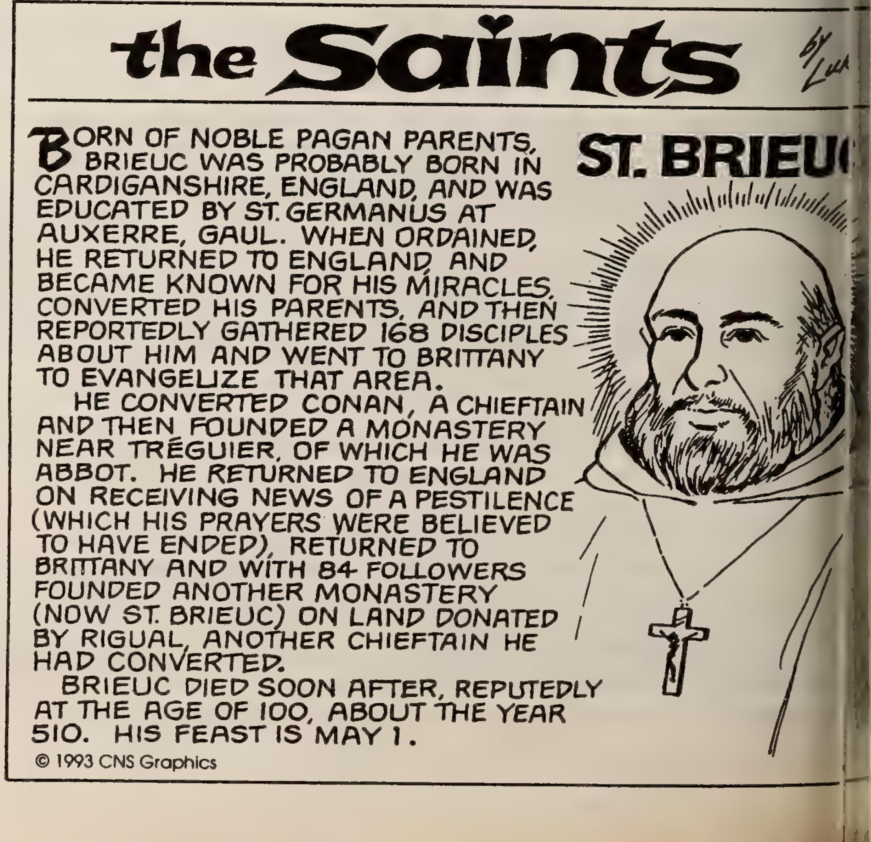
The 1983 Code makes it clear that the *pastor* represents the parish, not
group such as trustees, and it is his responsibility to be sure that the parish pro
of whatever sort, is administered in keeping with the norms of law. (Cf. Can.
The bishop retains the right to step in and take over, if the pastor (the admini
— whoever that may be) is negligent. An administrator must be certain to o
also the civil law *re* contracts of any sort, or employment of workers on c
property, etc.

The Code (Can. 1280) mandates the establishment of a “finance co
(“committee”) for *each* parish. A diocesan bishop is at liberty to lay down nor
running financial affairs, in addition to his duty to see to it that the law
(universal) Church is observed. Note: the code provides for laymen/layw
serving on the council to assist the administrator (normally, the pastor, but it
be someone else who has the role of a pastor, so far as administration is conce
Often, a diocesan “statute” (ruling) permits the pastor or the administrator to c
the members of the parochial finance council. They assist. They “take part”
administration (Can. 1282.) The extent of their authority and the specific det
their duties are specified either in the Code or by the legislation operative
diocese. But they are never mere figureheads — they have serious responsib
and are expected even to take an oath to be diligent, faithful, attentive to the d
requirements of both Church and civil law. They work also together
preparation of reports, budgets and in proper accounting procedures. (Can.

As mentioned above, but deserving to be repeated, is the obligation
administrators and those who assist them, to observe closely the specificati
civil law in the conduct of Church affairs (except, of course, if some law contr
divine or ecclesiastical law!). In the U.S., the bishops have a very strong ju
defense against Trusteeism or anything resembling it. Every bishop in our l
nearly all, are juridically constituted as a “corporation sole,” which means t
legal title to all Church property is held fully by the local ordinary (bishop)
diocese. That is an effective and efficient method of transacting “business” inv
land, buildings, etc.

By the way of distinction from the parish financial council, it’s worth noti
the 1983 Code (Can. 536) makes provision for a “parish council.” There mi
some overlapping in membership of the two councils, if permitted by di
regulations, but the two groups are structured for different purposes. Whi
mandatory by the universal law of the Church to have a financial council (Can
the existence of a parish council in any particular parish, is up to the discernm
decision of the bishop; if he has made no decree on it, then the pastor may
“yes” or “no.” The council possesses only a consultative vote re parochial
touching on general or particular modes of fostering pastoral actionm — pro
the Christian (and human) well-being of the parishioners.

Father Christian Carr is a former abbot of the Trappist monastery at
Corner, S.C., and a former editor of The Homiletic Review. *He holds a de*
civil law and a doctorate in canon law.



BORN OF NOBLE PAGAN PARENTS, BRIEUC WAS PROBABLY BORN IN CARDIGANSHIRE, ENGLAND, AND WAS EDUCATED BY ST. GERMANUS AT AUXERRE, GAUL. WHEN ORDAINED, HE RETURNED TO ENGLAND AND BECAME KNOWN FOR HIS MIRACLES, CONVERTED HIS PARENTS, AND THEN REPORTEDLY GATHERED 168 DISCIPLES ABOUT HIM AND WENT TO BRITTANY TO EVANGELIZE THAT AREA.

HE CONVERTED CONAN, A CHIEFTAIN AND THEN FOUNDED A MONASTERY NEAR TRÉGUIER, OF WHICH HE WAS ABBOT. HE RETURNED TO ENGLAND ON RECEIVING NEWS OF A PESTILENCE (WHICH HIS PRAYERS WERE BELIEVED TO HAVE ENDED), RETURNED TO BRITTANY AND WITH 84 FOLLOWERS FOUNDED ANOTHER MONASTERY (NOW ST. BRIEUC) ON LAND DONATED BY RIGUAL, ANOTHER CHIEFTAIN HE HAD CONVERTED.

BRIEUC DIED SOON AFTER, REPUTEDLY AT THE AGE OF 100, ABOUT THE YEAR 510. HIS FEAST IS MAY 1.

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tican Official Says Youth Day
ne To Unite The 2 Americas

ASHINGTON (CNS) — A
n official said Pope John Paul II
World Youth Day in Denver to be
sion for uniting youth from "the
nericas, North and South."
t Cardinal Eduardo F. Pironio,
nt of the Pontifical Council for
ty, said he could not predict how
Latin American young people
be able to attend the Aug. 11-15
n Denver because of the distances
d, the cost of travel and difficul-
aining visas.
said a forum for some 350 youth
es from throughout the world
l precede the Denver youth day
would focus on life issues. The
11 International Youth Forum is
eld at Regis University in Den-

portion is a very real current is-
it is not the central focus of the
r of World Youth Day. We want
ng people to express themselves
fe in its totality — human life,
ife, life as seen in nature," said
inal.
said probable life themes to be
d were poverty, lack of freedom,
e, and the "culture of death." He
discussion would likely spill
o the World Youth Day event,
ope John Paul is to attend.
dinal Pironio said obtaining
sas for youth from other coun-
developed into a "special prob-
th 1993 World Youth Day. He
ican officials and U.S. organiz-
bishops were in negotiations
U.S. Department of State over
matter.
would like many Latin Ameri-
ng people to come to Denver.
s much enthusiasm in Latin
because the youth there have
xperienced the benefits" of past
outh Day celebrations, said the
a native of Argentina. World
ay was held in Buenos Aires,
a, in 1987.
dinal Pironio made the com-
uring a visit to Washington in
ion for World Youth Day. The
said this year's celebration
ave certain "very special char-
s" because of its U.S. venue.

During World Youth Day celebrations — which are held in a different country every two years — "we insist on pilgrimages," he said. "But pilgrimages, a tradition in many other countries, are not a tradition in the United States," he said.

Usually youth day participants use a Marian shrine or an apostolic sanctuary as a pilgrimage destination, said Cardinal Pironio. Since no major shrine was to be found in the Denver area, he said, the decision was made to "make a pilgrimage to the secular city" and march through downtown Denver. The pilgrimage will be a chance to "find the heart of modern man and proclaim Jesus Christ," he said.

Given the fact that unlike previous sites of World Youth Day — Poland, Spain and Argentina — the United States is not a predominantly Catholic country, "there will be a necessary ecumenical dimension" to this World Youth Day, the cardinal said. He said representatives of various Protestant faiths and Judaism had accepted invitations to participate in the event "with enthusiasm."

The cardinal said the gathering was for "youth from throughout the world, not only Catholics." While the event will retain a Catholic identity, those of other faiths and those "that aren't believers are welcome, too," he said, adding that some young people who attended the 1991 World Youth Day in Czestochowa, Poland, were nonbelievers from Russia.

Cardinal Pironio said U.S. Hispanic young people would play an important role during the youth event because they would serve as a link between U.S. young people and Latin American youth. He said U.S. Hispanics express "the native richness of their Hispanic culture as seen in their joy of living and expansiveness, but also the richness of the U.S. culture."

He said the pope sees World Youth Day in Denver as "the culmination of the meeting of the Americas" begun in Santo Domingo, Dominican Republic, last October during the Fifth General Conference of the Latin American Episcopate, a meeting of bishopsfrom throughout Latin America.

This Summer,
Celebrate the
Joy of Singing
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Carolina Catholic
Children's Choir Camp
July 12 - 17, 1993
sponsored by
Saint Patrick's Ministry of Music
of Fayetteville, N.C.

SHORT JOURNEY CENTER
Smithfield, N.C.

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- Registration fee: $195, covers tuition, housing, meals, music.
- Registration is limited! Call (919) 433-3016 for brochure and application form. Deadline is June 7, 1993
- Faculty: Darren Dailey, Minister of Music, St. Patrick Church; Brian Cash, organist, St. Patrick; Susanne Dailey, Music Teacher, Fort Bragg Schools.

Child actor Tom Guiry waits for a pitch as he portrays Scotty Smalls in "The Sandlot," a new movie about boys spending the summer learning about baseball and life. (CNS photo from Twentieth Century Fox)

Seventh-Grader Gets Good Reviews As Student, Actor

HAMILTON SQUARE, N.J. (CNS) — Look out Macaulay Culkin. Here comes Tom Guiry.

A seventh-grader at St. Gregory the Great Grammar School in Hamilton Square, Tom already has a TV movie and a theatrical release under his belt — a purple belt in karate, at that.

Tom is featured in the new movie "The Sandlot," set in 1962, as Scotty Smalls, a boy who is accepted on a sandlot baseball team. He also played Gregory Kingsley, the boy who "divorced" his parents so he could be adopted, in "A Place to Be Loved," which aired April 4 on CBS.

On most days he's just one of 552 students at St. Gregory. But other school days may find Tom on a sound stage in Hollywood.

"Acting is fun," the 12-year-old actor told *The Monitor*, newspaper of the Diocese of Trenton, N.J. "I get to go to new places and meet nice people. I haven't found a downside to acting."

Tom said he was 6 years old when he got interested in acting. "I saw commercials and movies on television," he said. "I thought, 'I can do that. It looks easy.'"

In reality, Tom said, it is sometimes hard.

"Getting the emotions right is hard," he said. "I met the real Gregory for the TV film. I studied his mannerism, viewed videos and the court records to get him just right."

Tom said he hopes to do one film a year, preferably motion pictures. "I don't know what the next project will be," he said. "I just want it to be funny and family oriented."

He said he would advise students interested in acting to try it. "You have to have a good studio tutor and a good school like St. Gregory's encouraging and backing you," Tom said.

Tom gets A's and B's at St. Gregory. "He never complains about the assignments or makeup work. And St. Gregory's is known for giving a lot of homework," said Lee LaPerriere, Tom's homeroom and religion teacher, who coordinates his schoolwork with the studios' tutors while he is away.

The youngest of three children, Tom sees his older siblings as role models, said his mother, Margaret.

"Tom reads all the scripts his agent sends," she said. "We offer him advice, but he makes the final decisions. He had rejected scripts because they have too much violence or dirty language."

St. Gregory's two seventh-grade classes were treated to a preview of "The Sandlot," and Tom's classmates gave him good reviews. Students Danny DeRose and Steven Riccardone gave Tom an A. Kelly Torlay gave him an A-plus. "I thought his facial expressions deserved the plus," Kelly said.

Despite Rumors, 'Pope Tickets' Don't Exist

DENVER (CNS) — Despite the rumors, "pope tickets" for World Youth Day events in Denver don't exist, say organizers.

The idea of "pope tickets" seemed to surface with the first- ever opening day game for baseball's expansion team, the Colorado Rockies. Those tickets were so scarce people were coming up with all sorts of barter ideas — including cars, jewelry and "pope tickets."

Some World Youth Day events are open only to registered youth participants who have passes. But they are

See **Tickets,** Page 13

Camp Gabe
Summer Day Camp
One Week Sessions:
July 12 - July 30
Ages 5-10 Ages 2-4
10 a.m.- 3 p.m. 9:30 a.m.- noon
$65/wk or $35/wk
$175/3 wks
For information, (704) 846-6558
St. Gabriel's Community Center
3028 Providence Rd., Charlotte

Relaxing Cruise
To
Northern Alaska

Departs Charlotte
July 27 to August 10

MASS EACH DAY

Tel. (704) 375-2366 Jean
(704) 522-8694

Diocesan Support Appeal Parish Results As Of April

DIOCESAN TARGET: $1,750,000
DIOCESAN PLEDGES:
$1,955,379.91

Charlotte Vicariate
Our Lady of the Assumption
Charlotte
Goal: $26,248 Pledges: $36,168

Our Lady of Consolation
Charlotte
Goal: $18,898 Pledges: $16,218.50

St. Ann
Charlotte
Goal: $55,473 Pledges: $63,944

St. Gabriel
Charlotte
Goal: $163,622 Pledges: $191,615.05

St. John Neumann
Charlotte
Goal: $67,373 Pledges: $82,857

St. Luke
Mint Hill
Goal: $18,723 Pledges: $12,962

St. Matthew
Charlotte
Goal: $72,448 Pledges: $70,486.37

St. Patrick
Charlotte
Goal: $57,223 Pledges: $58,370

St. Peter
Charlotte
Goal: $37,623 Pledges: $38,837

St. Thomas Aquinas
Charlotte
Goal: $24,148 Pledges: $34,926

St. Vincent de Paul
Charlotte
Goal: $58,798 Pledges: $63,990.50

Albemarle Vicariate
Our Lady of the Americas
Biscoe
Goal: $2,448 Pledges: $2,070

Our Lady of the Annunciation
Albemarle
Goal: $14,873 Pledges: $12,846

Our Lady of Lourdes
Monroe
Goal: $13,648 Pledges: $18,380

Sacred Heart,
Salisbury
Goal: $37,623 Pledges: $32,883.80

Sacred Heart
Wadesboro
Goal: $873 Pledges: $1,165

St. James
Concord
Goal: $28,173 Pledges: $24,412

St. James
Hamlet
Goal: $6,473 Pledges: $6,840

St. Joseph
Kannapolis
Goal: $3,498 Pledges: $3,750

Asheville Vicariate
Immaculate Conception
Hendersonville
Goal: $61,423 Pledges: $75,445.50

Sacred Heart
Brevard
Goal: $19,773 Pledges: $20,567

Sacred Heart
Burnsville
Goal: $2,098 Pledges: $1,812

Chapel of the Redeemer
Hot Springs
Goal: $0 Pledges: $250

St. Andrew the Apostle
Mars Hill
Goal: $4,548 Pledges: $4,361

St. Barnabas
Arden
Goal: $28,173 Pledges: $30,370

St. Eugene
Asheville
Goal: $28,523 Pledges: $38, 859

St. Joan of Arc
Asheville
Goal: $16,973 Pledges: $19,583

St. John
Tryon
Goal: $10,148 Pledges: $15,990

St. Jude
Sapphire Valley
Goal: $4,023 Pledges: $1,050

St. Lawrence
Asheville
Goal: $21,523 Pledges: $23,936.50

St. Margaret Mary
Swannanoa
Goal: $10,323 Pledges: $ 20,445

Boone Vicariate
Church of the Epiphany,
Blowing Rock
Goal: $873 Pledges: $0

St. Bernadette
Linville
Goal: $6,648 Pledges: $4,441

St. Elizabeth
Boone
Goal: $17,673 Pledges: $22,375

St. Frances of Rome
Sparta
Goal: $2,973 Pledges: $3,370

St. Francis of Assisi
Jefferson
Goal: $2,623 Pledges: $3,221

St. John Baptist de la Salle
North Wilkesboro
Goal: $6,298 Pledges: $8,095

St. Lucien
Spruce Pine
Goal: $4,548 Pledges: $4,770

St. Stephen
Elkin
Goal: $2,798 Pledges: $4,342

Gastonia Vicariate
Christ the King
Kings Mountain
Goal: $3,148 Pledges: $4,345

Holy Spirit
Denver
Goal: $10,498 Pledges: $8,170

Immaculate Conception
Forest City
Goal: $7,348 Pledges: $7,505

Queen of the Apostles
Belmont
Goal: $18,198 Pledges: $22,578

St. Dorothy
Lincolnton
Goal: $10,148 Pledges: $9,591

St. Helen
Spencer Mountain
Goal: $1,398 Pledges: $1,115

St. Mary
Shelby
Goal: $9,973 Pledges: $13,704

St. Michael
Gastonia
Goal: $45,148 Pledges: $46,474

Greensboro Vicariate
Christ the King
High Point
Goal: $6,123 Pledges: $9,575

Holy Infant
Reidsville
Goal: $6,823 Pledges: $6,050

Immaculate Heart of Mary
High Point
Goal: $37,798 Pledges: $48,519.48

Our Lady of Grace
Greensboro
Goal: $63,523 Pledges: $75,415

Our Lady of the Highways
Thomasville
Goal: $9,623 Pledges: $8,924

St. Benedict
Greensboro
Goal: $10,673 Pledges: $10,738

St. Joseph
Asheboro
Goal: $12,773 Pledges: $21,045

St. Joseph of the Hills
Eden
Goal: $7,873 Pledges: $7,735

St. Mary
Greensboro
Goal: $15,398 Pledges: $18,005

St. Paul the Apostle
Greensboro
Goal: $60,548 Pledges: $ 62,053

St. Pius Tenth
Greensboro
Goal: $47,423 Pledges: $41,795

Hickory Vicariate
Holy Trinity
Taylorsville
Goal: $2,448 Pledges: $2,978

Our Lady of the Angels
Marion
Goal: $3,848 Pledges: $6,524

St. Aloysius
Hickory
Goal: $34,648 Pledges: $41,813

St. Charles Borromeo
Morganton
Goal: $12,423 Pledges: $13,966

St. Francis of Assisi
Lenoir
Goal: $8,748 Pledges: $9,374

St. Joseph
Newton
Goal: $11,373 Pledges: $13,495.25

St. Philip the Apostle
Statesville
Goal: $19,773 Pledges: $20,655

St. Therese
Mooresville
Goal: $23,098 Pledges: $29,421

Smoky Mountain Vicariate
Holy Redeemer
Andrews
Goal: $1,923 Pledges: 2,380

Immaculate Conception
Canton
Goal: $1,923 Pledges: $1,250

Immaculate Heart of Mary
Hayesville
Goal: $5,598 Pledges: $5,915

Our Lady of Guadalupe
Cherokee
Goal: $1,748 Pledges: $710

Our Lady of the Mountains
Highlands
Goal: $6,298 Pledges: $1,475

Prince of Peace
Robbinsville
Goal: $698 Pledges: $650

St. Francis of Assisi
Franklin
Goal: $12,423 Pledges: $13,175

St. John
Waynesville
Goal: $9,448 Pledges: $7,982

St. Joseph
Bryson City
Goal: $2,273 Pledges: $1,160

St. Margaret
Maggie Valley
Goal: $4,723 Pledges: $7,959

St. Mary
Sylva
Goal: $7,348 Pledges: $8,276

St. William
Murphy
Goal: $6,648 Pledges: $7,251

Winston-Salem Vicariate
Good Shepherd
King
Goal: $2,973 Pledges: $3,900

Holy Angels
Mt. Airy
Goal: $6,648 Pledges: $7,726

Holy Cross
Kernersville
Goal: $28,348 Pledges: $29,570

Holy Family
Clemmons
Goal: $48,998 Pledges: $57,386

Our Lady of Fatima
Winston-Salem
Goal: $19,773 Pledges: $23,262

Our Lady of Mercy
Winston-Salem
Goal: $34,648 Pledges: $34,295

Our Lady of the Rosary
Lexington
Goal: $10,498 Pledges: $12,945

St. Benedict the Moor
Winston-Salem
Goal: $7,348 Pledges: $6,065

St. Francis of Assisi
Mocksville
Goal: $4,898 Pledges: $6,865

St. Leo
Winston-Salem
Goal: $63,873 Pledges: $77, 615

MEDIA SAVVY

Media Savvy

A Special Supplement to The Catholic News & Herald

Newspapers Provide Depth, Variety Of Services Unavailable Elsewhere

By Gerald M. Costello

In addition to proclaiming that he never met a man he didn't like, American humorist Will Rogers used to boast, "All I know is what I read in the papers."

That was back in the early part of this century. How many of the people he met today that he might like is tough to guess. But if he had to rely on present-day newspapers for all he knew, Rogers could be in a lot of trouble.

Caught up in the turmoil of a 20th-century communications revolution, newspapers aren't what they used to be. There are fewer of them and people no longer rely on them as their primary source of news. For better or worse, they have television for that.

Old-time newspaper people knew their communities as well as they knew their own families, and the papers they produced were as distinctive as the towns and cities themselves. Newspapers today, on the other hand, tend to be much more homogenized. Fewer of them are independent, and fewer still have cross-town rivals with which to compete. They are much more professional in appearance than they used to be, but the readership isn't nearly as loyal as it once was.

All that having been said, newspapers will be around for a long time to come. Television's instant coverage is appealing, as is the flicking on of a computer switch to call up a late-breaking story.

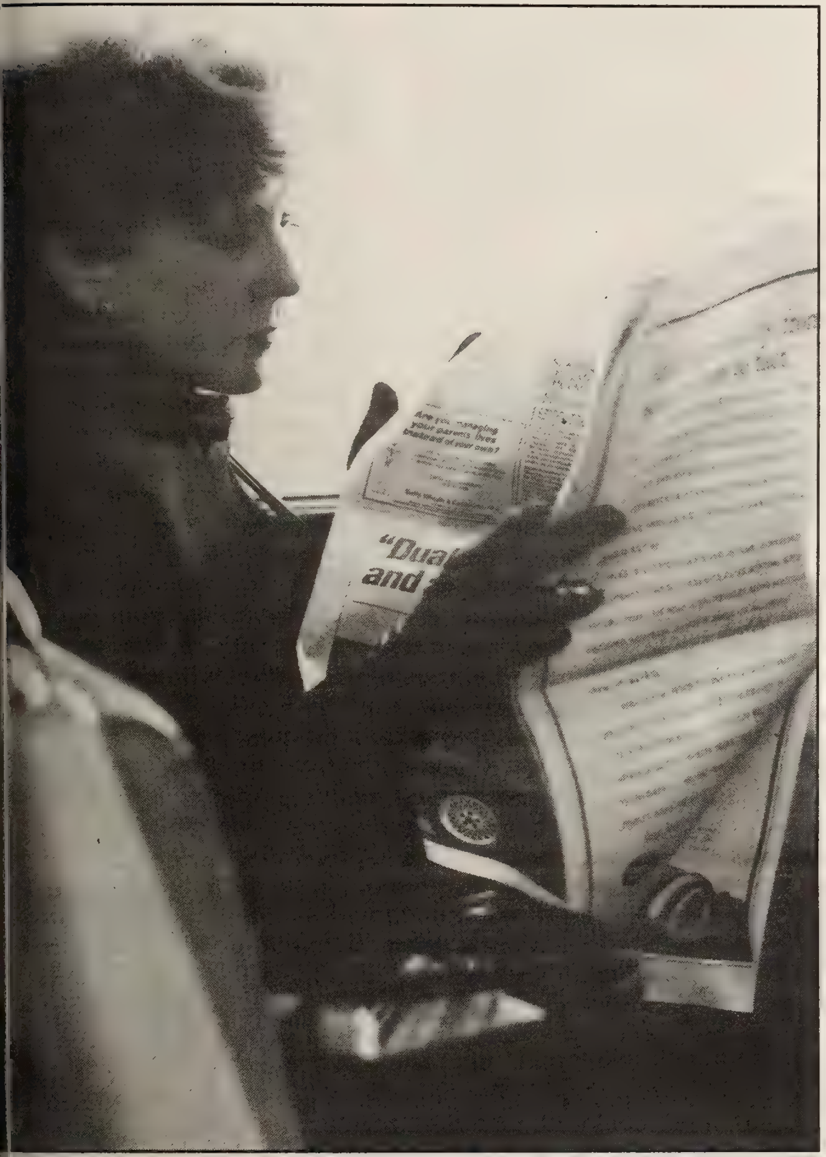
But a newspaper has a permanence offered by no other medium. You can hold it in your hand, consult it any time you want. With a newspaper, you don't have to wait until a certain time of day to find out what's going on, or punch in a new program to get the feature you're looking for.

You'll also get the kind of background reporting and added details that television simply can't provide. Someone once figured out that a transcript of the news content of a half-hour network report wouldn't fill one page of a standard-sized newspaper.

So by all means use and enjoy your paper; odds are it will keep finding its way to your front porch or mailbox for years to come.

What's the best way to do that?

See **Newspapers**, Page 10


CNS Photo by Bob Strawn

Commuter. A newspaper has a permanence offered by no other medium. You
it in your hand and consult it any time you want. It provides depth and a variety
es unavailable elsewhere.

edia Literacy Is Key Decoding Mass Media

y Sister Elizabeth Thoman
e 1990 movie "Avalon," Barry
n's sensitive film portrait of an
nt family before and after World
the delivery of the first televi-
is portrayed as a significant
e. Three generations of the
skys squeeze together in front
new television and stare va-
a black and white test pattern.
t wait," one of the children
omething will happen."
it did. Throughout the 1960s
0s, television grew from a di-
in the living room into a na-
session. From moon landings
e It to Beaver," a president's
to Mr. Clean, media images
from the background to the
nd of our daily lives.
n the clock radio that wakes us
e morning until we fall asleep
g the late night talk show, we
osed to thousands of messages
evision, newspaper headlines,
ne covers, catalogues, radio jingles, photos, calendars and billboards. Even T-shirts and designer clothing shout their slogans.

The statistics — 162 million television sets on seven hours a day, 260,000 billboards and 23,076 newspapers and magazines available each day — are only a small part of the story. More significant is the way a media event can bring national life to a screeching halt.

But instead of providing an objective window on the world, the television camera was itself a major player in these events. Television transmitted powerful images that shaped not only our perception of the events, but the events themselves.

Until recently, few questioned the increasing dominance of media in our lives. Those who did were inclined to focus on content, like the amount of sex and violence in programs. Others simply urged families to turn the television

See **Gospel Message**, Page 11

Media Reviews Require A Critical Consumers Eye

By James Arnold

Rating reviewers is something like rating homilies, or if you prefer, horse races. Differences of opinion are common.

But as in most rating games, there are basic tips that insiders know about all reviews, be they of movies, television, music, live theater or books.

Here are a few perspectives about readers, reviewers and critics that might help you better understand reviews you might read:

— Critics are always seemingly finding fault. This is true because most people read reviews of something they like rather than something in which they have no interest in the first place.

— Understand what you are looking for in a review and find a reviewer that can meet your need. You may want moral guidance for yourself or your child, sophisticated analysis, information about the performers, story or production or a judgment about whether its worth the money.

If you know why you read reviews, you'll know the kind of critic you're looking for — someone who specializes in what you want. Realize that the chances of getting all of these concerns addressed by one reviewer are slim or none.

— A good critic is a reliable barometer. That doesn't mean he is always right or in agreement with you or others. From what the reviewer writes or says, you can make a solid estimate of whether the movie, television show, musical performance, theatrical event or book is for you, whether or not it's right for the reviewer.

— Understand the difference between reviewers and critics. Reviewers tell you what a show, a performance or a work is about, who's in it and who are the main characters.

The critic is interested in providing more than basic consumer information, offering analysis, comparisons to other works of the artist or artists and other works recently available with similar themes or content and the context of the political, social, intellectual and, though much more rarely, theological or religious currents of the time. The critic will not only give you a thumbs- up or thumbs-down judgment, but a full explanation of why and how it could be made better.

Obviously, there are many more reviewers than critics. It takes more space to be critic, so you'll usually find them in magazines, and not television or your daily newspaper. Critics also have their biases, built up over a long period of time, which leads some of the less helpful to use most of their space grinding some philosophical ax, rather than illuminating the work at hand.

— Look for good critics. The good critic is somebody who educates you while providing useful judgments and

See **Critical View**, Page 10

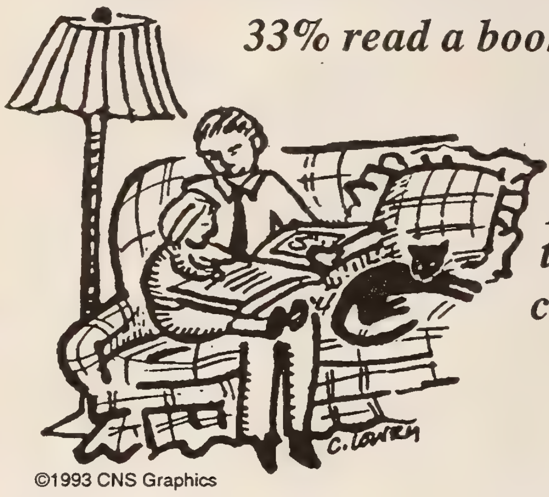
Reading Habits of American Adults

71% read newspapers

36% read magazines

38% read a book for school or work

33% read a book for pleasure



89% of parents read to their children

©1993 CNS Graphics

Source: 1991 Gallup Poll

Media Review Needs Critical Eye,

(From Page 9)

information about the work. They are uncommon, so you'll have to look for them. But remember, whether you agree with them consistently is not the test. You should leave good criticism with a sense that you were taught something valuable about movies, television, music, theater or books and, ultimately, through that about life itself.

— Realize critics and reviewers are people with beliefs and perceptions that will differ from yours. This is true whether the critic or reviewer is found in general mass media outlets or in religious newspapers and magazines.

The critic or reviewer for the religious publication may consider issues from a value-laden perspective that may be close to your own, but still may differ on the question of how much sex and violence should be contained in a work.

The critic for the general press often makes moral judgments as well. But, in order not to antagonize either editors or readers, the expression will be low-key and the principles broad enough to draw in a majority of readers.

Depending on their moral agendas, critics and reviewers are most likely to attack a film on certain basic grounds: too much sex or violence; inappropriate treatment of specific groups, such as religious bodies, ethnic groups, races and women; and stances on controversial issues of the day, such as abortion and capital punishment.

Ultimately, it is the answers to these questions that we bring to the work. Using the criticism and the information supplied by critics and reviewers alike, each of us has the opportunity to be better informed as we encounter a movie, a video, a television show, a record or compact disc or a live theatrical or musical performance.

James Arnold is a journalism professor at Marquette University and movie critic whose reviews appear in Catholic newspapers.

Newspapers Provide Depth,

(From Page 9)

For openers, read it critically. Good reporters strive for objectivity, but even the best of them have their own opinions on political and social issues — opinions that sometimes manage to insert themselves into the news reports they write. That doesn't necessarily turn a good story into a bad one, but wise readers will remember that in a newspaper the editorializing isn't always limited to the editorial page.

If your reading time is limited, spend it on the items that you don't get on radio and television — and there are a lot more of them in the paper than you might think.

People found that out recently in Pittsburgh, where a long, drawn-out strike kept the city and its suburbs without a local daily paper for months. People still had radio and television news, of course, but it just wasn't the same. The loss of the city's two newspapers had a profound effect on everyday life. Attendance at movie theaters dropped sharply because people no longer had reviews to read or ads that listed starting times. Crowds dropped off at Three Rivers Stadium, even though the Pirates were en route to a National League East pennant.

The absence of classified advertising hit employment agencies and real-estate offices, among other businesses. Department stores were begging for customers, but no one knew where the sales were.

And worst of all, as the local Associated Press correspondent expressed it, "You didn't know who died until three days after they're in the ground!"

In short, newspapers offer a good deal more local information than television can provide — more features than you might realize, until you stop to think about them.

Gerald M. Costello is the founding editor of three newspapers: Suburban Trends, *a biweekly in Butler, N.J.;* The Beacon, *the newspaper of the Diocese of Paterson, N.J.; and* Catholic New York, *the newspaper of the Archdiocese of New York.*

How Can A Parent Guide A Teen's Music Choices?

By Charlie Martin

"Turn down that racket!"

"But, mom, it's Paula Abdul's new smash hit."

Does this sound like a conversation from your home? If you live with teens, the above scenario may ring familiar and illustrates one truism of pop music — what one person's ears experience as extra-decibel noise another experiences as a No. 1 hit.

Music and adolescence seem bonded together by some unknown epoxy of the modern teen psyche. Parents are concerned and ask themselves such questions as, "How should I respond to my teen's music?" "What is the effect of pop music on my teen's thinking and behavior?" and "Is rock a threat to Christian values?"

Here are a few suggestions to help parents evaluate the moral qualities of today's music and measure how music may be affecting your child or children:

—Talk with your teen about today's music. Such dialogue can enhance communication about values, while encouraging conversation about topics that all families need to consider.

However, first you need to find out what music your son or daughter enjoys. If you are not sure who is "hot" on the rock scene, inquire at a local music store or just ask your teen.

Imagine your teen's surprise if he or she discovers the car radio switched off the public radio station or the "golden oldies" network and tuned into your local rock frequency. Perhaps Marky Mark, Van Halen or RTZ isn't your
first choice in music. But if this dec
helps you talk with your teen, wou
it be worth it?

— Ask your teen what he o
thinks about the song's messag
membering that rock is much more
the words. Some songs are jus
dancing and may not make sens
yond this. You might find that l
offensive to your sense of values a
even noticed by your son or dau

—Remember that the artist's i
and the artist's music are two diff
things. Every rock group or indiv
has an "act," designed to be distin
and sell more records. You may n
Madonna's dangling crosses or
vocative outfits, but don't evalua
music by her act and don't expect
teen to do so.

— Take the time to listen t
entire album with your teen.
judge a recording artist by one
alone. While a group or individua
release a single clearly in confli
Christian values, other songs ma
vide an opportunity to talk with
about AIDS, world hunger, child a
relationships or other issues.

— As difficult as it might
understand what is being said
particular recording, try to listen
words. Many tapes and discs incl
insert with printed lyrics. News
also carry monthly magazines tha
song words. If these are unavai
ask you teen, who likely pos
rock-attuned ears, to "translate

See **Music Choices**, Page

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ospel Challenge, From page 9

But the fact is, though you can turn the set, you can't escape today's lia culture unless you move to a ntaintop. Media no longer just in- nce our culture. They are our cul- .

A major rethinking of media's role ll of our lives is needed. This inking must recognize the shift from int culture to an image culture that een evolving for the past 150 years e the invention of photography and ability to separate an object or a ness from a particular time and e.

Today, the family, the school and ommunity institutions, especially hurch, share the responsibility of aring young people for living in a d of powerful images, words and ds. Educational methods must ve, and practical resources for par- , teachers and families must be ted and made accessible at the local to focus on "media literacy."

Media literacy attempts to build s to interpret the symbols and mean- of the hundreds, even thousands, essages received everyday through ision, radio, newspapers and maga- s. With these skills, the individual tter able to choose, select, chal- e, question and be conscious about 's going on and less willing to be a ive couch potato.

The challenge today for Catholic ol officials, religious educators and ral ministers is to instill the prin- s of media literacy into all aspects ith formation. The goal of media cy education, whether for young le or senior citizens, is not to stop low of media in our lives. That's y impossible. We cannot change act that people watch television, we can change the way they watch

Even small children can compare the toys they buy in the store differ the ones advertised on Saturday ing. The lessons learned by "par- ssembly required" or "items sold rately," if reflected on, can help early values in honesty and straight- ardness.

By their teen years, young people horoughly saturated in the inte- d media world of music, movies, age, clothes and MTV, which is arily one long continuous com- ial for the music industry. Uncov- how this industry commercializes h's legitimate search for accep- , intimacy, community and iden- nakes it possible for young people cover these core values so that they grow into mature Christians.

Adults, too, need skills of media cy not only for themselves but in to teach them to their children — grandchildren. Media violence, for ple, is often a target of criticism. how many parents have actually loped criteria or family standards hen and how much media violence owable?

How does the violence of prior rations, such as "The Three Stooges," differ from today's naturalistic special effects of the "Rambo" or "Terminator" series? How do we determine the impact of media violence in children of different ages and temperaments?

Parents can hardly answer these questions alone. The church, in its educational ministry at all levels, needs to be able to assist and guide parents as well as young people in developing the skills of active engagement and critical reflection on the media world in which we live.

The challenge of media literacy in the church, however, is not new to the 1990s. The Catholic Church has spoken about the power of media since the invention of the motion picture. The Second Vatican Council's Decree on the Instruments of Social Communication said, "Methods of media education ... should be encouraged, developed and oriented according to Christian moral principles."

The 1971 Pastoral Instruction on the Means of Social Communication noted the importance of "educating recipients of the media in Christian principles."

"It is never too early to start encouraging children in artistic taste, a keen critical faculty and a sense of personal responsibility based on sound morality," the document stated.

Recognizing the importance of media literacy, the U.S. Catholic Conference Catholic Communication Campaign gave funds to the Los Angeles-based Center for Media and Values in 1991 to develop a comprehensive media literacy program for use in Catholic schools and parishes.

The center, publisher of Media & Values magazine, expanded its mission in 1989 to include research and development of resources for education in media literacy. It is based on the strategy of social analysis, which helps individuals make choices based on conscious values and critical evaluation. Beginning with the experience of watching, reading or listening, the process moves through personal awareness to critical analysis. The key step of reflection leads to decisive personal, family or community action.

The center's growing line of "Media Literacy Workshop Kits" are now resources for media education in both religious and public schools. The center's "Catholic Connections to Media Literacy," a multimedia learning program, was published for initial distribution in 1992. In addition, the center has been involved in dozens of workshops and training events for teachers and parish leaders.

With practice, adults and young people can learn skills to decode the mass media's messages, to weigh their meaning and to make media choices based on gospel values.

Sister Elizabeth Thoman, a member of the Congregation of the Humility of Mary, is the executive director of the Center for Media and Values in Los Angeles.

Making Family Video Choices

By Henry Herx

The videocassette recorder is a home entertainment medium that the public took to in the late 1970s almost as enthusiastically as it did television in the late 1940s.

The VCR gave home viewers a choice they never had. They could choose what they wanted to watch at the time they wanted to watch it.

And for anyone who likes movies, the video medium has proved an unquestionable boon — especially for families.

Taking the family out to an occasional movie is an expensive proposition today. But then there are blessed few releases these days that one would want the family to see.

That's where the video store really pays off. Instead of being limited to whatever the current fashion in movie fright nights and sex frolics happen to the playing in local theaters, VCR families can select from thousands of movie titles, first released in the more distant past and in the near present.

With the enormous number of movies on video, how can you find one worth taking home — unless you know exactly what it is you want to see? Here are some suggestions:

— Make a list of movies you and your family members would like to share. Start with those movies each family member recalls as their favorite in their younger years, and then see which ones have appeal to more than one generation and which ones are too narrow or hopelessly dated.

— Find reading material that provides information about other movies that might enrich their family's entertainment. Leonard Maltin's "TV Movies and Video Guide," "VideoHound's Golden Movie Retriever" and "HBO's Guide to Movies on Videocassette and

See **Video Choices**, Page 12

THE MEDIA RESOURCE CENTER
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of videos, films, filmstrips and audio cassettes
for Religious Education, Media Literacy
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HOW THE GOOD NEWS GETS AROUND

Teen Music Choices Need Guidance,
From Page 10

music for you.

— Don't be afraid to set limits, if you do discover that a song clearly violates your view of Christian values. One or two acceptable songs does not exonerate a disc populated by music promoting violence, dangerous or exploitive sex or full of foul language. While outlawing a certain disc won't keep your teen from listening to it at a friend's home or elsewhere, it does make a statement on what values are important in your home and sets clear boundaries for their behavior.

Charlie Martin is a counselor and Catholic News Service columnist who writes about popular music.

VCR Provides Good Options,
From Page 10

Cable TV" are good starting places.

"A Movie and Video Guide for Families," which contains value- laden capsule reviews and the U.S. Catholic Conference classifications as well as the industry ratings for some 6,000 movies, may also provide sound guidance.

— Resist the tendency to rent whatever is on the shelves when the video store doesn't have the title you're seeking. Taking a chance on a movie simply on the basis of the cover's description — written to entice you, not to provide sound, critical guidance — is no choice at all.

— If the video you're looking for has been already rented, ask the store to reserve it for you when it is returned.

— If the video store doesn't have the movie you've come after, ask the manager to check on whether it is currently available on tape. If it is, ask whether the store will order it for you, borrow from another store or purchase it as a new rental. If the manager will not, try another video store or the local public library, many of which have growing video collections, especially of family fare.

— Tape those on your list that are not available in video, but are aired on television.

One reason for making your list of movie choices is to assist you in building your own home library of movie videos. It is necessary for parents to consider what they will have in their video library to enrich their children's viewing as they grow toward maturity.

Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.

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Edward L. Smith

Moviegoers Should Watch With A Critical, Not Pasive, Eye, Active Mind

By Gerri Pare

"Let the buyer beware" applies today more than ever to moviegoing. Current movies are more costly and what's on screen is much more explicit than in the decades when families routinely could attend movies and take them for granted as innocuous entertainment.

In the '90s, viewers really need critical skills — not just popcorn — to make the most of the moviegoing experience. And that starts with choosing which movie to attend.

It can be fun keeping abreast of the movie scene if you are aware of the pitfalls, such as:

— Advance hype. You can approach a film's pre-release publicity with a certain amount of healthy skepticism. The television show "Entertainment Tonight," for example, with its unfailingly positive descriptions of seemingly every upcoming feature, is of little help to the moviegoer or the parent looking to guide their children's viewing habits. Ditto for the celebrity talk shows where the stars in self-serving ways promote their latest pictures and gush over how uniquely wonderful the script, director and co-stars were.

— Television advertisements. While a televised ad may suggest a movie's content, it may only reveal the film's few bright spots or how the studio is marketing the movie to sell the most tickets.

— Print advertisements. Watch out when they carry snippets of glowing praise from critics. A few reviewers are so eager to see their names on ads, they are overly generous, while other critics are quoted out of context. Best to take these few words of adulation with a large grain of salt.

— Ratings. On a more positive note, movie ratings offer some advance guidance. The Motion Picture Association of America rating system evaluates visuals and language for what it thinks American parents are willing to accept. It does not attempt to rate movies on their values or quality but simply suggests, by ratings ranging from G (general audiences) through NC-17 (no children under 17 admitted), the level of violence, sensuality or profanity in the films. This approach has its limitations, as evidenced by the R rating (restricted; children under 17 require accompanying parent or guardian) given to the extremely violent and sexually graphic "Basic Instinct."

By contrast, the U.S. Catholic Conference's Office for Film and Broadcasting bases its classifications — from A-I (general patronage) to O (morally offensive) — on the film's values, moral content and overall artistic integrity.

As a sophisticated moviegoer, you don't have to passively accept every movie at face value. By watching with an open, active mind you are more likely to experience movies as a potential source of art and beauty and truth.

Once you're in the movie theater and the images are flickering before you, you might want to ask yourselves some of these questions:

— Are the characters truly human, flaws and all, and worth caring about, or are they just stick figures with unchanging good and evil behaviors? A fine film will allow the richness of the human condition, with its varied shades of gray, to shine through in its characterizations.

— Do the situations develop plausibly from the plot or do they seem contrived to manipulate the audience's emotions? Many comedies, for example, fall flat on this shortcoming.

— Has the director allowed the various elements — script, performance, cinematography, editing, music and production design — to blend into an aesthetic whole? Filmmaking is a collaborative art, not a clash of artistic endeavors.

— Do the special effects contribute to the movie's overall artistic integrity or are they an end in themselves? If they are, be aware they can communicate negative messages, especially if they are used to sensationalize violence, as occurred in "Terminator 2: Judgment Day" or "Total Recall."

— What values are being promoted in the movie? Is the view of life positive and affirming, or is life seen as just a hedonistic trip or a nihilistic waste of time?

— What is the total effect of the film and/or what is the filmmaker trying to say? Does something worthwhile emerge or is gutter language, perverse sensuality and glamorized violence its real focus?

— Does the film touch you emotionally, intellectually or spiritually? If the answer is yes, by all means share it with others.

If you look at movies with a critical — not negative — eye, you can derive much more from a fine film and more easy dismiss a bad one.

Gerri Pare reviews movies for U.S. Catholic Conference Office Film and Broadcasting.

FILM RATINGS

The ratings used by the Motion Picture Association of America Inc. are:

G - general audiences, all ages admitted.
PG - parental guidance suggested; some material may not be suitable for children.
PG-13 - parents are strongly cautioned that some material may be inappropriate for children under 13.
R - restricted, under 17 requires accompanying parent or adult guardian.
NC-17 - no one under 17 admitted.

The classifications used by the Office for Film and Broadcasting of the U.S. Catholic Conference are:

A-I - general patronage.
A-II - adults and adolescents.
A-III - adults.
A-IV - adults, with reservations.
O - morally offensive.

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Jaime y yo hicimos un nuevo amigo a través de este video. Se llama Jesus.

JAIME Y CARLOS CONOCEN A JESUS

La colecta 15-16 de mayo

Su contribución a La Campaña Católica de la Comunicación garantiza que niños como Jaime y Carlos vean mensajes cristianos durante todo el año – en videos, programas especiales de televisión y en libros. Ayúdennos a compartir la Buena Nueva. Dé generosamente a la colecta de La Campaña Católica de la Comunicación en su parroquia.

LA CAMPAÑA CATOLICA DE LA COMUNICACION

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Letters To The Editor

anks for offferings

ar Bishop Donoghue:

I write to express the deepest grati-
le of the Campaign for Human Devel-
ment to you, the priests, religious and
persons of the Church in the Diocese
Charlotte for your generous diocesan
tribution of $48,834.

Your faithful gift to the Campaign,
response to the annual collection,
bles it to fulfill its mission to em-
wer God's poor, through a process of
ticipation and empowerment, to help
ng about justice and peace in our
ntry. Your contribution has enabled
r and low-income people to work
ether to solve critical problems in
h areas as housing, healthcare, edu-
ion, the environment.

Last year I traveled to some 50
ceses across the country, which con-
ned more deeply my belief that the
mpaign for Human Development is
of the best and most important
grams in the Catholic Church. For
r part in making this a reality, thank
.

Again, I express our appreciation to
and to your people, and to your
D diocesan director, Scott Spivak,
helping to make the challenge and
ortunity for CHD a reality.

In Christ's Peace,
Joseph R. Hacala, SJ
Executive Director

ar Bishop Donoghue:

I am most grateful to you and to the
sts and people of the Diocese of
arlotte for the generous 1992 offer-
of $36,658 for the Propagation of
Faith and $1,261 for the Society of
Peter Apostle.

Your continued support of the
pagation of the Faith is crucial to the
hops in the Missions as they continue
each out with Christ's healing, sav-
love to those in desperate need. I am
y grateful also for the effective col-
oration of your diocesan director,
gr. Arthur Duncan.

With all personal and prayerful best
hes, I am

Fraternally in Christ,
Most Reverend William J. McCormack, D.D.
National Director

Coach K's Deal

To the Editor

In response to your Notebook column, in the April 23 issue, I have the following comments.

You are not the only one who is bothered by Mike Krzyzewski's deal with Nike. When I first saw the story written up in the sports section of our newspaper, I told my wife that it was a disgrace. And if that's the way the NCAA and the big colleges in the U.S.A. want to operate, then it's high time that they start paying athletes for performing for their schools, whatever the sport.

It kind of makes you wonder what's going on, when the NCAA has all these investigations about recruiting violations such as buying some athlete a meal or letting him use a rental car — all penny ante stuff.

When one looks at the annual NCAA basketball tournament, with all the money that's involved in putting on that show, the NCAA directors and college administrators are in control of a first-class show that's made possible by the athletes. What do they get out of the deal?

None of these big-time coaches are hurting. They make big bucks and probably get a few "perks" on the side.

I think it's time for schools to pay athletes for performing, then I won't feel so bad about Mike cashing in on a good deal.

Sincerely,
Wally Bernath
Winston-Salem

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

BAB

Texas Bishop Visits Death Row, Offers Solace, Celebrates Mass

HUNTSVILLE, Texas (CNS) — Golden sunlight beamed through barred windows as Bishop Edward Carmody of Tyler celebrated Mass for 21 Catholics on Texas' death row.

"Even though our sins may be as red as scarlet, we were washed as white as snow," Bishop Carmody said at the April 21 Mass. "The important thing is, do you believe that? Will you let yourself believe that?"

The inmates at Ellis Prison near Huntsville, in the neighboring Diocese of Galveston-Houston, sat in a recreation room on benches bolted to a bare concrete floor. A cabinet served as a makeshift altar. Suspended from the ceiling in corners of the room were a punching bag and a television set.

Inmates who await execution listened attentively as Bishop Carmody told them, "We can never restore innocence.... But we can always restore our relationship with the Lord.

"... Right now I'm going to do what is good, what is right and what is peace for myself and for others. That is what God calls us to do."

The same day the prison's Catholic chaplain, Richard Lopez, a permanent deacon, escorted Bishop Carmody as he made cell-to-cell visits at the prison, trying to offer peace and solace to those he met.

The men told him of feeling abandoned, not only by society but by their friends and families.

"Several told me their wives had divorced them after they were convicted," Bishop Carmody told *Catholic East Texas*, his diocesan newspaper. "And their children don't visit because they feel uncomfortable. They rarely have visitors."

An opponent of the death penalty, he said that he is for life sentences instead. "Society needs to respect all life from conception to natural death," he added. "It's a contradiction when people who are against abortion are for the death penalty, and no less so when a person against the death penalty supports abortion."

Bishop Carmody also stopped to visit Gary Graham, scheduled at that time to be executed April 29. Just hours before he was to die he was granted a 30-day reprieve. The 20 Catholic bishops of Texas were among those urging the stay.

When the bishop visited, Graham was in a cell in the prison's administrative segregation area. It had a wire mesh welded to the bars as an extra security measure.

When Lopez tapped on the cell, Graham pulled back a sheet he had draped across the front. He glanced nervously between the deacon and the bishop as he rubbed sleep from his eyes.

"I just wanted you to know that Amnesty International has asked me to tell you they are working on your case," Bishop Carmody said. "There are a lot of people out there thinking about you and praying for you. And the bishops of Texas are concerned about you...."

Graham offered his thanks. The bishop reached out to give him a blessing, but could touch only the tips of the condemned man's fingers through the wire mesh.

Pope (From Page 4)

Robert N. Lynch, NCCB general secretary, also were present at the April 20 audience.

Bishop Pilla said the pope was particularly interested in the catechesis program that will precede the papal events in Denver, with cardinals, bishops and others making presentations to the young people in various languages.

"The pope was very pleased, because he does want it to be a religious experience for them, with the celebration of the Eucharist, the availability of the sacraments and catechesis," Bishop Pilla said.

The pope was told that the number of young people participating in the whole program is expected to top previous youth day celebrations. "He was very encouraged to hear that," Bishop Pilla said. He said the pope wants the focus of his visit to be on the young people.

The pope is scheduled to arrive in Denver Aug. 12 and is expected to take a day for prayer and rest in the mountains before leading youth day activities Aug. 14 and closing the event with a Mass Aug. 15.

Tickets (From Page 7)

"passes," not tickets — since that would imply a price is being charged to attend.

While there may be ticketed events to control the size of the crowd allowed in areas that have strict limits on seating capacity, the tickets have no face value and would be considered invitations.

"There aren't any, there never have been, and there never will be tickets for the Sunday, Aug. 15, Mass. That event is free and open to the public," said Mercy Sister Mary Ann Walsh, communications director for World Youth Day.

The Mass will be celebrated in an open-air park. Rumors around Denver say that tickets to see Pope John Paul II, scheduled to celebrate the Mass, are selling for up to $600.

"We've heard the rumors, too," Sister Walsh said. "The simple fact of the matter is that the Mass is free and open to the public.

"You don't have to pay to go to Mass," she added. "The best things in life are free."

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People In The News

Vatican Ambassador-designate Has Skin Cancer Removed

BOSTON (CNS) — Boston Mayor Ray Flynn, President Clinton's choice as U.S. ambassador to the Vatican, had a small, malignant skin cancer removed April 26, his doctors said. The melanoma was detected at a very early stage and Flynn's doctors at the Boston University Medical Center said they believed the mayor's long-term prognosis was "excellent." Flynn would not require any special treatment, like chemotherapy or radiation, and would be treated as an outpatient even if he should be confirmed to the Vatican ambassadorship as expected, they said.

Father Greeley Named 1993 Winner Of *U.S. Catholic* Award

CHICAGO (CNS) — *U.S. Catholic* magazine has named author and sociologist Father Andrew Greeley to receive its 1993 *U.S. Catholic Award* for furthering the cause of women in the church. Father Greeley "has consistently reported on issues that are often neglected, yet are of deep concern to Catholics," said Claretian Father Mark Brummel, editor of *U.S. Catholic*."He is being recognized by *U.S. Catholic* for his honesty and candor in addressing the role of women and for the significant contributions he has made to all men and women of the church," he added.

New Yorkers Cheer Pastor Ordained Archbishop In Albania

SHKODER, Albania (CNS) — Archbishop Rrok Mirdita had a special cheering section when Pope John Paul II ordained him a bishop in a former indoor sports arena. Attending the ordination Mass April 25 were 130 parishioners from the ethnic Albanian parish he headed for 20 years outside New York City. "We felt so proud that our pastor was selected that we said, 'Let's go and celebrate with the people of Albania,'" said Mark Shkrell, 53-year-old New York banker and seminary classmate of the new archbishop. "The pope's visit is the greatest occasion in Albania's Christian history since St. Paul arrived," he said.

Circus Chaplain Chosen To Minister To 'People On The Move'

WASHINGTON (CNS) — If he had to choose, Father George Hogan would pick the flying trapeze as his favorite circus act. But the first circus performance that ever "blew his mind," he said, was executed by Unus, a man who could balance on a ball with one finger. Named the official circus chaplain by the U.S. Catholic Conference's Migration and Refugee Services in April, Father Hogan will have plenty of time to enjoy all of his favorite circus acts. Although it's only a part-time job, he plans to travel with circuses when he has free time from his position as campus minister for the University of Massachusetts at Boston and Emmanuel College.

With One Fund-Raising Walk A Success, He's Planning Another

INDIANAPOLIS (CNS) — With one 5,000-mile walk behind him, Irishman John Scully, a Catholic, might hit the road again, all in the name of poor children. In 1991-92 Scully, of Galway, Ireland, organized the "Walk Across America: Give A Child A Chance" fundraiser. Recently, he was in Indianapolis to meet with volunteers who helped with that first walk to discuss the possibility of a second one in 1994. From Indianapolis he went to Chicago for similar meetings. Scully would like to start out from Miami on his 67th birthday Feb. 17, 1994, and walk northwest to Seattle.

Young Chicagoans Raise Their Glasses For Life

CHICAGO (CNS) — Who says all young adults like to do is drink and have a good time? Well, they do like to party and have a drink from time to time, admits 30-year-old John Madigan. But a new organization called Young Chicagoans enjoys combining the party with a special cause — helping young mothers in crisis pregnancies. Less than a year old, the organization already boasts more than 650 names on its mailing list after only three parties. Earlier this year one party raised $1,000 for the Chicago archdiocesan Maternity Fund from a $25 cover charge.

Cardinals Honor Boston AIDS Counselor At Annual Dinner

BOSTON (CNS) — Five of the six cardinals heading U.S. archdioceses came together in Boston April 24 to honor a local AIDS counselor at a dinner that raised more than $1 million for The Catholic University of America. The $1,000-a-plate Fourth Annual Cardinals' Dinner at the Sheraton Boston Hotel drew almost 1,200 participants from across the country. Anne Burns, who coordinates a family AIDS project from a rectory basement in the Dorchester section of Boston, received the Cardinals' Encouragement Award, which recognizes exemplary work in the tradition of Christian service.

Catholic Charities Directors Join Congressman's Fast For Hunger

ALBUQUERQUE, N.M. — The Association of Catholic Charities Directors and Administrators joined Ohio Congressman Tony Hall last week in a day of fast to call attention to hunger throughout the United States.

The directors included Trinitarian Sister Frances Sheridan, director of Catholic Social Services for the Diocese of Charlotte.

"Volunteers alone cannot feed all hungry Americans. More and bett bread lines are no substitute for effe tive public policy," said Jesuit Fath Fred Kammer, president of Cathol Charities USA, the nation's largest ne work of voluntary social service age cies.

Catholic Charities agency directo from throughout the country fasted Ap 28, when the House Agricultu Committee's Subcommittee on Depar ment Operations and Nutrition held hea ings on the Mickey Leland Childho Hunger Relief Act (H.R. 529).

Some 150 Catholic Charities agen directors met for three days in Alb querque to discuss Aid to Families wi Dependent Children, hunger, healthcar and other social policy issues.

Nearly 7 million people receiv food through Catholic Charities fo banks, soup kitchens, and Meals Wheels in 1991. Two out of three peop coming to Catholic Charities agenci across the country need emergency fo and shelter just to make it through t day. Ten years ago, less than one of fo needed emergency help. An estimated million children under 12 are hung each month.

The Leland bill makes Food Stam more accessible to low-income famili with children. Catholic Charities US members presented some 10,000 lette in support of the Leland Bill to membe of Congress during the last congre sional session.

Employment Opportunities

Director of Religious Education: Full-time position to work with Youth Minister and other staff members. Well organized program with enthusiastic and dedicated catechists. This 1,150-family parish is excited about new building and the various optional programs. Salary commensurate with experience, education and diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the Apostle Parish, 2715 Horse Pen Creek Road, Greensboro, NC 27410.

DRE/Youth Minister: Full-time position in 443-household parish which includes seasonal families. Dynamic innovator for involvement in Faith Formation from pre-school to senior adults. Degree in theology, education or equivalent experience. Starting date negotiable. Send resume and salary expectations to DRE Search Committee, Sacred Heart Church, 4 Fortune Cove Rd., Brevard, NC 28712.

Diocesan Director of Religious Education: Diocese of Charleston, S.C. Responsibilities: Basic catechist formation certification; RCIA process development; development and coordination of program for returning Catholics; in-service workshops for catechists in schools and parishes; planning and coordinating catechist meetings in deanery areas; regular parish visitations. Qualifications: MA or equivalent in religious education or related fields; 5 years of experience in religious education or Catholic school teaching/administration. Salary negotiable. Diocesan benefits. Contact: Msgr. Christopher Lathem, Vicar for Education, St. John the Beloved Catholic Church, 28 Sumter St., Summerville, SC 29483. Phone (803) 873-0654.

Hispanic Services: Catholic Social Services in Asheville has an opening for a bi-lingual (Spanish & English) social worker. Immigration information and assistance is the focus of the service along with developing a core of volunteers for outreach service within the Hispanic community. Part-time position. Call Sister Margaret Burnard, Director, at (704) 255-0146.

Principal Opening: St. Paul the Apostle School, Spartanburg, S.C., (Grades Pre-K — 8, 225 students) is now taking applications for PRINCIPAL for the 1993-94 school year. Qualifications: 1) practicing Catholic; 2) commitment to the Church's teaching mission; 3) master's degree in administration; 4) state certification. Application deadlines: May 20, 1993. Send resume to: Rev. Gary Dilley, St. Paul the Apostle School, 161 Dean Street, Spartanburg, SC 29302.

Casa Guadalupe Hispanic Center is looking for a Project Manager to provide services to our Hispanic clients. Full time professional position. To apply send resume and cover letter to Raleigh Baily, Administrative Director, Casa Guadalupe, P.O. Box 10962, Winston-Salem, NC 27108.

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Readings For The Week Of May 9 - May 15

Sunday: Acts6:1-7; 1 Peter 2:4-9; John 14:1-12.

Monday: Acts 14:5-18; John 14:21-26.

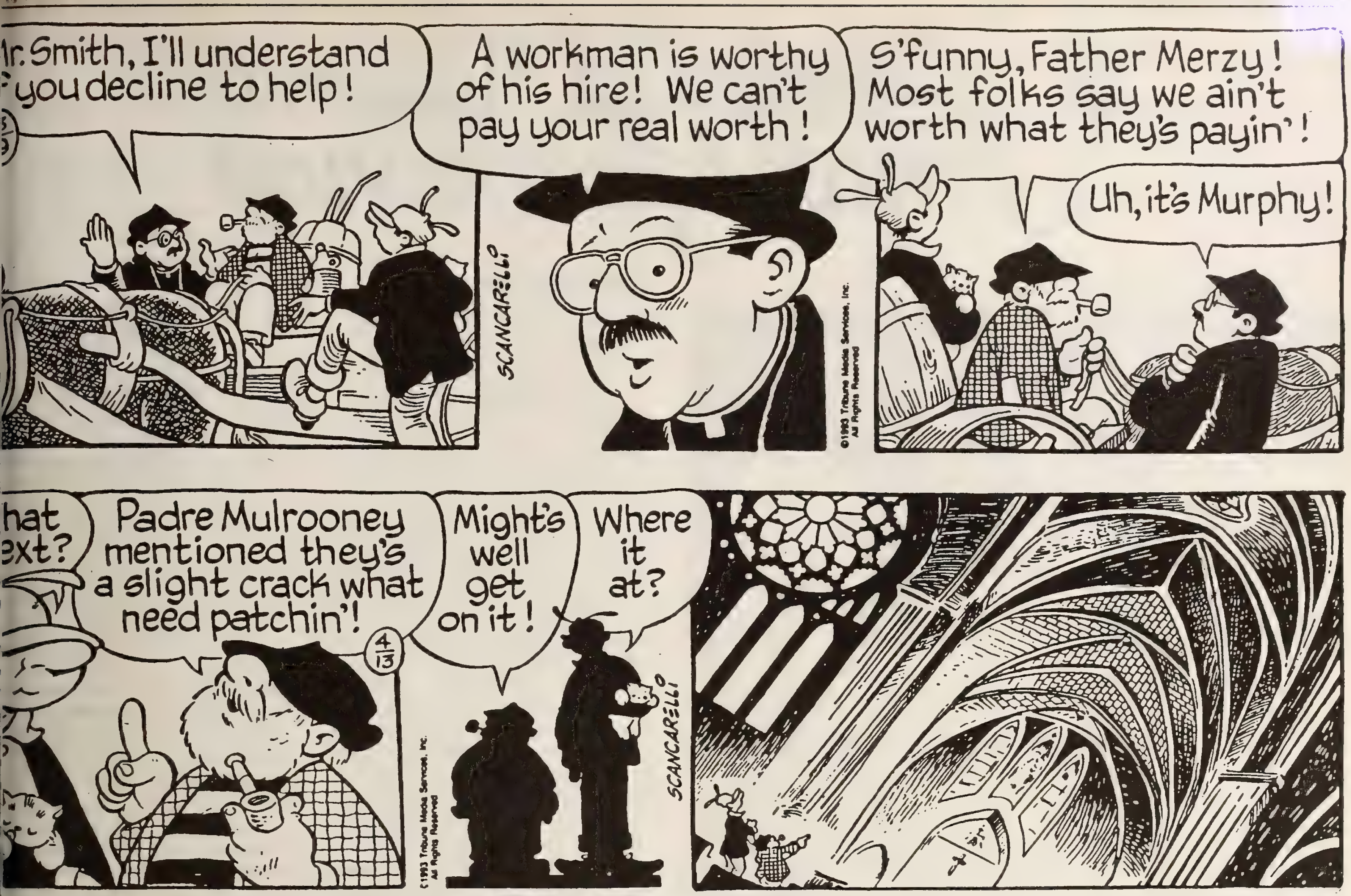
Tuesday: Acts 14:19-28; John 14:27-31.

Wednesday: Acts 15:1-6; John 15:1-8.

Thursday: Acts 15:7-21; John 15:9-11.

Friday: Acts 1:15-17, 20-26; John 15:9-17.

Saturday: Acts 16:1-10; John 15:18-21.


ır. Smith, I'll understand
ˆ you decline to help!
A workman is worthy of his hire! We can't pay your real worth!
S'funny, Father Merzy! Most folks say we ain't worth what they's payin'!
Uh, it's Murphy!
SCANCARELLI
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hat
ext?
Padre Mulrooney mentioned they's a slight crack what need patchin'!
4/13
Might's well get on it!
Where it at?
SCANCARELLI
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Murphy, a character appearing for two months in the syndicated comic strip "Gasoline Alley," is based on Father Robert Murphy, a real-life priest in St. Joseph, Mo. Jim Scancarelli rlotte, author-artist of the strip, said he wanted to present the priest character in a good light. (CNS graphic reproduced with permission from Tribune Media Services Inc. Copyright 3)

eal Priest Is Character In Charlottean's Comic Strip

T. JOSEPH, Mo. (CNS) — "See the funny papers" means just that talking to Father Robert Murphy.

he pastor of Our Lady of Guadalupe ı in St. Joseph is a character in line Alley," one of the longest- ıg comic strips in the United States, s to a long-distance friendship with hor-artist.

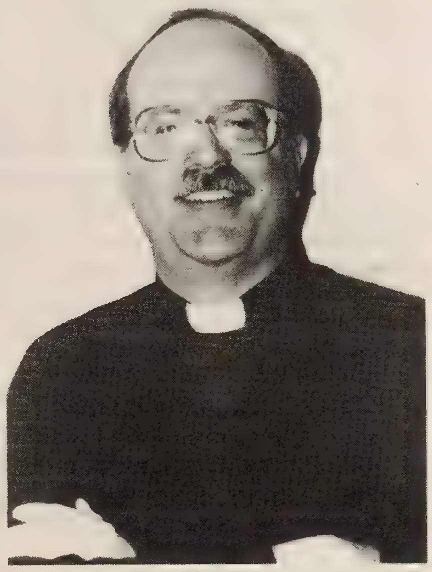
ather Murphy, also the name in the cated strip, first appeared March ıe current story will continue until 10.

m Scancarelli of Charlotte, N.C., draws the strip, has never met r Murphy. They became friends lephone and letter through the 's hobby of free-lance writing on r, movie and animation topics.

cancarelli told Father Murphy that ught of the priest while "kicking d this idea I had about a cathe-

ı a telephone interview with Catho- ews Service, the 51-year-old arelli said he and Father Murphy discussing the idea of using a in the cartoon one day, "and I said, 'd you like to be the priest? The available.'"

parishioner of St. Patrick Cathe- ı Charlotte, where he is an usher at unday evening Spanish-language Mass, Scancarelli said he wanted to present a priest character "in a sensible, dignified, priestly role" rather than in the buffoonish way priests are sometimes depicted in the media.



Father Robert Murphy of St. Joseph, Mo., who appears as a character the "Gasoline Alley" comic strip. (CNS photo by Tod Habiger, *The Catholic Key.)*

"I was trying to put Roman Catholic priests in a good light," he said. "They've been getting a lot of bad press because of a few, and I wanted to do the reverse."

Scancarelli took over "Gasoline Alley" in 1986 from author-artist Dick Moores, with whom he had worked for seven years before that. The comic strip first appeared on Nov. 24, 1918, and was the first to allow its characters to age.

Father Murphy, the character, is a priest of St. Bernard's Cathedral who seeks out Rufus and Joel, two junkmen, to do some work for the church.

"The idea of where Joel and Rufus are always messing up my name came from a housekeeper I had when I was first ordained," Father Murphy told *The Catholic Key*, newspaper of the Kansas City- St. Joseph Diocese. "I was in this parish for two years and she never got my name right. It was always Father Mercy or Marco."

Father Murphy believes the cartoon character's actions and expressions are close to reality but he feels Scancarelli has exaggerated somewhat. "I don't think I'm that fat or bald in real life," he said.

In the strip, the junkmen and Father Murphy are in Joel's mule- drawn cart on the way to St. Bernard's. St. Bernard's doesn't look like the modern church of Our Lady of Guadalupe.

"What Jim wanted to do," the priest said, "is draw a church that would have flying buttresses and a lot of fun things." The strips include "some gargoyles, a belfry and a lot of interesting shots of the church," he added.

Friends and parishioners are having fun at the real Father Murphy's expense, he said.

"Some of the altar boys have told me that they're cutting it out every day and keeping a scrapbook," he said.

"I'd like to have a nickel for every time someone comes up to me and says, 'Hi, Father Mercy or Murray.'"

"I told Bishop (John J.) Sullivan in kind of mock seriousness that I was going to be in the newspaper," Father Murphy said. "He just rolled his eyes until I told him I was going to be a cartoon character. He said, 'You already are a cartoon character.'"

Father Murphy is not the first real person Scancarelli has portrayed in the strip. Past story lines have included several persons from Charlotte's Centro Catolico Hispano and employees and patrons of a restaurant adjacent to the Catholic Center in Charlotte.

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Distinguidos Visitantes

De izquierda a derecha se encuentran el Arzobispo de Miami, Mons. Edward McCarthy, el Padre Mario Vizcaíno, Sch.P. y nuestro Obispo Juan durante la celebración de la Eucaristía, con motivo de la reunión de la Mesa Directiva del SEPI — Instituto Pastoral del SE — en Charlotte. Nos honraron también con su presencia el Arzobispo Schulte de New Orleans, el Obispo Lessard de Savanna, Ga., y el Obispo Friend de Sheveport, La., aí como laicos y religiosas prominentes en el Ministerio Hispano de la región sureste. La reunión tuvo lugar en el Centro Católico Hispano en el mes de marzo.

Myrna Hoffmann, coordinadora del Consejo Pastoral del CCH, dio un informe sobre la historia de los hispanos en la diócesis de Charlotte y la Hermana Andrea Inkrott, OSF, habló sobre el apostolado con los migrantes. La Hermana Pilar Dalmau, ACJ, señaló las tres opciones más importantes para nuestra diócesis: pastoral de conjunto, lazo de unión de las 20 comunidades locales; formación de laicos comprometidos, por medio de programas y movimientos apostólicos; organización estable de las 20 comunidades locales con grupos directivos que atraigan al pueblo hispano por medio de la evangelización.

Como siempre hubo mucha colaboración de personas voluntarias para hacer viajes al aeropuerto, preparar los salones y el almuerzo. Los miembros del Comité Coordinador Diocesano estaban invitados a la liturgia y a compartir durante el almuerzo con estos distinguidos visitantes.

Son Catequistas

Catequistas, jóvenes y adultos, solteros y casados, que han econtrado a Jesús resucitado,
Catequistas, discípulos tan fieles que suguen las huellas del Maestro,
Catequistas, hombres y mujeres del pueblo hispano que han escuchado el llamado a ser profetas, que hablan en el nombre de Dios,
Catequistas, apóstoles incansables que predican la Palabra y preparan las Eucaristías,
Catequistas, personas de fe, esperanza y amor que con su vida y labor son signo eficaz de la obra de Dios,
Catequistas, evangelizadores y misioneros que llevan la Buena Nueva al pueblo latino de hoy,
Catequistas, educadores y animadores de la fe que forman valores y dan sentido cristiano a la vida,
Catequistas, servidores del pueblo que preparan sesiones, organizan programas y forman comunidad,
Catequistas, quienes siembran la semilla confiando en el Señor,
Catequistas, levadura en la masa, luz sobre la mesa que guían y promueven un mundo mejor,
Catequistas, creadores de la historia que valoran la tradición, abren caminos y causan renovación, por lo tanto, no son sólo catequistas los que enseñan formalmente en aula de escuela.

Se necesitan estos catequistas de este modo en todas nuestras comunidades de la diócesis de Charlotte. Piénsalo hoy mismo y ofrécete a trabajar en la viña del Señor, que es enorme.

Formación de Catequistas y Ministros Laicos

Se anuncian los cursos que se ofrecerán en el Centro Católico Hispano de Charlotte por dos años, en colaboración con el Instituto Pastoral del Sureste (SEPI). Cada curso constará de 15 horas de instrucción cada dos meses, sábado de 9:00 a.m. - 5:00 p.m. y domingo de 9:00 a.m. - 4:00 p.m. Se pide la contribución de $10 por curso, pero habrá becas para quienes lo necesitan.

Estos son los cursos para 1993-1995: Retiro: "La Misión del Cristiano Hoy" por el padre Mario Vizcaíno, Sch.P., septiembre 18 y 19, 1993. "La Biblia y su Uso Pastoral" por Rogelio Zelada, noviembre 20 y 21, 1993. "Cristología: El Mensaje y Proyecto de Jesús" por Jorge Presmanes, O.P., febrero 5 y 6, 1994. "Eclesiología: La Iglesia y su Misión" por Guillermo Fernández, MA, abril 9 y 10, 1994. "Historia de la Iglesia Católica en los Estados Unidos" por Lydia Menocal, mayo 14 y 15, 1994. "Principios de Pastoral Hispana", por Lydia Menocal y Ronald Cuadra, junio 11 y 12, 1994. "Metodología Pastoral" por Mario Vizcaíno, Sch.P., septiembre 10 y 11, 1994. "Liturgia y Sacramentos" por Rogelio Zelada, octubre 29 y 30, 1994. "Pequeñas Comunidades Eclesiales" por Carlos Salgado y Ronald Cuadra, enero 14 y 15, 1995. "Técnicas de Evangelización" por Jorge Presmanes, O.P., febrero 11 y 12, 1995. Graduación y certificado por la asistencia a todos los cursos, total de 150 horas de preparación teológica y pastoral.

Comenzamos a recibir las inscripciones para estos cursos desde este momento. Pueden llamar al Centro Católico Hispano, tel. (704) 335-1281. A los hispanos que viven fuera de Charlotte se les ofrece hospedaje en hogares de familias hispanas, si les conviene quedarse en Charlotte por la noche.

Reserven con cuidado estas fechas en seguida y comprométanse a participar en este programa de formación pastoral para poder servir mejor a nuestra comunidad hispana.

Joven Catequista

Por VIRGINIA RODRÍGUEZ

LOLITA TOVAR

Lolita Tovar fue una joven sencilla, callada, respetuosa, una flor de Salvatierra, Guanajuato, México.

Vino a vivir a Santa Bárbara, California, en busca de trabajo para ayudar a sus ancianos padres. Vivía pobremente y cada mes enviaba la ansiada ayuda económica a su familia.

En el mes de septiembre de 1989 comenzó a ser catequista de nuestra parroquia de San Rafael. Cada sábado enseñaba a los niños de Kinder con entusiasmo, responsabilidad, fidelidad y alegría. Venía siempre bonita, bien arreglada, lista para compartir su fe con "sus niños", como ella les llamaba.

Lolita era también Ministro de la Eucaristía y miembro del Grupo de Oración Juvenil. Su presencia y su vida fue siempre un testimonio cristiano. Compartía lo que tenía: su tiempo, sus virtudes, su ser y su hacer. Fue la más pobre del grupo, pero puso siempre su esperanza, su confianza en el Señor. Su riqueza la cifró en Cristo en una forma total, hasta el momento de su muerte.

Su vida fue truncada por un accidente de automóvil el 18 de febrero de 1992. Murió casi instantaneamente, dejando consternación y dolor en la comunidad. Todos la lloramos.

Y aquí sucedió lo increible. La misa comunidad a la que Lolita sirvió, se organizó, comenzó a esparcir la noticia de la necesidad de encontrar a la familia de Lolita, de sacar su cuerpo de la policía, de obtener fondos para enviarlo a su pueblo, darle sepultura digna y prestar ayuda económica a sus padres. Todo se hizo. Lolito unió varias parroquias, hizo meditar en su ejemplo, en su v nos reunió a orar, a reir y a llorar co pueblo que celebra la muerte y resurrección de Cristo en el peregr de la vida de fe.

Lolita vive aún a través de testimonio: ella vivió su cristianis hasta las últimas consequencias y J la llevó a su jardín a edad temprana vida fue fugaz, pero nos dejó un sen de luz a seguir.

(Con permiso de *Voz Catequé* Los Angeles.)

Recomendamos la subscripción *Voz Catequética* con sus 3 númer año por $10. Trae un editorial que pone al día en catequesis, artículo educación prácticos y aplicables nuestras clases, noticias de interés eral. Enviar el cheque a: Maruja Sed 1520 West 9th Street, Los Angeles, 90015.

Organización Nacional de Catequistas para Hispanos

Es bueno saber que existe esta organización a nivel nacional, que tiene reuni anuales en diversas ciudades de los Estados Unidos y que trata de promover en país el servicio de formación cristiana para nuestros niños, niñas y jóvenes hispa Para pertenecer a NOCH hay una cuota anual de $15 para catequistas. Envi Carmen Cervantes, 1737 Benjamin Holt Drive, Stockton, CA 95207.

Noticias Diocesanos

Oportunidad de Trabajos

Se necesita quien cuide niños para quedarse en la casa o venir de lunes a viernes. Por favor llamar a John Craber al teléfono (704) 362-4089, en Charlotte.

También busca quien ayude con el cuidado de niños la señora Tanya Custode, pueden llamarla al (704) 365-9465 casa y a la oficina al tel. (704) 588-6900 en Charlotte.

Renacer

La Hermana Andrea Inkrott, OSF anuncia el entrenamiento para la ter etapa del programa "Renacer" ofre por la Hermana María Iglesias, q vendrá de Washington, D.C. Se sábado 16 de mayo de 2:30 a 6:00 p en el Centro Cristo Rey, situado en 601 y Hoot Rd., Yadkinville, tel. (463-5533.

Retiro Espiritual.

Se invita a todos al retiro del g "Buen Pastor" que tendrá luga Maggie Valley, del 28 al 30 de m Llamar a Rafael Torres Mora, tel. (553-2628.

Noticias Internacionales

New York (CNS).- El Cong Eucarístico Internacional de este añ Sevilla, España, entre los días 7 y 1 junio próximo, verá a delegaci mayhores que nunca antes procede de la Europa Oriental, dijo el Arzob de Sevilla. Los congresos eucarís se han celebrado cada tres a cinco en Filadelfia (1976), en Lourdes (1 en Nairobi (1985), en Seul (1989) recientemente.

ucharistic Congresses Challenge Society Secularism

VATICAN CITY (CNS)—In June 3, 200 members of the French Par- ient met in a chapel before an ex- ed Eucharist and consecrated their on to the Sacred Heart of Jesus.

The event caused no immediate nges in France's anti-clerical poli- But it sowed the seeds of an idea in)-year-old French woman: interna- al eucharistic congresses as a form vangelization through contact with ist in the Eucharist.

The first congress was held in 1881, they have since become an integral of Catholic life. The 45th Interna- al Eucharistic Congress is set for ille, Spain, June 7-13. Pope John l II plans to continue the strong ition of papal support by presiding ie closing ceremonies.

Throughout their history, the con- ses have confronted "the challenge theistic secularism" and provided unes from which to proclaim the al kingship of Christ," said Cana- Cardinal Edouard Gagnon, presi- of the Pontifical Committee for rnational Eucharist Congresses.

Themes have also varied according ie problems of the era. Congresses World War I and World War II heavily concerned with peace. e the end of the Second Vatican ncil, the role of the Eucharist in enting ecumenism has been an im- ant topic.

"Church, Eucharist, ecumenical movement: They are three interwoven realities," said Dutch Cardinal Johannes Willebrands at the 1976 congress in Philadelphia. The cardinal was the Vatican's top ecumenical officer at the time and the congress had a 95-minute ecumenical service that included a foot-washing ceremony.

Pope John Paul's push to re-evangelize a once-Christian Europe and to spread the Gospel message to non-Christian parts of the world has influenced this year's congress. The Seville theme is "The Eucharist and Evangelization" and the motto is "Christ, Light of Nations."

The French woman impressed in 1873 by the religious devotion of the 200 deputies was Emilie Tamisier, who decided "to dedicate myself to the salvation of society through the Eucharist."

Her aim was to tie Eucharist events to evangelization and social works. With the help of like-minded priests and laity, she established organizations called Eucharistic Associations or Eucharistic Works in several countries. By 1877, a plan was proposed to gather representatives of these organizations together at an international congress.

The plan, which included establishment of a permanent committee to help promote the work of Eucharistic Associations, was approved by Pope Leo XIII in the same year.

The first International Eucharistic Congress was scheduled for 1881 in Liege, Belgium, the city where the Feast of Corpus Christi began. But the anti-clerical climate of Belgium made the city unsuitable and the congress was moved to Lille, France.

The political climate was not much better in Lille. All events had to be held inside churches because of laws prohibiting religious activities in public places. The laws reflected the predominant secular political attitude of the time that Christ belonged only in the tabernacle and religion was confined to official places of worship.

More than 300 delegates from seven nations attended the three-day Lille congress.

Congresses were held annually through 1914, when they were interrupted by World War I. The 1893 congress was held in Jerusalem and concentrated on celebrating liturgies in the different Eastern rites of the Catholic Church. It was also the first congress outside Europe.

Congresses resumed in 1922 and averaged one every two years through 1938, when they were interrupted by the Second World War.

The 1932 congress in Dublin, Ireland, recorded a first when Pope Pius XI read his speech directly to participants via Vatican Radio. The 1934 congress in Buenos Aires, Argentina, still holds the record for the most Communion recipients in one day: 1.2 million.

In 1952, congresses resumed and have been held at three-to-five-year intervals.

Pope Paul VI began the tradition of popes traveling outside Italy to attend congresses. He went to the 1964 gathering in Bombay, India, and attended the 1968 congress in Bogota, Colombia. Before, popes had attended only the 1905 and 1922 congresses in Rome.

Pope John Paul has attended all the International Eucharistic Congresses during his pontificate except the 1981 event in Lourdes, France. He was prevented from going because he had been seriously wounded two months before in an assassination attempt.

CTNA Has Youth Video Contest

WASHINGTON (CNS) — To help spread the word about a video contest, the U.S. bishops' Catholic Telecommunications Network of America is using a more traditional form of communication.

Roughly 3,000 pieces of mail have been sent to Catholic high schools, campus ministries and diocesan youth agencies to publicize the first-ever CTNA contest for videos produced by young people up to age 28.

The two winning entries will get $1,000, a plaque and air time on CTNA — and perhaps on other cable outlets as well.

"It's more than just doing TV. It's a ministry," said Father Dennis Diehl, CTNA director of program development.

Programs must be original and between 27 and 29 minutes in length. They may be submitted in one of two categories: high school, and college/young adult. Awards will be presented next January.

The contest is a chance to show young video enthusiasts "how to use this medium in communicating the values of the Gospel," Father Diehl said. He called the contest the brainchild of new CTNA director Peter Dirr.

Father Diehl noted CTNA does not carry much material for youths or young adults, but what is broadcast seems to get noticed. He pointed to a series of live call-in shows featuring young- adult panelists talking about abortion and AIDS. "Priests have been calling, saying we need more things for young people," Father Diehl said.

While it may seem daunting for young people to put together a show on a shoestring, Father Diehl pointed to "El Mariachi," a film currently being shown in about 35 U.S. theaters that gained instant fame when it was reported the director made the movie for $7,000.

"Ask an adult to do this and he'll say, 'I need $100,000 to do this.' Young people don't think that way. They get an idea, and then they do out and find ways to do it," Father Diehl said.

Interested applicants may get contest guidelines by writing to Youth Video Contest, CTNA, 3211 Fourth St. NE, Washington, DC 20017.

Our Sunday Visitor's

BESTSELLERS

. **The Caterpillar That Came to Church: A Story of the ucharist**, by Irene H. Hooker, Susan Andrews Brindle, and iriam Andrews Lademan. No. 874-X, cloth, $9.95 \ No. 75-8, paper, $6.95.

. **The Catholic One Year Bible.** No. 215-6, kivar, $16.95 \ ournal, No. 216-4, $1.95.

. **Catholic Encyclopedia**, edited by Rev. Peter M. J. travinskas. No. 457-4, $29.95.

. **Catholic Living Bible**. Leatherette, $16.95 \ No. 218-0, hite Confirmation edition \ No. 219-9, white gift edition \ No. 20-2, black gift edition \ No. 221-0, red gift edition.

. **My First Bible Stories in Pictures**, by Kenneth N. Taylor. o. 245-8 with handle, $14.95 / No. 246-6, $10.95.

. **Giant Print New American Bible**. No. 886-3, black eatherette, $24.95 \ No. 986-X, black leather, $39.95 \ No. 87-8, red leather, $39.95.

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. **The Teaching of Christ, 3rd. edition,** edited by Bishop onald W. Wuerl, Ronald Lawler, O.F.M. Cap., and Thomas omerford Lawler. No. 850-2, $11.95.

. **Playboy to Priest**, by Rev. Kenneth Roberts. No. 782-4, 5.95.

10. The Mystery We Proclaim, by Francis D. Kelly. No. 54-6, $9.95.

11. Padre Pio: The True Story, Revised and Expanded, y C. Bernard Ruffin. No. 673-9, $9.95.

12. You Better Believe It, by Rev. Kenneth J. Roberts. No. 50-6, $6.95.

hese titles are available through The Catholic News Herald. To order by mail, send payment plus $3.00 hipping and handling to: The Catholic News & erald / P.O. Box 37267 / Charlotte, NC 28237.

OUR SUNDAY VISITOR BOOKS

Oportunidad De Trabajo

Servicios Hispanos: La oficina de Servicios Sociales Católicos en Asheville tiene una vacante para Trabajador Social bilingue (Inglés/Español) a tiempo parcial. Asistencia e información sobre inmigración, además del desarrollo de un grupo de voluntarios para asistir a la comunidad hispano, esta entre las funciones principales de esta posición. Para información adicional favor de comunicarse con la hermana Margaret Burnard, Directora, al Tel. (704) 255-0146.

Casa Guadalupe, Centro Católico Hispano en Winston-Salem, necesita una persona para proveer servicios a nuestros clientes hispanos. Es una posición pagada a tiempo completo. Para aplicar envie una carta y currriculum dirigidos al Señor Raleigh Bailey, PO Box 10962, Winston-Salem, NC27109.

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Diocesan News Briefs

Gifts

ASHEVILLE — In the past six months, $81,611 has been donated to St. Joseph's Hospital by the St. Joseph's Hospital Guild. The gifts will be used for equipment purchases.

Natural Family Planning

SHELBY — Natural Family Planning, a fertility awareness technique, will be taught at St. Mary Church in the parish hall. The first of four sessions is Sunday, June 6 at 3 p.m.

To register, call Frieda Ashworth at (704) 484-0997.

OWLS Meeting

CHARLOTTE — The next meeting for the St. Gabriel's O.W.L.S. (Older, Wiser, Livelier Seniors) is May 19 at Temple Israel and Beth El Temple. A tour of the temples will begin at 10 a.m., followed by lunch. The club's regular meeting will begin at 12:45 p.m. in the Temple's Community Room. For more information, call Lou Scharff, (704) 541-8655.

Organ Recital

CHARLOTTE — Thomas Sullivan, an organist/music director at Holy Family Catholic Church in Hilton Head, S.C., will perform an organ recital at St. Peter Church on Sunday, May 16 at 2 p.m. Sullivan, a graduate of Westminster Choir College, has played in churches and cathedrals on the East Coast and in the Midwest. His program in Charlotte will include works of Bach, Haydn, Vierne and Guilmant.

Shopping Bonanza

CLEMMONS — The Columbiettes are sponsoring a Shopping Bonanza with venders, crafters, doorprizes and a foodcourt at Holy Family Parish On May 15 from 9 a.m.-3 p.m.

For more information, call Kristi Farrell, (919) 766-1315 or Diana Knox, (919) 784-1790.

Career Opportunities

WASHINGTON, D.C. — The Catholic University of America is offering two six-day tours for students interested in entering engineering July 11-16 and July 18-23. Full week scholarships are offered to all accepted students. For more information, write the School of Engineering, Rm. 131, Pangborn Hall, Washington D.C. 20064, or call (202) 319-5160.

Two three-week sessions are being offering for students interested in architecture. The sessions are June 21 - July 9 and July 12 - July 30. For more information, write to Experiences in Architecture, School of Architecture, Catholic University of America, Washington, D.C. 20064, or call (202) 319-5188.

Upcoming Diocesan Events

May 11 May Crowning
Our Lady of Grace School
Greensboro, 10 am
Nancy Fahy (919) 275-1522

May 13 Spring Musical
Immaculate Heart of Mary
High Point, 7:30 pm
Wanda Garrett (919) 887-2613

May 14 May Crowning
Our Lady of Mercy
Winston Salem, 2 pm

May 14-16 "Physician, Heal Thyself"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF (704) 926-3833

May 14-21 Directed Retreat
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF (919) 926-3833

June 5-13 Diocesan Pilgrimage
45th International Eucharistic Congress
Seville, Spain/Led by Bishop Donoghue
Fr. Richard Allen, (704) 523-4641

Flea Market

CHARLOTTE — The Busy Bunch of St. Vincent de Paul Church is having a Flea Market and Craft Sale in the church social hall on Saturday, May 15 from 8 a.m.-1 p.m.

Declaration of Discovery

WASHINGTON D.C. — "Declaration of Discovery" is the theme of the International Conference sponsored by the North American Conference of Separated and Divorced Catholics at The Catholic University of America July 8-11. A leadership workshop will precede the conference July 6-8.

The purpose of the conference is to encourage all who suffer the trauma of separation and divorce to choose to live fully again. Workshops will cover facets of the divorce experience with emphasis on recovery and growth. Speakers are clergy and lay persons who minister to separated and divorced people.

The conference is open to men and women of all faiths. For more information and a registration brochure, call the Office of Family Life, Archdiocese of Baltimore, (410) 547-5422.

Contemplative Weekend

GREENVILLE, S,C. — Interested in contemplative monastic life in a community of Poor Clare Nuns? Single women between the ages of 20-45 are invited to participate in a weekend of prayer, work, leisure and sharing in the sisters' daily life June 11-13. For more information, write Sister Rucia, Monastery of St. Clare, 1916 N. Pleasantburg Dr., Greenville, S.C. 29609-4080. Or call (803) 244-4514.

Storytelling Seminar

BELMONT — Belmont Abbey College is presenting a seminar on "Storytelling in Judeo-Christian Tradition" July 25-31 at the college. The seminar is for anyone who wants to deepen their personal understanding of sacred stories. It is also for professional enrichment for teachers, preachers, artists, counselors, writers and communicators who use the art of storytelling in their work..

State Champs...

Among winners of the Knights of Columbus State Free Throw contest were two sponsored by Charlotte Council 9560 (l-r) Ashley Porterfield, daughter of Robert Sharon Porterfield, and Karen Johnson, daughter of Ken and Jan Johnson. (See story be

Cost is $795. A non-refundable $200 is due at time of registration. For information, call (800) 277-7035.

Free Throw Winners

First place winners of the Knights of Columbus State Free Throw Contest from the Diocese of Charlotte are: for 10-year-olds, Brian Monteforte, Winston-Salem, and Katrina Johnson, Charlotte; for 11-year-olds, Brad Hinson, Monroe; 12-year-olds, B.J. Morgan of Newton and Ashley Porterfield of Charlotte; for 14-year-olds, Danny Bown, Denver.

Homophobia in Religion and Society Seminar

CHARLOTTE — The Center for Homophobia Education is sponsoring a seminar, "Homophobia in Religion and Society," May 20 from 8:30 a.m. to 3:30 p.m. at UNC-Charlotte, Cone University Center, Highway 49.

Speakers are Jeannine Gramick from the University of Pennsylvania, co-author of the book *Building Bridges: Gay & Lesbian Reality and the Catholic Church,* and Greg Link, Catholic University of America masters of divinity graduate, who is involved in spiritual retreat work and political activities within the lesbian and gay community.

Cost is $35 at the door, and includes tuition and materials. Coffee and tea will be provided; please bring a br bag lunch.

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World and National Briefs

S. Archbishops To Meet In ay On Heatlh Care Reform

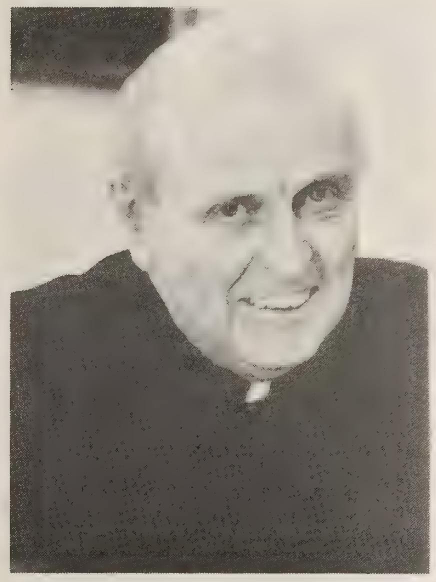
WASHINGTON (CNS) — The U.S. tholic archbishops plan to have an usual closed-door meeting in Chigo May 11 to discuss health care orm in preparation for the general eting of all the bishops in June. *Catho- Insight,* a newsletter published by *r Sunday Visitor* in Huntington, Ind., orted in its April 28 issue that the icago meeting would focus on ether the bishops should oppose, par- ly support or stay neutral on the nton administration's health reform n in light of expectations that the n will include mandatory coverage abortion.

ti-FOCA Postcards Part Huge House Postal Backlog

WASHINGTON (CNS) — Pro-life ders expressed a combination of re- and dismay at reports that well over illion postcards against the Freedom Choice of Act were part of a huge tal backlog in the House of Representatives. Michael J. Shinay, director House postal operations, said in an ril 20 memo to all House members t the House Post Office had received re than 2.25 million postcards since uary on the Freedom of Choice Act l on the Balanced Budget Amendnt. Although the memo did not break vn the number of postcards on each ic, Shinay said in an April 21 letter to). Chris Smith, R-N.J., that approxitely 1.25 million of the postcards e in opposition to FOCA, a proposal ich would forbid most state limits on rtion.

hop Says Sex Abuse Treated What It Is: Criminal, Immoral

WHEELING, W.Va. (CNS) — hop Bernard W. Schmitt of Wheel- -Charleston has assured local Catho- that sex abuse by priests "will be ted for what it is: legally criminal morally wrong." Using audio and eocassettes and the printed word, the op gave parishes and missions a toral reflection on sexual abuse April 25. Printed versions of his message e for use in bulletins; the 10-minute eo and audio versions were available parishes that requested them. The ssage condemned all sexual abuse focused particular concern on the ual abuse of children by clergy. "Let assure you that as bishop, nothing ns me and disturbs me as much as ," Bishop Schmitt said.



Jesuit Father Robert Drinan, a law professor and former congressman, has called on the U.S. government to provide moral leadership. (CNS photo)

Priest Calls On U.S. Government To Provide Moral Leadership

DAYTON, Ohio (CNS) — The United States must try to maintain its status as a moral power and stand up for ideals and values at home and abroad, said Jesuit Father Robert F. Drinan, a law professor and former congressman. That moral leadership must come in spite of the changing political and moral climates, said the priest, who spoke on "The Role of Religious Morality in the Formulation of Public Policy" April 23 at the University of Dayton. At the same time U.S. leaders should be intervening in conflict abroad in the name of human rights, their own country is divided by divorce, environmental destruction, sexual and racial discrimination, secularization of education, and billions spent on defense instead of social programs, Father Drinan said.

Personal Call Is Key To Vocations, Archbishop Says

WASHINGTON (CNS) — Whether he looks to Jesus or to Chrysler ads as his example, Archbishop William H. Keeler of Baltimore comes to the same conclusion — the key to vocations is a specific call to a specific vocation. For him that means frequent dinners to meet prospective seminarians face-to-face, to talk about what life is like for a diocesan priest, and to ask them to think and pray about it. It is a lesson the U.S. Church forgot in the 1970s but has begun to rediscover in recent years, the archbishop said. "Traditionally, the call has been specific. When he called his apostles, Jesus called each one by name," he said.

Jesuits In El Salvador Urge Access To War-Crime Documents

WASHINGTON (CNS) — Jesuits at San Salvador's Central American University want the U.S. government to declassify documents on murders and massacres committed during El Salvador's 12-year civil war. The CIA, the FBI and the State Department have information "that could give some clarity as to what has been going on the last 10 years," said Jesuit Father Miguel Estrada, president of Central American University. He said classified documents could clarify such crimes as the 1980 murder of Archbishop Oscar A. Romero and the 1989 slaying of six Jesuit priests, their housekeeper and her daughter.

British Bishops Rule Out Special Rite For Anglican Converts

LONDON (CNS) — Britain's Catholic bishops ruled out a special rite for Anglicans seeking to convert to Roman Catholicism, and rejected conversions based solely on opposition to women's ordination. "The aim for those who seek to enter into full communion with the Catholic Church must be their eventual total integration into the life of the Catholic community," the English and Welsh bishops said in a statement presented at an April 23 news conference by Cardinal George Basil Hume of Westminster. "There is no question of a Uniate Church," Cardinal Hume said. Uniate is the term usually applied to Eastern-rite Catholic churches which rejoined Rome some time after the 1054 split between the eastern and western wings of the church and which retain much of the liturgical characteristics of their Orthodox neighbors.

Vatican-Sponsored Conference Calls Abortion 'Grave Crime'

VATICAN CITY (CNS) — A Vatican-sponsored conference termed abortion a "grave crime" and called for a political commitment to make it illegal. Those bearing responsibility for abortion include not only people directly involved in the practice, but to some extent those who are not working to oppose it, said a concluding statement of the conference. The report was made public at the Vatican April 23. It was drawn up at a meeting in March sponsored by the Pontifical Council for the Family and attended by European experts on family issues.

Mexican Bishops Issue Call To Defend Indigenous People

MEXICO CITY (CNS) — Four bishops from Mexico's rural and largely indigenous South have issued a call for the Church to defend the cultural identity of indigenous peoples and incorporate them more fully into Church life. Basing their declarations on the conclusions reached at last October's general assembly of the Latin American Bishops' Council in Santo Domingo, Dominican Republic, the bishops said the Church should turn its preferential option for the poor into a concerted effort to understand and support indigenous peoples "so that they can become the builders of their own future." In their pastoral letter, titled "Santo Domingo and Indigenous Pastoral Work," the bishops criticized those who romanticize indigenous culture from a folkloric perspective. On the contrary, they said, indigenous culture should be taken seriously and considered "the most solid foundation of the multicultural and multiethnic identity of the (Latin American) continent."

Catholics Said Suffering In U.N. Zones Of Serb-Occupied Croatia

VATICAN CITY (CNS) — The sufferings of Catholics in Serbian-occupied Croatia have increased since these zones came under U.N. military protection, said Croatia's bishops. "In some of those areas under protection the destruction and annihilation increased," they said in a letter to the U.N. forces commander, Gen. Lars Eric Wahlgren. The letter was written after an April 20-22 meeting of the Croatian bishops' conference and signed by Cardinal Franjo Kuharic of Zagreb, conference president.

Salvadoran Parents Ask Fate Of Children Abducted By Military

SAN SALVADOR (CNS) — A group of Salvadoran mothers who say their small children, including infants, were abducted by the military in 1982 wants the government to tell them what happened to the youngsters. "We need to know whether our children are alive or dead," said Francisca Romero. She said her 8-year-old daughter, Maria Elsi Dubon Romero, was abducted by Air Force troops June 2, 1982, in Nueva Trinidad, El Salvador. "If our children were killed, we want to know where the bones are," she said.

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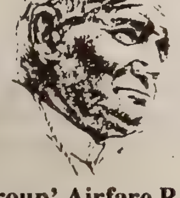

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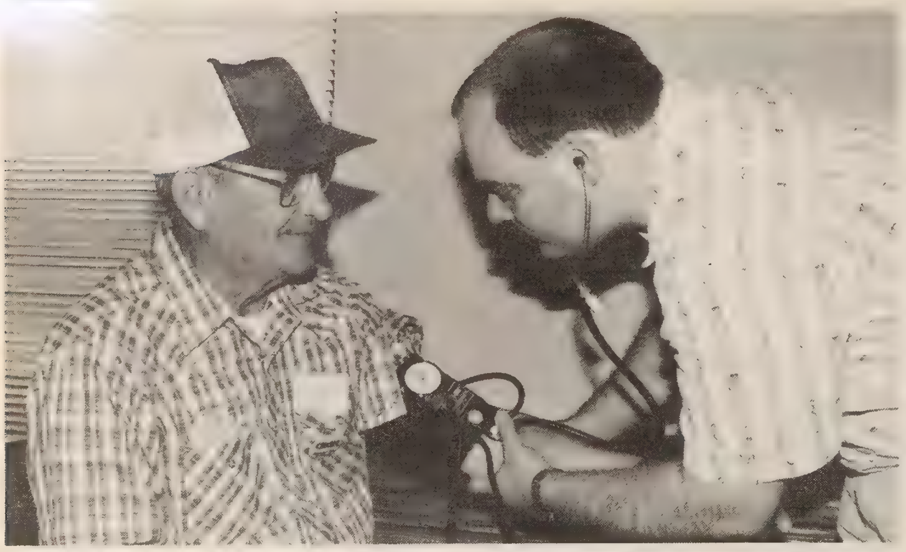

Jeff Walker, RN, checks blood pressure of Joseph Rayfinger of Jefferson at last year's CRISM picnic. Photo by JOANN KEANE

Annual CRISM Picnic Is May 26

HICKORY — Calling all Catholics age 50 and older. It's that time of year again. The seventh annual CRISM (Catholic Retirees Invited to Special Ministries) picnic is Wednesday, May 26 at the Catholic Conference Center.

"This is the premier CRISM event of the year," said Rachel Greene, CRISM coordinator. "You don't want to miss it." About 350 people from parishes throughout the diocese are expected.

Bishop John F. Donoghue will celebrate Mass and retired Bishop Michael J. Begley, the honorary president of CRISM, hopes to be there as well.

Activities will include a 50/50 drawing (with half the proceeds going to the winner and the other half to the conference center), a box lunch, bingo, door prizes and a health fair. Dietician Bonnie Irvin will again demonstrate the art of wok cooking, a heart smart way to eating healthy. A film on heart disease will be shown by Ruth Wirts, who will give pointers on selecting healthy foods.

The American Association of Retired Persons will have an information table. Judy Gritzmacher, manager of Carolina Catholic Bookshoppe in Charlotte, will display books, cards and religious articles available for sale or browsing.

CRISM members are encouraged to brings their arts and crafts for a display.

Pre-registration is required by May 21. To register, send your name, address and name of your parish to CRISM Picnic, 1524 E. Morehead St., Charlotte, NC 28207-1696. Cost is $7. Checks should be made out to CRISM. For more information, call Greene at (704) 331-1720.

Vatican Sends Morale-Boosting Team To Mideast Churches

VATICAN CITY (CNS) — A high-ranking Vatican delegation traveled to Iraq on the first leg of a trip aimed at encouraging the struggling Christian churches of the Middle East.

Cardinal Achille Silvestrini, head of the Congregation for Eastern Churches, was carrying a message from Pope John Paul II conveying the "support and prayers" of the whole Church for Iraq's estimated 600,000 Catholics, the Vatican said April 30.

The delegation was expected to meet with leaders of the Chaldean-rite Church, the largest Catholic rite in Iraq, and with Latin-, Assyrian- and Armenian-rite Catholics. Encounters were planned with local pastors, men and women religious, and seminarians.

The group was also to meet with officials of other Christian churches in order to "strengthen their common commitment, in the name of Christ, to human service," and with Muslim religious authorities, the Vatican said.

Iraq has been under a U.N.-enforced economic embargo since the Persian Gulf War. Vatican and local Church officials, citing human suffering, have urged easing the sanctions.

The Vatican said Cardinal Silvestrini's delegation would also meet with Jordan's Catholic community and then travel to Jerusalem for a meeting with Catholic ordinaries.

The delegation wanted to "support the Christian communities that are tempted to abandon those territories because of the dramatic difficulties that exist," the Vatican said. The mission also aimed at building cooperation between Catholics of different rites.

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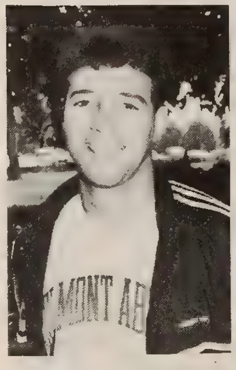
Crusader Corner

By FRANK MERCOGLIANO



With the coming of May, so comes that holiday of the matriarchs: Mother's Da Breakfast in bed, peace and quiet, no kids and, in my house, n husband. That's what my mother wants for every Mothe Day.

Why is this in a sports column? Well first of all the spo year is over, so I have to come up with something? Let's thi about this.

Mothers go through something worse than any injury; i called nine months of pregnancy. Sure, in the end it's all wo it, but what injury can compare to the pain of childbirt Michael Jordan swallowing a basketball? Maybe, but he'd ju have a caesarean.

Then for the next 18 years, the mother is not only an athle but a coach. I've seen many a morning when my mom look like Marv Levy after another Buffalo Super Bowl loss. I trying to figure out which girl to take to the prom and my mom's taking a time- saying, "Be conservative, kick the field goal."

I went for it on fourth down and ran my prom winless streak to three misera nights.

Clothes strewn all over the room and my mom's bending down and tossing th in the hamper. "Jordan grabs the loose ball...for threeeee...YESSSSS!"

Kids are running all around the house and mom's trying to cook in the kitch The kids run in the kitchen and there's mom, much like Ed Belfour, with a stick sa knocking the kid back into play.

Moms are also like referees. Kids get into a fight or they misbehave and mo either giving them a red card or sending them into the penalty box. "Sal pushes brother Frank into the wall and mom's sending him to the box, it'll be two minu for roughing. Wait, he talks back to mom. That wasn't smart. He'll get a ga misconduct and a one day suspension from dinner."

Ever lose something like a sneaker. Mom always finds it, no matter where it "Palmer has just 10 seconds to find his golf ball or incur a one stroke penalty... look, Arnie's mom found it in the rough. What a play!"

I know from experience that my mother can bat insults back at me like an athle She used to play tennis and bowl a little, but that was about it. Basically she took c of my brothers and me. Well, she took care of my dad, so it realy was like four ki

I suppose looking back she did a good job. All three of us work. My dad's the disabled list with a broken knee cap, so she's a physical therapist now on top everything else. But he'll survive, in part because of her.

It's almost unfair to give mothers just one day, but I wasn't on the commit that decided it. So come Sunday, I'll give mom a call and see if she got my card a present. The present's the same every year. One pack of Marlboro's. It's all smokes. I'll take her out for Chinese food when I see her in June, but for now, th will hold her over. I'll thank her for all those motherly things, probably make fun her age (I have to have some fun), and then talk to dad for a millisecond and ha up. And I know that phone call made her day.

"And the winner of Athlete of the Year is ......Anne Mer..Mer.....Merrrr...Annette!" They can never pronounce that last name.

Frank Mercogliano is sports information director at Belmont Abbey Colle

"Christ - Light of the World"

«CRISTO LVZ DE LOS PVEBLOS»

Bishop John F. Donoghue
cordially invites
all members of the
Diocese of Charlotte
to join him on
Pilgrimage to the
45th International Eucharistic Congress
in Seville, Spain.
Leaving Charlotte
Asheville and Greensboro on
Saturday, June 5th, 1993.
For 9 days of celebration with
Pope John Paul II
and people from around the world.
You are also invited on a
6-day Extension to the
Shrine of Our Lady of Lourdes
in France under the leadership of
Fr. Francis O'Rourke, rector of
St. Patrick Cathedral, Charlotte.

Our air transportation will be provided by KLM Royal Dutch Airlines an Iberia Airlines of Spain. Double rooms will be provided in First Class Hotels. Single rooms available. Breakfast and dinner each day.

For information and application, contact your pastor or call

Mrs. Jean Ponischil
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(704) 375-2366

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ATHOLIC
NEWS & HERALD

ing Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 35 • May 14, 1993

ity Mass...

the assistance of two altar boys, Father James Solari (l) and Deacon Jos Vandermeer rate an outdoor Unity Mass to mark the first year of the RENEW program at St. Eugene in Asheville. (See story and more pictures on Page 3)

Photo by TIM REID

U.S. Archbishops Meet To Discuss Health Care Reform

WASHINGTON — The archbishops who head the provinces of the Catholic Church in the United States met in Chicago on May 11 for a discussion of health care reform.

The gathering was an informational one to outline medical-moral, social justice and other issues involved in the national discussion of the issue.

The discussion will be continued within the provinces and in the regular June meeting of all Catholic bishops of the United States. That meeting, which will be open to the press, will take place in New Orleans June 17-19.

Also participating in the May 11 meeting were representatives of the Catholic Health Association, Catholic Charities, USA and state Catholic conferences.

Topics discussed at the meeting included the overall context for health care reform (Auxiliary Bishop John Ricard of Baltimore, chair of the Domestic Policy Committee, U.S. Catholic Conference); a view from Catholic health care ministry (Charity Sister Bernice Coreil, chair of the Catholic Health Association Leadership Task Force on Health Care Reform); social justice perspectives of health care reform (Cardinal Joseph Bernardin of Chicago, chair of the bishops' Marriage and Family Life Committee); pro-life perspectives (Cardinal Roger Mahony of Los Angeles, chairman of the Pro-Life Committee); medical/moral perspectives (Archbishop William Levada of Portland, Ore., member of the Doctrine Committee); political perspectives (Msgr. Robert N. Lynch, general secretary of the U.S. Catholic Conference and National Conference of Catholic Bishops).

The Catholic bishops of the United States have been long-time champions of health care reform and contributors to the public discussion of this issue.

ierapy Leader Says Priests ust Confront Sex Misconduct

HICAGO (CNS) — The Church be totally open and honest about s of clerical sexual misconduct, entual Franciscan Father Canice iors told members of the National ration of Priests' Councils May 5.

ather Connors, president of St. 's Institute, a Maryland psychiat- atment facility for priests and reli-, was one of the main speakers as IFPC marked its 25th anniversary annual convention May 3-7 in ago. Before assuming his present ion last year, Father Connors was r of Our Lady of Mercy Parish in ton-Salem.

ather Connors said priests must be ing recipients of the anger" of vic- of clerical sexual misconduct, who ften enraged at their treatment by hurch. "If in our desire to escape oblem we turn a deaf ear, then they ise tactics of revenge and tactics of tion" to get their anger out, he said.

espite the wide media attention to ts who victimize children, "we are tribe of pedophiles," he said.

n psychiatry pedophilia is used to ibe the mental disorder suffered by le who are "exclusively interested epubescent children," he said. But han one-tenth of priests treated for l abuse of minors have that problem, he said. Most are sexually attracted to adolescents, and their situation is more responsive to treatment, he said.

Father Connors said seminary formation in the past may have contributed to the problem. "Seminarians were told to beware the feminine. They were even told to walk across the street if an attractive girl approached," he said.

To highlight the ineffectiveness of trying to hide the problem, he told the priests that it was one cover-up incident in Canada which led to exposure of all the abuse cases there.

A provincial attorney, angered by church-state collusion to minimize publicity when a priest went to trial for sexual abuse of a minor, reopened the case when he was promoted to crown attorney. In the ensuing investigation more than 30 Canadian priests and brothers were accused of sex crimes against children. Some of the alleged incidents dated back to the 1960s.

Father Connors said that as recently as eight or nine years ago efforts to treat priests suffering sexual addictions focused on motivation. "We put the squeeze on priests so they wouldn't do it again."

Today, he said, treatment is more comprehensive. When behavioral problems stem from addictions, therapists help the priest recognize and deal with the addiction and underlying causes.

He introduced a priest, whose identity was not revealed, who has been in recovery from alcohol and sexual addiction for 10 years. The priest explained

See **Connors,** Page 3

Holy Day

Next Thursday, May 20, is As- ion Thursday, a holy day of obli- on. Check parish bulletins for s schedules.

Priests Celebrate Anniversaries

By CAROL HAZARD
Associate Editor

Sure, it's tough being a priest sometimes. But the trials pale in comparison to the joy, said Msgr. John Roueche.

Msgr. Roueche, who retired to Southern Pines in 1975, spoke to *The Catholic News & Herald* on the occasion of his 60th anniversary as a priest. He is one of eight jubilarians celebrating milestone anniversaries this month.

Benedictine Abbot Walter Coggin of Belmont Abbey is celebrating 50 years. Those with 40 years under the collar are Msgr. Thomas Burke and Father Patrick Gavigan, Father Joseph Kelleher, Father Thomas Walsh, Glenmary Father Roland Hautz and Benedictine Father Kenneth Geyer.

"If one is called (to the priesthood), there is nothing more wonderful," Msgr. Roueche said. However, the motivation must be love for Christ. A person who chooses the vocation for any other reason will not be happy, he said.

The joy a priest feels is from standing before Christ every day, seeing Christ in every person and sharing this privilege with other priests, Msgr. Roueche said. "Our fraternity is one of the greatest, the closest on earth. There is no other fraternity like it."

To his fellow priests, he offers this advice: "If any priest spends one hour before the Blessed Sacrament every day, he will never falter." The focus must

See **Jubilee,** Page 16

Bishop John F. Donoghue celebrates priesthood anniversaries with (l-r) Father Joe Kelleher, Glenmary Father Roland Hautz, Benedictine Abbot Walter Coggin, Father Thomas Walsh, Benedictine Father Kenneth Geyer and Msgr. Tom Burke. Not shown are Father Patrick Gavigan and Msgr. John Roueche.

Jesuit Father Gene McCreesh, Benedictine Abbot Oscar Burnett and Msgr.Richard Allen celebrate the opening Mass for a Forty Hour Devotion at St. Ann Church in Charlotte.
Photo by CAROL HAZARD

St. Ann Parish Revives Tradition, Celebrates 40 Hour Devotion

By CAROL HAZARD
Associate Editor

CHARLOTTE — "As we eat His body, we grow in strength; as we drink His blood, we are washed clean."

Benedictine Abbot Oscar Burnett of Belmont Abbey spoke about Jesus' presence in the breaking of the bread at the opening Mass for a Forty Hour Devotion to the Blessed Sacrament May 5-7 at St. Ann Church.

"We are here to offer common prayers and worship, whereby we strengthen our faith to discover Christ in the breaking of the bread," said Abbot Burnett, the principal celebrant.

"We celebrate tonight what the first Christians celebrated in memory of the Lord. Centuries have passed, but through the Eucharist we observe the same sacramental rite."

Although not widely observed today, the Forty Hour Devotion dates back several centuries. It is believed to have started in commemoration of the 40 hours preceding the ressurrection in which Christ's body lay in the tomb.

St. Ann is trying to revive the tradition, which has not been prevalent in the Church for the past 20 years or so. The parish observed the devotion last year.

"There is nothing to equal its value," said Joe Bean, who helped coordinate the event. "The devotion to the Blessed Sacrament is paramount to the life of any parish," he said. Moreover, it is central to the universal Church.

"The Eucharist is the greatest treasure of the Church," Bean said. "It is the center, heart and core of parish life and the universal life of the Church."

The May 6 Mass was celebrated by Msgr. William Pharr, pastor of St. Vincent de Paul Church in Charlotte. The closing Mass was celebrated by Father John Bradley of Belmont Abbey.

The devotion included the special Masses, regular daily Mass, the rosary, confession, and exposition and adoration of the Blessed Sacrament.

At the opening Mass, children in kindergarten through third grade at St. Ann School participated in a procession.

Peace Pastoral Adviser Sees Church Facing New Challenges

CHICAGO (CNS) — The Church's response to peace issues today should reflect the challenges of the post-Cold War world, according to a key figure in the U.S. bishops' 1983 peace pastoral.

The age of nuclear confrontation has ended, and the Church must address contemporary conflicts such as Bosnia, said Father J. Bryan Hehir May 3 in Chicago at a celebration marking the 10th anniversary of the peace pastoral.

"In the 1990s we have to draw new rules for how states will live together in a highly interdependent globe," said Father Hehir. "My sense is that we really are trying to redraw some of the fundamental conditions under which we live in an interdependent world."

The key issues that the Church should address are war and peace, economic equity, protection of human rights and environmental concerns, he said.

Father Hehir, now a professor of international relations at Mount Holyoke College in South Hadley, Mass., was the chief adviser to the U.S. bishops for the 1983 document, which dealt with nuclear war and nuclear weapons at a time of tension between the United States and the Soviet Union.

"Nuclear weapons are still with us. The nuclear age as defined by the pastoral isn't," said Father Hehir. "There never would have been a Bosnia in the Cold War. This is no nostalgia for the Cold War. The end of the Cold War brought up things resonant under the surface."

Father Hehir said that in the mid-1980s the consensus was that a nuclear war was inescapable.

"For good or for ill we came through that part," he said. "Maybe a lot of it was just plain luck. Maybe it was the staying hand of God that allowed you to move out of what you created."

Today the problems are grittier but less cosmic, he said.

"It will take as much creativity, as much hope," he said. "It's time to remember what has happened and push

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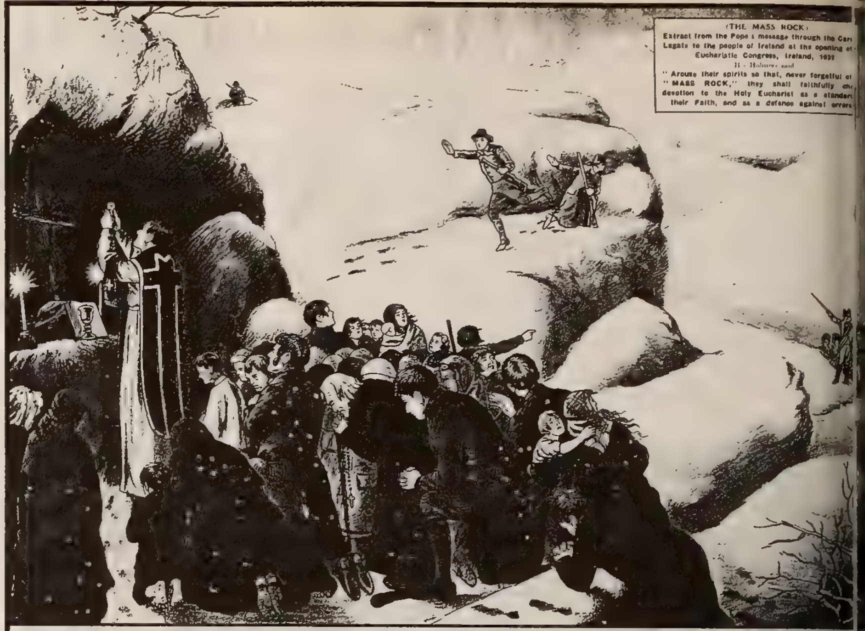

(THE MASS ROCK)
Extract from the Pope's message through the Car
Legate to the people of Ireland at the opening of
Eucharistic Congress, Ireland, 1932
" Arouse their spirits so that, never forgetful of
" MASS ROCK," they shall faithfully ch
devotion to the Holy Eucharist as a standar
their Faith, and as a defence against errors

Eucharistic Reflection

What Significance Does Your Participatior In Perpetual Adoration Have In Your Life?

By KATHLEEN POTTER

There was a picture at home that was my favorite of all the religious pictures. It was the "Mass Rock" depicting a priest saying Mass and people kneeling in the snow while soldiers stood watch during the Penal Days in Ireland. Our Holy Father, Pope Pius XI, at the opening of the Eucharist Congress in Ireland in 1932 reminded the people of the "Mass Rock" when he said "Arouse their spirits so that never forgetful of the 'Mass Rock' they shall faithfully cherish devotion to the Holy Eucharist as a standard of their Faith, and a defense against errors."

The Holy Eucharist is our greatest treasure. It is the very center of our Catholic faith. The closer we become to the Eucharist, the more Christ dw in us and the more we reflect Him our daily lives.

We have been very blessed here Charlotte to have Perpetual Adorat of the Holy Eucharist thanks to Bish Donoghue and Father Sheridan a the wonderful people who particip 24 hours a day, seven days a week, continuous adoration before our vine Lord in the Blessed Sacrament. we pray for our intentions, the Chu and the world, may we never forget words of Pope Puis XI to the people Ireland more than 60 years ago wh are just as important today as t were then.

Kathleen Potter, a parishioner St. Vincent de Paul Church in Ch lotte, is one of four captains coordir ing volunteer efforts for Eucharis Adorations for all churches in the Ch lotte area. Perpetual Adoration v started at St. Gabriel this past Janua To volunteer, call Kathleen Potter (704) 366-5127.

Sister Mary Rosaria Brennan

BELMONT — Mercy Sister Mary Rosaria Brennan died Tuesday, May at Mercy Hospital in Charlotte. Sister Mary Rosaria, who was 79, worked health care for most of her 61 years as a a Sister of Mercy of North Carolina

She was born Helen Marie Brennan on February 6, 1914 in Cohoes, N.Y., Thomas Francis and Winifred Blanchard Brennan. She traveled from New Yo to North Carolina where she entered the Sisters of Mercy on July 1, 1932. Up her profession of perpetual vows on January 6, 1935, she took the name Sis Mary Rosaria.

Sister Mary Rosaria was educated at St. Scholastica's College in Dulu Minn., and graduated in 1941 with a bachelor of science degree in medi technology. She also received professional training at Mercy Hospital in Bal more.

She spent most of her professional life in healthcare ministry at Me Hospital in Charlotte. From 1941-1953 she headed laboratory services there, a returned to that position in 1970 after serving in the 1960s at Mercy-sponso St. Joseph's Hiospital in Asheville. She also was certified to work in the Blo Bank and did so part-time before her professional retirement. Until February this year, she was on the support staff at Mercy Hospital.

Sister Mary Rosaria served on various committees in the Sisters of Me community, including Ongoing Formation and the Task Force for the Econor cally Poor.

Sister Rosaria was mostly known as a proponent for healthcare issues, for abilities to teach and train medical technology personnel, and for her quick v She was also fond of making candy, which she enjoyed sharing among frie and co-workers at Easter and Christmas.

A wake was held May 6 at the Sisters of Mercy Motherhouse in Belmo Visitation will be from 7:30-9:00 p.m. The funeral mass was celebratd Frid May 7 in Cardinal Gibbons Chapel at the Motherhouse. The celebrant v Benedictine Father David Brown.

Sister Mary Rosaria is survived by her sister, Frances Brennan of Coho

ardinal Calls Reported Alliance Vith Pat Robertson 'Nonsense'

NEW YORK (CNS) — Cardinal n J. O'Connor of New York branded "nonsense" reports that he entered o an alliance with the Rev. Pat bertson, evangelical broadcaster and sidential aspirant.

Extensive discussion of a supposed ergence of a united "religious right" se when it was announced before y 4 school board elections that pares of the New York Archdiocese uld distribute voter guides prepared the local unit of Rev. Robertson's ristian Coalition, an organization ed in Virginia Beach, Va.

Many New Yorkers, including some ral clergy in the Protestant and Jew- communities, began expressing alarm ut a perceived move by a right-wing ance to gain power over the schools.

"I met the Rev. Robertson once in life, a few years ago," Cardinal Connor wrote in his column for the archdiocesan weekly, *Catholic New York.*

"A number of years prior to that, one of his aides asked me to go on Rev. Robertson's television program, 'The 700 Club.' I declined, although I respected the Rev. Pat Robertson and still do. Whence the 'alliance'?"

Although the column was published in *Catholic New York's* May 6 issue, the cardinal said he was writing it May 3, the day before the election, and so did not know the results. But he said it was "time to set the record straight on a lot of nonsense."

Voting in these elections, involving nine-member boards for 32 districts under the authority of an appointed central board, was done by ranking candidates in order of preference by hand on paper ballots, and results had not been announced by the morning of May 10.

harlotte Catholic High School ezoning Disagreement Settled

By JOANN KEANE
Associate Editor

CHARLOTTE — Following nths of delay, Charlotte Catholic High ool's request for rezoning is settled. rlotte City Counil turned the request vn.

The Diocese of Charelotte bypassed ghborhood opposition to a January oning request to allow development diocesan-owned property near the ool into a parking facility. The 2.17 lot, at the corners of Park Road and nbridge Drive is non-contiguous to CCHS campus.

"The city council voted unaniusly to turn down the diocese's rest to rezone the property on Park Rd. Cambridge Dr. and the main cam-," said Joe Treacy, Mecklenburg Area holic Schools board president. "The e followed the recommendation of planning board and the request of the cese itself that the rezoning petition denied."

The diocese requested denial after uiring two properties — on Camlge Dr. — adjacent to the high school. a strange turn of events for the cese; to ask for denial of a rezoning request filed on behalf of the diocese. "Acquisition of the two tracts contiguous no longer required rezoning to develop the property as planned," said Treacy.

Neighbors from the Park Road Neighborhood Association opposed diocesan plans for a parking lot at the corner of Park Road and Cambridge Drive.

Many hours were spent in discussion and negotiation with the Park Road Neighborhood Association, bringing a clearer understanding of the neighborhood's concerns, said Treacy.

"We are still studying the expansion plans," said Treacy. Financial results for the 1992-93 school year — the first year of MACS operation — and enrollment for the 1993-94 school year will be examined closely.

"Thereafter, the board will study the financial and enrollment information and make the necessary projections to determine where we need to go," said Treacy.

In the interim, the two houses on Cambridge Drive. will be rented.

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Bishop John F. Donoghue

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"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

During Unity Mass for St. Eugene Parish in Asheville, Father James Solari thanks members of parish organizations for their service. Photo by TIM REID

Unity Mass Ends First Year Of RENEW For Asheville Parish

By TIM REID

ASHEVILLE — St. Eugene Parish celebrated a Unity Mass Sunday, May 2, beside a tranquil lake at Lutheridge, a wooded, 200-acre Lutheran assembly ground south of Asheville.

Father James Solari led the service at what he called "this cathedral of the Lord's outdoors, created not by man's hands but by our Lord."

The Mass celebrated St. Eugene's first year of the RENEW program and gave church members an opportunity to worship together.

"It was an expression of the unity of our parish," Father Solari said. "Physical limitations make it impossible to hold everyone in the church, so we felt it would be nice to have a special Mass outside. Fortunately the sun blessed us and it didn't get too hot."

Parishioners gathered in a semicircle on a hillside as Father Solari and Deacon Jos Vandermeer led the service at the water's edge. Some people spread blankets while others brought lawn chairs, but many just stood or sat on the ground.

The altar consisted of a table and kerosene lanterns. The outdoor setting and simplicity of the scene called to mind the "fishers of men" who addressed the multitudes beside the Sea of Galilee almost 2,000 years ago.

Father Solari paid special tribute to church members who contribute their talents to enhance the worship experience for everyone. He cited the altar servers, singers, musicians, ladies' guild and many other parish groups for sharing their times and talent.

"This is what growth is all about. This is how we build community," Father Solari said.

The parish's RENEW program, which emphasizes small group discussions of Scripture and faith commitment in private homes, is going very well, he said. "The whole idea is to involve a large number of people."

Under the program, eight to 14 people meet in private homes with a facilitator to study and reflect using booklets to guide them.

Parish members have completed two six-week "scasons" of RENEW, Father Solari said, and three more are planned.

Two young parishioners take their refreshments by the water, enjoying a quiet chat at the edge of the lake Photo by TIM REID

They are held twice a year, in October and at Lent.

After the Mass, the ladies of the church served hot coffee and pastries in a nearby picnic shelter. Children played while their parents chatted, building the sense of community that Father Solari cited earlier.

Unity Sunday was so well received that it may become an annual event, Father Solari said. "I think the parishioners enjoyed the fellowship. It was just a very beautiful day for everyone."

Connors (From Page 1)

the importance of a 12-step program and the role of support and honest confrontation from other priests in his own recovery.

Father Connors urged priests and priests' councils to talk about the issues and to approach brother priests who may be facing problems.

"It is not an embarrassment if you do not know how to ask another priest if he is suffering an addiction. But it is a sin not to do so," he said.

He said he believes U.S. dioceses have been developing adequate policies to deal with the issue.

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

Let's Go Slow

The U.S. move toward intervention in what used to be Yugoslavia appears to be losing momentum. And we think that's all to the good.

President Clinton has said he does not want to send ground troops into Bosnia, except possibly as part of a large United Nations peacekeeping force and our European allies appear to have rejected his idea of air strikes against Serbian positions.

Britain and France particularly oppose the air strikes. They have troops on the ground with the U.N. peacekeepers and they fear retaliation against them in the event of air strikes.

The latest definite word is that any decisions about intervention in Bosnia will be delayed until after the Bosnian Serbs hold a referendum on a U.N. peace plan for the region. We frankly feel that the U.N. plan may create more problems than it solves but it is better than nothing. At least it may keep U.S. forces out of combat.

One potential problem with the plan is the large U.N. peacekeeping force — including several thousand American troops — for which it calls. Some military experts fear that the peacekeepers would become targets. They feel that any group bent on continuing "ethnic cleansing" might well attack the peacekeepers and try to blame one of the other factions.

There also appears to be another dark cloud hanging over the whole Balkan mess. There is a report that the Clinton administration is now thinking about sending troops to Macedonia, another former Yugoslav state which feels threatened by the Serbs. The idea would be to discourage any Serbian move against Macedonia.

It could be just another move which could lead Americans into combat in a nasty little war which we still think is Europe's problem.

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Pro-Life Corner

Respect Life

"Human life is sacred; from its inception, it reveals the creatin hand of God."
Pope John XXIII

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II said increased suffering by children throughout the world calls for urgent action by the Church and the international community.

The pope said he wanted to raise a "cry of alarm" for the large number of children who have been killed, maimed, imprisoned, exploited in the workplace or in prostitution, pressed into war or driven from their homes by hunger. Some are denied even the right to live, while others are demoralized by the breakup of their families, he said May 6.

"In the face of this misery experienced by so many children, one is tempted wonder: Will they find love on this earth?" the pope said.

"These sufferings have not stopped getting worse," he said. The United Nations and numerous other humanitarian agencies have denounced the situation. "Will it be possible to reform consciences and change the behavior of adults?" he said.

The pope made his remarks to officials and yo members of the Holy Childhood Association, a Vat agency that spends some $15 million annuall projects that help children around the world. The praised the efforts of the association, especially cause the funds are all raised by children. In its year existence, the agency has helped million young people live better lives, he said.

But the pope said the whole Church must do to face the new threats to children. "I invite Cath to make every effort possible to help confron drama being experienced by too many childre today's world," he said.

Catholics should be among the first to "appe the world for conversion and for the reform of t customs that are killing or disfiguring innocent s and bodies," he said.

The pope said that among the troubles face children are lack of access to education, which demns them to illiteracy. Another problem is many children today live in a predominantly mate istic culture that leaves no room for moral or relig awakening, he said.

VATICAN CITY (CNS) — Pope John Paul II said preaching is an important part of priestly ministry but it should always aim at sanctifying the Church through the sacraments.

"The ministry of the Word cannot end with merely the immediate effect of the word itself," the pope said at a general audience at the Vatican May 5. His talk was one in a series on the role of the priest.

The pope said a priest's gift for preaching should be recognized and cultivated.

"If some have a particular talent for preaching or teaching, these should be used for the good of the Church," he said. He cited St. Paul as one who concentrated his pastoral energies on preaching, to good effect.

But at the same time the pope warned against attempt to reduce the priestly ministry to only pre ing or teaching." There is an essential link betw preaching and administration of the sacrament said.

"All preaching in fact is meant to build u Church in faith and holiness. The preaching and te ing of every priest must thus be aimed at fosterin growth of God's people through the grace o sacraments," he said.

The pope emphasized that priests should sure there is careful preparation for each sacrame on the part of those receiving it and the priest ad istering it.

VATICAN CITY (CNS) — Pope John Paul II encouraged medical experts to press for advances in treating and curing kidney disease among infants.

The pope said the efforts to help newborn babies were especially valuable because of "dangerous" modern trends in medical care, which call into question the protection of humanlife.

The pope made the comments May 7 in a speech to participants at a Rome conference on kidney disease in infants, sponsored by a Catholic university hospital.

Noting recent advances in diagnosis and treatment of kidney illness in the very young, the pope said kidney failure remains a serious problem that often ends up involving the whole family and taxing society's ability to provide care.

He said it is important to continue research on prevention and therapy for kidney malformation, which can sometimes be diagnosed while the child is st the womb.

This is important "at a time in which, more any other age in history, a dangerous and discrin tory concept of health and its promotion is openin way to temptations and even to laws against life human dignity," he said.

The pope noted that kidney disease in infants c a serious illness marked by heavy personal and s costs, with long and sometimes fruitless waiting ods for transplants. But that does not remove the of science to increase its efforts to help those affli he said.

The pope said the Church strongly believ providing good medical care to infants, a fact tha be emphasized later this year when the Vatican h major health care conference on children.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 5.

Dear brothers and sisters,

Continuing our catechesis on the priestly ministry, we have seen that there is an essential link between the ministry of preaching and the administration of the sacraments. All preaching in fact is meant to build up the Church in faith and holiness. The preaching and teaching of every priest must thus be aimed at fost the growth of God's people through the grace c sacraments.

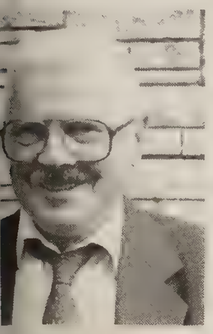
It is Christ himself who brings about the san cation of believers through the ministry of pr Acting in the name of Christ, priests administe sacraments which, by the power of the Holy S bestow the new life of grace upon believers, lea

See **Pope,** P

Editor's Notebook

By BOB GATELY

Vith the help of a number of people, we've managed to come up with the ers to some of our questions about the old picture of St. Patrick Cathedral which couple of weeks ago.



The picture showed the interior of what was then a parish church in the Diocese of Raleigh during the Christmas season. It was on the cover of a card issued to mark the visit of the pastor to Rome for an audience with Pope Pius XII. The card was not dated and the pastor was not named.

I first had a phone call from Bill Convey, a longtime St. Patrick parishioner, who said he was sure the pastor pictured in the photo was the late Msgr. John Manley. who was pastor at St. Patrick in the 1950s.

Father Bernard Manley, pastor of St. Francis of Assisi in Mocksville, confirmed that it was a picture of his late uncle who had, indeed, made a trip to Rome to receive a papal honor from Pope Pius XII. He said it was during the 950s, possibly in 1954.

e even learned who took the picture. His sister says that Louis Hoover, now talized, identified the photo as one he took from the choir loft. Hoover, a charter ioner of St. Patrick, was the semi-official photographer for the parish for many

phone conversation I recently had with a woman from one of our parishes gave food for thought which I would like to share with you. The woman suffers from atoid arthritis which makes it very painful for her to shake hands.

uring the Mass, when parishioners are asked to greet each other or to exchange gn of peace, she is unable to do so. She does not always get time to explain someone gets insulted and gives her an indignant look. She would like people w that she and others with similar afflictions are not being unfriendly. They n't take the pain of the slightest pressure on their hands which, in many cases, show any outward signs of the ailment.

y point is simple. If someone doesn't offer to shake hands, don't get insulted. d very well be the result of a not-too-visible handicap. And, remember, you find yourself in the same position one of these days. Arthritis is anything but

Meaning Of 'Kyrie Eleison'

By FATHER JOHN DIETZEN

Often at the beginning of Mass, the priest or song leader says Kyrie Eleison iste Eleison, and we answer. Our couples' group has talked about it, but none nows what these words mean. Can you help us? The Mass means a lot to all mostly born Catholic but two converts), but we wonder why prayers like this d that we can't understand and share. (Missouri)

A. The phrase you ask about is an ancient Greek prayer of praise of God. It was in common use during Mass until the change to English about 25 years ago. It first entered the eucharistic liturgy somewhere around the year 375 in Jerusalem and Antioch and remains a venerable part of those Eastern Catholic liturgies which use the Greek language.

The words are usually translated Lord (Kyrie) have mercy, or Christ have mercy, in the sense of asking forgiveness. "For the times we have failed, Lord have mercy." The real meaning of "eleison," however, has more to do with compassion or loving concern than with direct pardon for sin.

Thus it is not so much a petition for forgiveness as a of God's compassionate mercy, with the sense of "Lord, you always have ssion toward us!" It is, therefore, a marvelous Christian expression acknowl- God's amazing love.

ur second question is not so easy to answer. Two concerns often conflict with ther.

st, the Church desires as much as possible to keep in its liturgical "treasury" f the great traditions of faith and worship that have developed through the es.

is doesn't mean, for example, that any one language is better or more sacred other; if that were true we'd still be offering Mass in the Aramaic dialect Jesus the Last Supper. It is rather that some beautiful experiences which helped our rs in the faith might sometimes be helpful for us.

the other hand, our liturgical worship is not a museum. As Pope Paul VI told p of Latin scholars 25 years ago, while the Latin language must not be ed by the Roman rite, "we must plainly never forget that Latin must be inate to the pastoral ministry and is not an end in itself." Just as in other ns, "the highest law must be the well-being of souls." (April 26, 1968)

other words, since the liturgy is above all "an exercise of the priestly office s Christ" in his praise of the Father, all elements of liturgical celebrations must sen "to ensure that the faithful take part knowingly, actively and fruitfully," s be formed into a community of worship of our heavenly Father. (*Constitu- the Liturgy* nn. 7,11) All this is of course important most of all in the tion of the Mass and the sacraments.

Augustine makes the point with his usual directness. The worship of God, , is not finally in the words or the songs. It is "in the singers themselves." n 34 for Easter)

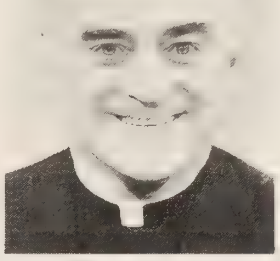
See **Dietzen,** Page 11

Light One Candle

By FATHER JOHN CATOIR

Four doctrines of the Catholic Church can change the way you live your life.

It's so important to see the connection between doctrinal beliefs and daily activity. No doctrine can be taught completely if its repercussions on life are not clearly understood. Our faith is not merely a series of abstract principles. Keeping it at that level leads to nihilism, a negative state of mind which emphasizes religious prohibitions rather than creative, outgoing Christian love and witness.



1) Consider the doctrine of the Trinity. When parents, out of love for one another and their children, make sacrifices and imbue them with sound Christian principles they are actually extending the mission of the Holy Trinity in human history. The most ordinary attempt to communicate divine love and truth whether in prayer, word, or deed is a participation in the mission of the Divine Son, sent by the Father, to communicate His Spirit to the world.

"Where Christianity pervades a whole way of life and ever increasingly transforms it, there will exist...an excellent school of the lay apostolate. In such a home, husband and wife find their proper vocation in being witnesses to one another and to their children of faith in Christ and love for Him." (*Dogmatic Constitution on the Church*, N. 34, par. 5)

2) In the doctrine of the Incarnation, "The Word became flesh and dwelt among us." (Jn. 1:14) We carry the light of Christ within us, and we express that light in our choices, in our joys and aspirations, in the words we use, and in the way we show our love to others.

The Church by its social doctrine seeks to illuminate the world and influence the way people of good will interact with one another in the social, cultural and political spheres. As Pope Paul VI said, since Jesus grew in wisdom, age and grace, the doctrine of the Incarnation teaches us about the perfectibility of the human race. The Church blesses the idea of human progress.

3) The doctrine on grace teaches us that God dwells in us, transforms us, and works through us. Through grace we are capable of transmitting far and wide effects of God's justice, truth and love. By the power of the Holy Spirit, we can become the shapers of history. Each one of us can become a channel of grace to "unite all things in Him." (Eph. 1:10).

4) The doctrine of eschatology is about the relation of all things to our final destiny. What we do today can have eternal consequences. Catholic teaching urges us to look beyond our present pleasure of suffering to the supreme and endless joy of being forever with the Lord. God's people more readily forego temporal advantages and endure hardship once they have the hope of paradise, the vision of being vital participants in God's plan of bringing the whole world to its ultimate. glorious destiny.

Each one of us wants to stand before our Lord and Savoir Jesus Christ at the end of life and hear Him say: "Well done, good and faithful servant."

(For a free copy of the Christopher New Note, TO THE ENDS OF THE EARTH, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by Catholic Social Services staff members about their experiences. In order to protect client confidentiality, the staff members are not identified.

"I'd rather he acted up than acted out." The mother of the teen age boy had spoken, the father was not convinced.

Raising children, we all know , is not a simple task. The downside of a two-parent family is the stress put on the family at moments like this. Not only is the teenager in the spotlight, but parents often start manifesting their own weak points and start to distance from one another. One parent can perceive the other parent as aligning with the child, and divisions occur. Other children in the family, unfortunately, can start taking lessons as they watch, and a ripple effect can occur.

It is so important for parents to give one another enough space to try 'their' way with the child, and particularly that it not be regarded as a weakness.

As a counsellor, I was impressed with the mother's strength in this particular family, and I thought her logic was quite good. Cut the teen some slack, let him sulk some, isolate some. Yes, he might be "acting up" but at least he's not "acting out." It was her fear that too many demands might push him out of relationship even further than he was at the present, and it was my sense that she was on target.

In talking with the teen, the above wasconfirmed for me, and so began the task of trying to get the dad on board. Trying to get him to perceive his wife's stance was not one of weakness, but probably one of wisdom. In all relationships, wisdom is needed; in the teen years it's a must.

How Does Canon Law Affect Us?

The Eastern Catholic Churches

By SISTER JEANNE-MARGARET MCNALLY

When we speak of the Catholic Church, we come to know the meaning of the word catholic as universal. At the time of the Apostles some went east of Palestine and others went west to preach the Good News of Jesus. The Eastern Church developed more rapidly and in large numbers. The many historical factors and more seriously, initial theological elements kept these two churches founded by Christ and spread by the Aspostles apart. Vatican Council II had very serious mandates, as does the Code of Canon Law, addressing the need for reconciliation and unity but NOT at the expense of violating tradition and ancient rites. The easiest way to know the Catholic of the west and the east is to know who are under the ultimate authority of the Roman Pontiff, the pope.

We know our own churches throughout the world, that is the churches of the Latin rite but do we recognize and understand that there are also many churches of the Eastern Catholic Church who are also just as Catholic, just as legitimate, just as loyal to the pope? A goodly number of the Eastern Catholic Churches have suffered considerably from persecution and do so even today.

Not to confuse the issue, but to call attention to the fact that there are also non-Catholic eastern churches. In the U.S. these are more frequently than not called Orthodox churches. Their split or absence of allegiance to the pope was for historical reasons at the time. Families break away from each other and become alienated for reasons that are forgotten but the break is preserved, unfortunately. And both lose the richness of the other.

The Latin Church receives its norms from the 1983 Code of Canon Law (revised 1983). The Eastern Church receives its norms or guidelines from the Code of Canons of the Eastern Church (revised 1990). Both are so similar so as to be the same in most areas.

Who are these Eastern Catholic churches? Some of you belong to one, others had parents or grandparents from one of these churches, some of you are married to a partner of an Eastern church. They are many. The Eastern Catholic churches include: Coptic, Ethiopian, Malankar, Maronite, Syrian, Armenian, Chaldean, Malabar, Albanian, Bulgarian, Greek, Hungarian, Italo-Albanian, Melkite, Byelorussian, Romanian, Russian, Ruthanian, Slovak, Ukrainian, Yugoslav, and the Churc Croatia. Now note, the non-Catholic eastern churches or Orthodox incl Constantinople, Alexandria, Antioch, Jerusalem, Russia, Georgia, Serbia, R nia, Bulgaria, Copt, Ethiopia, Syrian, Assyrian, Cilicia, and Etchmiadzin.

The spiritual heritage of the Eastern Catholic churches includes self govern according to customs of the nation or place, their liturgical traditions, the inte of their rites and the admonition not to depart too far from their non-Cat counterparts. These churches use only the Julian calendar and they sanctify Su and Holy Days through the Divine Liturgy (Mass) and ordinary days thr "Divine Praises" or the "Divine Office." The local community of each chur joined together united under the Holy Spirit sharing the same faith and sacra and under governance of hierarchy subject to the Roman Pontiff. Each churc the power of self-governance. Each has its own identity and variety, meaning make comfortable use of their historical background and the cultural backgrou their place. Each church is an equal among equals. By directives from Vatic each church must be protected; each must be advanced; and each is required to its own rites.

How do we become Catholic? By our baptism in the Roman Catholic Ch the Latin Church. In the Eastern church one obtains membership in a parti church by baptism or entrance into full communion (a personal choice). A 14 old may choose the Eastern church he/she desires and may also transfer membership, e.g., a Maronite may transfer membership to the Coptic Church. over 14 years of age if unbaptized, the person may choose the autonomous c to which they wish to belong. Under 14 the child is a member of the parents' ch Interestingly baptism may be celebrated according to other rites. For exam member of the Melkite Church may be baptized in a Latin rite and still be a me of the Melkite Church.. If parents belong to different autonomous churches, the traditionally is a member of the father's church *but* the law recognizes equal sexes so the parents can agree and choose the mother's church. They are *no* however, to choose a third church. For example, if one parent is Armenian a other parent Melkite, they cannot chose the Latin Church for their children. father is not Catholic and it is a mixed marriage, the child is enrolled in the c of the mother.

Not to confuse you more, I shall pause here for one week. Next we will l the implications of marriage to a member of an Eastern Catholic church joining of the east and west.

Mercy Sister Jeanne-Margaret McNally, a licentiate in canon law, is a ju The Tribunal of the Diocese of Charlotte.

Stewardship Profile

By JOHN ROHR

Like many of you, Chris and I made the decision, when we were married in 1970, to give a portion of what I made each month to our parish. During the first seven years of our marriage, we moved five times and, with each move, we registered at a new Catholic church, received our envelopes and maintained our plan to give to the church. This decision in the early years of our marriage to support our parish was not one that required a great deal of deliberation.

Growing up both of us had seen our parents put an envelope in the basket every Sunday. I gained a greater appreciation for this act of faith on the part of my parents as I grew older because, twice before I left home, my father lost his job. But never once did he fail to put his envelope in the basket on Sunday morning. In good and bad times, my parents maintained their commitment of supporting their parish church. I believe, as my father does, that his faith was rewarded. He never made what people would consider a lot of money, but as he says, he always had enough when his family's needs were the greatest.

For us, faith is what the decision to tithe is all about. The belief that our willingness to share what we have with the Lord, will be returned to us in good measure, as God so chooses, has made the promise to tithe one that has been easy to keep. The decision to begin tithing took prayerful consideration, however.

We first heard the message in 1983, when some of our fellow parishioners at St. Gabriel encouraged people to talk about their sharing of time, talents and treasure. Some gave testimony about the effect that tithing had made in their lives. The message was a very powerful one. What struck me most was that their faith had been both strengthened and rewarded as a result of their decision to tithe.

I began to wonder if I could take a leap in faith by making the same commitment. Could giving the Lord 10 percent of what I made every year really bring me closer to Him? Could I really approach life with less concern about what the future held for the Rohr family, and how Chris and I would meet the growing commitmen would have in raising our sons Eric, Adrian and Justin? I wrestled with the que "Are you considering this because you expect miracles to happen in your life you doing this because it is the will of God?" Chris and I talked a lot abo motivation regarding tithing.

We came to the conclusion we would give tithing a try because we sens were ready to take another step in our faith development. Now the question be "How do we go from where we were, maybe 2-3 percent, up to 10 percent? program we heard about helped define our approach. Five percent was to go parish and 5 percent to charities, and other needs identified within our comm

In looking back over the years since we began to tithe, we have experienc own little miracles. I lost my job in 1988 when Kroger moved out of town. I ha with the company 19 years, so it was quite a shock to us. But I was more for than most of my fellow workers. I never missed a day of work because I wa to join Harris Teeter the day after Kroger let us go. There were some stressful between hearing of Kroger's decision to leave the market and landing anoth but we were able to work through it. The fact that we did not have to spe severance pay while trying to find work has allowed us to meet rising costs an to our tithing pledge.

We also faced some difficult times in trying to determine how to help A who was diagnosed last year with attention deficit disorder. The cost of a school like Dore Academy would not have been a viable option had I not lost and been able to save my severance pay.

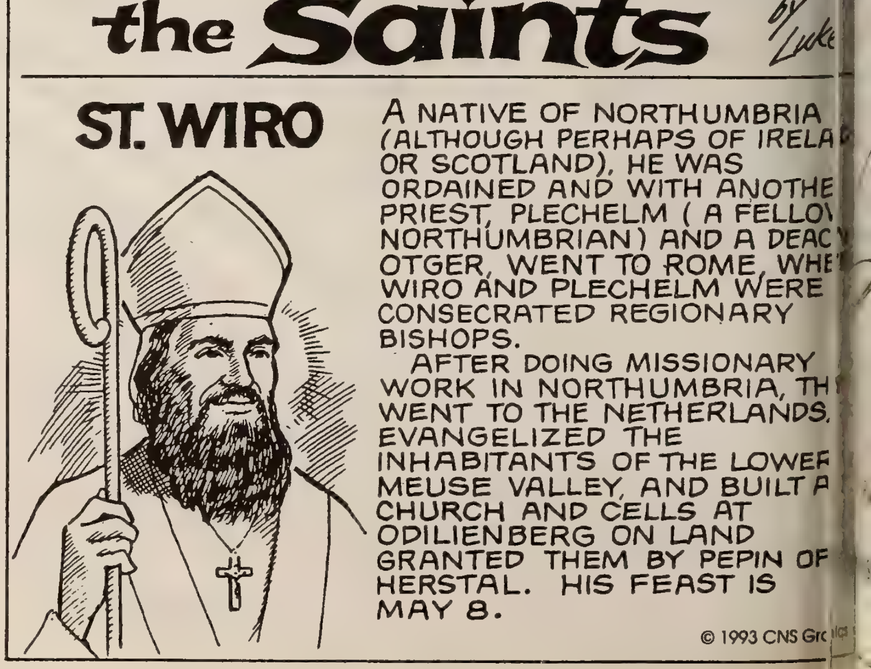
Maybe we have been lucky the way things have worked out or maybe th works in mysterious ways. I believe the latter. I believe God had a hand in ou fortune. Chris and I face the same challenges that all of you who are raising fa face. I believe a step in faith with a decision to tithe will allow you to realize th don't have to face those challenges alone.

Pope (From Page 4)

them to an ever deeper faith, hope and love in the communion of the Church. Faith is the fundamental gift granted by Christ in the sacraments, a faith accompanied by a "living hope" (1 Pt 1:3) and "made effective through love" (Gal 5:3).

In carrying out their mission to sanctify, priests must always keep in mind that the effectiveness of the sacraments is above all God's gift. This gift, in turn, requires careful preparation and proper dispositions not only on the part of those receiving the sacraments, but also on the part of the priest who administers them.

I extend a warm welcome to the English-speaking pilgrims and visitors, in particular to the Marist Brothers, whom I encourage in their religious consecration and dedicated service to the Church. A special greeting goes to the students from Kupio and the Lutheran visitors from Helsinki. I recall my visit to Finland in 1989 and the significant moment of the ecumenical service in Turku. We must continue to pray and work together for the great gift of unity among all Christ's followers. Upon the visitors from Mauritius, the Philippines, Indonesia, Sri Lanka, Australia and North America I invoke an abundance of divine blessings.


the Saints
by Luke
ST. WIRO
A NATIVE OF NORTHUMBRIA (ALTHOUGH PERHAPS OF IRELA OR SCOTLAND), HE WAS ORDAINED AND WITH ANOTHE PRIEST, PLECHELM (A FELLO NORTHUMBRIAN) AND A DEAC OTGER, WENT TO ROME, WHE WIRO AND PLECHELM WERE CONSECRATED REGIONARY BISHOPS.
AFTER DOING MISSIONARY WORK IN NORTHUMBRIA, TH WENT TO THE NETHERLANDS, EVANGELIZED THE INHABITANTS OF THE LOWER MEUSE VALLEY, AND BUILT A CHURCH AND CELLS AT ODILIENBERG ON LAND GRANTED THEM BY PEPIN OF HERSTAL. HIS FEAST IS MAY 8.
© 1993 CNS Gr

Video Reviews

NEW YORK (CNS) — The follow-re home videocassette reviews from J.S. Catholic Conference Office for n and Broadcasting. Each videocas-e is available on VHS format. Theat-l movies on video have a U.S. Catho-Conference classification and Mo-Picture Association of America rat-

e Big Sky" (1952)
Kentucky frontiersmen Kirk Dou- and Dewey Martin join veteran ntain man Arthur Hunnicutt on a rapping expedition up the Missouri r into hostile Indian territory. Long, wling Western adventure directed loward Hawks, the period details of ourney are more interesting than the pace of the narrative and its occa-al bursts of action. Frontier vio-e and some veiled sexual references. **USCC classification is A-II — ts and adolescents. Not rated by MPAA.**

nbardier" (1943)
The tribulations and hijinks of Army Force trainees (Randolph Scott, rt Ryan and Eddie Albert among) under a demanding officer (Pat ien) who readies them for the de-ls of airborne combat. Director ard Wallace's dated World War II is little more than a wooden exer-in patriotic flagwaving. Wartime nce and stereotyped enemies. **The C classification is A-I — general onage. Not rated by the MPAA.**

Chalk Garden" (1964)
ubdued adaptation of Enid old's play set in a British seaside r whose eccentric owner (Edith s) entrusts her troubled 16-year-randdaughter (Hayley Mills) to a rness with a mysterious past orah Kerr). Directed by Ronald ne, the fine cast manages to over- a glossy, melodramatic produc-nd give some point to a quirky tale of wounded psyches and love denied. Psychological problems. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

"Cry Freedom" (1987)
The story of Steve Biko (Denzel Washington), the black South African leader who died in 1977 from police mistreatment, is linked to that of Donald Woods (Kevin Kline), a local white editor who had to escape from his native land to reveal the truth of what had occurred. Director Richard Attenborough's large-scale dramatization re-creates an authentic sense of the enormity of South Africa's racist policy of apartheid and effectively conveys the need for social and political change in that tragic land. Menacing atmosphere and some stylized violence. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"The Guns of August" (1965)
Based on Barbara Tuchman's book about the immediate causes of World War I, this documentary popularizes its scholarly study of the national aspirations of Balkan minorities, the political miscalculations of the Great Powers and their diplomatic blunders. Director Nathan Kroll's film researchers have accumulated a mass of familiar and unfamiliar footage on the outbreak of the war, presented in a straightforward, factual manner. Heavy sledding for children. **The USCC classification is A-I — general patronage. Not rated by the MPAA.**

"Pony Express" (1953)
Standard Western heroics with Buffalo Bill Cody (Charlton Heston) and Wild Bill Hickok (Forrest Tucker) fighting off badmen and Indians to open the route for riders carrying the mail from Missouri to California. Directed by Jerry Hopper, the action features some fanciful derring-do but the ladies (Rhonda Fleming and Jan Sterling) are purely decorative and expect no surprises along the way. Frontier violence and mild romantic complications. **The USCC classification is A-II — adults and adolescents. Not rated by the MPAA.**

"Suddenly, Last Summer" (1959)
Uneven adaptation of Tennessee Williams' play in which an aging Southern heiress (Katharine Hepburn) tries to induce a neurosurgeon (Montgomery Clift) to perform a lobotomy on a niece (Elizabeth Taylor) traumatized by the bizarre death of the aunt's son. Directed by Joseph L. Mankiewicz, the cast is hard put sustaining interest in the slowly unfolding tale of a mother's unnatural love for her son and a young woman's hysterical repression of witnessing death and degradation in 1937 Spain. Veiled references to homosexuality, cannibalism and loss of virginity as well as restrained depictions of a mental asylum. **The USCC classification is A-IV — adults, with reservations. Not rated by the MPAA.**

"Zentropa" (1992)
Absorbing story of a naive American (Jean-Marc Barr) working in postwar Germany who becomes ensnared between an alluring seductress (Barbara Sukowa) and a manipulative colonel (Eddie Constantine) with the American Occupation. Impressive technique and style surpass the substance of Danish director Lars Von Trier's surreal tale of multiple deceptions. Some subtitles. A discreet sexual encounter, brief violence and an instance of rough language. **The USCC classification is A-III — adults. Not rated by the MPAA.**

Baltimore Student's Essay Wins Trip To Africa For Him, Teacher

BALTIMORE (CNS) — The essay that high school senior Michael Watts wrote about his work with a poor family in Appalachia will take him all the way to the coast of West Africa.

The student at Baltimore's Loyola High School is the first winner of an essay contest sponsored by Catholic Relief Services which is aimed at helping American students become more aware of developing countries.

Watts is scheduled to travel to The Gambia for eight days in June with his English teacher, Tom Durkin, who advised him on writing the essay.

CRS is the relief and development arm of the United States Catholic Conference. The Gambia, a largely agricultural nation smaller than Connecticut and surrounded on three sides by Senegal, has a population of 874,000 and is 90 percent Muslim.

The contest was launched in February in the Archdiocese of Baltimore and the winner was announced April 30 at CRS headquarters in Baltimore. This first contest was a pilot program and limited to students living in the archdiocese. CRS officials say next year the contest will go national.

In presenting the award, Archbishop William H. Keeler of Baltimore told Watts and other top contestants: "Your efforts have contributed to a greater understanding of the tremendous hardships which confront the poor and of the challenges we face in helping those who suffer the indignity of poverty.

"Your insights help to inspire and motivate others to assist those in need," he said.

Contestants were required to write an essay and perform a service project. The contest was designed to encourage students to think critically about responses to poverty in the United States and abroad. The goal was to promote "global awareness" of poverty among young people, while encouraging students to engage in public service.

Watts, a member of Resurrection Parish, wrote about volunteer work he did with a poverty-stricken Appalachian family.

"Now that I have time to think about what happened in Appalachia I realize that it taught me more about the world I live in then any class I had ever attended," he wrote.

"While I may never hope to end world hunger, or create world peace, I can bring hope to my small part of the world, even if it is only one person at a time," the teen-ager said.

Durkin said he is pleased with his student and excited about going to Africa.

"I knew Michael wrote a wonderful essay but I wasn't sure if it would be the winning essay," he said. "These sorts of projects make us aware there's a larger community out there for which we must take responsibility."

Watts said he is excited about going to Africa and hopes he has as enlightening an experience in The Gambia as he did in Appalachia.

"I do a lot of service for work with my parish youth group but going to Appalachia changed the way I looked at the world," he said. "I hope Gambia will be a similar experience."

Watts said that he will begin studying animal science at the University of Maryland next year and hopes to become a veterinarian.

This newspaper is printed on recycled newsprint and is recyclable.

Mother/Daughter Program
Sunday, May 23 for 10-12 year-old girls
1 p.m. - 4:30 p.m.
St. Gabriel Church, Fellowship Hall
3016 Providence Rd., Charlotte, N.C.

This program explores God's special gift of fertility and the beauty and nder of growing up and becoming a woman. Topics include the nges in a young woman's body as it prepares for motherhood, the onset of ovulation and menstrual periods; the functions of the female reproductive system, the sacredness of human life, the virtue of chastity, and a confidential question and answer segment. Healthy dating relationships and reverence for our sexuality are also discussed.

The purpose is to provide an atmosphere of love and learning to discuss the important topic of growing up and to establish a foundation for continued communication between parent/guardian and child.

Artwork by
Carol Harrison
Flemington, NJ

For reservations, contact the Office of Faith Formation, (704) 331-1714, by May 20. Space is limited.
st is $10 for mother, daughter; $2.50 for each additional daughter.

Co-sponsored by the diocesan offices of Faith Formation, Natural Family Planning and Respect Life.

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Stages of the family life cycle

FAITH alive!

By H. Richard McCord Jr.
Catholic News Service

Your teen-age daughter walks out the door with her first "real" date.... You get an invitation to join the retired persons' association.... A phone call informs you that your father has died.

What do these events have in common?

They're signs that your life is moving on again. You're leaving a period you knew and entering unknown territory.

It seems almost trite to call life a journey. Nonetheless, the metaphor is rich with insight.

A journey has purpose. It proceeds in segments. It relies on mileposts that tell travelers where they've been and where they're going.

For a number of years popular theories about the life cycle have helped people make sense of their life's journey. I remember, as a young adult, coming upon Erik Erikson's theory of the "eight ages of man." It felt like I had stumbled upon an undiscovered treasure.

His outline of life's stages, describing how each involves tasks leading to a new level of growth, helped me appreciate the distance I had traveled and to glimpse what lay ahead.

The stages we travel through on life's journey are becoming widely known. Some, like "mid-life crisis," have become part of our ordinary vocabulary.

■■■

CNS Photo by Mimi Forsyth

Just as individuals move through a life cycle, so does a family. The most popular theory describes a family's journey in six stages.

It begins with a young adult separating from the family of origin and establishing new relationships. It continues through the stages of marrying, having children, weathering adolescence, seeing children leave home and living again in the "empty nest."

This view identifies the critical transition points for most families. Of course, moments of passage into a new stage are times of stress and occasions for growth. Each stage has distinct tasks and challenges.

Growth occurs when a family deals successfully with the issues of one stage and uses this experience as a resource for the next.

For example, a first child's birth marks a passage into the "young family" stage. The most immediate challenge is for the couple to adjust to a new family member.

Not only do they now have a whole array of new tasks involving child care, the couple also must adjust their own relationship: Their intimacy, communication and freedom are dramatically altered by the demands of a new baby and the ensuing childhood years.

The larger challenge of this stage is for the new parents to move up a generation, redefining themselves as caretakers of the next generation.

If they can do this and still keep their own marital relationship alive, their family grows into a new stage of life.

This is an especially critical moment in a family's life cycle. Not surprisingly, most divorces occur during this period.

> **"A family's life cycle should be visualized as several interrelated lines moving along at once.... To get a snapshot of where a family stands in its life cycle, the camera lens must be wide enough to include children, parents and grandparents."**

Another benefit of understanding the life cycle is that it gives some idea of what changes to expect as a family grows. We are in a better position to deal with changes when we know they're coming.

And when changes and stresses are understood as part of a healthy family's passage, some of the guilt and frustration at appearing to be such a "dysfunctional" family can disappear.

At the same time, this view of the life cycle seems limited to families whose lives are not disrupted by divorce, remarriage, migration or who don't contend with extreme poverty. Families who experience divorce often add one or two stages to their life cycle in order to restabilize and move forward after the divorce.

This model might also limit appreciation of a family's life cycle to what happens to parents or children and only in the immediate nuclear family.

The model doesn't fit all families

Rather than a single, straigh
of development, a family's life
should be visualized as several i
related lines moving along at
This takes into account that at
three generations combine to ma
the family's total life.

To get a snapshot of where a f
stands in its life cycle, the camer
must be wide enough to include
dren, parents and grandparents.

For example, when children
adolescence, parents are likely
ing into mid-life and grandpa
may be embarking upon retirem

Three passages; three sets of
and the family's growth will be th
bined measure of how each gene
deals with its set of challenges.

Psychologists say that famili
most open to change and re
when they are moving from on
stage to the next. The passage
to unlock behaviors and attitude
may have become rigid.

A family's vulnerability at thi
can be a blessing. It may open u
enough space for God's power t
over.

Jesus taught that a seed had
into the earth and die before it
bear fruit. His dying and risin
came the model for Christian lif

To look at the family life
through the eyes of faith is to se
grace-filled pattern operating
and again. One stage ends; a
begins. Jesus calls us to die an
again.

(McCord is associate director
U.S. bishops' Secretariat for F
Laity, Women and Youth.)

FOOD FOR THOUGHT

For me a painful stage in family life came wrapped in plastic — the plastic casing around a teen-ager's driver's license.

The idea that my wife and I, who had nurtured and protected — accent the "protected" — our children all these years were now to allow this 16-year-old to take our car and independently chauffeur herself was unsettling.

Several years later, this example of a stage in family life sounds almost unimportant. But I think it is illustrative.

As a family edges along the outskirts of a new frontier about to open up in its existence, the first instinct may be to exclaim, "All is lost!"

Not yet knowing what might be gained in the territory about to be explored — perhaps not realizing, even, that a new territory is going to be explored — all a concerned family member really knows is what is being lost: the way things were.

Unless family members reflect on the reality that family life moves from one stage of development to another, they risk being blindsided by negative reactions they might experience as events that at first seem unwelcome, but which ultimately may hold potential for much good, begin to unfold for them.

David Gibson, Editor, Faith Alive!

to by Mimi Forsyth

Helped onto the next amilihood stage by a friend

By Leif Kehrwald
Catholic News Service

tting married was a piece of cake ıred to having babies. Although ue for everyone, adjusting to mar- fe was a breeze for my wife and I, adapting to early parenthood was ain exhausting.

ring the first year of marriage our imes together were stolen from a ınd other responsibilities. With and jobs it was a frenetic year. eing together gave us strength, and a host of fond memories.

anticipated the same experience ur first child.

so.

ıpting to parenthood overwhelmed as stretched to my limit of energy elf-control, asking: "How can hing so small and cute be so *&* demanding?! Why doesn't ting come naturally? When will it to fulfill me?"

with time, faith and sustenance thers, we found ways to embrace mands and replenish ourselves. hat adolescence looms, I hope we ıber the lessons of infancy and rhood.

h life-cycle stage brings new ten- and tasks. They dictate rear- nent of life and relationships just the time we've adjusted to previ- mands.

times, we might be tempted to ours must be one of those dysfunc- families. Yet the new challenges ıt problems in themselves. Diffi- arise when we don't recognize nbrace the new issues at hand.

ısider Harold who just turned 60 ıs run a small business for nearly ars. He's not wealthy, but hard sound judgment and business have enabled him to provide for nily.

er the Christmas holidays, the youngest of Harold's three children announced her engagement to be married. While his two older daughters brought him great joy with their plans to marry, Harold felt confused this time, and guilty for his lack of enthusiasm.

> "Getting married was a piece of cake compared to having babies .... Early parenthood was just plain exhausting."

At work, Harold wasn't his old self. He went through the motions, but his reduced concentration resulted in a couple of costly business decisions.

He was less patient and more demanding with his staff. Luckily, he was leaving early each day to work out in the gym. He seemed to have lost the joy in running his business.

Recently, Harold's longtime friend and accountant pulled him aside and asked what was going on. "Where's the old Harold's drive for making this business go?"

Harold honestly didn't know. "Suddenly it's no fun anymore. All I want to do is work out and play racquetball. While my body's in better shape than ever, I've lost all energy for work."

His friend asked: "Could it be you're sad about launching your youngest daughter? Could you be resisting your older age by working out so vigorously? Could you be feeling fearful about facing only your wife when at home in the evenings?"

Only a close friend could confront Harold with those questions.

Harold knew the questions were on target. Stepping back, he began to see he had a choice: Continue resisting his next life-stage, making things miserable for everyone; or face the new challenges, being prepared for retirement and welcoming a new son-in-law.

Embracing change and growth can be hard. Harold couldn't handle it before he understood what was happening.

Through him I learned that even if the previous stage of family life was a cinch, the next might be the toughest of all.

What about your family? What are the signals of the next stage on your horizon? Will you resist or embrace the natural growth ahead?

(Kehrwald is director of family life for the Archdiocese of Portland, Ore., and a free-lance writer.)

TH IN THE MARKETPLACE

l how you responded to a particular new need at one stage /our family's life.

The biggest adjustment was setting aside the quality time with our children as got older and everyone got busy. We established a family night on Thursdays. ple knew not to ask us to do anything on Thursdays because that was time set e for our family." — Cathy Newport, Muncie, Ind.

Several years ago when my wife's mother passed away.... Her mother and she close. So I had to become more in touch with her needs, more her confidant.... ıs a difficult time but we grew a lot from it." — Art Bishoff, Wheeling, W.Va.

One of our children developed an eye problem. It was not correctable by glasses but can be controlled by exercises. But during the process of eye ngthening ... the school could not give her the special attention she needed.... I ded to pull her out of school and start homeschooling, using a special program ugh an institute. It seems to be working." — Jan Clark, Dumfries, Va.

We had decided to have a large family. I specifically chose a job that demanded er hours ... so I could be there more for the children, for example, by spending a ning with my son at the cooperative nursery." — Michael Yaworsky, Rochester,

An upcoming edition asks: What action can a family undertake to give its homelife a new direction? If you would like to respond for possible publication, please write:Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

FAITH alive!

FAITH IN ACTION

"A family in its 'infancy' is different from a family in its 'adolescence,'" write Thomas Bright and John Roberto in *Faith and Families: A Parish Program for Parenting in Faith Growth* (Don Bosco Multimedia, 475 North Ave., Box T, New Rochelle, NY 10802; paperback, $13.95). The book is part of a Catholic Families series. "Families move through a life cycle," that is, stages when "new issues arise and different concerns predominate," the authors say. This workbook for parent education asks at one point: "What does the age of our children (and our age as parents) have to do with how we live our life as families?"

Reflection: The family's tendency to try to maintain "established patterns of behavior is challenged from time to time," say Bright and Roberto. Can you identify a force within your family right now that challenges the family to change, to become more fulfilling companions to one another, to express more faith?

Realigned family relationships

By Father John J. Castelot
Catholic News Service

Like all families, those in biblical times passed through stages of development and, sometimes, decline. Each new stage brought a realignment of relationships.

Of paramount importance was the marriage of the firstborn son. Property rights would be invested in him and care had to be taken to arrange marriages that would not result in alienation of hereditary holdings.

Thus it was that Rebekah, acting for her senile husband, took determined steps to have Jacob, her favorite son, marry within her extended family.

With her connivance he had cheated Esau out of his rights as firstborn, and she was justifiably worried that Esau would kill him.

"Therefore, my son, do what I tell you" (Jacob always did what his mother ordered). "Flee at once to my brother Laban in Haran."

The family was clearly going through a crucial stage. Rebekah detested the fact that Esau had married outside the Israelite community. She said, "If Jacob should also marry a Hittite woman ... what good would life be to me?" (Genesis 27:40).

Like all crises, this one presented an opportunity. It turned out to be a providential opportunity for Jacob.

Tied to his mother's apron strings even as a grown man, he had hardly become one to take over the responsibilities that were now his as legal firstborn and head of the family. Out on his own, he had to contend with the machinations of his uncle, Laban, who was as self-seeking an operator as Rebekah.

In the ensuing battle of wits, Jacob grew as an individual, a person in his own right. When he finally got back home, he managed to placate his still irate brother and to emerge as the powerful head of a family that would become the nucleus of the nation of Israel.

In the typical household the mother had charge of the children. As their sole educator, she formed their minds and their characters.

When the boys reached puberty, the father took charge of them, instructing them in the family trade and introducing them to membership in the religious community.

It was when they finally assumed adult responsibility that a new stage in the development of the family was reached, with new alignments of relationships and inevitable challenges and opportunities.

Parents soon found themselves dependent on their children. In fact, Sirach spelled out some practical implications of the changed relationship: "Take care of your father when he is old.... Even if his mind should fail, be considerate with him" (Sirach 3:12-13).

Birth, marriage, growing up, entering the adult world, growing old — all the successive stages in family life have always brought new challenges, new opportunities.

They still do.

(Father Castelot is a Scripture scholar, author and lecturer.)

People In The News

Students Collect Shoes For Children Left Homeless By Hurricane

VALPARAISO, Ind. (CNS) — Florida children left not only homeless by Hurricane Andrew but without shoes are getting some relief for their feet from the students and staff at Valparaiso University Newman Center. When Newman Center students took a spring break trip to Homestead, Fla., to help build a tent city sponsored by the Archdiocese of Miami, they discovered thousands of children whose feet were cut and bruised from having to walk shoeless amid the debris of last August's hurricane. So they decided to have a shoe drive. Between their return and mid-April, they had collected 350 pairs of shoes, which have already been sent to Homestead. Since then campus minister Betsy Bird's office has been piling up with more shoes awaiting the next shipment.

Pope Links Mastering Skiing To Improving Sprirtual Life

VATICAN CITY (CNS) — Pope John Paul II, who still occasionally finds time to hit the slopes, told a group of ski instructors that mastering the sport has much in common with improving one's spiritual life. "It is a law of existence. Nothing great or beautiful, in the physical life as well as the spiritual life, comes about without passing through the difficulty of an ascent which strengthens and solidifies, making one able to meet the most demanding missions and the loftiest ideals," the pope said. The pope met May 3 with about 100 participants in an international convention of ski instructors.

Basketball Coach Jim Valvano Remembered For Humor, Successes

RALEIGH, N.C. (CNS) — Championship-winning basketball coach Jim Valvano was remembered for his humor and his humanity at his April 30 funeral Mass. Valvano, a wisecracking New Yorker who coached North Carolina State University through a successful and sometimes controversial period, won the hearts of millions during his 10-month battle with cancer. Despite his illness, he occasionally appeared as a commentator on the ESPN and ABC networks. Atonement Father William F. Schmidt, pastor of Valvano's home parish, St. Andrew Catholic Church in suburban Apex, reminded mourners that while death can take away the joys of life, it can also take away the possibility of further suffering.

Provincial Superior Elected For The Redemptorists

BROOKLYN, N.Y. (CNS) — Redemptorist Father George J. Keaveney, a parish pastor in the Diocese of Rockville Centre, N.Y., has been elected provincial superior for the Eastern U.S. province of the Redemptorist Fathers and Brothers. His election, which took place during the order's ninth provincial chapter, was announced by the province's headquarters in Brooklyn. Father Keaveney, 52, is a native of Boston. He professed his religious vows in August 1961 and was ordained to the priesthood in June 1966.

Pope Receives Poland's Highest Honor For Support For Freedom

WARSAW, Poland (CNS) — Pope John Paul II has been awarded Poland's highest honor, the Order of the White Eagle. At a ceremony at Warsaw's Tomb of the Unknown Soldier, President Lech Walesa said the Polish-born pope was being recognized for his indispensable support in the struggle for freedom. "I am happy and proud that this order, the highest in our history, was given today to the Holy Father," Walesa said in the May 3 ceremony. "Bestowing the decoration on this great Pole, for the first time in our Third Republic, we are returning to the best traditions in our national history."

Catholic Migrant Network Elects New Officers

TOLEDO, Ohio (CNS) — Father Anthony J. Stubeda, director of the Office of Hispanic Ministry in the Diocese of New Ulm, Minn., has been elected president of the Catholic Migrant Farmworker Network. The network, founded in 1986, is a national nonprofit organization of Catholic groups and individuals dedicated to pastoral ministry with migrant farmworkers, especially evangelization and pastoral leadership. Zeferino Gonzalez, coordinator of the migrant program in the Diocese of Fresno's Hispanic Apostolate, was elected vice president.

Courage Conference Scheduled Aug. 19-22 In New York

NEW YORK (CNS) — Courage, a spiritual support group for Catholic homosexuals and lesbians wanting to live in accord with Church teaching, will hold its fifth annual conference Aug. 19-22 at Cardinal Spellman Retreat House in the Bronx. Speakers will include Father Benedict Groeschel, director of spiritual development for the Archdiocese of New York, on "Dealing with Misunderstanding: Spiritual and Psychological Ways of Developing a Thick Skin," and Paulist Father James Lloyd, a counselor at Iona College in New Rochelle, N.Y., on "Brokenness: Steps to Holiness."

Bishop Eldon F. Curtiss of Helena, Mont., named last week as archbishop-designate of Omaha. (CNS file photo)

Bishop Curtiss Succeeds Archbishop In Omaha

WASHINGTON (CNS) — Pope John Paul II has accepted the resignation of Archbishop Daniel E. Sheehan of Omaha, Neb., and named Bishop Elden F. Curtiss of Helena, Mont., to succeed him. Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, announced the changes in Washington May 4. Archbishop Sheehan turned 75, the ordinary retirement age for bishops, last May 14. He has been a bishop since 1964 and arc bishop of Omaha since 1969. Arc bishop Curtiss, 60, has been bishop f Helena since 1976.

Science Has Moral Dimension, Says Church Official

NEW YORK (CNS) — Scienti must realize their work has a mo dimension, according to a Church of- cial. While the results of 20th-centu science have been impressive, they a have been "ambivalent," said Arc- bishop Renato R. Martino, Vatican o- server to the United Nations. Scien he said, can be used for constructi purposes, but also to manipulate, stroy and kill. The archbishop made comments in an address to a conferen of Western Hemisphere scientists a others interested in outer space who r recently in Santiago, Chile.

USCC Official Sees Hopeful Signs Policy Speech On Latin America

WASHINGTON (CNS) — T Clinton administration's first ma speech on Latin America was seen encouraging by the U.S. Catholic C ference representative for Latin Ame can affairs. Thomas Quigley told Cat lic News Service that the May 3 spee emphasizing human rights and an i proved business climate between United States and its southern nei bors was hopeful in several areas interest to the Catholic Church. In speech Deputy Secretary of State Clif R. Wharton Jr. told the Council of Americas that the United States will longer pay attention to Latin Amer only in times of crisis.

✠ Scripture

Readings For The Week Of May 16 - May 22

Sunday: Acts 8:5-8, 14-17; 1 Peter 3:15-18; John 14:15-21.

Monday: Acts 16:11-15; John 15:26-16:4.

Tuesday: Acts 16:22-34; John 16:5-11.

Wednesday: Acts 17:15, 22-18:1; John 16:12-15.

Ascension Thursday: Acts 1:1-11; Ephesians 1:17-23; Mark 28:16-20.

Friday: Acts 18:9-18; John 16:20-23.

Saturday: Acts 18:23-28; John 16:23-20.

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ɜlibacy Enhances Priestly Life

Msgr. John F. Roueche, a retired priest of the Diocese of Charlotte, prepared ollowing remarks for the priests' jubilee celebration this week at the Catholic ference Center.

By Msgr. JOHN F. ROUECHE

In looking forward to the 60th anniversary of my ordination as a priest of Jesus st, the predominant emotion in my mind and heart is *gratitude.* Over these nigh ears there have been trials, difficulties, apparent failures, but above all joy, iness, for the most part peace, and gratitude to Almighty God for calling me to d at His altar each day and with our great High Priest, Jesus Christ, to offer Him upreme sacrifice of atonement, of adoration, of thanksgiving, and of praise.

And what has enhanced and made more precious this call is the charism of acy. Certainly at times it has been difficult, but this has been more than pensated for by the freedom from the many cares of domestic life which would necessarily limited my ministry as a priest. Celibacy also occasioned the great eness to other priests that I have always enjoyed. Surely, as has been often said, is the greatest fraternity in the world. Our get-togethers to encourage each other, ild up each other, to discuss our successes and sometimes disappointments have ared us to each other. The world has a small insight into this. Years ago I saw rtoon in a humor magazine depicting friars at a meal with uplifted glasses hing each other's and the caption was "Celibates celibating." Of course, ours is h more than such socializing.

But the greatest effect of celibacy has been the enabling freedom to give our s more completely to God. The late Archbishop Sheen wrote that any priest who ds an hour daily before the Blessed Sacrament cannot fail. As long as we are ful to this daily trust with our Sacramental Lord, where we open up our hearts pletely to Him, we cannot but be lifted up above the emptiness of the things that passing and realize their complete inadequacy to satisfy this heart which is ys hungering for God, and with God possessing our hearts, we are going to rience a joy that surpasses human understanding.

Though we priests prize our priesthood, we always strive to remember that ours ministerial ministry, a call to serve Christ in the least of His brothers and sisters. inal Gibbons in particular exemplified this call to service. When vicar apostolic orth Carolina, he knew every Catholic in the state — man, woman and child, or white; and he put himself out for everyone. When stopped on the streets of more by a man who identified himself as "a Catholic from North Carolina," he "I thought I knew every Catholic there." The man replied: "I'm the one you hed to in Greensboro years ago on a very rainy night when no one else showed left, but thought over your sayings and the fact that you preached to me alone the church were packed. I investigated and, thank God, today I'm a Catholic."

The greatest dignity of us all came, as Pope Paul VI noted, not on the day of ation, or our consecration as a Bishop, or even our election as Pope, but on the of our baptism, when we were transferred from darkness into the light and dom of God, when we became a new creation. As priests or bishop or pope, we gnize that our call is not to Lord it over others but to serve especially the lowest he needy, all tabernacles of the triune God. That was Christ's mission, that is May we and all who look forward to the priesthood see it as we must if we are credible "other Christs" — a call to serve God, to die daily to self as the Mass proclaims — so that we might all celebrate with Christ, our great High Priest, eaning of it all, at God's altar in heaven.

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tzen (From Page 5)

realize this may be a long way of getting to your question, but it cannot be ered without returning to these basic understandings of how the Church sees its gical worship of God.

Nothing in the liturgy should be determined by the personal inclinations or yncracies of the priest, liturgical planner or anyone else. Everything, including h language is used and when, should properly be determined by those rstandings, teachings and policies of the cchurch.

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Employment Opportunities

ector of Religious Education: Full-time position to work with Youth nister and other staff members. Well organized program with enthusiastic and icated catechists. This 1,150-family parish is excited about new building and various optional programs. Salary commensurate with experience, education diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the ostle Parish, 2715 Horse Pen Creek Road, Greensboro, NC 27410.

panic Services: Catholic Social Services in Asheville has an opening for a ingual (Spanish & English) social worker. Immigration information and istance is the focus of the service along with developing a core of volunteers outreach service within the Hispanic community. Part-time position. Call ter Margaret Burnard, Director, at (704) 255-0146.

ncipal Opening: St. Paul the Apostle School, Spartanburg, S.C., (Grades -K — 8, 225 students) is now taking applications for PRINCIPAL for the 93-94 school year. Qualifications: 1) practicing Catholic; 2) commitment to Church's teaching mission; 3) master's degree in administration; 4) state tification. Application deadlines: May 20, 1993. Send resume to: Rev. Gary ley, St. Paul the Apostle School, 161 Dean Street, Spartanburg, SC 29302.

sa Guadalupe Hispanic Center is looking for a Project Manager to provide vices to our Hispanic clients. Full time professional position. To apply send ume and cover letter to Raleigh Baily, Administrative Director, Casa Guadalupe,). Box 10962, Winston-Salem, NC 27108.

Dennis Mahon of Charlotte relaxes at the end of his 3,000-mile walk to raise money for a shelter for homeless families. Photo by MARION CARDOZA

Charlotte Man Walks 3,000 Miles To Raise Funds For Homeless

By MARION CARDOZA

CHARLOTTE — "One step at a time, I kept putting one foot in front of the other," said Dennis Mahon, 32, of Charlotte, who recently completed a 3,000-mile, nine-month cross-country walk. He undertook the marathon effort as a means of raising $1 million to build a debt-free homeless shelter for families in the Charlotte area. Mahon plans to accomplish this by asking for donations of a penny for each mile he walked. "At a penny a mile, this amounts to only $30 per person," he said.

Mahon's vision came about as the result of seeing homeless families split up and sent to separate facilities when he worked as a supervisor at the Uptown Shelter/George Shinn Center in Charlotte.

"How can a man get up in the morning and go look for a job after he's spent a sleepless night wondering how his wife and children are doing," said Mahon, who also voiced objections to the fact that shelters receiving government funding were not permitted to share Jesus.

A licensed stockbroker, Mahon plans to build the shelter with a half million dollars, and invest the other half in mutual funds. "Interest earned on the money will pay for the shelter's upkeep," he explained. "The money will never be spent, we'll never have to ask for donations again."

While less than $10,000 in donations was received before he finished his journey, Mahon said he intends to concentrate on fund raising for the next year or so.

With lots of time to think while walking, Mahon said he repeatedly asked himself. "What would Jesus do? How would he do it?" His conclusion was Jesus would go to the common folk saying something like, "Look folks, we have a need. Let's get together and do something about it."

While he's already received about 25 invitations to speak before church groups and other organizations, Mahon said he also wants to meet with families and small groups one-on-one, "If I have the chance to tell my story, hearts will be convinced. I don't want to stress money. I want to stress involvement," he said. "I don't want to lose sight of many people taking part by giving a penny a mile."

Mahon said since arriving in Charlotte April 23, he has become more focused. "When I was walking, I knew if I kept placing one foot in front of the other — with God's grace I'd make it home. From now on, any time I find myself facing a big project, I'll remind myself — stay on course, one step at a time."

He said that, with one or two exceptions, he met wonderful people on the road, many of whom took him in and gave him food and shelter. Mahon said his walk had restored his faith in humanity as well as deepened his religious convictions.

"I wasn't sick one day. I went out feeling like a jelly donut and came back like a Sherman tank. When I was alone in the desert with no help, no support, God took care of me," he said. "I discovered that homelessness is not so much physical, but a lonely, unloved state of mind." Mahon said he now knows, "breaking up a homeless family only deepens these feelings."

In a telephone interview with Mahon's father, Bart Mahon of Brewster, N. Y., a retired New York City police detective, said. "He's one in a million. We're all very proud of him. We expect to give him a big homecoming when he comes to visit in the next couple of weeks."

Growing up, Mahon was a member of St. Lawrence O'Toole Church in Brewster. Since moving to Charlotte, he has attended St. Peters.

(For more information, contact Mahon at Family Shelter, P.O. Box 240846, Charlotte, NC 28224)

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Comunidad Hispana
Comuniquémonos

De izquierda a derecha Carmen Guerrero, Gladys Torres y Sofía Bencomo aparecen disfrutando en los jardines de la casa de retiros "Living Waters" rodeada de montañas. La naturaleza tan hermosa conduce a reflexionar sobre las maravillas que Dios ha hecho a cuánto nos ama.

Retiro Espiritual

Para:
Jóvenes y adultos

Fecha:
Mayo 28 al 30, 1993

Lugar:
"Living Waters Catholic Reflection Center" en las montañas del oeste de Carolina del Norte.

Costo:
$60 por persona (si alguien tiene dificultad puede hablar con la Hna. Pilar.)

Director Espiritual:
El Padre Aurelio Ferrín, cubano, con experiencia pastoral en la América Latina, vendrá de España, donde ha cursado estudios especializados en catequesis. El Padre Aurelio permanecerà en nuestra diócesis por tres meses durante el verano para ofrecer cursos a los hispanos de Charlotte y otras ciudades.

Hora:
Viernes 28 de mayo desde las 5:00 p.m. comenzaràn las inscripciones y el retiro empezarà a eso de las 7:30 p.m. El domingo 30 de mayo tendremos la Misa a las 2:00 p.m. y la salida serà a las 3:00 p.m.

Direcciones:
De Charlotte se toma la I-77 Norte y en Statesville la I-40 West hacia Asheville. Salir en el exit #27 para tomar la US 19 South hacia Cherokee, salir en otro exit que dice Maggie Valley, se continua en la US 19 Sur se pasa el lago Junaluska y se llega al pueblo de Maggie Valley, al final del mismo se encuentra la casa de retiros, junto a la entrada para la iglesia Católica de Saint Margaret, hay otra entrada para "Living Waters". Hey que calcular unas tres horas de viaje.

Salida:
Saldràn varios automóviles de la catedral de Saint Patrick el viernes 28 de mayo a las 3:00 p.m. y algunos a las 4:00 p.m.

Inscripciones:
Pueden llamar a Rafael Torres Mora, tel. (704) 553-2628, al Centro Católico Hispano, tel. (704) 335-1281. Por favor, apúntense lo antes posible y no lo dejen para última hora.

Patrocinador:
Este retiro está patrocinado por el grupo de oración "Buen Pastor" quien lleva cerca de cinco años reuniéndose fielmente los martes por la noche, a las 7:30 p.m. en la catedral de San Patricio.

Todos hos hispanos de la diócesis de Charlotte quedan invitados.

Por favor corte y envie al:
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Cheques: Dirigidos a Living Waters para entregar al llegar el viernes.

Conviene Hacer Retiros

Dada la vida agitada que llevamos hoy día y las múltiples distracciones que nos rodean en cada momento, es muy importante dedicar algunos días de vez en cuando a reflexionar seriamente sobre las cosas espirituales.

Hay que hacer una parada en el camino al menos una vez al año para escuchar la voz de Dios en nuestros corazones, entrando dentro de nosotros mismos, en una atmósfera de recogimiento que ayude a pensar y a orar mejor.

Los retiros organizados ofrecen el ambiente más apropiado que el de la vida diaria para encontrarse con el Señor, poder examinarnos y buscar orientación para seguir adelante.

Dios nos llama continuamente a una relación de amor que necesita fomentarse con la oración, o sea, el contacto directo de poner atención a su presencia en el alma, en las demás personas, en todas partes y en los acontecimientos personales y del mundo. Esto se consigue en los retiros generalmente, ya que las pláticas del sacerdote, los ratos de oración y meditaciones, los cantos y las liturgias, así como las sesiones en que la comunidad comparte en grupos pequeños íntimos, la belleza del campo, en canto de los pájaros y en fin, todo contribuye a acercarse más a Dios y a enriquecernos con su luz, sus gracias, su paz y su amor.

Es muy típico ver el ambiente de alegría que reina en los retiros espirituales como señal de la presen de Dios, quien se complace de e entre nosotros, quien nos gana generosidad, quien está desear derramar bendiciones sobre sus hi queridos, quien está dispuesto a perdo los pecados y a escuchar las peticio de los necesitados.

Arlid Barrera participa en todos los ret que organiza el grupo de oración "B Pastor". Ella recomienda dedicar un fi semana para escuchar al Seño enriquecerse con su Palabra, orand compartiendo las experiencias de fe co comunidad. Arlid es de Colombia y distingue por su ministerio pastoral activo, junto a una espiritualidad profu y vida de oración intensa.

Isabelle Hernández a la salida de un retiro de fin de semana, acompañada por su ma Belinda y su hermano Rafael. Esta jovencita de Puerto Rico apreció mucho estos pasados con el Señor por primera vez en la casa de retiros "The Oratory", Rock Hill, con el grupo de Jóvenes Católicos Unidos. Isabelle recibió el sacramento de la Confirma el 27 de abril en la iglesia de Saint Peter, Charlotte.

iest Urges Healing Of Heart In orld Lacking Commitment

TTSBURGH (CNS) — A world rich in technology but lacking in e, commitment and family ideals a ministry that promotes the heal- the heart, a Jesuit priest told a ırgh conference.

suit Father John F. Kavanaugh, sor of philosophy at St. Louis rsity, gave the opening talk at an 30 conference on "The Ministry of ıg: Responding to a New World."

ıe world continues to build hospi- ut people still drown in a chaos ng from a profound disillusion- n their minds, he said. The disil- ment stems from a lack of reli- values as they struggle to find o make their lives more meaning- added.

ıis false hope sometimes carries to religious leaders, Father augh said. He cited the recent y involving Waco cult leader Koresh as a perfect example of a oclaimed messiah who underlined ıus aspirations with sex and lies.

lamented the loss of reality and ılity in the world today. "Where is ssion? Where is the moral out- he asked. "How can it be we treat e with as much compassion as we n unborn human?"

ther Kavanaugh said there is much g to be done, especially in the "The wounding of the human is mirrored in the wounding of nships in our culture," he said.

suit Father Walter J. Burghardt, fellow at the Woodstock Theo- l Center, focused in his talk on the ot of compassion, notably in rela- children, who he said are the ruelly affected by the world to-

cited national statistics that show ıe in five children go to bed hun- ıcluding one of three black chil- een suicides have doubled since a child drops out of school every econds; a child runs away every onds; a teen-ager has a baby every onds; a child is arrested for drug abuse every seven minutes; a child is killed or injured by a gun every 36 minutes; and 135,000 American children go to school with deadly weapons every day.

"Is it any wonder when half of American marriages fall apart the primary victims are children — dreadfully confused, sexually abused — with no other models save the Rambos and the Madonnas of our age?" Father Burghardt asked.

The problem is compounded, he said, by a lack of exposure to the Church, which has left many teens ignorant of Christ and his teachings.

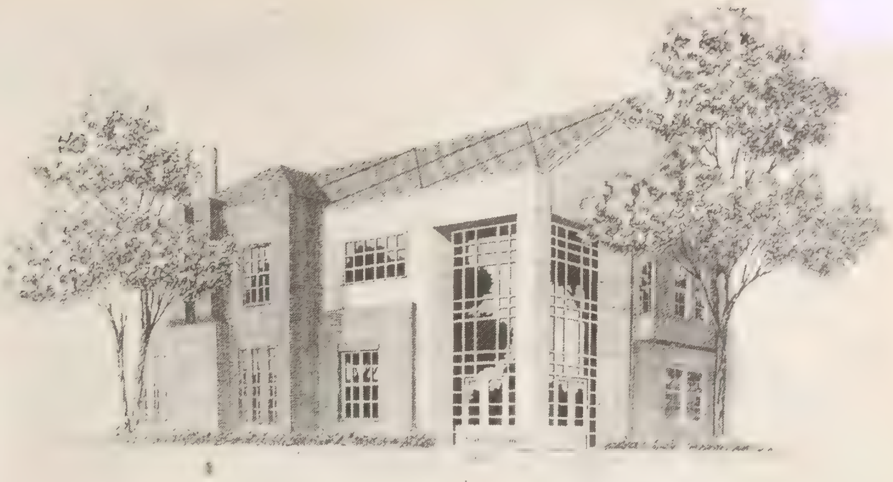
"It's little wonder our teens have little relationship with the living Christ of Catholicism," he added. "They find our sexual morality hopelessly outdated, and they have no basic spirituality on which to hang their daily living."

The daylong conference, held to celebrate the 150th anniversary of the Pittsburgh Diocese, was sponsored by the Pittsburgh Mercy Health System, Divine Providence Hospital, the South Hills Health System and the diocese.

The meeting also included a tribute to St. Joseph Sister Crescentia Mulvehill, former executive vice president of South Hills Health System, and a panel discussion with local experts on serving the needs of the homeless, those with AIDS, single parents and their children, and the mentally ill.

"We have folks who have come and gotten up on their wobbly feet and fallen back down," said Dr. James Withers, who heads Operation Safety Net, a medical delivery system for the homeless.

"And to see everyone working together to help them back up so they can be useful, and there's a place for them no matter what happens to them, that's a sense of community that means more to me than my medical community," he added. "And that's hope."



Ground was broken in late April to begin work on the new $1.55 million Campus ministries building at UNC-Greensboro. The building will provide facilities for Catholic, Protestant and Jewish ministries.

Work Begins On $1.55 Million Campus Ministries Building

By CAROL HAZARD
Associate Editor

GREENSBORO — Ground was broken in late April for a $1.55 million Associated Campus Ministries building at UNC-Greensboro.

The building will be used for Catholic, Protestant and Jewish ministries. Oblate Father Tom Norris, Catholic campus minister, said the Diocese of Charlotte will have office space in the building and use of a second floor assembly area.

However, since the diocese has a separate building for Catholic students, it bought into the project "in a limited way," said Father Norris. Only the Catholic and Episcopal churches have separate houses.

Father Norris said he hopes the diocese will keep the University Catholic Center, so the Church can maintain its unique identity and continue serving students from Greensboro and Guilford colleges as well as UNC-Greensboro.

However, no decision has been reached. "We're open to the recommendations of people involved in Campus Ministry and we will evaluate it closely," said Msgr. John J. McSweeney, chancellor and vicar general.

About 20 to 25 students are regulars at the University Catholic Center, said Father Norris. The center is a small, 70-year-old house one block off campus on Friendly Avenue.

The 12,000-square-foot, two-story Associated Campus Ministries building is expected to be completed by spring of 1994. The building will be named after the late Mabel Smith, a long-time member of First Baptist Church in Greensboro, who made a bequest to help make the new building possible.

All the denominations that will be represented in the building contributed as did local churches, alumni and friends of UNC-G. About $1.2 million of the $1.55 million needed has been raised.

U.S., German Monks Team Up To Make, Sell Beer

CHICAGO (CNS) — Benedictine monks from Oregon have teamed up with their counterparts in Germany and a Wisconsin brewery to produce and market a renowned German beer.

Andechs beer, brewed for more than 500 years by the Kloster Andechs Benedictine community near Munich, has been a favorite among Germans but until now never has been available outside Germany.

The Mount Angel Abbey near Portland and the Joseph Huber Brewing Co., of Monroe, Wis., will market the beer for U.S. consumption. The U.S.-made brew was introduced in April at a festive party at a Chicago restaurant.

Marketing Andechs in the United States is a way for the German monks to repay a favor to their U.S. counterparts. After World War II, Mount Angel Abbey organized a massive relief effort to help the Kloster Andechs monastery rebuild their area.

Recently Mount Angel suffered financial difficulties. Kloster Andechs learned of the problem, and the German Benedictines decided the time was ripe to market Andechs outside Germany and allow Mount Angel to join in the venture. Mount Angel, with 80 monks, will use its share of the profits to fund educational and social service programs.

"You can't imagine what it's like for two monasteries to cooperate and move into a venture like this," said Benedictine Father Andrew Baumgartner, Mount Angel's business manager.

"Financially, we hope it's a significant contribution," he told *The New World*, Chicago's archdiocesan newspaper.

One person satisfied with the U.S. version of the Andechs product was

See **Beer**, Page 16

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Casa Guadalupe, Centro Católico Hispano en Winston-Salem, necesita una persona para proveer servicios a nuestros clientes hispanos. Es una posición pagada a tiempo completo. Para aplicar envie una carta y currriculum dirigidos al Señor Raleigh Bailey, PO Box 10962, Winston-Salem, NC27109.

Diocesan News Briefs

Visions In Faith

ROCK HILL, S.C. — The Rock Hill Oratory is presenting "Visions In Faith," the fourth annual theology seminar Sunday, June 13 through Wednesday, June 16.

FATHER KENAN OSBORNE

Franciscan Father Kenan Osborne will speak on "The Lay Person in Today's Church." Father Osborne is from the St. Barbara Province and is a faculty member at the Franciscan School of Theology. He has written 10 book. For the past three summers, he has been in mainland China exploring the connection between Confucian and Christian thought.

The seminar is open to all, with special emphasis for pastoral leaders. Sessions are scheduled for late afternoon and evening to encourage commuters. Overnight accomodations are also available at the oratory.

Tuition for all sessions is $80. For more information, call Sarah Morgan at (803) 327-2087.

Camp Gabe

CHARLOTTE—Camp Gabe Summer Day Camp is July 12-30 at St. Gabriel's Community Center. One week sessions for ages 5-10 are $65. Cost for all three weeks for ages 5-10 is $175. Hours are 10 a.m. -3 p.m.

A Mini Toddler Camp for ages 2-4 from 9:30 a.m. to noon is also being offered. Cost is $35 per week. For information and registration, call (704) 846-6558.

Upcoming Diocesan Events

May 20 Quarterly Meeting
Steering Committee For Persons
With Disabilities
Catholic Center, Charlotte 4-5 pm
Deacon Ben Wenning
(704) 364-3634

May 23-28 "Experiencing God in the Ordinary"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OS
(704) 926-3833

May 27 Professional Catechetical
Leaders Association Meeting
Conference Center, Hickory 10 am
Chris Newnan (704) 331-1714

May 30 Harambee Celebration
Our Lady of Consolation
Charlotte, 11 am
Fr. Cecil Tice (704) 375-4339

June 5-13 Diocesan Pilgrimage
45th International Eucharistic
Congress/Seville, Spain
Led by Bishop John F. Donoghue
Fr. Richard Allen (704) 523-4641

Catholics United

CHARLOTTE — The next meeting of Catholics United for the Faith is May 21 at the Catholic Center, 1524 E. Morehead St., beginning at 7:30 p.m. with the rosary. The program, which starts at 8:30 p.m., includes a viewing of Father Mathew Harbiger as he speaks on the topic, "Conspiracy of Silence," in a *humane vitae* video from Mother Angelica's EWTN TV program.

Inner Child Healing

HICKORY — A retreat on "Healing the Child Within" is being offered at the Catholic Conference Center July 8-11. Directors are Father Richard Farwell and Bobbie May. Music will be provided by Deloris Stevenson.

The retreat is designed to open the individual to inner healing through a discovery of the inner child within. The theme will center on life patterns that need God's healing touch.

Cost is $141.50 for a double occupancy room, $161.50 for single occupancy.

Reservations are needed by June 15. To register, send a $50 non-refundable deposit payable to St. Dorothy Catholic Church to the church, Rt. 1 Box 460-c, Lincolnton, NC 28092.

For more information, call Bobbie May, (704) 327-8692.

Youth Exchange Service

Host families are needed for international exchange students. The students, who range in age from 15-18, come from Asia, Europe and Latin America and hope to stay in the United States from September to June.

The host family provides room and board, while the student is responsible for other expenses. Health insurance is included in the program.

For more information, call the Youth Exchange Servcie at (800) 848-2121.

AIDS Ministry

GREENSBORO—A speaker from the Triad Health Project will speak at St. Mary Church on how churches can respond to the AIDS crisis on Sunday, June 13 between the 10 a.m. and 12:15 p.m. Masses.

ACES

CHARLOTTE — St. Vincent de Paul Church has formed ACES (Able, Caring, Energetic Seniors), a new club for seniors 55 and older. The meetings are the second Thursday of each month at 10 a.m. in the church social hall.

Natural Family Planning

SHELBY — Natural Family Planning, a fertility awareness technique, will be taught at St. Mary Church in the parish hall. The first of four sessions is Sunday, June 6 at 3 p.m.To register, call Frieda Ashworth at (704) 484-0997.

High School Retreat...

Charlotte Catholic High School sophomores at a spring retreat at Camp Bethelwoo

OWLS Meeting

CHARLOTTE — The next meeting for the St. Gabriel's O.W.L.S. (Older, Wiser, Livelier Seniors) is May 19 at Temple Israel and Beth El Temple. A tour of the temples will begin at 10 a.m., followed by lunch. The club's regular meeting will begin at 12:45 p.m. in the Temple's Community Room. For more information, call Lou Scharff, (704) 541-8655.

Organ Recital

CHARLOTTE—Thomas Sullivan, an organist/music director at Holy Family Catholic Church in Hilton Head, S.C., will perform an organ recital at St. Peter Church on Sunday, May 16 at 2 p.m. Sullivan, a graduate of Westminster Choir College, has played in churches and cathedrals on the East Coast and in the Midwest. His program in Charlotte will include works of Bach, Haydn, Vierne and Guilmant.

Homophobia in Religion and Society Seminar

CHARLOTTE — The Center for Homophobia Education is sponsoring a seminar, "Homophobia in Religion and Society," May 20 from 8:30 a.m. to 3:30 p.m. at UNC-Charlotte, Cone University Center, Highway 49.

Speakers are School Sister of Notre Dame Jeannine Gramick from the University of Pennsylvania, co-author of the book *Building Bridges: Gay & Lesbian Reality and the Catholic Church*, and Greg Link, Catholic University of America Masters of Divinity graduate, who is involved in spiritual retreat
and political activities within the
bian and gay community.

Cost is $35 at the door, and incl
tuition and materials. Coffee an
will be provided; please bring a b
bag lunch.

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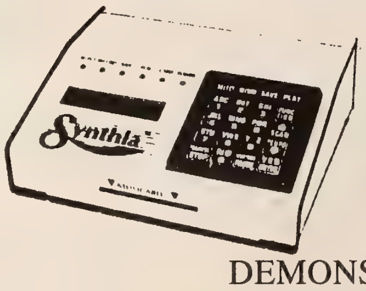

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World and National Briefs

inois Senate Passes Amended Bill r Clergy To Report Sex Abuse

CHICAGO (CNS) — The Illinois nate overwhelmingly approved an iended version of a bill requiring clergy report allegations of sex abuse of ildren to state authorities. As amended, bill exempts information clergy mbers may learn in the context of ritual counseling or confession. Origi- lly, the measure required that clerics port child sexual abuse just as doctors d social workers do and said "privi- ed communications" were not ex- pt. The Illinois Catholic Conference, blic policy arm of the state's Catholic hops, lobbied against the bill, but ecutive director Jimmy Lago said the nate amendment "took care of 90 rcent of our concerns."

ousands Mourn Farm bor Leader Chavez At Funeral

DELANO, Calif. (CNS) — Cesar avez, president of the United Farm rkers of America, was eulogized by ional, state and local leaders at his ril 29 funeral Mass, held at the origi- site of his union's headquarters. usands of farmworkers from across country, trade union leaders, politi- ns, religious leaders and ordinary zens converged at the huge, tented ss site to honor Chavez, who died ril 23. Thousands more stood outside eping and lamenting the death of ir charismatic idol who, a week be- e his death, had ended a private 37- fast that focused on justice for mworkers. Cardinal Roger M. hony of Los Angeles, who called avez "a special prophet for the world's nworkers," was principal celebrant he Mass.

tican Opens Catholic Sacraments Polish Church Members

WASHINGTON (CNS) — The ican has ruled that members of the ish National Catholic Church of erica can receive the sacraments of ance, Eucharist and anointing of the from Roman Catholic priests. The isual decision came in response to a uest from the Polish church. It is a ly formed nearly a century ago by nigrant Polish-American Catholic nmunities after a series of adminis- ive and pastoral disputes with local holic bishops. It was the first time Vatican has given a non-Orthodox church the official sacramental recognition equivalent to that which it accords to the Orthodox churches.

Washington State Health Plan Could Be National Model, Nun Says

OLYMPIA, Wash. (CNS) — A 186-page bill approved by the Washington state Senate in late April could make Washington the nation's role model for health care reform, according to a nun who lobbied for its passage. "I'm really pleased we finally have health care reform," said Dominican Sister Sharon Park, associate director of the Washington State Catholic Conference, the policy-making arm of the state's Catholic bishops. The state lawmakers "said they were going to do it, and they did," she said. But first, she added, the people mandated it.

Report Urges New Response To Clergy Misconduct In Santa Fe

ALBUQUERQUE, N.M. (CNS) — An independent commission has urged the Church community in the Archdiocese of Santa Fe to reject "denial and defensiveness" in responding to charges of sexual misconduct by clergy. The 28-page report was prepared by a four-member commission appointed in October 1992 by then-Archbishop Robert F. Sanchez of Santa Fe. The archbishop resigned in April 1993, amid allegations that in the 1970s and '80s he had intimate relations with several young women. Pope John Paul II named Bishop Michael J. Sheehan of Lubbock, Texas, to administer the archdiocese until a successor is named.

Use of Liturgical Music In Madonna Song A Crime Against Decency

WARREN, Mich. (CNS) — The use of Byzantine-rite liturgical music in a song by controversial pop star Madonna is "a crime against decency," said Melkite-rite Auxiliary Bishop Nicholas J. Samra. Bishop Samra made the comments in an April 20 letter about "Erotica," a song on Madonna's new record label, Maverick. The bishop oversees the Midwest region of the nationwide Melkite-rite Diocese of Newton, Mass.

Catholic Health Official Urges End Of Medicine's Commercialization

WASHINGTON (CNS) — The commercialization of medicine must be reversed if health care reform is to succeed, said the president of the Catholic Health Association. "Health care has been transformed from an essential community service to a commodity exchanged for profit," said John E. Curley Jr., CHA president and CEO. He spoke on the May edition of the monthly television series "Washington Perspective" on CTNA HealthNet. Curley and Richard J. Davidson, president of the American Hospital Association, were the guests on a special hourlong edition of the show, taped May 3 in the Washington studios of the Catholic Telecommunications Network of America.

Vandals Strike At Historic Cemetery In San Francisco

SAN FRANCISCO (CNS) — Vandals tipped over more than a dozen grave markers or monuments at one of the West Coast's oldest cemeteries and stole a statue of Blessed Kateri Tekakwitha. The vandalism at San Francisco's Mission Dolores Cemetery, which contains hundreds of bodies buried as early as 1777, took place on the night between April 28 and 29. No suspects had been arrested as of May 4. Police said the vandals climbed a 12-foot-high wall and fence to enter the cemetery, which had not been vandalized since the fence was built three years ago. The 3-foot statue of Blessed Kateri Tekakwitha, the Mohawk woman who was beatified in 1980, apparently was taken back over the fence.

Mother Teresa Urges Hail Marys To Help Find AIDS Cure

ROME (CNS) — Mother Teresa of Calcutta wants people to say the Hail Mary so that a cure would be found for AIDS. "Pray the Hail Mary before Mass so we will get a medicine for AIDS," the founder of the Missionaries of Charity told students, faculty and staff members of Rome's Gregorian University. She also announced that her order had received permission to open a house in China. The 82-year-old nun paid a brief visit May 5 to the Jesuit-run university which educates seminarians, religious, priests and lay people from around the world.

Retired Anglican Bishop Says He Plans To Switch Faiths

LONDON (CNS) — The former Anglican bishop of London said he plans to seek "reconciliation with the Holy See." Bishop Graham Leonard, 71, who retired from the London see two years ago, has been the Church of England's most prominent opponent of women's ordination. He also has been engaged in discussions with Catholic primate Cardinal George Basil Hume of Westminster about the possibilities open for Anglicans seeking to become Roman Catholics. The bishop's announcement surfaced in the Catholic newspaper *The Tablet*, which asked the Anglican clergyman whether he had yet decided to become a Roman Catholic.

Church-Related Groups Raise Alarm On Mexico Pesticide Incident

MEXICO CITY (CNS) — Two church-linked human rights organizations have pressured the Mexican government to investigate a public health pesticide program which apparently poisoned many of the residents of a Mixe Indian village in southern Mexico. Human health complaints and the death of pets and poultry followed the spraying of pesticides in San Juan Jaltepec by public health workers in late February. The pesticide malathion was sprayed throughout the village and homes were fumigated with DDT in a campaign to eradicate malaria-bearing mosquitoes. Laboratory tests indicate two powerful, banned compounds might also have been used.

Salvadoran Archbishop Asks Clinton To Extend Visas

SAN SALVADOR (CNS) — Archbishop Arturo Rivera Damas of San Salvador has written President Clinton to ask the U.S. government to extend the temporary visas of some 200,000 Salvadorans. Under the present arrangement, known as temporary protected status, Salvadorans who entered the United States illegally and have not since been accorded political asylum are permitted to stay until June 30. Archbishop Rivera Damas has asked to extend the deadline by 18 months. He said that he had not yet received a reply to his letter. Ruben Zamora, vice president of the Salvadoran assembly, announced after a recent visit to the United States that government officials had guaranteed him that the temporary protected status of Salvadorans would be extended.

Franciscans Re-establish Albanian Province

ROME (CNS) — The 10 Albanian Franciscan Friars who survived their nation's communist persecution have been joined by eight foreign friars in reestablishing the Franciscans' Albanian province. Nineteen young Albanian men are preparing to enter the order and six of them will enter the novitiate this fall, according to the Franciscan headquarters in Rome. Father Hermann Schaluck, minister general of the Franciscans, visited the Albanian province during an April 23-27 visit to the Balkan nation. The Franciscan province in Albania, based in the northern city of Shkoder, dates back to the time of St. Francis, the order said.

Angolan Religious Appeal For Safe Transport Of Aid

VATICAN CITY (CNS) — Religious orders working in Angola have appealed to the government and to rebel forces to guarantee the safe transport of humanitarian aid. "Think only of the Angolan people for whom this aid is a question of life or death," the religious said in an appeal to President Jose Eduardo Dos Santos and to Jonas Savimbi, leader of the UNITA rebels. The six congregations of women religious and five orders of men sent the letter April 29. A copy was made available by Vatican Radio.

THE ORATORY

VISIONS IN FAITH
Sunday, June 11 - Wednesday, June 16, 1993
Fr. Kenan Osborne, O.F.M.

is annual seminar for theology features Fr. Kenan Osborne of the Franciscan School Theology of Graduate Theological Union, Berkeley, Calif. He brings expertise in ristology and the development of the sacraments.

is update is designed for laity, religious, clergy and teachers. Sessions will be in the e afternoon and early evening with a supper break. The Oratory provides a community ting for those who choose to stay overnight, while the schedule encourages mmuters.

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Jubilee (From Page 1)

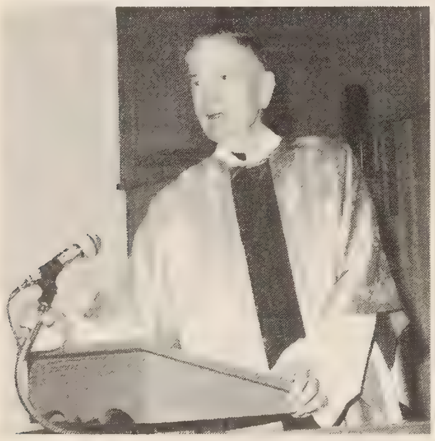
always be on Christ, otherwise a priest will fail to see Christ in every human being, he says.

Msgr. Roueche, 86, spends a half hour before the Blessed Sacrament twice a day. Moreover, the tall, sprightly Southern gentleman visits the sick every day and celebrates two Masses on Sundays. A voracious reader, he is learned and, despite his age, quick of mind.

"I know I have very, very short time before He calls me, but hopefully He will let me have a short time in purgatory and a wonderful vision of all eternity," Msgr. Roueche said.

An inspiration to many priests, Msgr. Roueche "lives what he preaches and that makes a difference," says Father Joe Kelleher, pastor of Our Lady of the Rosary Church in Lexington. "He is a priest of total dedication."

"I have been most joyful, most happy with the priesthood," said Msgr. Roueche. "I am grateful to God who has given me the wonderful opportunity of serving Him. I thank God for the charism of celibacy. Of course, it's been difficult not having a family and all, but there is a greater family of God and God more than makes up for it."



MSGR. JOHN ROUECHE

A native of Salisbury and descendant of the city's first Catholic family, Msgr. Roueche served in 11 parishes from New Bern to Asheville during his 42 years of active priesthood.

For many years, he directed the Missionary Fathers Apostolate in North Carolina and preached from trailer chapels in rural areas of the state where there were no Catholic Churches.

A graduate of Belmont Abbey College and St. Mary's Seminary in Baltimore, Msgr. Roueche was ordained on June 11, 1933 by Bishop William J. Hafey of the Diocese of Raleigh at Sacred Heart Church in Salisbury.

During World War II, he was an army chaplain at Camp Lee, Va. Promoted to captain in 1942, he became chapain at an army hospital in Hawaii. After the invasion of Normandy in 1944, he was with the army in northern France and Germany.

Msgr. Roueche's last assignment as pastor was from 1973 to 1975 at St. John the Baptist Church in Tryon.

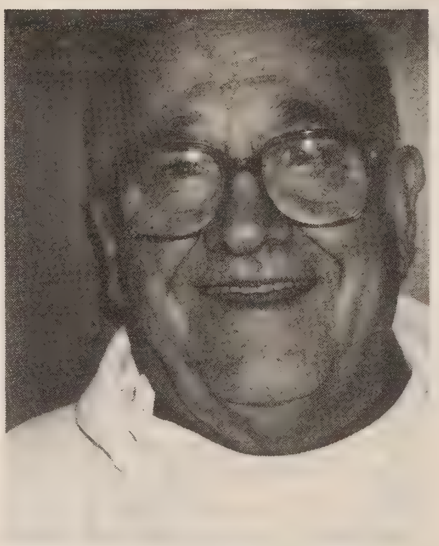
Abbot Walter Coggin

Like his colleague Msgr. Roueche, Abbot Coggin speaks about the "beauty of the priesthood, the gift of the priesthood, the wonderful privilege to be a priest of our Lord."

He's particularly appreciative when he witnesses a conversion, "a person coming back to the Church not because of my efforts but by the grace of God," he said.

Offering Mass and the Eucharist, "the center of our holy faith;" that, too, has been a source of great satisfaction, Abbot Coggin said.

Although he says he's retired, Abbot Coggin, 77, still carries a full teaching schedule at Belmont Abbey College, applying the philosophy of St. Thomas to courses in ethics, metaphysics, philosophy of the person and epistomology.



ABBOT WALTER COGGIN

According to St. Thomas, he explained, the truth is absolute. Applications may change but not the truth. "All reality reflects the truth of God's mind. It is up to us to understand the truth of reality."

In the classroom, Abbot Coggin presents arguments to show that God exists not only in Scripture and theology but also by reason, he said. To back up his argument, he points out errors in the thinking of atheists and agnostics.

The message notwithstanding, it's the messenger that gets the respect.

"Students have a great love and respect for him," said Benedictine Father David Kessinger of Belmont Abbey. "From the first time I met him (in 1949), he was always the most beloved person on campus. It used to take him forever to get down the halls because he always had a kind word for everyone."

Approachable, loveable, Abbot Coggin is a grandfather figure to many students, said Father Kessinger. A few pounds overweight (the abbot says 90), he is teased by his brothers for enjoying a good meal.

Comparing the world 50 years ago as it is today, Abbot Coggin says the basic problems in human nature are the same. But people today suffer from widespread lack of teaching, he said.

Parents don't know much; children don't go to church, so no one knows much about morality, he says. Schools don't teach morality because of deference to plurality. Consequently, young people "get their moral notions" from their peers, radio and television.

"Everthing seems to be in crisis, even in the Church," said Abbot Coggin. "The devil is busy."

The solution is to "pray and pray, and study and try to discern," he said. True to his love of St. Thomas, he said, "Truth does not change but we can dig more deeply into the truth and understand it better."

Originally from Richmond, Va., Abbot Coggin graduated from Loyola High School in Los Angeles. He attended Belmont Abbey College and received his A.B. degree from St. Benedict College in Atchison, Kan., in 1939. He earned his master's degree in 1950 and doctorate in 1954 from The Catholic University of America in Washington D.C.

Abbot Coggin entered the monastery at Belmont Abbey in 1939, was solemnly professed in 1940 and ordained in 1943. In 1956, he was appointed vicar-coadjutor to Benedictine Abbot Vincent Taylor. He became president of Belmont Abbey College in 1956 and served as chancellor from 1957-1070.

He was elected abbot of Belmont Abbey Nullius in November 1959, was blessed as abbot in June 1960 and served until his resignation in February 1970. Abbot Coggin was also a father of the Second Vatican Council, 1962 to 1965.

Beer (From Page13)

Father Pater Andrew Bilgri, a writer and monk at Kloster Andechs. "It is very much like our Andechs," he said.

Benedictine monks from St. Procopius Abbey in the Chicago suburb of Lisle were invited to the Andechs party, which was also attended by Joseph Huber brewmaster Hans Kestler.

"It's excellent — just like I remember it in Bavaria," said Benedictine Brother Guy Jelinek of Lisle. "We have a vineyard, but our house wine would not be recommended."

Benedictine Father Hugh Anderson, St. Procopius' abbot, is another fan of Andechs.

'I made the pilgrimage to Andechs — I first visited the church. Then I went to the beer garden," he said.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

EAS, KBS

Cancellation

The mother/daughter program at St. Gabriel Church Sunday, May 23, has been cancelled.

Show To Focus On Women In Church

NEW YORK (CNS) — The stor women's active participation in the U Catholic Church, past and present, is subject of a new one-hour document "My Soul Proclaims: Voices of Ca lic Women." It is scheduled to ai NBC as early as Sunday, May 23, c subsequent Sundays up to July 11. Cl local listings for exact date and tim

The program's executive produ Ellen McCloskey, explains the prog was made "to acknowledge the var contributions of American Cath women to the Church and to socie

Using a historical perspective documentary will illustrate how wo played leadership roles in the Ch from the country's earliest days. In dition to recalling the work of Mc Cabrini and Elizabeth Seton, les known activist women are reveale

Among them is Sister Henr Delille, who was part black and st the Sisters of the Holy Family in 1 opening what became the first Cath home for the elderly in the United S and the first secondary school for b girls in New Orleans.

Several of the currently ac women profiled in the program de strate how the role of women in Church continues to expand.

McCloskey points to women's l ership in parishes as probably the remarkable change in the Churc women today. In predominately areas, 250 women have been appoi by their bishops as pastoral coor tors. They head the parish on a da day basis with a priest visiting to ad ister the sacraments.

"Just as women were the back of the American Catholic school sy and Catholic hospitals, today the Ch is responding in innovative ways t many women who are actively invo with the needs of a modern society

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Leaving Charlotte
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For 9 days of celebration with
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CATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 36 • May 21, 1993

r distinctive commitment in service to our Lord and the Church, Belmont Abbey College fers upon you this day the degree of Doctor of Humane Letters, honoris causa, with all ights and privileges," reads the Doctor of Humane Letters citation presented to Msgr. J. McSweeney by Belmont Abbey President Dr. Joseph S. Brosnan, as Tom Efird, rman of the college board of trustees, looks on.

Photo by JOANN KEANE

hancellor Encourages Grads 'Extend Hands In Generosity'

By JOANN KEANE
Associate Editor

BELMONT — The 115th com- ncement exercises at Belmont Ab- College induced reflection and plans the future.

As 222 seniors contemplated their omplishments of the past few years, y weighed future options. Some luates prepare for jobs in their cho- field — or the task of job seeking — le others continue with graduate stud-

Dr. Joseph S. Brosnan, resident of college, challenged the graduates to their education for both self im- vement and giving to others "in what- community you are involved."

A sea of content faces filled the za of the Abbey Church. Soon-to- graduates listened intently to the d of speakers offering advice.

"Go for that something in your life you really have a passion about," Brosnan. "I believe that passion ws good people to do great things."

"Trust that at Belmont Abbey you not only acquired the skills to earn ving but also the knowledge and es to live," said Brosnan.

Msgr. John J. McSweeney, chan- or and vicar general of the Diocese of Charlotte, urged the graduates to go into the world extending their hands generously, to give enthusiastically and to rededicate their dream towards building a better tomorrow.

"We are in the eye of a materialistic, spiritual, intellectual, artistic and moral hurricane," said Msgr. McSweeney. "We have a unique opportunity in history to accelerate the principals of justice and peace for all. Not by wringing our hands despondently or being prophets of doom, but by extending hands generously."

Msgr. McSweeney received an honorary Doctorate of Humane Letters following his address to the graduates of the only Catholic college between Washington, D.C., and Birmingham, Ala.

Msgr. McSweeney is a member of the board of directors of the National Catholic Development Conference, and the National Advisory Committee of Catholic Relief Services. Locally, he serves on boards for *The Catholic News & Herald*, McAuley Institute, Open Door Mental Health, Good Shepherd Home Health/Hospice, and Catholic

See **Abbey,** Page 2

"Next to your eyes, no other part of the human body is more expressive than the hands," said Msgr. McSweeney to Belmont Abbey's class of 1993. "How you use your hands is a fascinating barometer of future success or failure. You can fold your hands completely, wring your hands despondently, or extend your hands generously."

Kathleen Bryan Edwards and Msgr. John J. McSweeney prior to commencement exercises. Edwards recceived an honor Doctor Of Laws degree in recognition of a long and distinguished career in civic and social service. Photos by JOANN KEANE

Father Hesburgh To Wake Forest Grads: Show Compassion

WINSTON-SALEM — Holy Cross Father Theodore M. Hesburgh urged Wake Forest University's 1,295 graduates Monday to hear God's call to make a difference in the world through compassion and commitment.

Recounting the Good Samaritan story, Father Hesburgh insisted "you can't go down that dusty road and look the other way."

Like the Good Samaritan, show commitment as well as compassion, the president emeritus of the University of Notre Dame told those receiving undergraduate degrees during Wake Forest's 150th commencement.

Commitment, compassion and competence are the three keys to a successful life, insisted Father Hesburgh, who was awarded an honorary doctor of letters after his address to the graduates and an estimated 10,000 guests seated under a mostly sunny sky on a grass-covered plaza.

You've got a wonderful education," Father Hesburgh said, adding that their education provides the competence to help others.

"There's not one person sitting her in a cap and gown who can't make a difference," he added.

Recalling the conflicts in Somalia, the former Yugoslavia and elsewhere, Father Hesburgh urged compassion for the suffering.

But he insisted that "it's not enough to have compassion." Without commitment to help improve humanity's condition, "Compassion is not worth a hoot," Hesburgh said.

He urged the graduates to follow the example of modern day Samaritans such as Mother Teresa and Albert Schweitzer. Their good deeds, he said, have led others already to follow in their footsteps, helping the poor in much of the Third World.

See **Wake,** Page 2

Abbey (From Page 1)

Social Services Corporate Board.

He holds ecclesiastical honors including Prelate of Honor, bestowed by Pope John Paul II. Msgr. McSweeney is the only priest in North Carolina to hold the honor of Papal Knight, Equestrian Order of the Holy Sepulchre. Last year, he received the Dehon Distinguished Ministry Award, presented by the Province of the Priests of the Sacred Heart, Sacred Heart School of Theology in Hales Corner, Wis.

Honorary doctorates were presented to four individuals in recognition of Catholic values central to the educational philosophy of Belmont Abbey College.

An honorary Doctor of Laws degree was awarded to Kathleen Bryan Edwards, trustee of the Kathleen Price and Joseph M. Bryan Foundation. Edwards, an advocate of the arts, is a leader in educational and humanitarian concerns. Her efforts include Habitat for Humanity, historic and art museums, symphonies and advocacy programs for children and youth. She is a former trustee of Elon College and the past chair of the Sacred Heart College Board of Trustees.

Albert G. Meyers, Jr., retired chairman of the board at Ti-Caro, a division of Dixie Yarn, received an honorary Doctorate in Humane Letters. A business leader throughout the region, he has served on corporate boards and those of civic, charitable and educational organizations. A longtime supporter of Belmont Abbey, he has served on its board of advisors.

Benedictine Father Meinrad Lawson, prior of the Benedictine Priory in Savannah, Ga., also received an honorary Doctorate in Humane Letters. Father Lawson has held numerous positions at St. Vincent Archabbey, St. Marys in Erie, Pa., and the Diocese of Savannah. Currently, he serves as prior of the Benedictine Priory and the assistant headmaster at the Benedictine Military School, both in Savannah.

Commencement marks a beginning of movement away from the protective environment of academia, and a new independence, Father Lawsonsaid in his homily at the Baccalaureate Mass. Each of you face challenges you've never had the privilege of confronting before, he said.

"You take the Benedictine peace with you to a world of turmoil, and you take, to varying degrees, that basic attitude which attempts to glorify God in all that is done, to a time and place which tends to see self-interest and unbelief as the rule of the day," said Father Lawson.

Official Says Basic Values Of Families Must Be Protected

VATICAN CITY (CNS) — While the modern family is changing, its basic value as a stable community "open to procreation" must be defended, a Vatican official told planners for the 1994 International Year of the Family.

"The emotional and moral stability of future generations will depend on respect ... for the original character of the family," said Bishop Elio Sgreccia, secretary of the Pontifical Council for the Family.

Bishop Sgreccia made the remarks in mid-May in La Valletta, Malta, at a European and North American regional planning session for the 1994 celebration. A text of his remarks was made available at the Vatican.

He said the Church sees the family as a place where respect for life and basic values are first taught and learned. He said authorities should support this view.

"The protection of life from the moment of conception, the respect of spouses' responsibilities regarding pro

See **Family,** Page 16

Commencement And Commitment

Photo by JOANN KEANE

BELMONT — It didn't seem too unusual when bachelor of arts candidate Mark Moss returned to the podium for a brief reflection on four years at Belmont Abbey College.

The surprise came as he concluded, "Susan Leigh Ford, will you marry me?"

Ford jumped up and yelled, "Yes, I will!" as she made her way through rows of graduates, heading toward Moss.

The two embraced, and Moss removed an engagement ring from inside his robe and placed it on her left hand.

The crowd applauded enthusiastically.

"I'd been considering proposing, and thought doing it in grand style would be kind of fun," said Moss, later in an interview with *The Catholic News & Herald*.

Moss made arrangements with college officials prior to the commencement exercises to carry out his engagement proposal.

Moss and Ford, both of Cherryville, have dated since their high school days.

"I thanked her for being my good friend in the best way I knew how, asking her to marry me," said Moss.

Eucharistic Reflection

What Was It Like Receiving The Eucharist For The First Time As A New Catholic?

By KATHY CHIDNESE

After studying with our RCIA group since last summer, I became a Catholic during Easter Vigil and took Communion for the first time at the age of 37. I didn't expect any changes to take place, other than being able to fully participate in Mass. I didn't feel nervous, just excited and anxious that the day had finally arrived.

I had been attending Mass and living with my family as a "Catholic" for eight years, but on the Easter Vigil I was transformed and it was so profound an experience that I could hardly contain my emotions. Every word, the creed, prayer and songs had a new meaning for me that night. It was as if blinders were suddenly removed from my eyes and plugs pulled from my ears, like I was seeing and hearing the Word of God for the first time. And, in fact, I was. When I told a friend about this unbelievable experience, she just smiled and said, "You've experienced the Holy Spirit."

It was an experience that is difficult to express in words. The closest I can come to it was when my first child was born. I prepared for it, others told me of their experiences and feelings, but at that brief instant, when the miracle of birth occurred, I was transformed in heart and soul and was no longer the same person.

That's how my first Communion with Jesus was that night. The first time the Host touched my mouth every sense was heightened and I did not think of it as bread, as it was not. My soul had touched Jesus and even if that had been the only time I could ever receive Holy Communion, I would be eternally grateful for the gift. To know that I can continue to receive it and renew that incredible experience of closeness with Jesus is almost "to good to be true!"

I never really understood the role of the Holy Spirit or what it meant in the Blessed Trinity before that night. I now feel whole and filled with a peace that I could never explain and never want to lose. I hope someday that I will be worthy of such a gift. I will be forever grateful to those who helped me see my call to the Church and all the teachers, sponsors and RCIA team members who loved, encouraged and gave of themselves that I might obtain this greatest gift of all.

Kathy Chidnese is a parishioner at St. Eugene Church in Asheville.

By KAREN DUNCAN

Helen Keller once said, "The most wonderful things in life are seldom seen nor heard but rather frequently experienced through the heart." This quotation is the best way I can describe what it was like for me to receive t Eucharist for the first time as a n Catholic.

My husband, Charles, and I r ceived the E charist for t first time duri the Easter Vig After months preparation, t Easter Vigil w suddenly the We knew we we to make our p fession of faith and be confirmed bu had not sunk in that we would parti pate fully in the Eucharist that nig What would it be like? We were exci and anxious the entire day.

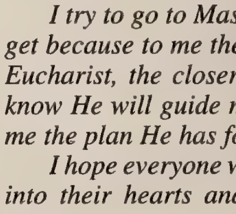
As I walked down the aisle with others carrying the bread and win thought about the Holy Spirit and saints. I had professed, "I believe the communion of saints..." I reflec on my decision to choose Mary, Mot of God, as my confirmation saint an considered Mary and all the saints t I was in communion with and Church members — the Church u versal — and my heart felt too smal contain my joy.

When finally I had received Body of Christ in my palms from ther Ken Whittington, I felt I had b given a gift: A very special and unus gift that filled me with joy and pea an inner peace that was shared. I humbled and fulfilled at the same ti

Karen Duncan is a parishione St. Charles Borromeo Church Morganton.

By STEVEN BALL

At Easter vigil when I was b tized and then able to take the Euc rist for the first time, I thought ab how Jesus died for me that I may li He gave up His body and shed blood for us, so our sins may be f given.



When I take the Eucharist, the br is the body Christ not ju piece of bre The wine is blood. I h people don't e get to a po where they get this.

Thinking this, I feel lik stepped up on a new level in my lif is as if I became a new person person with God and living for Go

I try to go to Mass every chan get because to me the more I take Eucharist, the closer I get to Go know He will guide my life and sh me the plan He has for me.

I hope everyone will let God co into their hearts and make them happy and as at peace as He has me.

Steven Ball is a parishioner at Lady of the Highways in Thomasv

Wake (From Page 1)

"People will always tell you evil is contagious," Father Hesburgh said. "There is also a contagion of good."

"No matter where you go in the world," he added, "you're always going to find people worthy of compassion."

"God is calling you to make a difference," he concluded. Of those gra ing, 769 received bachelor's deg The others received master's and toral degrees from the Graduate S of Artts and Sciences, the Scho Law, Bowman Gray School of M cine and Babcock Graduate Scho Management.

ecome A Voice For Children And Families

By SCOTT SPIVAK

"Then Jesus took a child, put His arm around the child and said, 'Whoever eives one such child in my name, receives me; and whoever receives me, receives me but the One who sent me.'" (Mark 9:36-37)

Our children are our hope and future. Our nation, however, is failing our children. One in five of our nation's children, living in the richest nation on earth, is poor. Every day, 27 children die from the effects of poverty. Every hour, while we attend Mass, 183 children's lives are lost to abortion in America. We have a tendency to get too comfortable with statistics, but behind every statistic is a real face, a child's face, suffering and voiceless.

In a recent document, *Putting Children and Families First*, our bishops call us to "become a persistent, informed and committed voice for children and families." Why is it so important to reflect on the state of our children and families and to act to reshape our society to become one which truly does put our children and families first? It ecause our children are a test of both our humanity and our faith.

Pope John Paul II tells us, "In the Christian view, our treatment of children omes a measure of our fidelity to the Lord Himself." I believe a measure of our iety is how we treat the most vulnerable. The children are the most vulnerable.

How can we as a Catholic community become a voice for the voiceless and nerable children? One way is by joining the Campaign for Putting Children and nilies First. This is not a fundraising campaign, but rather an effort to reorder our orities and reshape our vision to see action against the injustices leveled against children. It is an integral part of faith and should be our number one priority.

How can we become a voice for our families? Our families are struggling and rching for an identity in a materialistic and consumer oriented society. The hops call us to nothing less than completely changing our perspective from rest in the individual to the family. This family perspective means that any ision, policy or legislative proposal should be measured by how it will affect our ldren and families.

The most basic Church unit is not the parish. It is the family. The family is the mestic Church," the most basic realization of the body of Christ. If we as a nmunity wish to be a voice for children, it is important that we offer support to families, heal their wounds and give life since it is in the family where our ldren will find life as life-giving or life-diminishing. For us to be Church, we must mote a family-oriented society.

I encourage all of you to read the bishops' document on children and families reflect on their call for conversion, "a spiritual and social reawakening to the ral and human costs of neglecting our children and families." The call is a call to on.

To put children and families first means supporting investments in our children's ire, such as Head Start, child day care, nutritional programs for pregnant women their infants, child support assurance, health care and anti-hunger initiatives. For ry dollar invested in programs like Head Start, U.S. taxpayers save nearly $5 in cation, crime and welfare costs.

This is a crucial time and an excellent opportunity to be a voice for children and ilies in our state where 266,000 children live in poverty. Gov. Jim Hunt has ved to make working for children and families his priority and has presented a $20 lion child-care partnership program. I ask you to join me in calling or writing your slators and urge them to support programs that will offer needed help to our dren and families.

Listed below are several other steps you can take to become a stronger advocate children and families:

1) Learn more about current legislative measures affecting children and fami- .

2) Join the diocesan legislative network that addresses these initiatives.

3) Volunteer your time and talent to implement the goals of the Charlotte cesan Children and Families Task Force.

4) Encourage your parish to participate in the Campaign for Putting Children and ilies First.

5) Pray that we can help to create a society that truly does put our children and

See **Spivak,** Page 16

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Program Helps Catholics Bring Christ To Their Everyday Lives

By CAROL HAZARD
Associate Editor

FATHER ED VILKAUSKAS

When a co-worker was contemplating a divorce, Juanita Thompson encouraged the person to bring Christ into her life. The marriage survived.

If dental hygienist Suzanne Anthony sees an older person struggling to open a door, she stops to help. Now, she notices a colleague making the same kind gesture.

Living their faith through actions and words, Thompson and Anthony are bringing Christ to their everyday worlds in subtle and sometimes not so subtle ways.

They are among more than 40 people who participated in a popular evangelization program during Lent at Our Lady of Assumption Church in Charlotte. The nine-week program, "Bringing Christ To My Everyday World" was also well received at Our Lady of the Highways in Thomasville.

"Evangelization is the future," said Thompson. "We need to stand up and speak for our Lord in a big way ... The Lord is being abused and people have become indifferent to Him. If they will just open their hearts to Him, He will shower them with His love, mercy and abundance."

Despite her conviction, Thompson said she's learned "not to go into too many details." The course taught her to temper her words to the person or situation, she said. "You don't want to come on too strong or you might turn people off."

Anthony said she now realizes people don't have to go to Tanzania to evangelize. "You can evangelize in your own home, school, neighborhood and even yourself." The course taught her to pray more, talk to God more and focus on Christ as her every day partner, she said.

Bringing Christ to the workplace is not so easy, however. "People are funny," Anthony said. "They get embarrassed and don't want to talk about God. You have to be careful about what you say, but you can still evangelize by thought, word and deed."

The program gets people thinking about their own commitment to God, said Deacon Steve Horai of Our Lady of the Assumption Church and a team leader for the program.

"Many cradle Catholics take their religion for granted," Horai said. "This (program) helps people think about it and verbalize their feelings. Hopefully then, they can verbalize to their family. Then, as they grow in acknowledging Jesus, they will be able to talk to people in the workplace, not by standing on a soap box, but by becoming a friend of those around them and comfortable with acknowledging Christ in their lives."

"When you have 20 people in Thomasville and 40 plus at Our Lady of the Assumption, that's big time for something like this," said Spiritan Father Ed Vilkauskas, director of evangelization for the diocese. "It shows that people in the parish — either a small town or city parish — can do something about evangelization," he said.

"The idea was to pilot the program to see if we could move it around," Father vilkauskas said. "The hope and dream would be that other parishes would take it up. It's a resource that any parish can use on its own to promote renewal of the faith and evangelization."

Our Lady of the Assumption spent about $100 for workbooks and other materials. The program was so successful, it will be offered again, said Msgr. Thomas Burke, pastor.

"People were enthusiastic," said Msgr. Burke. "Now, it's up to us to go to the next stage," to share the enthusiasm for bringing Christ into the everyday world with people other than one's closest friends, he said.

Oblate Father John Murphy, pastor of Our Lady of the Highways, said he hopes some people will be interested "in bringing Christ to our neighborhood." The purpose of both this and RENEW, a spiritual renewal program adopted by the parish, is to "provide the stimulus for getting the action going," he said.

The 1990s was proclaimed the "Decade of Evangelization" for the Diocese of Charlotte by Bishop John F. Donoghue. Many, like Thompson and Anthony, are accepting the challenge and seeing results.

When Thompson encountered a person whose life was in tumult and who was thinking about leaving the Church, she advised the person to go to Communion every day and see if it made a difference. The person, said Thompson, reported back:"My life is all in order."

State's First Hibernians To Receive Charter

SWANNANOA — The first Ancient Order of Hibernians organization in North Carolina history will receive its charter June 4 at St. Margaret Mary Church in Swannanoa.

AOH National President George Clough will present the charter to John J. Fitzgibbon, president of North Carolina Division 1.

Although the initiative to form the division originated at St. Margaret Mary, the division also has members in Arden, Asheville, Brevard, Charlotte, Fletcher, Tryon and Korea.

A recruiting drive is continuing and charter memberships are still open. To be eligible for membership, a man must be of Irish birth or descent, a practicing Catholic and at least 16 years old.

For further information, call Fitzgibbon at (704) 686-5871 or Pat Killough at (704) 299-3234.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

They Need Support

There were at last count 44 doctors assigned to U.S. military installations in Europe, most of them in Army or Air Force hospitals. And, at last count, all 44 of them were refusing to perform abortions on moral or religious grounds.

That makes almost meaningless President Clinton's recent lifting of a ban on abortions in U.S. military hospitals overseas.

The Pentagon is trying to get around the refusal by working through European civilian doctors. And efforts are being made to transfer to Europe at least some military doctors willing to perform abortions.

The question is what is going to happen to the doctors who have refused to perform the abortions.

If new military physicians are sent to Europe, we assume some of those already there are going to be reassigned. We have a feeling it will not be to choice duty spots. The military has ways of handling those who rock the boat.

The Pro-Life Corner on this page urges letters to senior military medical officers supporting doctors who refuse to perform abortions. We suggest you also mention your strong opposition to retaliation.

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Pro-Life Corner

Respect Life

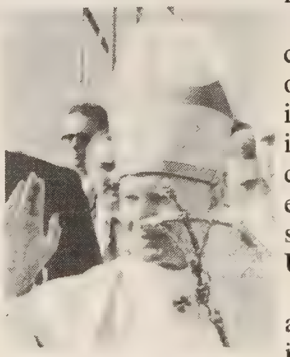
Recently President Clinton signed an executive order to reverse ban on abortions at military hospitals overseas which had been i effect since 1988. Military hospitals are financed by our tax dollar The Pentagon has confirmed news reports that all 44 milita doctors in Europe have refused to perform abortions on moral an religious grounds. Please contact their superiors to voice yo support for our overseas military physicians who have cou geously refused to kill unborn children.

(See Editorial on this page)

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II asked women religious to bring their love and dedication to all situations where life is threatened or derided.



"Your particular vocation ... must express itself on the front lines of defending human life throughout its earthly existence, from conception to its natural end," the pope told the assembly of the International Union of Superiors General.

The May 14 papal audience was part of a meeting that brought together some 800 women religious, most of whom lead religious orders.

An authentic defense of human life requires a proclamation of the Gospel message and its call for universal brotherhood in Christ, the pope said.

It includes "the promotion of human rights, the defense of the woman and her dignity, a culture of peace and communion between peoples, and respect for creation, the gift of God which must stimulate blessing and praise of the Creator," he said.

The pope told the women that their religious orders have always brought the Church close to the problems of children, the sick, the aged, the poor, the dying young mothers and to those needing education catechesis. "Today such social problems have bec even more acute and complex," the pope said.

"In many situations, humanity seems to have the sacred sense of existence," he said. "It is enoug think of the persistence of fratricidal wars, of offer to the dignity of defenseless women, to the explo tion of innocent children and to the many atten against human beings."

While society claims to exalt the value of human person, it has lost sight of God-given rights responsibilities and often "falls into the contradic of negating the right to life, especially of the n innocent and defenseless," the pope said.

"Dearest sisters, be present with love and phetic dedication where life is in danger, threate offended or derided, where it requires special care," pope said. The love of consecrated religious is a l which grows as its gives itself to others day after he said.

"It is a love which grows with communion, wl deepens in sharing and which expands in the plan and carrying out of one's mission," the pope said

He asked the women to respond to the religi and social challenges of the world with a deeper pr life, "a real spirit of sacrifice and renunciation of mentality of the world, with a unity of hearts and generosity of witness."

VATICAN CITY (CNS) — Pope John Paul II, expressing dissatisfaction at low Mass attendance, said priests should make every effort to lead Catholics to the Eucharist. Catholics are deluding themselves if they think it is enough to lead a good life without the spiritual strength received in Communion, the pope said at a general audience May 12.

"We need to rediscover the centrality of this celebration in Christian life and in the apostolate. The data on participation of the faithful at Mass is not satisfactory," he said.

Despite local efforts to bring people back to church with vibrant liturgies, attendance percentages remain low, he said. While statistics never tell the full story, it cannot be ignored that "external worship" generally reflects the level of internal worship among Catholics, he said.

Those who see the Mass as just a "ritual gesture" miss the point, the pope said. "The eucharistic celebration is not simply a ritual gesture, in fact: It is a sacrament, an intervention by Christ himself communicates to us the dynamism of his love,' said.

"It would be a destructive illusion to preten have behavior in line with the Gospel without rec ing the strength of Christ himself in the Euchari sacrament he instituted for this purpose. Such a cl would be an attitude of self-sufficiency and radic opposed to the Gospel," he said.

The pope called on priests to promote Mass at dance through catechesis, exhortation and excell in liturgical celebration. He said this forms a cer part of the priest's "care of souls."

"The priest must be above all a man of the Eu rist," he said.

He suggested that priests also favor euchar devotion outside of Mass. This should be carried o places suitable for prayer and characterized by cle ness, order and artistic beauty, he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 12.

Dear brothers and sisters,

Continuing our catechesis on the mission of priests in the Church, we now turn to the celebration of the Eucharist. Priests carry out their sacred ministry above all in the eucharistic assembly, when, acting in the person of Christ, they join the offering of the faithful to the sacrifice of their Head, thus presenting and applying the sacrifice of the cross (cf. *Lumen Gentium*, 28). By the sacramental power received in Holy Orders, the priest is enabled to make present Christ's offering and thus to build up the whole Church in fellowship and unity. All ministry and all the sacraments are directed toward the Eucharist, which "contains in itself the whole spiritual treasure of the chu (cf. *Presbyterorum Ordinis*, 5).

In the Eucharist we see the close relation o ministerial priesthood to the common priesthood c the faithful. As part of their "care of souls," pr guide the faithful to participate actively in the Eu rist. They do this especially by their catechesis exhortations, by the quality of their eucharistic ebrations and by their promotion of devotion t Lord's eucharistic presence also outside Mass. priest must be above all a man of the Euchari servant and minister of Christ and of the one sacr of the cross, which he sacramentally renews i sacrifice of the altar, for the redemption of the w

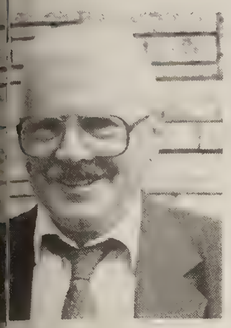
I extend a warm welcome to the participants i

See **Pope**, Pa

Editor's Notebook

By BOB GATELY

want to remind our readers and especially those who contribute news items to *Catholic News & Herald* that we soon will begin our summer schedule of bi- kly publication.



The June 4 issue will be the last weekly issue until September. The only other issue in June will be June 18.

Please keep that in mind when submitting news items. In order to get advance publicity for an event, you may have to submit it two or more weeks in advance.

The June 4 issue will contain a complete publishing schedule for the months of June, July and August.

I'm happy to see that North Carolina's first local unit of the Ancient Order of Hibernians is about to become a reality (see Page 3). North Carolina Division #1 of the AOH has been approved by the national organization and will receive its charter June 4 at St. Margaret Mary Church vannanoa.

he Hibernians were founded in Ireland in the 1560s to protect the underground ts and keep Catholicism alive in the darkest days of British rule. That Ireland atholic country today is largely due to their efforts.

he order in this country dates back to 1836 when it was organized at St. James ch in New York City. The early days of its existance were not easy but, from eginning, it has become one of the largest and most influential organizations en of Irish descent. There also are separate women's and children's auxiliaries.

he new North Carolina division is centered in Buncombe County but member- is open to any male practicing Catholic of Irish birth or descent, 16 or older, in tate.

onsidering the number of Irish-Americans among the Catholics in the state, I a feeling the new division is going to see rapid growth.

Married Converts Candidates r Ordination To Priesthood?

By FATHER JOHN DIETZEN

. A neighbor of my cousin is a married Catholic priest who helps in their h. He was an Episcopal priest before turning Catholic. We've read about rs like him and about some former Lutherans and I think Methodists who ow Catholic priests. Yet ordinary Catholic priests cannot get married. as far as we know Catholics can't get married and then be ordained. Can xplain? (Ohio)

. You ask a huge and complicated question. Perhaps what I'm able to say here elp a little. I am indebted to a former Anglican, now a married Roman Catholic priest, for much of the following information.

It is important first to realize that our Church's policies regarding acceptance of married converts to the Roman Catholic faith as candidates for the priesthood are still in their infancy. The largest number (around 50) of married Roman Catholic priests in our country are former Episcopal priests. Their situation is unique.

For a long time those Episcopal priests who leaned toward the Roman Catholic Church felt they should remain within the Anglican tradition and work toward corporate reunion with Rome. Later many of these decided to apply individually for acceptance into the Roman Catholic Church as married candidates for ordination.

hey were formed within the Catholic "system," they argued, embraced olic tradition and doctrine and thought they were Catholic except that they were n union with the pope. Some, especially those who desired corporate reunion e churches, even accepted the primacy of the bishop of Rome.

he Vatican Congregation for the Doctrine of the Faith apparently accepted this f reasoning. It recognized that these Episcopal priests and their families were g in good faith and approved their reception into the Roman Catholic Church ventual ordination as married men. They were, in other words, dispensed from romise and commitment of celibacy.

hese same arguments would not apply to formerly ordained Methodists or erans who are now Catholics. Obviously, their relationship to the Catholic tion is quite different.

he answers to the first question are not clear. Perhaps part of that answer lies apparent response to the second.

eople who are raised Catholic are presumed to know and be committed to the olic Church's discipline that married men are not ordained to the priesthood. By ing a marriage in the Church, therefore, the Church assumes they have made this e of the marriage sacrament over the priesthood.

he same would apply in the other direction. By choosing to be ordained a priest, n raised and committed to the Roman Catholic tradition is assumed to have the choice of the sacrament of holy orders rather than the sacrament of iage.

here is at least some evidence that this distinction underlies the difference een decisions about "born" Catholics and converts to our faith. Normally, no ert to Roman Catholicism from the Episcopal or any other faith is considered ndidate for ordination if that individual had once been Catholic, later entered her faith and is now returning to the Catholic Church.

ne convert, however, who is now a married Roman Catholic priest, was ally baptized Catholic. But since he was raised from infancy in another faith, it decided that he did not grow up with the usual knowledge of Catholic beliefs discipline. He could therefore be accepted as in good faith about the possibility of being married and a priest at the same time.

It is worth remembering that the first Episcopal priest was ordained in the Roman Catholic Church under the new "policy" only 11 years ago, on June 29, 1982. The implications of that event and others since, and yet others still under study, are only beginning to be explored. Where they might lead, if anywhere, no one can yet say for sure.

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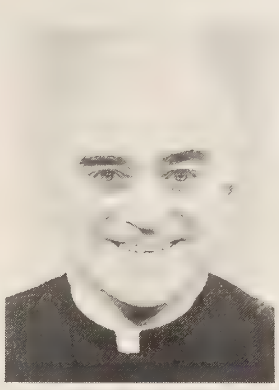
Light One Candle

By FATHER JOHN CATOIR

When Jesus commanded us to love one another, He gave a universal precept and excluded no one. If it's true that homosexuality is genetically determined from birth, then how are we to treat our homosexual neighbor, son, daughter, sister, brother?



Many gays have told me they don't want to be gay and that they struggle against it with all their might. If it was possible to wave a magic wand to reverse their homosexuality, they tell me they would use it in an instant. A gay reporter once wrote that he thought women were fine, but he never experienced "the same thrill," as he put it, that he does when he walks arm-in-arm with a man. To me, this is strange, weird, totally foreign, and yet I know he's telling the truth, his truth. Homosexuality is a fact of life, no matter what the cause might be.

I wonder how those who remain in the closet manage to cope with the stress and strain of having to hide their sexual orientation. They must suffer severe emotional pain. A psychiatrist friend told me that he thought homosexuality was the result of conditioning. I wonder. Even in the animal kingdom there are signs of homosexuality.

I've heard confessions for more than 30 years and I get the sense that most homosexuals were aware that they were different from their earliest memory. But how early does anyone begin to understand their developing sexuality?

I wonder how Jesus reacts to the homosexual. I know He is compassionate. When He was asked about the man born blind, "Was the condition caused by the man's sins or the sins of his parents?" He answered, "Neither this man or his parents sinned; he was born so that God's works might be revealed in him."

Most gays and lesbians are peaceful, law-abiding citizens. The radical political activists among them are a small minority who are hurt and angry. Years of repression, persecution, and condemnation will do that. More recently, in the wake of the AIDS epidemic, many of them are griefstricken because of the tragic deaths of their friends and relatives. My heart goes out to all who have been affected by this tragic illness.

The social problem is a complex one because the homosexual community sends a double message to the world. The law-abiding gays and lesbians want acceptance and fairness, which is only right, but the radical activists who have desecrated our churches appear to be demanding complete freedom to flaunt their sexual activity. Such demands get little or no sympathy.

The homosexual community is not monolithic. There are good and bad among them, as there are in every community. As Catholics we should be very clear that gay bashing is totally against the law of love proclaimed by Jesus Christ.

Those who perpetrate physical or verbal hostility against homosexuals in the name of righteousness are the biggest hypocrites of all.

(For a free copy of the Christopher News Note, WHATSOEVER YOU DO, *send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.)*

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

"To tell the truth, the whole truth and nothing but the truth" is not the simplest of tasks. It has its risks at all ages. When a young child holds back data and tells half truths, parents can worry that they are producing a liar. More importantly, however, a parent needs to check the environment in which the question is couched.

Most times, one is dealing not with a deceitful child, but rather a fearful one, particularly if the child is young and fearful of the consequences of telling the truth. This is an important challenge to parents, but one with great rewards when successful. Parents who can handle getting at truth in a constructive way when their child is young have a better than average chance when it comes to teen years.

Adulthood does not get us off the hook on this topic. At times, in counseling sessions, it is apparent that an adult prefers truthfulness to tact even when the whole issue is of such a nature that it need not even be addressed (like the weight of a relative). Other times, the matter might be more serious in nature, but with limited potential value of reopening a discussion and one can be acting out of adolescent honesty.

Another aspect of honesty has almost a sleeper quality. Scrupulous clients tell of a time when they were not totally honest, frequently the issue is financial (example, mileage sheets). At the time they fudged, they were unaware that their conscience in no way could handle the strain of being untruthful. For some for whom the issue is ongoing, the client may require referral to a mental health professional since the disturbance is beyond the realm of the average counseling hour.

Over and over again, we are brought back to basic truths; to live justly, act kindly, and all can be well.

How Does Canon Law Affect Us?

The Eastern Catholic Church And The Norms On Marrriage (Part II)

By SISTER JEANNE-MARGARET MCNALLY

In studying and applying the Code of Canons for the Eastern Church (remember these are Catholics in union with the Roman pontiff), one notices some differences from the Code of Canon Law for the Latin Church, the code we use. One must look at the nations in which the large number of Eastern Catholics dwell. The civil laws of these nations are very different from the civil laws of the U.S. which we are used to following.

The canonical consequences of a civil marriage for an Eastern Catholic are: (1) they are presumed to be public sinners, excluded and unworthy of reception of the sacraments, including penance, the children are illegitimate and they are not entitled to a Catholic funeral. (2) A Christian, who after a valid marriage, having obtained a divorce, remarries civilly commits bigamy.

The impediments which make a marriage automatically invalid unless a dispensation was obtained include the following: non-age (under 14 for a girl and 16 for a boy), impotence, the bond of a previous marriage, abduction, crime of conjugicide, affinity, disparity of worship, sacred orders, a vow of chastity, consanguinity, public propriety, legal relationship, conspiratorial adultery and a spiritual relationship. These are the same impediments as listed for the Latin Church with the exception of spiritual relationship (baptismal godparents). A legal relationship includes relationships by adoption and/or guardianship. Conspiratorial adultery as an impediment has been abolished in the new Eastern Code effective Oct. 1, 1991. However, the validity of marriages entered before this date could depend on the preceding law and the former impediment.

The impediment of orders is more in respect to the ordination of married men which has been forbidden by Rome. However, Pope John Paul II promised that the Eastern Churches could apply for more extensive faculties than the law allowed. "Likewise the state of clergy joined in marriage is greatly held in honor as being sanctioned by the practice through the centuries of the original Church and of the Eastern Churches" (canon 757.2).

Who has competence or jurisdiction for an annulment case involving an Eastern Catholic? Jurisdiction belongs to the eparchial bishops of the different autonomous churches. In certain circumstances the Eastern Church will constitute a tribunal, for a specific case only, composed of members of the Latin tribunal as a Court of First Instance. The issue of jurisdiction is probably the principal problem in our tribunal in Charlotte. For example, a person may petition for an annulment but this person belongs to the Maronite Church. Do we have jurisdiction? No. We notify the Maronite tribunal in Brooklyn and they may request that we judge the case using staff and usually the Latin Code of Canon Law. We may wish the Maronite Chu to handle this case and we have the right not to accept this temporary jurisdicti so the case goes to Brooklyn. This same situation may exist for the other East rites. If a particular rite has no tribunal in the U.S., we would accept the case. T may well be more than interests you but it does explain to those parties wh petitions were forwarded to another tribunal in another state why this was necess if either party was baptized an Eastern Catholic, or was married in an East Catholic Church or transferred into an Eastern Catholic Church.

Speaking of transfer, note that adults have a free choice to change their rite. T may obtain this permission from the Holy See. Either spouse at the beginnin marriage or during marriage may transfer to the rite of the spouse simply b declaration to that effect. Upon the death of that spouse, the surviving party r rescind this declaration and return to his/her original rite. There is no spec requirement for a change of rites but it is advised to have this on the baptismal rec

When an Eastern Catholic marries a Western Catholic both marriage laws (v similar) are to be observed. Western canon law requires canonical form of marri i.e., marriage before a delegated priest or deacon, two witnesses and consent gi to that priest or deacon. Eastern canonical form requires that marriage must be a priest and only a priest who blesses the marriage. This blessing is exception important. For the validity of the blessing bestowed upon the marriage, the bles should be from a priest of their own rite. Again, in Eastern law, the presence of witnesses is required but not for validity.

Be careful to differentiate between the Eastern Catholic and the Eastern r Catholic. Priests of some Orthodox churches are permitted to validly substitute each other for the sacred blessing. This is true of the Byzantine lineage only Russian, Bulgarian, Greek, Romanian, etc. The Coptic Church of Egypt per deacons to bless the marriage and then require the reception of Eucharist by spouses for validity of marriage. The marriage of an Eastern Catholic by a L pastor may be permitted *only* if there is no Eastern pastor available. The availab of an Eastern pastor is judged by distance of many miles if the miles are greater t any miles one would travel for medical care, visiting, shopping, etc. If an Eas Catholic marriage rite is blessed by a Latin deacon, the blessing of the deacon is v because the place rules the action.

All the preceding material on the Eastern Catholic Church was written to pre for our next article on a unique quality of the Eastern Church — *oikono* (economy), which is most especially relevant to marriages.

Mercy Sister Jeanne Margaret McNally is a licentiate in canon law and a ju of The Tribunal of the Dioceese of Charlotte.

Lifeline

The Heroes

By JIM MCINERNEY

The phone rings in the little makeshift office. It is answered by a volunteer. At the other end of the line, a young girl is asking for help. She sounds frightened. She is 17, pregnant and does not know what to do. The volunteer utters a silent prayer, "Lord help me to say the right thing," and begins a conversation that could last for hours and a relationship that could last for weeks, months, even years.

At a home for pregnant teens, a young woman spends a Saturday each month helping the residents. She cooks, goes shopping, changes diapers, tutors, and does whatever is necessary. But most of all just being there, being a friend to someone in need is what is most important.

In a hospice an AIDS patient is dying. It is 2 a.m. One of the staff calls the home of a volunteer who wants to be informed. The volunteer gives up a good night's sleep to be present with a man he got to know only a few months before. He keeps vigil with his friend, holding his hand and praying until he dies.

In another part of the same town, a family enters a soup kitchen. They are not there to receive, but to give. They give up one Saturday each month for this purpose.

These are typical descriptions of very ordinary people doing some very extraordinary things. I have known many over the years. They are what I call "unsung" heros. If you told them that they were heroes, they would deny it. But they are.

All of them, in addition to being selfless individuals, have one more thing in common. They are pure, 100 percent, dyed-in-the-wool pro-lifers.

I mention these examples because there is a very common, albeit inaccurate, notion that is very popular among pro-abortion advocates. It goes like this: "You pro-lifers. You care about people before they're born. But after that, you don't give a damn."

This is utter nonsense. Yet it persists. Sadly, this type of thinking has permeated the pro-life movement itself. The most common example involves right-to-life legislative and lobbying groups criticizing those who engage in civil disobedience. Sidewalk counseling, sit-ins and clinic blockades are considered "counterproductive," or even "un-Christian." This type of discord plays into the hands of the pro-abortionists.

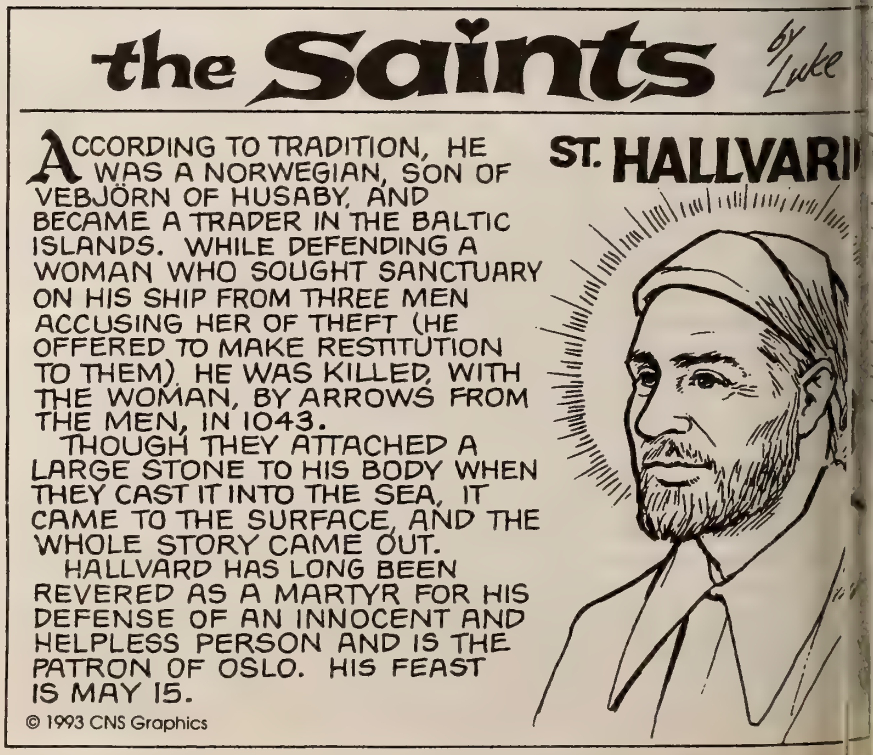
If pro-life activities were confined only to the "positive, i.e., the safe activities, then the mainstream pro-life groups might as well close up their offices and go home. As any student of social movements knows, change is painful. There will always be disagreements on strategy. There will always be the ordinary mainstream activists and there will always be those of more radical bent.

Both types are necessary. The pro-life movement is like a quilt. It consists of many pieces. The alternative agencies are as necessary as the lobbyists, and the lobbyists are as necessary as the rescuers. Just as there is always a need to pro personal, caring, nurturing alternatives to abortion, there is also a need for indiv als to stand tall in public and remind our fellow citizens that this is an issue that not go away.

So, I honor all of our pro-life heroes, the seen and the unseen. To paraph Virgil, I sing of moms and dads, those first and most important pro-lifers wh their sacrifices, gave us life. I sing of the countless volunteers who counsel preg women, keep vigil with the dying, feed the hungry, and pray for peace. I sing praises of the mainstream right-to-life educational, legislative and political gr who keep the heat on our lawmakers.

And I also sing the praises of those who make me uncomfortable by using bodies to stand on the line between life and death. They are abused, beaten and ja But they do not give up.

When the history of this struggle is written, there will be plenty of room f of them.



ACCORDING TO TRADITION, HE WAS A NORWEGIAN, SON OF VEBJÖRN OF HUSABY, AND BECAME A TRADER IN THE BALTIC ISLANDS. WHILE DEFENDING A WOMAN WHO SOUGHT SANCTUARY ON HIS SHIP FROM THREE MEN ACCUSING HER OF THEFT (HE OFFERED TO MAKE RESTITUTION TO THEM), HE WAS KILLED, WITH THE WOMAN, BY ARROWS FROM THE MEN, IN 1043.

THOUGH THEY ATTACHED A LARGE STONE TO HIS BODY WHEN THEY CAST IT INTO THE SEA, IT CAME TO THE SURFACE, AND THE WHOLE STORY CAME OUT.

HALLVARD HAS LONG BEEN REVERED AS A MARTYR FOR HIS DEFENSE OF AN INNOCENT AND HELPLESS PERSON AND IS THE PATRON OF OSLO. HIS FEAST IS MAY 15.

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SCC Urges Tougher Standards For Children's TV

WASHINGTON (CNS) — The U.S. olic Conference has asked the Fed- Communications Commission to d a clear message" to broadcasters they could lose their broadcast lies if they do not air more educaal programs for children.

"Several generations of children grown into adulthood while broadrs failed to act and the commission inued to scold" since the 1950s, the USCC, in comments filed May th the FCC.

Under current broadcast practices, JSCC said, "only those children's rams which advertisers can use to t children are broadcast. Selling to lren is the goal. Any educational or al benefit derived from programg is secondary to the success of the mercial venture."

The USCC comments, signed by ral counsel Mark E. Chopko and tant general counsel Katherine G. cewich, were written in response to CC notice of inquiry seeking to ase the amount and quality of lren's programming.

'Broadcasters can only meet their public interest obligations to children by airing educational programs created expressly to inform, not created merely to entertain," the USCC said.

It recommended that seven to 10 hours of programming a week be devoted to children in the age ranges of 3-6, 7-10, 11-13 and 14- 16, and that shows be aired "during those times of day many children watch television — weekend mornings, afternoon and early evenings."

The shows "should include discussions about values, morals and positive moral behavior" and "inspire, instruct and enhance the development of children on an intellectual, spiritual and social level," according to the USCC.

"Unless and until the commission enforces a clear directive to broadcasters to air educational programs, another generation of children will remain neglected by television and the commission will be forced to revisit this issue in another 10 years," the USCC said. "Using television to teach children is too important a matter to be addressed by a half-hearted report and no enforcement mechanism."

The USCC voiced its displeasure with the FCC emphasis of the 1980s for competition among broadcasters over the public interest obligation to serve children.

"The commission has not seriously enforced broadcasters' public interest obligations to children, and broadcasters have relied on that lax enforcement record to shirk their obligations. The commission can and should remedy this now," the USCC said.

In passing the Children's Television Act of 1990, "Congress understood that requiring commercial television licensees to carry some educational children's programs imposes some cost on them," the USCC said.

"Congress noted that programs aimed at children do not attract advertisers willing to pay advertising rates equivalent to those on other television shows," the USCC added.

"Congress determined that given broadcasters' countervailing benefit of the free use of a valuable commodity — the television channel — it is fair to require broadcasters to offer some hours of educational children's programs even if they cannot derive a maximum revenue from those programs."

The USCC said the threat of license loss should be real for broadcasters who don't air more educational children's programming.

"The commission must be willing to deny renewal, or renew only with additional reporting requirements, to licensees which do not document that they have met their obligation to serve the needs of children," it said.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"Man Bites Dog" (Roxie)

Failed black comedy supposedly about media's complicity in society's rising tide of violence follows the daily rounds of a moronic serial killer as recorded by a documentary film crew which gradually begins helping him commit crimes. Directed by Remy Belvaux, the French-language Belgian production is a slapdash, low- budget affair with a lot of brutal mayhem but little sense or purpose. Repellent graphic violence, including a rape, incessant criminal rationalizations too stupid to be amusing and occasional rough language. **The USCC classification is O — morally offensive. The MPAA rating is NC-17 — no one under 17 admitted.**

"Much Ado About Nothing" (Goldwyn)

While a pair of tart-tongued sparring partners (Kenneth Branagh and Emma Thompson) are tricked into confessing mutual love, the wedding of two other lovebirds (Robert Sean Leonard and Kate Beckinsale) seems doomed when the maiden is falsely accused of foul betrayal. Director Branagh's screen adaptation of Shakespeare's lusty comedy is a fresh and playful romp, enhanced by period Italian countryside settings and a breathless pace culminating in a heady tribute to chastity and marital vows. Brief group nudity and a fleeting bedroom scene. **The USCC classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"Posse" (Gramercy)

Returning from the Spanish-American War in 1898, a small band of African-American soldiers (headed by Mario Van Peebles) and a white comrade (Stephen Baldwin) head West to settle a score with the sheriff (Richard Jordan) who murdered their leader's peace-loving father. Also directed by Van Peebles, the movie doesn't skimp on shootouts and shows vigilante justice uncritically, but it also reminds viewers of the not-insignificant presence of African-Americans in the development of the West and of the particular hardships they encountered. Much stylized violence, a bedroom scene, brief nudity and some rough language. **The USCC classification is A-IV — adults, with reservations. The MPAA rating is R — restricted.**

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CNH5/93

FAITH alive!

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Adolescence: the best years?

CNS Photo by the Crosiers/Gene Pla

By Linda Allison-Lewis
Catholic News Service

After listening to a fight between his teen-age cousin and her boyfriend, one of my sons said when he was 12: "I'd like to go to sleep when I turn 13 and wake up when I'm 20."

He was about to embark on the teenage years his mother had promised would be "the best years of his life."

I could hardly believe it. I must have been in some sort of coma thinking the adolescent years for my kids would be similar to mine: somewhat uncomplicated, a minimal amount of trouble but certainly full of memories not about to be traded for anything.

After all, I was a good parent. I laid a firm faith foundation that would surely steer them in the right direction. And though I often worked I made sure that time spent with them was full of quality. I also supported any activity that struck their fancy.

So what was his problem?

I believe he knew that outside my rose-colored glasses was a world different from what I had experienced. I think he knew that things like respect and morality — or lack of both — were different and that kids today often are desensitized to the point of disaster.

I was about to learn firsthand just how tough things are. Today I still practice taking a deep breath in the morning filled with a short prayer asking God to get me through whatever adolescent crisis the day might hold.

> **"I've made every mistake in the book trying to discipline one who felt it his mission in life to engage in a daily power struggle with me over curfews and the fact that he 'would' come in at any hour he choses."**

In addition to working with a statewide hotline that offers help for untimely pregnancies (my youngest caller was 12 and fearful that a condom had failed), I have experienced firsthand the heartbreaking challenge many parents face in trying desperately to view an adolescent as a gift from God rather than a family burden.

I have watched a child deal with peer pressure and self-esteem problems so great that he didn't feel capable of going to school in an outfit that cost less than $100.

I've made every mistake in the book in trying to discipline one who felt it his mission in life to engage in a daily power struggle with me over curfews and the fact that he "would" come in at any hour he chose.

I've watched the vicious cycle of getting in trouble, being grounded, getting in trouble become so unending that our home became a battleground — and something had to give.

I began by reading every book on positive parenting I could get my hands on. I combined that with prayer for God to lead me in the right direction in terms of counseling because I believe it is easy to get stuck with a counselor who needs counseling also.

And I certainly didn't want to be placed on medication myself just to help me get through another person's teen-age years. I wanted help and concrete direction. I desperately wanted change.

And because this was the most gut-wrenching point of my parenting so far, I asked God to help me see this child the way he is viewed from the heavens.

I didn't want to wake up mad every day at a child I desperately love nor did I have the energy left to engage in many more morning or midnight battles. I wanted to love him and do my part to bring change about.

Do you ever get the strange feeling that God is talking to you through another person's words? I heard a woman I respect make a statement about her own teen one day. She said simply but sincerely, "She hasn't turned out yet." Suddenly a light went on in my head.

The following weeks, combined with solid counseling and constant prayer, I was able to begin a different course. Today it keeps me sane amid the turmoil.

Although I try to watch my language like a hawk, trying to reinforce positive points to this teen and constantly remind him of his good points and his worst, I now forgive myself when I "lose it," realizing I'm under stress at the moment and that guilt gets me nowhere.

I set boundaries for myself and my family and do my best to enforce them when things get out of hand.

And despite the fact that what is going on at home might be maddening at the moment, I try to take care of myself emotionally and force myself to trust this boy at times.

Now when he comes at me trying to argue a point I can't compromise on and when one part of me wants to shake him (which is impossible), I try to remember the words embedded in my soul: "He hasn't turned out yet." Somehow those simple words feel like faith.

You know the strangest part o all? Things are actually better — great, but better. And there are o about 1,037 days to go!

(Ms. Allison-Lewis, single paren three children, is a speaker and aut of several books which include Ke ing Up Your Spirits Therapy (Ab Press). She works with Opportuni for Life in Louisville, Ky.)

FOOD FOR THOUGHT

I had a problem as the parent of a teen-ager: I tended to respond (react) immediately to what my teen-ager said, instantly "correcting" her thinking. My sense of responsibility for her was strong. Unfortunately, my instant reactions made her feel I didn't care what she thought.

For us, my approach didn't work.

Gradually I learned to listen more calmly — not sacrificing my values when we disagreed on values or rules, but realizing that the opportunity to express my values wouldn't be lost in most cases by waiting a while and thinking about the best manner of expressing them.

I needed to give myself time to think. I hadn't been doing that.

I needed to give my teen-ager a chance to be heard. I hadn't been doing that either.

At times I needed to say I disagreed with this or that decision of hers while communicating that I still loved her unconditionally.

In my mind, instantly reacting to everything I disagreed with was a sign that I cared. Unfortunately, in my teen-ager's mind it was a sign I didn't care enough.

agers have a lot to learn. So do parents, I discovered.

David Gibson, Editor, Faith Alive!

FAITH IN ACTION

A key to changing destructiv behavior in children is to tak steps that allow us to negotiat rather than simply to comman and confront, says Edwin M McMahon, author of *Beyond th Myth of Dominance, An Alternativ to a Violent Society* (Sheed an Ward, 115 E. Armour Blvd. Bo 419492, Kansas City, Mo. 6414 6492. 1993. Paperback, $16.95 He suggests there are times whe parents need to step back an ask, "What do you need?" Wh are you trying to express throug this behavior or to let go of? H writes: "(Children) are fighting f something very important to the and so are you. Asking 'What d you need?' helps us to negotiate

Reflection: In parent-teen relation ships, each person at times is risk of seeing only what troublesome in the relationshi what seems negative. If th happens, take time out to pond what also is good in the relatio ship — what is good about eac person. This helps to build a bas for better communication abo whatever problems that exist.

Has adolescence really changed?

y Brother Cyprian L. Rowe, FMS
Catholic News Service

olescence is an agonizing state of h in our society. Over time, adoice has become more difficult.

olescent development is compli- by the universal access to comcation. What used to be adult inition becomes everyone's inforn.

t everyone knows what to do t.

traditional society, development youth into adulthood was a prof greater and greater inclusion in nsibility for communal life. In 's manic world, however, this ment no longer occurs in a stable redictable way.

olescence is marked by attempts ke a real "me," separate from the . But adolescence is coupled with h imitation of fashion. The pri- group becomes the peer group, sense of responsibility to the y may not cut deeply.

ysical and psychological changes s age mean that signals get con-. The adolescent's body sends messages into a psycho-emo- cauldron that is hardly able to safe sense of them.

y back when, people from the 12 to 20 assumed that their role s were the significant adults in intimate surroundings. It also ssumed that faith and reason work together in cooperative n and that Godliness would be ded. These assumptions have ed, aided by the power of cable els and the throbbing insistence k and rap!

mary adults might come to be ded as divorced from the realities ng lives. Others, without obligao anything but their indulgence, e role models for an adolescent's s.

rents lovingly labor these years trying to earn enough to pay for all istracting paraalia of modern life. he parents' preso teens could chal- fashion, and parove could provide chor, making cere adolescent drift not carry a youth from home.

hat so many adolescents "try out" during these years often punishes them immediately. It can also short-circuit their youth, locking them into adult responsibilities before they are prepared emotionally, spiritually and physically to be adults. Consequently, they spend the rest of their lives trying to take care of the neglected areas of personal growth.

In the midst of all this, faith often is dismissed from the outset — not because the adolescent spends time struggling with faith and mission or seeking perennial answers to perennial questions, but because the world promises knowledge of all things sooner or later.

Family drift — letting go because parents get weary of conflict and fear — can allow youths to slip further away. It is important that parents not give up on their teen-agers.

A student once said to me, "The home is the place where family meets as they pass through to dress for appointments somewhere else." The family drift I have in mind occurs when family members brush past one another with silence or vacant speech; it is filled with inevitable despair or, at best, refusals to hope.

Is adolescence different today? Of course!

Hopelessly? Of course not.

It is filled with possibilities. But parents need to believe that adolescents, even as they act out potentially fatal scenarios, still need loving attention.

When parents offer the assurance of continued care — a steadying care, they can help their adolescents come slowly or quickly, finally safely, into a sense of their maturity, their mission.

A challenge! But then every child is a gift who did not ask to be born.

(Marist Brother Rowe is a research associate in the Department of Psychiatry at Johns Hopkins University School of Medicine in Baltimore and on the faculty of the Graduate School of Social Work at the University of Maryland, Baltimore.)

"Physical and psychological
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C Photo by Les Fetchko

FAITH IN THE MARKETPLACE

What insight or outside support helped you cope with your child's adolescence?

"Dedicated, tuned-in teachers who knew my son well. He is our oldest, so we were new to this. They helped us see that we needed to back off and let him fall on his face and learn from his mistakes. Unfortunately, you can't always be there as a parent to shelter. That won't let them make the transition to adulthood." — Kathy Roth, Wheeling, W. Va.

"Being there for them and really listening to their problems. I tried to really instill in them a sense of personal responsibility. For example, when they did really bad on a test. They had really studied and studied while someone else cheated. But I told them that you have to be accountable to yourself. I was very careful not to compare one kid to another." — Mary Jo Snider,Minerva, Ohio

"The insight to never say, 'When I was your age,' ... because when I was their age the world was different.... They have more pressures than we ever dreamed of. I also try to understand why they do what they do." — Jay Jarbo, Rockford, Ill.

"One of my favorite passages is from Kahlil Gibran's 'The Prophet' where he says, 'Your children are not your children.... You may house their bodies but not their souls. For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.' The poem taught me that you can give your teens roots but you must also give them wings. You have to give your teens the freedom to grow." — Mary Newman, Carmel, Ind.

An upcoming edition asks: When — and why — has a flexible approach to problem solving served you well? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Jesus, when he was "cool"

By Father John J. Castelot
Catholic News Service

JESUS TELLS IT LIKE IT IS

Jesus was once an adolescent. While the Gospels ignore this phase of his development, Luke has preserved one fascinating item from tradition: the finding of Jesus in the temple.

Typical of adolescent experience is a search for identity, independence, doing one's own thing. So, taking this story at face value, one surmises that Jesus deliberately distanced himself from family and friends, and decided to listen in on some interesting discussions at the temple.

His parents were trying to find him; he was finding himself.

Like many adolescents, Jesus seems to have been quite unconcerned about the effect of his absence on his parents. He was on Cloud 9. If today's frazzled parents of teen-agers are looking for a patron saint, the have two: Joseph and Mary.

When they finally catch up with him, Mary's reaction is just what we expect: "Son, why have you done this to us? Your father and I have been looking for you with great anxiety" (Luke 2:48).

His answer is real "cool." "Why have you been looking for me? Did you not know that I must be in my father's house?"

Of course, that rhetorical question serves Luke's Christological purpose: It is a statement of mature Christian faith in Christ's divine sonship. But in the context of discussing Jesus the teen-ager, it suggests the boy's search for identity, for personhood independent of parents and other "identifying" relations.

The reaction of Joseph and Mary? "They did not understand what he said to them" (2:50).

Cheer up, parents! There was a generation gap even in the holy family, a sudden realization that the boy was no longer a child but a person with his own life to live.

However, the story ends encouragingly: "He went down with them and came to Nazareth, and was obedient to them ... and advanced in wisdom and age before God and man."

For all his newfound independence, he continued to grow physically and spiritually within the circle of family and friends.

In that culture most teen-agers grew into adulthood in such a context. Their growth in self-identity and independent personhood rarely led to the rebelliousness connected with adolescence today.

Most of what we associate with teen-agers is really part of Western culture. Young people experience a protracted childhood. They yearn to be adults and are expected to act "grown-up" while continuing to live in child-like dependence.

In ancient and specifically biblical culture there was no artificially prolonged childhood. People passed rather quickly from childhood to adulthood.

Girls were married soon after puberty. Boys, trained in the family trade from early childhood, slipped imperceptibly into a share of serious responsibility for that trade.

With responsibility came maturity, spelling the end of adolescence.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH alive!

People In The News

Tiny Relic Of Christ's Cross Sold In French Auction

PARIS (CNS) — A tiny relic of Christ's cross, authenticated by the Vatican, was auctioned in Paris in a sale denounced by the French Church. The relic, a fingernail-sized piece of olive wood in a silver and glass case, was sold for $18,000 at the Hotel Drouot auction house to an unidentified female buyer May 12. The relic was a gift in the 19th century from the Patriarch of Jerusalem to the wife of the French foreign minister. Proceeds of the sale will go to a charity for autistic children. But the Archdiocese of Paris and a spokesman for the Catholic Church in France protested the sale.

Polish Catholic, A WWII Diplomat, Honored For Exposing Nazi Horror

WASHINGTON (CNS) — The American Jewish Committee presented its highest honor, the American Liberties Medallion, to Jan Karski, a Polish Catholic diplomat who risked his life during World War II to tell world leaders about the extermination of the Jews. "Jan Karski devoted his life, indeed risked his life, so that the anguish of Polish Jews during World War II did not then, and does not today, go unheard or unfelt," said David Harris, executive vice president of the American Jewish Committee, during a May 6 dinner at the agency's 87th annual meeting in Washington. Karski, currently a U.S. citizen and a professor emeritus of government at Jesuit-run Georgetown University, is a native of Poland who worked with the anti-Nazi underground.

Father Hesburgh Celebrates 50th Anniversary Of Ordination

NOTRE DAME, Ind. (CNS) — Looking back on 50 years of priesthood, Holy Cross Father Theodore M. Hesburgh recalled some "magic moments," such as anointing his mother as she died or celebrating Masses at the South Pole, in China and in Moscow. President of the University of Notre Dame from 1952 to 1987 and now its president emeritus, Father Hesburgh celebrated a jubilee Mass May 6 marking 50 years of "the enormous and impossible vocation of carrying out Christ's apostolate" in the priesthood. The Mass took place in the university's Sacred Heart Basilica, where Father Hesburgh was ordained in June 1943.

French President Knights Peruvian Theologian Into Legion Of Honor

PARIS (CNS) — Peruvian Father Gustavo Gutierrez, known as the "father of liberation theology," was made a knight of the Legion of Honor by French President Francois Mitterand. In a recent ceremony in Elysee Palace, Mitterand commended Father Gutierrez for his success in "linking faith with the struggle against exploitation, domination, poverty and misery." The theologian's work has meant "you have been contested within your own church," Mitterand added.

Italian Church Leaders Launch Sainthood Cause For Pope Paul VI

ROME (CNS) — Nearly 15 years after the death of Pope Paul VI, the Italian Church has officially launched his sainthood cause. In a ceremony May 11 at Rome's St. John Lateran Basilica, leading Church representatives gathered to open the "diocesan" phase of the cause, which has been under consideration for a year. The investigation of Pope Paul VI's life for heroic virtues responds to "a strong sign that has risen from the Church through its pastors and faithful all over the world," Cardinal Camillo Ruini, papal vicar of Rome, said in a speech.

Covenant House President Urges Prayers For Compassion

WASHINGTON (CNS) — Solutions to U.S. problems of disintegrating families, homelessness and poverty lie not in government programs or in any effort by humans alone, the president of Covenant House said May 6. The solutions to problems that create a need for programs like Covenant House will only come from God working with human hands, Sister Mary Rose McGeady told participants in the National Day of Prayer. The nun, a member of the Daughters of Charity of St. Vincent de Paul, addressed several hundred people who met in the House Caucus Room for a daylong session of religious testimony and prayer that preceded an evening concert and prayer session on the steps of the Capitol.

Retired Bishop George Ahr Of Trenton Dies At 88

TRENTON, N.J. (CNS) — Bishop George W. Ahr, who headed the Diocese of Trenton for 30 years, died May 5 in the infirmary of the Morris Hall Diocesan Home for the Aged, Lawrenceville, N.J. He was 88. The seventh ordinary in the diocese's history, Bishop Ahr served as Trenton's spiritual leader from 1950 to 1980, longer than any Trenton prelate. A funeral Mass was celebrated May 11 at St. Mary Cathedral, Trenton, with Bishop John C. Reiss as principal celebrant. Bishop Ahr was buried in St. Mary Cemetery, Trenton.

Cardinal Says Ecumenism Is Priority Of Church

VATICAN CITY (CNS) —
Ecumenism is a priority of the Chu
not just an area of specialization
interested individuals, said Card
Edward I. Cassidy. "How can we b
rest when we see that Church we l
wounded in its catholicity, unable t
the Church that our Lord wants it to b
asked the cardinal, who is presiden
the Pontifical Council for Promo
Christian Unity. Conversion and edu
tion are needed within the Cath
Church for all its members to recog
the importance of Christian unity
said.

Moscow Archbishop Concer About New Rules On Religion

WARSAW, Poland (CNS) —
head of the Catholic Church in E
pean Russia has expressed "grave c
cern" over a proposal to tighten s
control of religion. He also condem
official obstacles to Church acti
Archbishop Tadeusz Kondrusiewicz
Moscow-based apostolic administr
for European Russia, said in an in
view with a Polish Catholic newsp
that all denominations in Russia opp
a proposed law which would empo
the legislature to, among other thi
re-establish a church-monitoring
perts Consultative Council. The m
sure would also impose tighter rest
tions on the registration of foreign-b
religious communities operating in R
sia.

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Scripture

Readings For The Week Of May 23 - May 29

Sunday: Acts 1:12-14; 1 Peter 4:13-16; John 17:1-11.

Monday: Acts 19:1-8; John 16:29-33.

Tuesday: Acts 20:17-27; John 17:1-11.

Wednesday: Acts 20:28-38; John 17:11-19.

Thursday: Acts 22:30, 23:6-11; John 17:20-26.

Friday: Acts 25:13-21; John 21:15-19.

Saturday: Acts 28:16-20, 30-31; John 21:20-25.
Vigil of Pentecost: Exodus 19:3-8, 16-20; Romans 8:22-27; John 7:37-39.

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Sư phát dộng năng lực SỐNG

ằng năm mỗi khi Xuân về, dất trời dâng dầy nhựa sống. Cảnh sắc dất ộng lẫy nhắc tôi nhớ về câu truyện THIÊN CHÚA TẠO DỰNG VŨ trong sách Khải Nguyện. Hành dộng “tạo dựng” của Chúa dược diễn ng hai khía cạnh “Rất người” và “rất Chúa” (human and divine). Để ửng con người Thiên Chúa dã lấy dất nặn lên một thân xác trọn vẹn với mọi sự xinh dẹp diệu huyền của nó. Bạn hãy nhìn xem con người của ó diều gì dáng để bạn kêu trách? Cách thẩm dịnh vẻ dẹp của Thiên Chúa g giống chúng ta, vì chúng ta không phải là Thiên Chúa. Vì thế chúng i có thể xét bề ngoài và chỉ mình Thiên Chúa mới có thể doán xét cả trong goài vì Ngài là Đấng Tạo Hóa. Chúng ta dược kêu gọi dồng tạo dựng khi g ta dược Ngài dùng để ban phát những mầm sống trong dời sống hồn

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on người, một khi dược tạo dựng bằng bùn dất người dó phải hành dộng gười với tất cả mọi cở năng tự nhiên và mọi cảm xúc cũng như những ứng chính là những yếu tố bẩm sinh dến từ trạng thái bùn dất (hay gọi na là xác thịt) Mặc dầu vậy chúng ta dã dược chọn lựa và nắn nót bởi bàn ủa Ngài. Hành dộng dó chúng ta gọi là “rất người”. Sau khi Ngài nắn on người bằng bùn dất Ngài thở hơi Thần Khí Ngài vào thân xác và lập on người,nam hay nữ trở nên hình ảnh sống dộng của Ngài. Sự biến dổi từ một trạng thái bùn dất nên con người, hình ảnh của Thiên Chúa,chúng ta gọi là “ rất Chúa” là sự phát dộng năng lực Sống.

Rồi sau dó dã xảy ra những gì thưa quí bạn? Người con của Chúa, hình ảnh sống dộng của Ngài dã dám nói KHÔNG với hành dộng yêu thương của Ngài, dám chống lại cả chương trình tạo dựng, và thay dổi cả cơ cấu của Ngài. Người con dó dã muốn trở nên nhưChúa và trong thái dộ diên rồ dó dã phá hủy chính họ. Mặc dầu vậy Chúa vẫn tiếp tục có những hành dộng yêu thương. Ngài lại tạo dựng con người bằng cách sai con một người xuống trần dể cứu vãn nhân loại,vì khi phạm tội con người dã cắt bỏ họ ra khỏi Chúa. Rồi qua công trình cứu chuộc chính thiên Chúa lại nối liền họ với Ngài. Ôi ơn cứu dộ thật diệu huyền biết bao! Ơn dó trải rộng như chân trời dượm nhiều hương sắc. Cũng vì thế mà tôi thích tháng Năm. Nó gợi cho tôi một vị Trinh Nữ Maria dầy phúc là vị Mẹ chứa dựng một sinh lực sống chính là Chúa Giesu con Mẹ. Tội phạm là chứa dựng một sinh lực gây sự chết chóc cho toàn dân.

Khi tôi nghĩ về quyền lực vô hạn dịnh này tôi rất lo sợ. Tôi có quyền cho sự sống hay tạo sự chết và cái khả năng dó vô tận cùng. Nhà văn Kalhil Gibran dã nói trong sách Tiên Tri trang 37 “Trong tâm hồn bạn, không có biên giới,như lâu dài bao trọn trời cao, cửa lâu dài dó là Hừng Đông và cửa sổ là những bài ca cũng như sự êm ả của màn dêm.” Đứng trước uy quyền dang tiềm ẩn trong bạn, bạn phải làm gì?

nerating Energy

By SISTER CECILIA TONG

very year when Spring comes along, one can see the splendor of creation in full g. The beauty of the earth reminds me of the story of Creation which the Sacred Author of Genesis speaks about. God's action of creation is fully human andfully divine. The story goes like this: ”Yahweh God fashioned man of dust from the soil. Then He breathed into his nostrils a breath of life and thus man became a living being.” Gen 2:7.

This action gives life to its fullness, and if it is of life, it speaks to me of two aspects: human and divine. In order to make a person, God took the clay and made it into a complete body with all the wonder and beauty of it. Just a look at yourself and see if you have anything to complain about. God's concept auty is not like ours because we have the ability to judge only the outside of a n. It is God alone who can judge the person from the inside. God is the creator ve are not. We are His co-creator only at His invitation in a way He empowered give life as in the action of giving birth to other human beings.

person made of clay is expected to be fully human with all the human emotions natural inclination and instinct with its actions and reactions which are raw rals that come with the clay (or the flesh) even though we are clay but are chosen ashioned by God. This we call humanness.

The divine action took place when, after it was fashioned, He breathed into the body a breath of life and instantly he or she became God's image. The transition of a piece of clay into a perfect child of God: male and female He created them. Gen 1:27. That is why I call this action generating energy.

What happened after that? The child of God, the image of God dared to say “no” to God's continuing loving action. That child dared to change the whole system of creation, the whole structure of God's design. That child wanted to be like God even though destroying himself or herself in the process.

Yet God continued to love. He re-made his child again by sending His Son, Jesus, to redeem him or her. By committing sin, our first parents dismembered themselves but by the grace of of redemption Christ rejoined them into himself. What a magnificent layout of supernatural grace! It is like a splendid field of flowers in May.

For this reason I like the month of May. It also reminds me of Mary full of grace, the soul full of God's loving energy because it contains Christ and Christ is God fully human and fully divine. He redeemed humankind by his positive energy whereas sin generates negative energy and thus destroys life. It frightens me to think that we contain that power to give life or death as we choose. The capacity to give that energy is boundless.

Kahlil Gibran in *The Prophet* describes that power: “For what is boundless in you abides in the mansion of the sky, whose doors are mornings and whose windows are the songs and the silences of the night.” What can you do then with the power that is within you?

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

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Vietnamese News In Brief

Youth Courses

June 11-13, 25 young people will attend courses for youth in Atlanta, Ga. They will be joined by young Vietnamese from other states.

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Cursillo for Vietnamese men will take place on the last weekend of June. The closing Liturgy will take place at St. Michael in Gastonia.

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El Papa Convoca a los Jovenes del Mundo

Este es el mensaje de Juan Pablo II con motivo de la VIII Jornada Mundial de la Juventud (O.R. 15-8-92 original italiano, traducción de la revista Ecclesia).

"He venido para que tengan vida y la tengan en abundancia" (Juan 10:10). Tras los encuentros de Roma, de Buenos Aires, de Santiago de Compostela y Czestochowa, continúa nuestra peregrinación a través de los caminos de la historia contemporánea. La próxima etapa será Denver, en el corazón de los Estados Unidos, junto a las Montañas Rocosas del Colorado, donde en agosto de 1993 tendrá lugar la VIII Jornada Mundial de la Juventud. Allí en compañía de muchos jóvenes americanos se reunirán, como ya ha sucedido en las citas anteriores, chicos y chicas de todas las naciones, dispuestos a representar la fe más viva o, al menos, la búsqueda más apasionada del universo juvenil de los cinco continentes.

Estas reiteradas manifestaciones no quieren ser un rito convencional, es decir, un acontecimiento que obtiene su justificación de su misma repetición: nacen, más bien, de una necesidad profunda que encuentra su origen en el corazón del ser humano y se refleja en la vida de la Iglesia, peregrina y misionera.

Las Jornadas y las Reuniones Mundiales de la Juventud marcan providenciales momentos de reposo: sirven a los jóvenes para interpelarse sobre sus aspiraciones más intimas, para profundizar su sentido eclesial, para proclamar con creciente alegría y audacia la común fe en Cristo, muesto y resucitado. Son momentos en los que muchos de ellos maduran opciones valientes e iluminadas, que pueden contribuir a orientar el futuro de la historia bajo la guía, al mismo tiempo fuerte y suave, del Espíritu Santo.

Asistimos en el mundo al "sucederse de los imperios", es decir, a la sucesión de intentos de unidad política que determinados hombres han impuesto respecto a otros hombres. Los resultados están a la vista de todos. No es posible construir una unidad verdadera y permanente mediante la fuerza y la violencia. Semejante meta sólo puede ser alcanzada construyendo sobre la base de un común patrimonio de valores aceptados y compartidos, como, por ejemplo, el respeto de la dignidad del ser humano, la acogida de la vida, la defensa de los derechos humanos, la apertura a lo transcendente y a las dimensiones del espíritu.

Bajo esta perspectiva, en respuesta a los desafíos del tiempo que cambia, la reunión mundial de los jóvenes quiere ser semilla y propuesta de una nueva unidad, que trasciende el orden político, pero lo ilumina, y que se funda en el convencimiento de que solamente el Artífice del corazón humano está en condiciones de responder adecuadamente a las expectativas que en el mismo depositan. La Jornada Mundial de la Juventud se convierte entonces en anuncio de Cristo que proclama también a los hombres de este siglo: "He venido para que tengan vida y la tengan en abundancia" (Juan 10:10).

Entramos así de lleno en el tema que guiará este año de preparación para la próxima Jornada. En las diferentes lenguas existen términos diversos para expresar lo que el hombre en modo alguno querría perder, lo que constituye su expectativa, su deseo, su esperanza; pero ninguna palabra como el término "vida" consigue en todas las lenguas resumir de forma rotunda aquello a lo que el hombre aspira en grado máximo. "Vida" indica la suma de los bienes deseados y al mismo tiempo lo que los hace posibles, asequibles, duraderos.

¿Acaso la historia del hombre no está marcada por la espasmódica y dramática búsqueda de algo o de alguien que está en condiciones de liberarlo de la muerte y de asegurarle la vida?

La existencia humana conoce momentos de crisis y de cansancio, de desilusión y de opacidad. Se trata de una experiencia de insatisfacción que tiene reflejos concretos en mucha literatura y en mucho cine de nuestros días. A la luz de semejante pesadilla es más fácil comprender las particulares dificultades de los adilescentes y de los jóvenes que, con corazón temeroso, se disponen a enfrentarse con aquel conjunto de promesas fascinantes y de oscuras incógnitas que es la vida.

Jesús ha venido para dar repuesta definitiva al ansia de vida y de infinito que el Padre celestial, al crearnos, ha inscrito en nuestro ser. En la cima de la revelación, el Verbo encarnado proclama: "Yo soy la vida" (Juan 14:6) y continúa: "He venido para que tengan vida" (Juan 10:10). ¿Que vida? La intención de Jesús es clara: la misma vida de Dios, que satisface todas las espiraciones que pueden surgir en el corazón humano (ver I Cor:2,9). En efecto, por la gracia del Bautismo, nosotros somos ya hijos de Dios (1 Juan 3:1-2).

Jesús ha venido al encuentro de los hombres, ha curado enfermos, ha liberado endemoniados y resucitado muestos: se ha entregado a sí mismo en la cruz y ha e\resucitado, manifestándose así como el Señor de la vida, Autor y fuente de la vida impercedera.

La experiencia cotidiana nos dice que la vida está marcada por el pecado y acechada por la muerte, a pesar de la sed de bondad que late en nuestro coraz el deseo de vida que recorre nue miembros. Por poca atención prestamos a nosotros mismos y fracasos a los que nos expon existencia, descubrimos que todo de de nosotros nos impulsa más all nosotros mismos, todo nos invi superar la tentación de la superficial y de la desesperación. Es justam entonces cuando el ser humano llamado a hacerse discípulo de a Otro que infinatemente lo trascie para entrar finalmente en la verdadera.

Existen profetas embaucador falsos maestros de vida. Existen stros que enseñan a salir del cuerp tiempo y del espacio para poder e en la "vida verdadera". Estos cond la creación y conducen a millare jóvenes por los caminos de una impc liberación, que al final los deja solos, víctimas de la propia ilusión propio mal. (continuará)

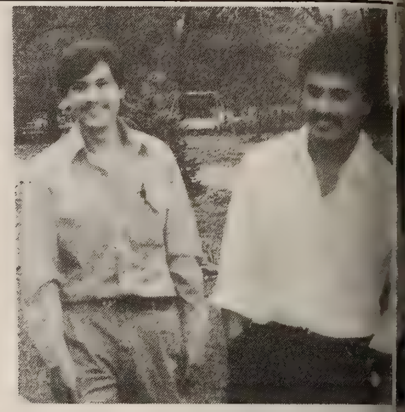
Jóvenes de Saint Francis Assisi, Jefferson: Olivia y Miguel Hernández, bailando en una fiestecita que tuvo lugar antes de la Cuaresma.

Camino a Sevilla

Ya están publicados los folletos con toda la información para el viaje de peregrinación a Sevilla, España, del 6 al 14 de junio, 1993, acompañados por nuestro Obispo Juan y el Padre Francisco de la catedral. Se participará en el Congreso Eucarístico Internacional. La compañía de aviación es Iberia y la salida será de Charlotte, de Asheville y de Greensboro. También se utilizará la compañia KLM Royal Dutch Airlines. El costo total es de $1,998.20 con depósito de $300 con la aplicación. Hay un viaje de extensión a Lourdes con el Padre Francisco, con un costo adicional de $752. Más información con Msgr. Richard Allen en Saint Ann, 632 Hillside Avenue, Charlotte, NC 28209, tel. (704) 523-4641.

Camino a Maggie Valley

Invitamos a todos al Retiro Espiritual que tendremos en "Living Waters" Maggie Valley, del 28 al 30 de mayo, 1993. Será dirigido por el Padre Aurelio Ferrín, cubano, quien ha vivido varios años en Venezuela y ejercido ministerio parroquial, viene ahora de Madrid, España, en donde ha cur estudios especiales de catequesis. Q esté interesado en participar puede lla al Centro Católico Hispano, (704) 1281 o a Rafael Torres-Mora, tel. (553-2628.



Jóvenes de Nuestra Señora de las Améri Biscoe, a la salida de la Misa domini quienes gustan quedarse conversando sus amigos por un rato cada domingo.

Camino a Denver

Hasta el momento, ya se han insc más de 100,000 jóvenes. Ademá han abierto tres oficinas de inscripc para aquellos jóvenes que no se inscrito en su diócesis. Estas son:

Para estudiantes de secundari través del Movimiento Focolares, Box 496, New York, NY 10021, 718-828-1969.

Para estudiantes universitario través del National Catholic Stu Coalition, 300 College Park Ave Dayton, OH 45469, tel. 513-229-3

Para jóvenes adultos, a través oficina del Día Mundial de la Juven NCCB/USCC, 3211 Fourth Street, Washington, DC 20017, tel. 212- 3001.

La fecha del octavo Día Mundi la Juventud es del 11 al 15 de ag 1993, en Denver, Colorado. Invita a la juventud hispana a este acontecimiento con la visita del S Padre.

ısey Sees Health Package .O.A.' If It Includes Abortion

'ASHINGTON (CNS) — Presi- linton's health care reform pack- ill be "dead on arrival" in Con- if it includes abortion coverage, a Democrat predicted May 11.

ov. Robert P. Casey of Pennsyl- also hinted at a press conference at tional Press Club in Washington e or another pro-life Democrat oppose Clinton in 1996 if the ent continues to promote legal on.

Vith millions of my fellow Ameri- I have watched with a sense of and outrage as our national gov- nt has aggressively and relent- moved to expand the abortion e, which will increase dramati- the number of abortions in our y," he said.

Ve must make it clear that those dvocate these radical policies will ountable at the only place that in a democracy: the ballot box," added. "By supporting Demo- candidates in 1994 and 1996 who e as we do. The administration us no alternative."

ısey, a Catholic, said that includ- ortion services in a national health an would be "the hardest of hard because 70 percent of Americans want abortion included in the na- health package, according to re- olls.

f you want to blur the focus on care real fast, put abortion ser- in," he said. Then a few weeks the administration will find that not talking about health care re, we're talking about some- lse." Casey said he also opposed ing abortion coverage in a na- health plan because abortion is art of the healing arts."

ıe U.S. Catholic bishops have ssed similar opposition to includ- ortion in a health care reform ge, saying that to do so would be ral tragedy, a serious policy mis- ent and a major political mistake."

On health care reform, Casey said he would send to the Pennsylvania Legislature within two weeks a proposal for statewide reform that would be "premium-based" rather than based on payroll taxes and would include managed competition and a "community-based rating system." He also outlined a Pennsylvania program that provides health insurance for children at reduced or no cost.

In the political arena, Casey said his efforts against Clinton's abortion policies will center on the Freedom of Choice Act and on the French abortion pill RU-486.

He said the Freedom of Choice Act now before Congress would "put a straitjacket on the states and only serve to increase the number of abortions" in the United States. The legislation would make most state restrictions on abortion illegal, including some provisions of a Pennsylvania law upheld by the Supreme Court in a case named for Casey.

On RU-486, Casey called for the resignation of David Kessler, commissioner of the Food and Drug Administration, because of what he called Kessler's "abuse of power" and "conflict of interest" about the drug.

Kessler has publicly pressured the French company Roussel-Uclaf to market RU-486 in the United States and was instrumental in arranging for the French company to give the New York-based Population Council license to produce the drug here. He also heads the agency which will decide after clinical testing whether RU-486 is safe and effective enough to be used in the United States.

"How can he sit in judgment of whether it is safe and effective when there is this built-in conflict of interest?" Casey asked.

He accused the administration of "an arrogance bordering on contempt" for pro-life Democrats, but said he would not switch to the Republican Party.

"We (Democrats) are the party of the weak and vulnerable," he said. "In our pursuit of rights and social justice, we don't believe in leaving anyone behind — neither the young mother in need of our understanding, nor the child in need of our mercy. We extend and protect the rights to life and liberty; we don't grant or deny them like political favors."

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WHEN IS WAR JUSTIFIED?

Catholic moral tradition spells out the criteria for a "just war." In the use of armed force the U.S. bishops have stressed that all the criteria, not just some, must be met simultaneously before war can be considered morally justified.

This spring the bishops said that a "strictly limited use of force" was one of the solutions to the ongoing Balkan crisis, as were continued negotiations and economic sanctions.

THESE ARE THE JUST WAR CRITERIA:

➤➤ **Just cause:** War must be necessary to deter or repel unjust aggression.

➤➤ **Competent authority:** The appropriate lawful authorities must authorize the use of force.

➤➤ **Right intention:** Some intentions, such as punishing an aggressor or recovering material possessions, are not considered sufficient justification for the violence of war. Others, such as protection of human rights and defense against real or threatened injury, may justify war.

➤➤ **Last resort:** Military action is justified only when all peaceful alternatives to deter or reverse aggression have been exhausted.

➤➤ **Probability of success:** There must be a sufficiently clear prospect of success to justify the human and other costs of engaging in war.

➤➤ **Proportionality of goals:** The human and other costs of war must be measured against the values at stake and the anticipated outcome.

➤➤ **Proportionality of means:** In the conduct of the war, the military means used must be commensurate with the evil that one is seeking to overcome.

➤➤ **Discrimination:** The principle of noncombatant immunity must be preserved. Civilian populations cannot be targeted.

© 1993 CNS Graphics

Archbishop Cites Moral Criteria For Use Of Force In Bosnia

WASHINGTON (CNS) — The chairman of the U.S. bishops' International Policy Committee said May 13 that he did not issue "a general endorsement of U.S. military intervention in Bosnia" but instead urged the United States "to apply strict moral criteria to any use of military force."

Archbishop John R. Roach of St. Paul-Minneapolis made the clarification the day after he released to the media copies of a four-page letter he wrote to U.S. Secretary of State Warren Christopher spelling out moral principles that should guide U.S. policy in former Yugoslavia.

A number of news reports interpreted the letter as giving Catholic moral approval to U.S. military action as a way to end the aggression and violations of human rights in the war-battered region.

"This misreads the letter and its message," Archbishop Roach said.

He said his letter clearly distinguished between "limited military measures which we support" and other military actions that are at least highly questionable.

Measures involving possible use of military force that the bishops support, he said, are "safe havens, protecting civilians and refugees, enforcing economic sanctions and implementing a ceasefire in Croatia and a possible overall political settlement."

He cited the widely discussed proposals for air strikes or a lifting of the arms embargo as military measures "which we believe must still meet stringent moral criteria before they can be used."

Archbishop Roach noted that his letter reiterated the guidelines adopted in a public statement about Bosnia in March by the Administrative Board of the U.S. Catholic Conference, an elected 50-bishop body that meets twice a year

See **Force,** Page 16

Oportunidad De Trabajo

Casa Guadalupe, Centro Católico Hispano en Winston-Salem, necesita una persona para proveer servicios a nuestros clientes hispanos. Es una posición pagada a tiempo completo. Para aplicar envie una carta y currriculum dirigidos al Señor Raleigh Bailey, PO Box 10962, Winston-Salem, NC27109.

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Diocesan News Briefs

Clarification

A seminar on homophobia at UNC-Charlotte May 20 was neither sponsored nor endorsed by the Diocese of Charlotte. Notice of the seminar has appeared in this section of the paper for the past couple of weeks. The information was published because there was a tie with the Catholic Church. However, *The Catholic News & Herald* has since learned from Bishop John F. Donoghue that in his opinion materials presented at the seminar were not in line with Church teachings.

AIDS Ministry

CHARLOTTE — The Regional AIDS Interfaith Network, RAIN, is sponsoring an informational luncheon for clergy and other interested people at Myers Park Presbyterian Church, 2501 Oxford Place, on Friday, June 4 from noon to 2:30 p.m. The lunch is free.

Information will be presented about organizing an AIDS ministry in churches, funding and using community resources and how to relate to a person with AIDS.

To register, call the Rev. Deborah Warren at RAIN, (704) 358-9386.

CRISM Picnic

HICKORY — The 7th Annual CRISM Picnic is May 26 from 10 a.m. to 4 p.m. at the Catholic Conference Center.

The day includes a box picnic lunch, Bingo, a 50/50 drawing, door prizes and more. Maribeth Damron, owner of Fat Cat Flags in Charlotte, is making, designing and donating a flag for a raffle. Students from Joanne Rich's first grade class at St. Ann School are making the table decorations.

The picnic, the premiere event of the year for Catholic Retirees Invited to Special Ministries, is for all Catholics in the diocese age 50 and older. Cost is $7. For more information and reservations, call Rachel Greene (7040) 331-1720.

Oratory Religion Camp

ROCK HILL, S. C. — Registration is being taken for the Oratory Religion Camp for girls and boys in grades 1-6. Two sessions are offered: July 11-17 and July 18-24. Cost is $85 for each session.

Also, volunteers are needed as youth counselors (18 and older) for one or both sessions.

For registration forms, call Father William Pentis or Dominiique May at the Oratory in Rock Hill (704) 825-9244.

Forty Hour Devotion

THOMASVILLE — In preparation for the 45th Eucharistic Congress in Seville, Spain in June, Our Lady of the Highways Church is offering 40 hours of Eucharist adoration of the Blessed Sacrament beginning with 8 p.m. Mass on Friday, May 21 and ending after 11 a.m. Mass on Sunday, May 23.

Dinner Cruise

LAKE NORMAN — Our Lady of Consolation Church is presenting an Elegant Evening Dinner Cruise on the Catawba Queen on Lake Norman Sunday, June 27, boarding at 6:30 p.m. and returning at 9:30 p.m. Cost is $25.

For more information, call the church rectory at (704) 375-4339. Payment is due by May 26.

Summer Bible Insitute

ROCK HILL, S.C. — Fathers Michael Guinan and Eugene LaVerdiere are the featured presenters of the 1993 Summer Bible Institute at the Rock Hill Oratory. The Oratory is hosting this annual Scripture week from Sunday, Aug. 1 through Friday, Aug. 6.

Father LaVerdiere, editor of *Emmanuel* magazine and professor at Catholic Theological Union, Chicago, will present a course centered on Luke's Gospel: "Nothing is Impossible with God."

Father Guinan, a faculty members at the Franciscan School of Theology at the Graduate Theological Union, will present a course on "The Pentateuch (Torah): Guide to Life."

The Summer Bible Institute is open to all interested in Scipture study and enrichment. Tuition for both courses is $100, $55 for one. Room and meals are available for an additional fee.

For registration and more information, write The Summer Bible Institute, The Oratory, P.O. Box 11586, Rock Hill, SC 29731, or call (803) 327-2097.

Food For Thought

CHARLOTTE — Next time you're in the checkout line at Harris Teeter, help feed a hungry child. The Assistance League of Charlotte is in the midst of a 61-day philanthropic project to help feed children. One in five children are hungry in America.

To make a donation, shoppers remove a coupon from a poster near a register and ask the checkout clerk to add $1 to their grocery total.

The Assistance League receives credit from Harris Teeter to purchase and distribute items through Metrolina Food Fank, Loaves and Fishes and other charitable organizations.

Fine Arts Festival

CHARLOTTE — Charlotte Catholic High School is presenting a Fine Arts Festival May 24 at 7 p.m. in the gym.

Visions In Faith

ROCK HILL, S.C. — The Rock Hill Oratory is presenting "Visions In Faith," the fourth annual theology seminar Sunday, June 13 through Wednesday, June 16.

Franciscan Father Kenan Osborne will speak on "The Lay Person in Today's Church." Father Osborne is from the St. Barbara Province and is a faculty member at the Franciscan School of Theology. He has written 10 book. For the past three summers, he has been in mainland China exploring the connection between Confusian and Christian thought.

The seminar is open to all, with special emphasis for pastoral leaders. Sessions are scheduled for late afternoon and evening to encourage commuters. Overnight accomodations are also available at The Oratory.

Tuition for all sessions is $80. For more information, call Sarah Morgan at (803) 327-2087.

Camp Gabe

CHARLOTTE — Camp Gabe is accepting applications for Summer Day Camp July 12-30 at St. Gabriel's Community Center. One week sessions for ages 5-10 are $65. Cost for all three weeks for ages 5-10 is $175. Hours are from 10 a.m. to 3 p.m.

A Mini Toddler Camp for ages 2-4 from 9:30 a.m. to noon is also being offered. Cost is $35 per week. For information and registration, call (704) 846-6558.

Inner Child Healing

HICKORY — A retreat on "Healing the Child Within" is being offered at the Catholic Conference Center July 8-11. Directors are Father Richard Farwell and Bobbie May. Music will be provided by Deloris Stevenson.

The retreat is designed to open the individual to inner healing through a discovery of the inner child within. The theme will center on life patterns that need God's healing touch.

Cost is $141.50 for a double
pancy room, $161.50 for single
pancy.

Reservations are needed by
15. To register, send a $50 non-
able deposit payable to St. D
Catholic Church to the church,
Box 460-c, Lincolnton, NC 280
For more information, call
May, (704) 327-8692.

AIDS Ministry

GREENSBORO — A speake
the Triad Health Project will spea
Mary Church on how churches
spond to the AIDS crisis on S
June 13 between the 10 a.m. and
p.m. Masses.

Natural Family Planning

SHELBY — Natural Famil
ning, a fertility awareness tech
will be taught at St. Mary Church
parish hall. The first of four sess
Sunday, June 6 at 3 p.m.

To register, call Frieda Ashw
(704) 484-0997.

The Catholic News & Hera
comes parish news for the dioces
briefs. Good photographs, pre
black and white, also are we
Please submit news releases and
at least 10 days before date of p
tion.

Upcoming Diocesan Events

May 27 Professional Catechetical
Leaders Association Meeting
Conference Center, Hickory 10 am
Chris Newnan (704) 331-1714

May 30 · Harambee Celebration
Our Lady of Consolation, 11 am
Fr. Cecil Tice (704) 375-4339

June 4-10 "Let The Word of God
Dwell In You"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF (704)
926-3833

June 5 Priesthood Ordination
for Rev. Mr. Joseph R. Valentine
St. Patrick Cathedral, 11 am
Fr. Frank O'Rourke (704) 334-2283

June 5 Sacred Heart Festival
Sacred Heart, Brevard
Barbara Westervelt (704) 883-3158

June 6-14 Diocesan Pilgrimage
45th International Eucharistic
Congress/Seville, Spain
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Fr. Richard Allen (704) 523-4641

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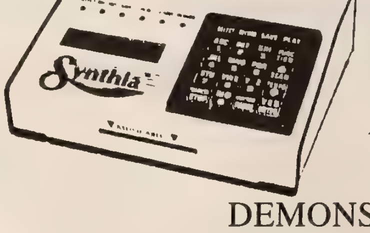

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F.J. LaPointe, President
Member of St. Gabriel's

World and National Briefs

rch Plans Active Role in 1994 national Population Meeting

JNITED NATIONS (CNS) — The ıd of three meetings of the commit- reparing for the 1994 international lation conference opened at the ed Nations May 10 with a delega- representing the Vatican present letermined to take an active role. Vatican's observer status gives it ght to sit alongside other delega- and participate in discussions, but vote. Bishop James T. McHugh of den, N.J., who was leading the ation, said in a telephone inter- the following day that he thought nternational community was open aring the Church's point of view, h contrary views could eventually il. "It could go any way," he said.

ily Planning Issue Leaves tions On Vatican Ties To Unicef

IEW YORK (CNS) — Intensified ures at the UNICEF board meeting the agency more deeply involved mily planning left the Church's relation to UNICEF unclear, ac- ng to the leader of the Vatican ation to the meeting. "We will be zing over the course of the next al months the type of steps UNICEF in regard to some of the reinforced y planning mandates given to it by oard," said John Klink, a New York essman who assists the Vatican's mission as a volunteer.

olic Campaign For America ets Cities For Action

VASHINGTON (CNS) — The lic Campaign for America plans entify grass-roots lay leaders in a dozen U.S. cities by the end of in its effort to instill Catholic s in public policy. Cities include York, Los Angeles, Philadelphia, oit, Miami, Dallas and Boston. it and Philadelphia were the first targeted, with "Catholic town ngs" sponsored by the 18-month- roup. Up to 300 potential leaders identified at a $100-a-plate dinner ecently in Philadelphia, while more 600 attended a similar function in oit, said Thomas Wykes, the aign's executive director, during a 5 telephone press conference. The meetings will be a follow-up to events.

Funeral Held For 11 Victims Of Los Angeles Apartment Fire

LOS ANGELES (CNS) — If the 11 deaths in a recent Los Angeles apartment fire result in improved building and safety regulations for multifamily housing, the victims will not have died in vain, Cardinal Roger M. Mahony said May 7 at their funeral Mass. "The 11 members of the Camargo, Verdugo and Ruiz families are truly martyrs," said the Los Angeles archbishop in a bilingual homily at Immaculate Conception Church, Los Angeles. "If, by their deaths, better safety codes and regulations are put in place to protect families who live in apartments, if we can make certain that other families live with the lowest possible risk of fire, then they will not have died in vain."

Strikebreaker, Religious Rights Bills Advance; FOCA Faces Hurdles

WASHINGTON (CNS) — Bills to prohibit hiring permanent replacements for strikers and to return some protections for religious practices moved ahead in Congress in early May. A third bill being followed closely by the U.S. Catholic Conference, the Freedom of Choice Act, showed signs of bogging down despite widespread congressional and administration support for some version of the legislation. House Speaker Thomas S. Foley, D-Wash., said recently that squabbling over the bill had endangered its very consideration.

Polish Bishops Urge Country To Support Christian Values

WARSAW, Poland (CNS) — Poland's Catholic bishops have appealed to society to support the Church's defense of Christian values and resist "nihilism and moral chaos." The rejection of the "God-created order under Hitlerism and communism led to violation of the human person's fundamental rights," the bishops said in a statement following a May 1 meeting of their conference. "There is a reason to fear that the current attempt to attack and ridicule Christian values may be leading in the same direction," they said.

Official Iraqi Newspaper Says Good Riddance To Vatican Envoy

BAGHDAD, Iraq (CNS) — Iraq said a frigid farewell May 10 to a Vatican envoy who publicly urged President Saddam Hussein to seek peace with Israel. "The cardinal has gone and will never return," declared the government newspaper *al-Jumhouriyah*. "He talked nothing but politics." Cardinal Achille Silvestrini, head of the Congregation for Eastern Churches, left Iraq May 7 following a weeklong visit to deliver papal messages to Saddam and Iraqi Christians.

New Cathedral Under Construction..

The new cathedral in Managua, Nicargua, begins to take shape. It replaces the old cathedral which was abandoned because of heavy damage in a 1972 earthquake. (CNS photo by George McHendry, *Denver Catholic Register*)

Guatemalan Bishop Reports Breakdown In Peace Negotiations

MEXICO CITY (CNS) — Guatemalan peace negotiations broke down May 8 over the issues of human rights and a cease-fire, said the Guatemalan bishop mediating the talks in Mexico City. "It was not possible for the two sides to reach agreement on setting a date, not even a tentative date, for a possible cease-fire in the armed internal conflict," Bishop Rodolfo Quezada Toruno of Zacapa and Santo Cristo de Esquipulas, Guatemala, said in a statement May 9. Tensions were so high during the two-day meeting that the government and guerrilla representatives reportedly did not talk directly to each other, nor were they able to agree on a date for continued negotiations. But in his four paragraph statement to reporters, the bishop tried to remain optimistic.

Salvadoran Church Accuses Leftist Rebels Of Massacre

SAN SALVADOR (CNS) — The Catholic Church has accused leftist rebels of killing dozens of civilians in a 1982 attack on a mountain village during El Salvador's civil war. Forensic experts have exhumed 31 skeletons from the northern village of Nueva Trinidad, attacked by the rebel Farabundo Marti National Liberation Front Feb. 1, 1982. "The earth has returned its horrible secret. Of the 31 skeletons found in five common graves, 23 belong to men, two to women and six to young children," San Salvador's Auxiliary Bishop Gregorio Rosa Chavez said during a homily. "It was a confrontation in which the guerrillas used powerful weapons which also caused civilian victims."

Unity Needs Equal Coverage With Conflict, Archbishop Says

VATICAN CITY (CNS) — Journalists are obliged to report accurately on the conflicts that wrack Europe, but also those elements in European culture which foster unity, said the Vatican's top communications official. "Foster an appreciation for the unity of European culture and a respect for the diversity which can exist within such unity," Archbishop John P. Foley told a meeting of German, Austrian and Slovenian journalists. Archbishop Foley, president of the Pontifical Council for Social Communications, addressed the meeting May 8 in Slovenia.

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Crusader Corner

By FRANK MERCOGLIANO

Everything at Belmont Abbey is quiet. The athletes are gone for the summer. The ones that have graduated have gone for good. Gone, but as the saying goes, not forgotten.

Never before in the rich history that is Belmont Abbey athletics has a senior class of athletes so encapsulated everything about college athletics. As time moves on and people think back to the 1993-94 athletic year, what they will remember best is probably not a specific sport, but a specific group of athletes; the seniors.

This amazing senior class came in all shapes and sizes, with an intensity range to match.

Brett Walters, a 5-9 guard full of fury and fire, became the heart and soul of a young, determined basketball team. He played injured, he played tired, and he played well. Well enough to earn all-conference honors and help lead a team that was placed for dead in the pre-season polls to the brink of the district playoffs.

Walters wasn't the only one whose heart overcame height. Tim Curvan, all 5-3 of him, was so much fun to watch that he did something no college promotions man could do easily; he drew fans to a college tennis match. Many students came to watch this Muggsy Bogues—like machine swat volley after volley back to his opponents, all the while diving and screaming and winning.

Then you come to India Adams, the high-powered forward who could score as easily as you could say "Dell Curry." India led the Abbey women's basketball program to the stratosphere, winning at least 19 games every year. Adams will almost assuredly go down as the best women's athlete in Belmont Abbey history, and her number 52 has been retired.

Some other seniors were the quiet, workman type. Perry Spivey and Chad Carpenter of the baseball team immediately fit the bill. Carpenter became the team's go-to guy. His 10-inning, complete game win over Mt. Olive in the conference tournament was probably the gutsiest pitching performance since the program was restarted in 1990. Spivey became the anchor on the field both offensively and defensively, winning team MVP honors.

Belmont native Willie Files is another athlete who went about his business on the soccer field. His 20 goals were second in the district, and his appearance in the NAIA Senior Bowl showed what a remarkable talent he has. Playing the grueling midfield position, Files set an example his younger teammates could follow.

Another soccer player that the athletes could follow was goalkeeper Vidar Pettersen. Vidar, besides being a national Player of the Year and All-American, graduated with a 3.96 grade point average and is a husband and a father. His focus became contagious, and it helped spirit the Crusaders to within a game of the national tournament.

Finally, a senior whose perseverance is truly admirable is tennis player/volleyball player Lisa Brucker. The tennis and volleyball teams have not been championship contenders in recent years, but Brucker was there for both sports every day. Giving just 99 percent was not in her vocabulary.

It will be these athletes and their other senior counterparts that will be remembered in future years. Their commitment to winning, working hard and to Belmont Abbey is to be admired.

Frank Mercogliano is sports information director at Belmont Abbey College.

Spivak (From Page 3)

families first.

Our faith calls us to work for justice; to serve those in need; to pursue peace; to defend life, dignity and the rights of the most vulnerable in our society, our children. Our Lord came to us as a child who now calls us to be His children. Let us see the face of our gentle Lord in the face of the children and receive Him.

For more information, call Scott Spivak at (704) 331-1714 or write to the Justice and Peace Ministry, 1524 E. Morehead St., Charlotte, N.C. 28207.

Scott Spivak is coordinator of the Justice and Peace Ministry for the Diocese of Charlotte.

Force (From Page 13)

between general meetings of all the bishops.

"As pastors and teachers, our role is to help raise the continuing human and moral consequences of the horror in Bosnia and suggest ethical criteria that ought to guide our nation's response," he said.

His letter opposes two extremes, he said: "It rejects the arguments that the U.S. has no role or responsibility in stopping the slaughter in Bosnia. It also rejects the premise that there is a true military solution to the crisis."

"Instead, it offers a moral framework for choosing the means to address the grave loss of human life and human rights in Bosnia," he said. "Our ethical tradition is neither simple nor easy to apply, but it offers an important resource in assessing the choices facing our nation and world in Bosnia."

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

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Position Available

Charlotte Catholic High School seeks an experienced educator for assistant principal effective July 1, 1993.

Send letter of application, resume and salary expectations to:

Dr. Michael Skube
Superintendent of Schools
1524 E. Morehead St.
Charlotte, NC 28207

Bishop McGuinness Girls Win NCISAA Softball Championship

WINSTON-SALEM—The Bishop McGuinness Lady Villains won the North Carolina Independent Schools Athletic Association state softball championship last weekend but the McGuinness boys lost their bid for the state baseball title.

McGuinness defeated Charlotte Latin 8-6 and 2-1 May 15 at Winston-Salem, to sweep the best-of-three championship series. In the first game, Lady Villain pitcher Kristin Prybylo got a 4-3 first-inning lead from her teammates and then held off a Latin rally for the victory.

In the second game, Bishop McGuinness managed only two hits off Latin pitcher Mary Kaye Moody but fought to a 1-1 tie at the end of the regulation seven innings. The Lady Villains won it in the eighth on a pa
Latin errors. Prybylo again was the
ning pitcher.

In the baseball playoffs at Ashe
the McGuinness boys downed
lotte Christian 4-3 in the first roun
lost to defending champion Cha
Country 7-3 in the semifinals. Co
Day went on to beat top-seeded
lotte Latin 15-14 in the champio
game.

Villain catcher Corbin Ru
shared NCISAA state player of the
honors with Charlotte Latin pitche
Carlson. Joining Russell on the all
first team were two other McGui
players, second baseman Joe Toro
outfielder Chris McGurkin. Vi
named to the second team were
Ruster and Kevin Spainhour.

Family (From Page 2)

creation — the number and spacing of births, the recognition of the primary duty of the family in education: These are the guarantees that should be proposed to all the families in the world, in the face of possible political and economic pressures," he said.

Bishop Sgreccia said economic benefits should be given to large families or families with members who are seriously ill, handicapped or aged.

He presented the Church's longstanding view that the family is marked by certain "natural characteristics": equality between the man and the woman, conjugal stability and an openness to procreation.

These values should remain even as the family transforms in different settings, he said.

"The 'patriarchal' family, typical of the agricultural society, has been transformed; the 'nuclear' family, typical of urban society, is showing strains and seeks to be opened up to wider parental and social inspiration," he said.

"But the family's native and natural characteristics shouldguarantee its identity as a stable community of life and love, open to procreation," he said. A sound family, in turn, offers a spiritual and ethical dynamism to modern societies, he said.

Bishop Sgreccia said authorities also have a duty to protect families from misuse of new procreation technologies.

CCHS Opens Bid
For State Titles

At deadline Tuesday, Cha
Catholic High School teams we
ginning their bids for state cham
ships in girls' soccer and boys' te

The Lady Cougar soccer team
team in only its third year of co
tion, faced 4A power East Meckle
in a first-round playoff game Tu
night. It was the third meeting of th
this season. East Mecklenburg w
first and the second ended in a tie

In the first round of the 1A/2A
tennis championships, Char
Catholic's boys faced Union Pine
team they beat for the championsh
year. Union Pines was eastern
pion the past two years but a re
ment moved Union Pines from th
to the west this year.

Pope (From Page 4)

15th Symposium on Safeguard
Nuclear Material Management a
the executives and staff of the
Corp. May your professional act
always be at the service of the co
good, in the building of a better
A special greeting goes to th
With People group. Dear young p
I encourage you in your efforts
thank you for the joy which you
through your music. Upon all th
glish-speaking visitors, from Mal
the Philippines, Hong Kong and
Charleston in the United States,
voke abundant divine blessings.

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NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 37 • May 28, 1993

eading Is FUNdamental...

ed Bishop Michael J. Begley reads the book, *What's Claude Doing?* to first grade nts at All Saints Catholic School in Charlotte during National Reading is Fundamental . Guest "readers" entertained children all week with selected readings.

Photo by JOANN KEANE

exican Cardinal, Others Die In ross-Fire Of Airport Gun Battle

MEXICO CITY (CNS) — Mexi- Cardinal Juan Jesus Posadas Ocampo killed May 24 in the cross-fire of a tout at the Guadalajara airport that rch sources say may have been d to the recent upsurge of drug- ed violence in Mexico.

The 66-year-old archbishop of dalajara and vice president of the ican bishops' conference died of as y as 14 gunshot wounds to the chest throat while being driven through irport parking lot, where much of un battle took place.

Also killed was the cardinal's driver, tified as 33-year-old Pedro Perez andez by archdiocesan spokesman er Adalberto Gonzalez. According exican television news reports, five r bystanders were also killed, in- ing an unidentified woman and her g son.

nitial reports said the shootout ted around 3 p.m. between rival s inside the terminal at the interna- l departures counter. It spilled out he parking lot with police in pur- Hand grenades and AK-47 assault were found in vehicles believed to ng to gang members.

ardinal Posadas was the third car- to die violently in this century. inal Emile Biayende of Brazzaville, o, was slain in tribal violence in and Cardinal Juan Soldevilla of goza, Spain, was murdered by an- sts in 1923.

nitial accounts from official sources Mexican press reports were contra- ry, but Father Gonzalez told Catho- ews Service that the cardinal and river were killed as they came to the rt to await the arrival of the an's delegate to Mexico, Archbishop Girolamo Prigione, who was flying in from Mexico City.

An employee at the apostolic delegation in Mexico City confirmed to CNS that Archbishop Prigione was en route to Guadalajara at the time. The employee, who asked not to be named, said the Mexican government's Interior Secretariat later telephoned the delegation to assure the staff that the shootout was not connected to the delegate's trip to Guadalajara.

In Mexico City, government sources maintained virtual silence while Mexican President Carlos Salinas de Gortari flew to Guadalajara on the evening of the shooting to pay his respects to the slain cardinal at the city's cathedral.

In a brief statement at the city's airport, Salinas called the murder a "reprehensible act" and said that "the life of a good, a clean and a generous man was taken in a criminal act."

"This act cannot be accepted, there is no justification for it (and) it merits our widest condemnation," Salinas said.

The Mexican president was accompanied on the flight by Archbishop Adolfo Suarez Rivera of Monterrey, president of the bishops' conference, who had been in the Mexican capital for a meeting with other bishops earlier in the day.

Auxiliary Bishop Jose Guadalupe Martin Rabago of Guadalajara told Mexican television that Cardinal Posadas had returned to Guadalajara from Mexico City earlier in the day.

On the afternoon of the shooting, President Salinas sent a brief message to Pope John Paul II expressing "deep sorrow" and offering the condolences of the Mexican people and government on the cardinal's death. Salinas said in his letter to the pope that the country was indignant over the killing and considered the violent circumstances under which he died "a grave affront" to all Mexicans.

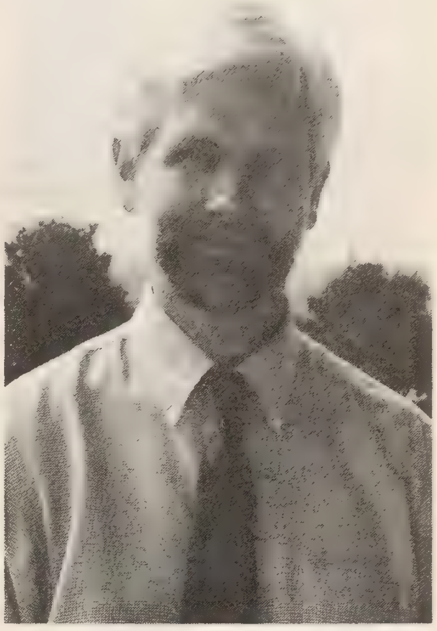
Jalisco state Gov. Carlos Aceves said during a press conference that state law enforcement authorities were "carrying out an in-depth investigation in coordination with the federal attorney general's office." He said police reportedly have two suspects in custody.

New Director Assumes Duties At Winston-Salem CSS Office

By CAROL HAZARD
Associate Editor

WINSTON-SALEM — David Harold is the new director for the Winston-Salem office of Catholic Social Services. The office serves the Greensboro and Winston-Salem vicariates.

Harold, a former team leader and social worker for Forsyth-Stokes Mental Health Authority, succeeds Rosemary Martin, who left CSS eight months ago. Connie McVey, a CSS program director, served as interim director.



DAVID HAROLD

Trinitarian Sister Frances Sheridan, CSS diocesan director, said the position was harder to fill than expected. "We wanted a really good person for that office to continue the good work that was being done," she said.

The search committee was looking for a Catholic person with a high level of education, experience in management and enthusiasm for the mission and vision of CSS, said Sister Frances. That mission, she said, is "to respond to the hungers of the human heart."

The committee was made up of Sister Frances, Ron McLoughlin, president of the Winston-Salem board, and board members Mary Brown and Lee Accetullo.

"We feel we hit upon the right person," said Sister Frances. "We feel fortunate."

Harold said he accepted the position because he was interested in working for a small, efficient non-profit agency. What's more, he wanted to work for a spiritually based agency. "The idea of working closer to the Church is appealing to me," he said.

In his new position, Harold, 48, will oversee a staff of 12 and direct core CSS services — counseling, adoption, pregnancy support and basic needs intervention — as well as programs unique to the Winston-Salem office. These programs include the Hand To Hand Program, a volunteer mentor program for pregnant teens, and Host Homes, a crisis house and counseling service for troubled teens.

Harold said he hopes to establish close links to the parishes. "We need to know what they need and we need their support in terms of volunteers and coordination," Harold said.

Harold, a state certified clinical social worker, graduated from Duke University in 1966 with a bachelor of science in physics. He earned a masters in divinity from Yale Divinity School in 1970.

He began working for the Forsyth-Stokes Mental Health Authority in 1975, first as a social worker for various programs and then as a rehabilitation services team leader. As a team leader, he was responsible for program development, supervision, fiscal monitoring and planning.

From 1971 to 1972, he worked as a community mental health specialist for Hamden Mental Health Services, Hamden, Conn. From 1970 to 1971, he was a group therapist for the Connecticut Mental Health Center, New Haven, Conn., in outpatient and day programs for adolescent and adult clients with dependencies on street drugs.

In addition to his fulltime work, Harold was a clinical consultant for a private practice from 1982 to 1989, and a neurolinguistic programming trainer from 1987 to 1992. Moreover, he has conducted numerous training sessions in psychotherapy, crisis intervention, personality disorders and case management. He is also an instructor in Tai Chi Chuan.

He and his wife, Madeline, have two children, Jacob, 15, and Rachel, 11. The Harolds are parishioners at Our Lady of Mercy Church.

Summer Schedule

The June 4 issue of *The Catholic News & Herald* will begin our summer schedule of bi-weekly publication. Those who plan to submit stories or pictures for publication should bear in mind that it may be necessary to submit them earlier than usual in order to assure publication at the time desired.

During the summer, we will publish editions dated June 4, June 18, July 2, July 16, July 30, Aug. 13 and Aug. 27. Weekly publication will resume Sept. 3.

Members Of 3 Parishes Join For Eucharistic Devotio

By MARION CARDOZA

WADESBORO — "We gather today to support and reawaken our devotion to the reality of Jesus present in the Eucharist," said Spiritan Father Edward Vilkauskas to about 75 people who gathered May 23 at Sacred Heart Church.

The Eucharistic devotion was for parishioners of Our Lady of Lourdes Church in Monroe and St. James Church in Hamlet as well as Sacred Heart in Wadesboro, a mission of Our Lady of Lourdes. Father Vilkauskas is pastor of both parish and mission.

Spiritan Father Martin Conroy, pastor of St. James, and Spiritan Father Girard Kohler, a missionary priest on sabbatical from East Africa, joined in the celebration.

In his homily, Father Kohler recounted the words of Jesus. "Unless you eat my flesh and drink my blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life and I will raise him up on the day. For my flesh is true food and my blood is true drink." (John 6:54-55)

The devotion was in preparation for the 45th International Eucharistic Congress that will convene next month in Seville, Spain. "Concentration (at the congress) will be on evangelization and the re-evangelization of ourselves ... evangelization of the entire world," said Father Kohler.

"Theology of the Eucharist is central to evangelization," he said. "The Eucharist is a sacred transforming of the usual to the unusual. Jesus, Himself, is the sacrament of Almighty God. He's still with us, not as He was back then, but in a different form.

"The power of God is in the unity of God. The power of the Church is in the unity of the Body. We are all one ... We manifest this oneness in the Eucharist."

The Eucharist is the same sacrament today as it was for those who preceded us, he said. "Our ancestors are still very much with us ... very much alive. Breaking the bread together today, we are in unity with those present at the Last Supper. In an historical frame of reference, we also have unity with our children and grandchildren ... and all those not yet born. The Eucharist binds us all together."

Father Kohler reminded his listeners of their responsibility to share
with the world. "We who receive
must reveal Jesus. We must reve
fullness of Jesus in the revelati
sacrament to those who have never
We have something very beauti
give to our neighbors."

Although evangelization is a
ingly monumental task, Father K
assured his listeners to press fo
"We could easily get discourage
said. "But we must not do this.
with us. The Holy Spirit is with u
same Almighty God that was wit
is with us today."

The prayer service was follo
a covered dish supper.

*Marion Cardoza is a parishi
Our Lady of Lourdes Church.*

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Eucharistic Reflection

Why Is Daily Communion Important To You?

By JUANITA THOMPSON

The only way to write this is by telling you from experience just how important the Holy Eucharist is to me and what effects have taken place in my heart and soul as well as in my life. Communion sustains me from day to day and is the absolute essence of my life.

To me, it is very evident that the Holy Eucharist is the ultimate gift to humanity from God the Father. Think about it. The host is not just a symbol to me, although others may think differently, because, you see, I know the presence of the Lord in the Holy Eucharist and am testifying to that fact. This is a gift from Him to me. One which I truly cherish.

On one occasion at work, I was very tempted to do what I thought was OK even though it was wrong. Simply because everyone else did it, so could I. Right? Wrong! I found out that, at the moment of temptation, sin did not register as being a sin because of the many layers of disguises Satan had put upon it to fool me. Does the word deception ring a bell? Well, it should.

One of the biggest deceptions is thinking confession is not necessary before receiving Communion. You would think with all of the deceptions in our world today, Satan must be laughing his head off. But the joke is on him.

With daily Communion, our Lord will enable you to see sin for what it really is, and He will put an end to deception on the spot.

The effects of Holy Communion in my heart and soul are profound and everlasting. Not only does our Lord pour forth His tranquility of peace, but fills me to the brim. The cup of my heart and very soul overflows. There is no beginning and no end to what the Lord will do for you. Can you imagine what this world would be like if you would give Jesus a real chance in your life by receiving daily Communion at Mass?

Juanita Thompson is a parishioner at Our Lady of the Assumption Church, Charlotte.

Miriam Willliams Honored For Volunteer Service To Maryfield

HIGH POINT — Poor Servant Sister Lucy Hennessy, administrator of Maryfield Nursing Home, announced Miriam Williams of High Point as the recipient of the Melva T. Price Volunteer of the Year at the home's Long Term Care Facility.

The award was established in memory Melva T. Price who died in December 1991. Mrs. Price founded Maryfield's first volunteer organization and served as chairman of the advisory council and finance committee.

Williams is retired associate general counsel for Burlington Industries and is a resident of Maryfield Acres, the retirement home section of Maryfield. Serving as Ethics Committee chairman and as a member of the Advisory Council, Williams invested 320 hours as a volunteer for Maryfield during the year.

In addition to her work at Maryfield, Williams serves on the board of trustees of Shepherd's Center in Greensboro, on the finance council of St. Pius X Parish in Greensboro and on the advisory committee of Greensboro Vicariate Outreach Network. She has served on a number of diocesan task forces and committees and chaired the 1986-87 diocesan synod.

Speaking of Williams' dedication and spirit, Sister Lucy said in making the presentation, "Miriam has been a constant at Maryfield. She volunteers not only for the personal satisfaction but to make a difference to Maryfield. Her ease in working with residents, with staff and with professionals in the community makes her an invaluable resource to us. We are grateful to have someone of her expertise investing their time and energy with us."

Official

His Excellency, The Most Reverend John
Donoghue, announces the following app
ments in the Diocese of Charlotte:

Effective May 28, 1993 through September 1993
Rev. John F. Parsons, Parochial Vicar, St. Lucien Church, Spruce Pine,

Effective June 1, 1993
Rev. Vincent J. Donovan, C.S.Sp., Parochial Vicar, Our Lady of Lo
Church, Monroe, N.C.

Effective June 14, 1993
Rev. Joseph W. Mack from Parochial Vicar, St. Gabriel Church, Char
to Pastor, St. Joseph Church, Asheboro, N.C.

Effective June 20, 1993 — July 6, 1993
Rev. Joseph R. Valentine, newly ordained, Parochial Vicar, Holy F
Church, Clemmons, N.C.; (effective July 6, 1993), Parochial Vicar, St
Church, Winston-Salem, N.C.

Effective July 6, 1993
Rev. Msgr. Joseph S. Showfety, V.G., from Pastor, St. Leo Ch
Winston-Salem, N.C. to Pastor, St. Benedict Church, Greensboro, N.
Rev. Francis T. Cancro from special assignment to Pastor, St. E
Church, Asheville, N.C.
Rev. Peter J. Jugis, JCD, from Parochial Vicar, St. Leo Church, Win
Salem, N.C. to Pastor, Holy Infant Church, Reidsville, N.C.; he contin
Judicial Vicar for the Diocesan Tribunal
Rev. Conrad L. Kimbrough from Pastor, St. Benedict Church, Greens
to Administrator, Holy Spirit Church, Denver, N.C.
Rev. James K. Solari from Pastor, St. Eugene Church, Asheville, N.
Pastor, St. Leo Church, Winston-Salem, N.C.
Rev. John J. Tuller from Administrator, Holy Spirit Church, Denver,
to Parochial Vicar, St. Michael Church, Gastonia, N.C.

Effective August 1993
Rev. M. Joseph Kelleher to Chaplaincy, Bishop McGuinness High Sc
Winston-Salem, N.C., continuing as Pastor of Holy Rosary Church, Le
ton, N.C.

Effective August 2, 1993
Rev. Francis X. Maguire, C.M., Pastor, St. Mary Church, Greensboro,

Vicars Forane — **Effective July 6, 1993**
Charlotte Vicariate - **Very Rev. Edward J. Sheridan, VF**
Albermarle Vicariate - **Very Rev. Thomas P. Clements, VF**
Asheville Vicariate - **Very Rev. John W. Schneider, VF**
Boone Vicariate - **Very Rev. Richard T. McCue, VF**
Gastonia Vicatiate - **Rev. Msgr. William G. Wellein, VF**
Greensboro Vicariate - **Very Rev. John D. Hanic, VF**
Hickory Vicariate - **Very Rev. Paul Q. Gary, VF**
Smoky Mountain Vicariate - **Very Rev. James Cahill, VF**
Winston Salem Vicariate - **Very Rev. M. Joseph Kelleher, VF**

Rev. Msgr. John J. McSweeney,
Chan

ɜelmont Abbey Seminar To łonor Late Atlanta Archbishop

BELMONT, NC — A seminar, riendship and the Spiritual Life," June) at Belmont Abbey College will honor late Archbishop Paul J. Hallinan, the st archbishop of Atlanta.

The Paul J. Hallinan Seminar will iture Passionist Father Paul Wadell of tholic Theological Union. Father adell will talk on "Friendship as a unter-Cultural Reality: Its Role in Moral Life." He is the author of a mber of books on friendship, includ-, *Friendship and the Moral Life; iends of God: Virtues and Gifts in uinas* and *The Primacy of Love.*

David A. Stosur, a magna cum laude duate of Davidson College, will speak "Relational Presence and Liturgical mpanionship." A doctoral candidate he University of Notre Dame and a eran of workshop presentations, his rk has appeared in various publica-ıs.

Mercy Sister Mary Aquin O'Neill will speak on "Grace of Friendship, Ground of Feminism." Sister Mary Aquin, the director of Mount Saint Agnes Theological Center for Women, is a visiting associate professor of theology at Notre Dame.

Jay B. McDaniel, associate professor of religion and the director of the Steel Center for the Study of Religion, both at Hendrix College, will talk on the "Friendship with the Earth."

The seminar honors Archbishop Hallinan for his contribution to the Church in America and his far sighted vision for the American Church in the world.

Ordained to the priesthood in 1937, he was appointed bishop of Charleston in 1958. He was elevated to archbishop and moved to Atlanta as the first archbishop in 1962 when the see became an archdiocese. He died in 1968.

For more information on the seminar, call (704) 825-6672.

'ope To Visit Jamaica, Mexico)n August Trip To Denver

VATICAN CITY (CNS) — Pope n Paul II is scheduled to pay a makeup t to Jamaica and the Mexican Yucatan ore arriving in Denver Aug. 12 for rld Youth Day.

The Vatican released the itinerary the pope's August trip May 24, but not release a detailed schedule of nts. The pope's Aug. 9-16 trip will is 60th papal trip outside of Italy.

According to the Vatican itinerary, pope will arrive in Kingston, Ja-ca, Aug. 9, arrive in Mexico Aug. 11 in Denver Aug. 12.

Jamaica and the Yucatan originally been on the pope's itinerary for an ober 1992 visit to the Americas to k the 500th anniversary of the tinent's evangelization, which be- with missionaries who accompa-l Christopher Columbus.

The October trip was limited to brations and a conference of Latin erican bishops in the Dominican ublic after the pope underwent in-inal surgery in July to remove a cancerous tumor from his colon.

The pope will arrive in the Yucatan e capital, Merida, Aug. 11 and will spend part of the day in Izamal, site of a 16th-century convent that was an early missionary base. It is now run by Franciscan monks.

The trip will mark the pope's third visit to Mexico, but his first visit to the Yucatan peninsula. It is also his first trip to Mexico since the Vatican and Mexico re-established diplomatic ties.

As the Vatican announced earlier when it published the official World Youth Day schedule, the pope will arrive in Denver Aug. 12 and be welcomed by the young people in the afternoon.

The May 24 Vatican itinerary said that on Aug. 13, when the pope has no youth day activities planned, he will go to St. Malo Retreat Center in Estes Park in the mountains outside Denver. He is not expected to spend the night at the center, which is owned by the Archdiocese of Denver.

He will be back with the young people Aug. 14 and Aug. 15, when he celebrates the closing Mass for World Youth Day. Departing Aug. 15, the pope will arrive back in Rome Aug. 16.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Sociologist Says America Must Curb Its Addiction To Violence

By CAROL HAZARD
Associate Editor

IRA HUTCHISON

CHARLOTTE — Surprised that kids are shooting kids and bringing guns to school? You shouldn't be, said Ira Hutchison, a sociology professor at UNC-Charlotte. Not when American culture is feeding and nourishing its addiction for aggression, he said.

"We're a sick society and getting sicker, and we don't want to take the medicine to get better," said Hutchison. Hutchison, a Catholic, was the speaker for a Dialogue series at St. Peter Church earlier this month. He also made a presentation on family violence at a recent Charlotte Area Clergy Association meeting.

If Americans don't swallow the bitter reality pill and take steps to wean themselves from their addiction, they won't get better and probably even worse, said Hutchison.

"I want to see us as a society, as individuals and as churches turn this around and I think we can do it," Hutchison said. "It's not something politicians or policemen will solve. It will take hundreds of thousands of people doing little things and then we can make a difference."

Parents can start by using less physical force to discipline their children, he said. "We totally embrace physical discipline as the right and best way." The problem is that a child who is spanked 30 times is much more likely to become an abuser or be abused than someone who was spanked four times, he said.

Another suggestion: "For God's sake, and I don't say that lightly, we need to quit buying toy guns and weapons for little boys," Hutchison said.

Toy guns may have been acceptable 40 years ago, but not any more, he said. Back then, "there was no was no connection between toy guns and our reality at the time. TV and movies weren't violent and we didn't hear about murder and rape on nightly news reports."

Consider this: "Mary Poppins" was the top grossing movie in 1964. In 1991, the honor fell to "The Terminator" with Arnold Schwarzenegger who plays a robot that kills people like there's no tomorrow.

If the trend continues, there may not be much of a tomorrow. Research shows a direct correlation between violence on the screen and violence in society. What's more, child experts, psychologists and sociologists like Hutchison, who specializes in family violence, are beginning to see screen violence as a serious public threat.

Instead of harnessing aggression, American society is "fertilizing, feeding and watering" the instinct, Hutchison said. The ramifications for the family are "terrible," he said. If something isn't done about it, incidents of spousal abuse, child abuse, sex abuse are likely to increase, he said

"The outrageous abuses reported by the media are the tip of the iceberg," said Hutchison. "Most family violence takes place in relatively normal families ... Most child abusers go to church. Most abused women go to church ... And most use Scripture to justify hitting their spouses or kids."

They take out of context, for example, passages about wives being subject to their husbands or sparing the rod and spoiling the child. "Can you imagine Jesus hitting kids?" asked Hutchison. "If Jesus is our role model, how do we justify it?"

The Church, unfortunately, has been too quiet about the problem of family violence, said Hutchison. "Pastors need to say something from the pulpit. They are the only ones with the moral authority."

Jesuit Father James Devereux, pastor of St. Peter Church, said family violence will be the subject of one of his homilies this year. Although it's "sad to talk about," family violence is far more prevalent than is commonly thought, he said. Moreover, it effects not just the person but the next generation.

Father Devereux said he likes to preach about "happy things" like God's love, but issues like family violence can not be ignored.

In addition to family violence, speakers for St. Peter's Dialogue series have addressed issues such as living wills, abortion and euthanasia. "We are respectful of a divergence of opinions, but at the same time we are faithful to what the Gospel tells us about the sanctity of life and the primacy of love," said Father Devereux.

Family violence is a serious life issue, he said. So, it has to be addressed.

"The Church has to preach the Gospel in the context we are living in at the moment, and respect for human life includes respect for every stage from beginning to end," he said.

2 Seminarians Receive Graduate Degrees

ST. MEINRAD, Ind. — Two seminarians for the Diocese of Charlotte received masters degrees from St. Meinrad School of Theology on May 13.

Deacon Joseph Valentine received his Master of Divinity degree. His home parish is St. Leo the Great in Winston Salem. Thomas Williamson from Springfield, Va., received his Master of Arts degree.

Deacon Valentine will be ordained to the priesthood on June 5 at St. Patrick Cathedral in Charlotte.

Seventeen other dioceses were represented when students received their degrees from Benedictine Archabbot Timothy Sweeney of St. Meinrad Archabbey, chairman of the seminary's board of trustees.

Archbishop Daniel M. Buechlein of Indianapolis gave the convocation address.

A DECADE OF EVANGELIZATION 1990 - 2000 Diocese of Charlotte

Editorial

FOCA

The Pro-Life Corner on this page is urging calls to members of Congress in opposition to the so-called "Freedom of Choice" Act (FOCA), which would ban virtually all state restrictions on abortion.

This is a particularly opportune time to make such calls because the act, which President Clinton has promised to sign if it is passed, is slowly making its way through Congress.

The measure has been approved by committees in both the House and Senate but it is uncertain when it will reach the floor of either body for a vote. A Senate committee approved an unamended version of the bill in March and it still is not scheduled for a vote.

A House committee approved it last week after accepting amendments which would allow private hospitals to refuse to perform abortions and would allow states to enact some parental consent requirements. Supporters of the bill say they hope to get it to the floor within a few weeks. However, Speaker Thomas Foley says that the squabbling over amendments is slowing its progress.

That slow progress provides more time for pro-life supporters to step up their campaign against the act. The follow-up calls to members of Congress may help to convince them that a majority of Americans do NOT support unlimited abortion on demand. The fact that the House committee had to accept some amendments would seem to indicate that at least some House members are aware of the public sentiment.

We need to make more of them aware of it.

We would like to suggest going a step beyond the phone calls. There is nothing like personal contact to impress legislators. Most members of Congress make frequent visits to their districts. Take the opportunity to talk to them while they are at home.

If the measure is passed and signed by the president, the only remaining hope will be the courts. And we still think there is a pretty good chance that the courts will strike it down as an unconstitutional usurpation of the powers of the states.

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Pro-Life Corner

Respect Life

The National Project Life Sunday event, in which our dioces participated, was very successful. Several million postcards nationally were sent to Congress opposing the "Freedom of Choice" Ac (FOCA) and government funding of abortion. As a personal follow-up, you are being asked to phone your U.S. senators and representative with the following message: "Please oppose the 'Freedom o Choice' Act (HR25, S25) and please support the Hyde Amendmen and other abortion funding restrictions."

Capitol switchboard (202) 224-3121.

Sen. Jesse Helms Sen. Lauch Faircloth Rep.______________

(If you do not know your representative, call your local Board o Elections. When you call, request a written response from you legislator.)

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — In carrying out their pastoral ministry, priests must be attuned to the spiritual needs of the community and individuals, Pope John Paul II said.

The priest's goal is to bring the local church community to maturity, at the same time helping individual members to discover their vocations and use their gifts wisely, the pope said at a general audience May 19.

"The first law of individual pastoral care is knowledge of people and a relationship of friendship with them," he said. The example is offered by Christ, the "good shepherd" who took a personal interest in His followers, he said.

In their care of local congregations, priests sho also follow the example of Christ, who never wan to impose His authority from the outside, but tried form the community through the inner action of Spirit, the pope said.

The priest should demonstrate charity in his and urge his faithful to live unselfishly, he said. T obligations of charity include encouraging humani ian initiatives among the church community, favor a climate of unity and respect for differences, applying the virtue of charity to social life.

In his personal life, the priest should always with "that charity that is simple and habitual, hum yet constant and generous," he said. The priest sho make it clear that the Church shows greater attentio a preference toward the poor, the weak and the sic

Pastors should also devote much time and ene to young people, who represent the hope of the co munity, the pope said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 19.

Dear brothers and sisters,

Continuing our catechesis on the ministry of priests, we now turn to their function as pastors of the Christian community. As sharers in the mission of Christ, the head and shepherd of the church, "priests gather the family of God in the name of the bishop into a fellowship of living unity and lead it through Christ in the Spirit to God the Father" (*Presbyterorum Ordinis*, 6).

In carrying out his pastoral ministry, the priest must strive to promote the spiritual and ecclesial maturity of the community entrusted to his care, helping the faithful to discover their specific vocations and to use wisely the gifts bestowed by the Spirit. The priest's pastoral ministry must especially seek to foster the practice of charity, both in everyday life and in giving practical assistance to those in need. His concern for the local community should naturally o flow into an authentic missionary zeal for the need the Church throughout the world.

In the end, all the priest's efforts must be direc to the celebration of the Eucharist. As the cou teaches, "no Christian community can be built with roots and foundations in the most holy Euchar (*Presbyterorum Ordinis*, 6). The Eucharist is, in f the living source of all the Church's activity, an must be the inspiration and strength for the ministr every priest.

I am pleased to welcome the Marist Brothers the members of the General Chapter of the Sis Faithful Companions of Jesus. May you be stren ened in your religious consecration, for an ever n effective witness to the Gospel and service of G people. Upon all the English-speaking pilgrims visitors, especially those from England, Hong K Indonesia and the United States, I invoke an abunda of divine blessings.

VATICAN CITY (CNS) — The memory of Sts. Cyril and Methodius, honored by European Catholics and Orthodox, can be a source for greater understanding and respect among Christians on the continent, Pope John Paul II said.

"The work Sts. Cyril and Methodius undertook in the era of unity between the East and West renews in each one of us the desire for full communion between our churches," the pope told a delegation of Greek officials. The officials were in Rome to mark the saints' feast day, which the Eastern churches celebrate May 11.

The delegation, which met the pope May 21, was led by Constantinos Cosmopoulos, the mayor of Thessalonica, the city where Cyril and Methodius were born. The brothers, known as the Apostles to the Slavs, preached the Gospel throughout Central Europe in the late ninth century when the churches of Rome and Constantinople were still united.

Metropolitan Spyridon Papagheorghiou of Ver the spiritual leader of Greek Orthodox in Italy, l celebration of the feast May 20 at the Catholic Bas of St. Clement in Rome, the church where St. Cy buried. The metropolitan prayed that God would peace to all the peoples in Central Europe and Balkans.

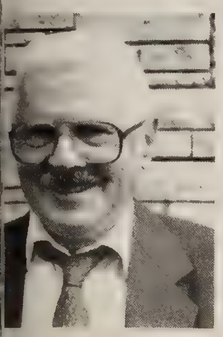
The pope told the delegation the next day that profound desire for unity today marks not only churches, but all of European society." All Christ of the East and West must jointly contribute to ma that desire a reality, Pope John Paul added.

The pope prayed that the example of Sts. Cyri Methodius, who preached one faith in several guages, respecting various cultures, would be "a so of better mutual understanding so we can find tog new ways of common witness."

Editor's Notebook

By BOB GATELY

t appears that "Dr. Death" is going to get away with it again.



Vhen Michigan passed a law making assisted suicide a felony, everyone figured that would either put an end to Dr. Jack Kevorkian helping supposedly terminally people kill themselves or would get him some time in prison if he persisted. Kevorkian said he would ignore the law and would be willing to go to jail.

Now, it seems he has found a way to help people die and, at the same time, stay out of the slammer. He was arrested May 16 after he was found at the side of a bone and lung cancer victim who died by breathing carbon monoxide through a mask at his Detroit real estate office.

Kevorkian's attorney maintains that his client didn't break the new law. He said that it's not a crime to be present when someone commits suicide. Apparently the only way to prove a crime is to have a witness see Kevorkian actually help the victim put on the mask, or turn e gas or perform some other overt act. I have a feeling that witnesses are going few and far between. The May 16 suicide was the first at which Kevorkian did ave any assistant present.

)f course, for the present, the whole issue is moot because a circuit judge in it ruled the assisted suicide law unconstitutional on procedural grounds. I ne state officials will either appeal the ruling or ask the legislature for a new on of the law more acceptable to the court.

ut, that will still leave the question of how to put Kevorkian away. In the past rkian was charged with murder in connection with two of the 15 earlier suicides which he assisted. But, in both cases, authorities had to drop the charges.

)ne thing about the judge's ruling bothers me. In it, she affirmed what she called ight to die" and said the court "cannot envisage a more fundamental right than ght of self-determination."

Vell, maybe she's correct in her belief that people have a right to die if they wish. don't see what that has to do with a law making it a crime to help someone it suicide.

cannot imagine any judge seriously contending that anyone has a right to help one else die. That would come pretty close to saying there is a right to commit er.

e Friday Abstinence Experience

By FATHER JOHN DIETZEN

. In a recent column the questioner asked about interfaith Communion aid she hoped our rules don't end up like no meat on Friday; "all who ey it are condemned to hell," unless they outlive the rule. In your answer aid that her remark about "condemned to hell" was another whole n. You are sadly mistaken if you think we were not told by the priests and in the '30s and '40s we could be condemned to hell because it was a mortal eat meat on Friday. And I can produce a dozen classmates who can verify s all very well for you young zealots to come forward now and tell us all beral stuff about what's OK with the church and what's not. But I assure at you have no idea of what we lived with. I suggest you investigate more. (Ohio)

A. Thanks for your compliment. But judging from your letter, I'm older than you are and have the same experience of Catholic schools of those years as you do.

I agree with what you seem to imply. In many ways some explanations of Catholic rules, especially about what is a mortal sin in such matters, were distorted.

What sinful circumstances and evil intentions, for example, could conceivably be present to make eating a cheeseburger or a steak dinner on Friday begin to be, even objectively, a serious sin? We would, I think, ask such questions more readily and realistically today.

If you remember, there were three conditions neces- or a serious sin: 1) serious matter; 2) sufficient reflection on the fact that what loing is a major sinful act, which if I do it means that I am rejecting God; and consent of my will (knowing all the consequences and free to act otherwise sh, I do it anyway).

hese heavy requirements for mortal sin should move us to tread carefully when g about serious sin, then or now.

nother reason for the moral weight then placed on Friday abstinence was that ame, for many years, a major symbol of Catholic identity, even more than y Mass. Other Christians, after all, did go to church on Sunday.

remember well a mother of several children, most of whom were at one point or over a week. She was exhausted from being up 24 hours for three days, ering sheets in the middle of the night.

he asked a well-known priest acquaintance if she could eat on Friday only the he had in the house — canned chicken soup. He said no, that wouldn't be r for a Catholic. She tells me today she doesn't know who is sillier, the priest s answer or she for asking. Nearly every Catholic of those times could tell r stories.

Vhen Pope Paul VI revised the Church's penitential practice in February 1966, constitution *Poenitemini*, he made clear that his action was to emphasize the ial role of self-denial in our lives.

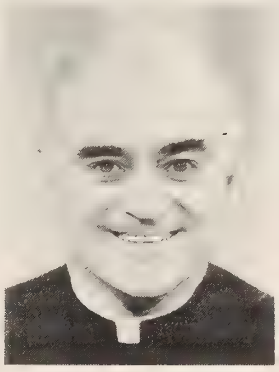
e meant to push people to examine more deeply their lives and their faith, to

See **Dietzen,** Page 6

Light One Candle

By FATHER JOHN CATOIR

A little more than 30 years ago, on Oct. 11, 1962, the largest and most representative council in the history of the Catholic Church was convened in Rome by Pope John XXIII. The Second Vatican Council produced two dogmatic and two pastoral constitutions, nine decrees and three declarations. Of the nine decrees, the one that has had the greatest impact on the day to day life of the average lay person is the *Decree on the Apostolate of the Laity.*



This decree picked up a theme announced in the *Dogmatic Constitution On The Church,* namely, that the laity are full members of the People of God through their union with Christ their head. In other words, the laity, though subject to authority, are equal in dignity to the pope and bishops.

What a change this represented. Only a few decades earlier Pope Pius X described the relationship between the clergy and the laity in more narrow terms: "The Church is essentially an unequal society comprising two categories of persons, the pastors and the flock...since the pastors alone possess authority, the one duty of the multitude is to allow themselves to be led, and like a docile flock, to follow the pastors." In other words, pay, pray, and obey.

Thank God the council brought forth a deeper vision of ministry. The essentials of our faith have not changed, but the manner of participating in the church's mission certainly has.

"Incorporated into Christ's Mystical Body through baptism and strengthened by the power of the Holy Spirit through confirmation, the faithful are assigned to the apostolate by the Lord Himself." (DAL, N.3) In other words, the laity are not to be mere spectators; they share directly in the mission of the Church in their own right as baptized Christians, and not simply by delegation from the hierarchy. Their mission pertains "primarily but not exclusively to the realm of family, culture, economic affairs, the arts...(and) politics."

The Holy Spirit has elevated our understanding of what it means to be Church. Papal authority, once viewed as an absolute monarchy, is now characterized as a collegial service. Change is always taking place within the living Church. The Second Vatican Council committed all future popes and bishops to listen to the signs of the times. "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the gospel." (*Gaudium Et Spes*, N. 4, par. 1)

Today we have a wide variety of ministries open to the laity, but more than that, every baptized Catholic is called to participate in the mission of the Church, which in turn is an expression of the mission of Jesus Christ, in whom "we live and move and have our being." (Acts 17:28) All of God's people are invited to become carriers of the Holy Spirit, using their gifts and talents to help bring about God's Kingdom of Love. To help make this a better world, and to prepare for the next, the Lord needs the help of everyone.

(For a free copy of the Christopher News Note, TO THE ENDS OF THE EARTH, send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

Through CRISM (Catholic Retirees Invited To Special Ministries), we meet many retirees holding in common an awareness that they are aging (something we all do all our lives, but for a period of years don't realize it).

It is a process I am personally attentive to, for I have crossed the line to where I am "aware." I have found it helpful to listen, especially to one woman who shared with me how the nursing home scene really depresses her. "But," she adds, "it does help me to 'let go' and be more open to the fact that my days are indeed counted and there will be a moment when it would be great if I were willing to move on."

The reality of the nursing home allows her to hold onto life with a lighter grasp. "The options are not that great," she comments and then adds, "and I am confident that it is all part of God's wisdom to help folks like me 'let go.'"

Another day, this same woman updated me on more of her observations. She had noticed how the various props that helped her be supported in life at times get removed. She feels there has been a replacement, however, and that replacement has been "aging grace," a closeness she feels with God that has grown in proportion to her losses.

"Yes, it's hard to explain," she acknowledges, "but I am doing things now, facing things now, living without significant family members and friends and I feel no real animosity, just at times a bit of relief that God is letting me be prepared for the last of life for which the first was made."

A Charitable Gift And Extra Income For You

By JIM KELLEY

Most of us wouldn't have to think too long to arrive at a use for any extra income that might come our way. Securing a supplement to your income each year could be a very appealing idea, especially if you have retired from full-time work.

Why bring this up in the pages of *The Catholic News & Herald?* Because we want you to know about several ways in which you can arrange a supplemental income while you make a gift to your parish, Catholic schools, other Catholic organizations, or the diocese.

You can arrange for yourself or a loved one to receive income from a gift plan you create now. How does this method of giving work? Read on.

Unchanging or variable income

When you give for income, you generally have a choice between creating a plan that generates fixed, unchanging payments to you or variable payments. Your choice depends on what makes you most comfortable and how well you think the assets you put in your gift plan will perform.

With either choice, however, you select assets (cash, stocks, mutual funds, marketable real estate, or other property) to be transferred to the gift plan. The plan generally will be managed separately (although not in every case), and income will be paid annually.

You or whoever you name receives the income payments for life or for a pre-set period of years (whichever you decide). When the plan ends, income ceases. Part of the funds used to create the plan automatically is put to use in the furtherance of Catholic purposes.

Tax Savings

Charitable gift plans like those just described generate tax deductions, which can result in welcome savings. The deduction is for a portion of the amount transferred, representing what is estimated will become a charitable gift.

Property (such as securities or perhaps real estate) that has increased in val may be the best choice to fund your gift plan. The capital gains tax that would be c if the property were sold can be avoided at the time the gift plan is created.

Uses For Income

How can the life-income gift plans described help you reach goals for yours and your family, in addition to saving taxes? Consider two examples:

1) Mr. and Mrs. James have a grandchild whom they would like to help w tuition expenses.

They learn that they can create a charitable remainder trust that will last for four-year period when their grandchild will be in college. During that time, inco will be paid each year to the grandchild for educational expenses. At the end of period, the trust dissolves, and the James' parish receives the amount remaining the trust.

The James receive a charitable income tax deduction for part of what t transfer to create the gift plan.

2) Mrs. Patrick, 72, lives on the income from investments, in addition to So Security and her pension plan. Some of her investments are yielding very littl interest these days.

Having long wanted to make a special gift showing gratitude for the work favorite local Catholic organization, Mrs. Patrick decides to place some apprecia stock she has owned for years into a life income gift plan.

She receives income tax benefits and increases her income from the stoc welcome addition to her other retirement income. And, she enjoys knowing eventually a gift will be made to further the work she has long supported.

For more information about "giving for income," ask your professional advi or call Jim Kelley at the Diocesan Development Office, (704) 331-1709 or 377-6 or write to 1524 East Morehead Street, Charlotte, NC 28207.

(Jim Kelley is the director of the Office of Development for the Dioces Charlotte.)

How Does Canon Law Affect Us?

The Eastern Catholic Church And Norms On Marriage (Part III)

By SISTER JEANNE-MARGARET MCNALLY

The Eastern Orthodox writers called the use of certain powers *oikonomia* (economy), which meant the exercise of extraordinary means of a prudent and loving parent in the unusual circumstances of his children into which they fell because of human frailty. The term *oikonomia* was used to explain certain "arbitrary" changes. Milash, who published the first edition of Canon Law for the Eastern Church in 1890, admitted that he did not know this term.

What is the nature of *oikonomia*? It is not a dispensation. It makes provision for unusual circumstances in the law. This applies only to human law for divine law cannot be unjust. It is not a privilege or indulgence nor an abrogation of law. Yet *oikonomia* is against law.

The Orthodox tradition does not distinguish between valid and invalid acts which are unlawful. This tradition knows only condemnation of heresy or schism and rejection of its baptism and sacraments. Such acts are forbidden and non-existent. Should the Church take a second look, the Church could show mercy and condescension and retract the rejection, accepting the person or the institution. This rejecting and later accepting is an example of *oikonomia*. This can be applied to the question of remarriage after divorce. While not denying the indissolubility of marriage as proclaimed in the Gospel, the Eastern non-Catholic churches recognized simultaneously — and incongruously according to Catholic understanding — new marriages entered by members. However, the church placed a limit on this princi no more than two, and later three, marriages were permitted.

After extensive study of the use of *okonomia* and its justification, Cath writers concluded that perhaps the principle of *oikonomia* could be a solutio second marriages if Catholic theology could be induced to see that Christ gave Church a special, vicarious power to grant relaxations which Christ would h granted were he present in his human body today.

The Western or Roman Church since the 9th century rejected *oikonomia.* for the sake of clarity, a relaxation has been proposed that would permit mem of the Church in second marriages, unable to have their first marriage annulle receive the sacraments. This is known as the Internal Forum solution which wi discussed following our next article by Father Carr on the use of *oikonomia* marriage in the Orthodox churches.

Mercy Sister Jeanne-Margaret McNally is a licentiate in canon law and a ju of The Tribunal iocese of Charlotte.

Dietzen (From Page 5)

discover more genuine signs of their Catholic identity with Christ.

"The service of always bearing the Lord's 'mortification' in body and spirit becomes an intimate part of the entire life of the baptized at all times and in all aspects," he said.

Nine months later, when the American bishops abrogated the obligation of Friday abstinence except during Lent, they followed the Holy Father in stressing the importance of Christian mortification. Without making it a law, they even recommended abstinence from meat on all Fridays as a voluntary (not obligatory) act of self-denial.

In other words: Go back to the command of Christ, "If anyone wishes to come after me, he must deny himself and take up his cross and follow me" (Luke 9:23), and ask what, if anything, it means for you!

As all of us remember who lived through the 1960s and '70s, many Catholics were angry and confused and had no idea where to start looking for this deeper identity.

A story made the rounds in those days of one woman who exclaimed, "If the pope and the bishops want to go to hell that's their business, but I'm not going to eat meat on Friday."

More than a few, it seems, are still lost. They keep searching for some other law or practice or commitment that will securely identify the "real, loyal" Catholics. In some ways, and with certain serious precautions, there may be nothing wrong with that. The Friday abstinence experience, however, makes us want to be sure we're searching in the right place.

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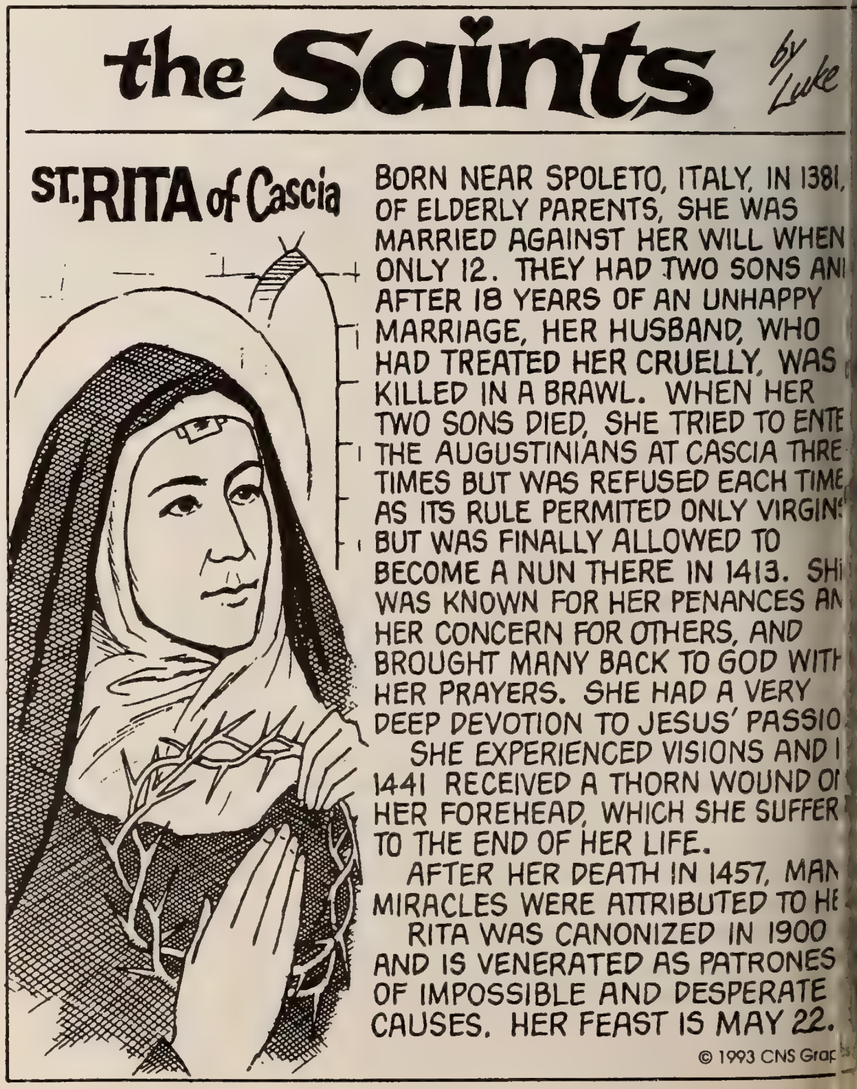
the Saints
by Luke
ST. RITA of Cascia
BORN NEAR SPOLETO, ITALY, IN 1381, OF ELDERLY PARENTS, SHE WAS MARRIED AGAINST HER WILL WHEN ONLY 12. THEY HAD TWO SONS AN AFTER 18 YEARS OF AN UNHAPPY MARRIAGE, HER HUSBAND, WHO HAD TREATED HER CRUELLY, WAS KILLED IN A BRAWL. WHEN HER TWO SONS DIED, SHE TRIED TO ENTE THE AUGUSTINIANS AT CASCIA THRE TIMES BUT WAS REFUSED EACH TIME AS ITS RULE PERMITED ONLY VIRGIN BUT WAS FINALLY ALLOWED TO BECOME A NUN THERE IN 1413. SH WAS KNOWN FOR HER PENANCES AN HER CONCERN FOR OTHERS, AND BROUGHT MANY BACK TO GOD WIT HER PRAYERS. SHE HAD A VERY DEEP DEVOTION TO JESUS' PASSIO
SHE EXPERIENCED VISIONS AND 1441 RECEIVED A THORN WOUND O HER FOREHEAD, WHICH SHE SUFFER TO THE END OF HER LIFE.
AFTER HER DEATH IN 1457, MA MIRACLES WERE ATTRIBUTED TO H
RITA WAS CANONIZED IN 1900 AND IS VENERATED AS PATRONES OF IMPOSSIBLE AND DESPERATE CAUSES. HER FEAST IS MAY 22.
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YOU! MAGAZINE

Youth BEAT

Candace CAMERON

By Marguerite Ozburn

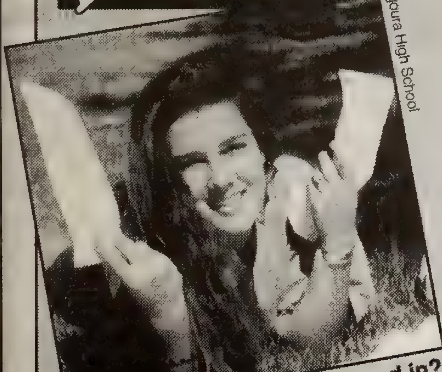
Sheryl Noday

At 16, she's one of Hollywood's busiest young actresses. Her down-to-earth and bubbly portrayal of D.J. Tanner on ABC's "Full House" have helped make that show one of the most successful and longest-running series on TV. And like her brother, TV heart-throb Kirk Cameron, she's used her celebrity status to help others, especially seriously ill children and kids with addictions. She's successful. But humble. She's famous. But like the girl next door.

Youth Beat: What's the key to the success of "Full House"?
Candace Cameron: It's a family show. A lot of families enjoy watching it because it's so positive. The kids like it and the moms and dads sit down and watch it with them. The cast gets along really well and I think you can tell.
Youth Beat: Have you ever had to reject certain parts as an actress?
CC: Once, about three years ago on "Full House." In the original script, the writers wanted me to drink some beer to prove to my friends that it wasn't a big deal for D.J., even though she knew it wasn't the right thing to do. I didn't think that my character would do that. In the revised script, D.J. sees her friends drinking and flips out.
Youth Beat: How do you get along with your brother Kirk and your sisters?
CC: I have a really good relationship with all of them. My sister Bridget works on "Full House" with me; she's my stand-in on the show. I see Kirk and Chelsea [Kirk's wife] every couple of weeks for dinner.
Youth Beat: Your parents separated and then got back together again. How did you handle it?
CC: I was twelve when they were separated. It was really weird and very sad. But I learned to accept that it wasn't any of us kids' fault. We learned to stick by both parents and not take sides. It was something that we just let them deal with. Luckily, everything worked out for the best.
Youth Beat: Did you have your faith at the time?
CC: No. That happened after. It would have helped. We weren't brought up with any kind of religion. But when they got separated, some friends brought us to church. It's easy to forget that God's there and not make time for Him. But God's definitely the One who keeps me going. I always know He's there for me, and He's someone I can always turn to when I don't feel like talking to anyone else. It's a very special thing that I have with Him. •••

Soul

By Paul Lauer


Agoura High School

Are you clued in?

club clueless

Have you ever thought there is something you should be doing in life that you're not doing? Well, join the club. Club Clueless. Membership over five billion worldwide (every human being). No dues. I mean, no do's.

What to do. When? Why? Where? How? What? Huh? Club Clueless to the max. What we never realize is that right smack dab in the middle of the Club there's an emergency exit leading to the land of. . . God's will!

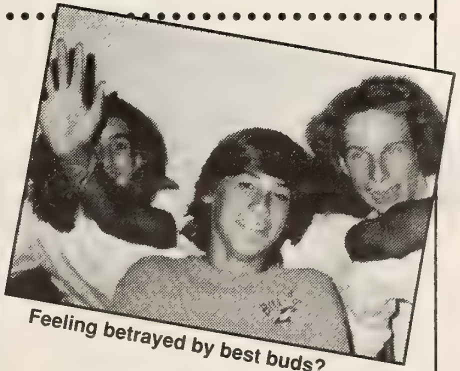
"God's will?" Yep. As in, Club Clued-In, where we're in sync with God and his plan. Perhaps you've never been a member of Club Clued-In? It's a bit harder to get into than Club Clueless. It requires do's. And don'ts. Getting in means doing things God's way.

So what's God's will in your life? He wants you to become holy and good. Ask yourself, "Which of these two choices will lead me closer to God?" And then choose the path toward God, right into the land of Club Clued-In. Virtue and holiness lead you out of yourself to God and others. Before you know it, the Light will shine in your life, and your mission here will be clear as day. •••

LIFE

BEST FRIENDS?

By Erin Muth


Feeling betrayed by best buds?

Loners and popular people, awful people and people like Mother Teresa have all been betrayed at least once in their lives by their friends. Maybe my best friend told the most popular guy in school that I've got a crush on him -- completely embarrassing me. Or perhaps my friend made a new "best" friend and told her all of my deepest and darkest secrets. Or maybe she even stole my boyfriend -- the ultimate betrayal!

Whatever it might be, there are only a few things that I can do. First, there's patience. In time, the reason will be clear why it was best for me that this betrayal occurred. Nothing can happen unless God allows it to happen, so somehow, somewhere, good will come of it. Plus, with that patience, maybe my friend will come around. And my forgiveness may be the thing that makes him or her do so.

The main thing is, I have to be careful that I don't let A & R get the best of me. A & R? Yeah, Anger and Revenge. They'll end up hurting me *more* in the long run.

Remember: Jesus was betrayed, too. But that's what led to our redemption. •••

PAGE FURNISHED by YOU! America's Catholic Youth Magazine 29800 Agoura Rd. #102 Agoura Hills, CA 91301 Ph: (818) 991-1813

ideo Reviews

V YORK (CNS) — The follow- ome videocassette reviews from Catholic Conference Office for Broadcasting. Theatrical mov- deo have a U.S. Catholic Con- classification and Motion Pic- ociation of America rating.

rry Glen Ross" (1992)
en version of David Mamet's out four real estate salesmen mmon, Al Pacino, Ed Harris h Arkin) who, under threat of ed unless they close some deals, desperate acts which ultimately James Foley's movie delivers performances with blistering while depicting the characters' moral disintegration in a dehumanizing pressure cooker. Much rough language and some sexual references. **The USCC classification is A-III — The MPAA rating is R — restricted.**

"Hoffa" (1992)
Key moments in the career of Teamsters Union boss Jimmy Hoffa (Jack Nicholson) are recalled by a longtime aide (Danny DeVito) as they wait for a meeting with a powerful crime lord (Armand Assante) on the last day of their lives. Also directed by DeVito, the production has its center in Nicholson's convincing performance as a man of action, equally willing to use his fists or cut a deal to achieve his ends, but precisely what they were and what Hoffa wanted out of life remains an enigma. Some graphic violence, several sexual situations, brief nudity and recurring rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"Intervista" (1992)
In this Italian production, director Federico Fellini takes viewers on a tour of moviemaking at the famed Cinecitta Studios near Rome. Fellini's leisurely paced valentine to the joys and confusion of filmmaking radiates a fondness for all but is best energized in scenes of a reunion with his "La Dolce Vita" (1961) stars, Marcello Mastroianni and Anita Ekberg. Subtitles. A flash of shadowy nudity, some vulgar references and minimal rough language. **The USCC classification is A-III — adults. Not rated by the MPAA.**

"That's Dancing!" (1985)
Sparkling compilation of memorable dance routines and production numbers excerpted from Hollywood musicals from the 1930s to the recent past. Produced by Jack Haley Jr., the historical survey goes by quickly and enjoyably, though dance fans may yearn to see more of their favorites. Lively fun for youngsters with plenty of nostalgia for their elders. **The USCC classification is A-I — general patronage. The MPAA rating is G — general audiences.**

"Tom Sawyer" (1973)
Pleasant musical adaptation of the Mark Twain classic with Johnny Whitake, Jeff East, Jodie Foster and Celeste Holm. Directed by Don Taylor, it misses the wit and cultural perceptions of the original but the cast succeeds in being continually engaging. Young viewers will be delighted. **The USCC classification is A-I — general patronage. The MPAA rating is G — general audiences.**

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How men and women practice EQUALITY

By Dolores Leckey
Catholic News Service

Few people these days argue (at least publicly) in favor of the inequality of women and men.

Intellectual assent abounds to equality in principle. The trouble arises when individuals or institutions examine their actions.

Then the discussion's focus is usually on women, since, historically, men held dominant positions in our various social arrangements. How are women treated? How do men behave? What, if anything, needs to change?

Family life is not exempt from such examination.

An important document of the U.S. Catholic bishops, "A Family Perspective in Church and Society," presents a vision of family life in which a primary task is to serve life, which includes developing each family member's potential.

Obviously this relates to children's education and spiritual formation. It also relates to men's and women's changing roles.

In the span of one generation, we saw a movement of women from the home into the workplace, motivated not by economics alone. As women became more educated, they expected to exercise their professional skills.

Add to that motive the pressures of a global economic slowdown and one sees why two incomes became the norm in so many households. With that came struggles over the dimensions of shared responsibility at home.

A functional equality of men and women became more evident as men grew more adept at caring for small children, preparing meals, doing laundry.

But the equality of men and women reaches deeper than household duties. It is about how power is shared and influence felt. These questions are probably the source of much of the tension in many contemporary marriages.

In Christian life — and Christian marriage — power is viewed through a special lens. Creativity infuses the idea of power in marriage.

Generating new life and bringing human persons to birth is a distinctive mark of this creative power. Catholic tradition regards this as a sharing in divine creativity. It is one area where equality is tested.

How will decisions about family size be determined, for example? A goal of natural family planning, which requires the joint responsibility of husband and wife, is to deepen dialogue about the meaning of marriage and the participation of both spouses in shaping a vision for 'this' family.

Creatively sharing power does not end with the birth of children, however. Deciding which traditions and values will be passed from generation to generation is another example of sharing power.

Perhaps in the man's family Christmas Eve is a time of feasting and gift giving; Christmas Day a time of relaxation and rest. Perhaps in the woman's family Christmas Eve has the quality of a vigil, impatiently awaiting the next day's celebration.

How these two "views" of the holiday get blended will say much about that family's practice of equality.

Other decisions also are important. The underlying question: How will important decisions be made?

■■■

While it is widely accepted in Western cultures that marriage is a partnership, (a covenant, says the church), it is, I believe, a unique one. Our teaching calls for mutual submission — not dominance by either partner — of each to the other. There is enormous freedom and power in this.

What the second chapter of the Letter to the Philippians says about how to relate to one another in community also applies to families.

"There must be no room for rivalry and personal vanity.... Look to each other's interest and not just your own. Let your bearing toward one another arise out of your life in Christ Jesus. For the divine nature was his from the first; yet he did not think to snatch at equality with God."

Such mutuality does not come easily. Life together at home reveals our flaws and emotional neediness, and will require ongoing reconciliation, whose value holds a lesson our world dearly needs.

Christian discernment is needed so that submissiveness does not become one-sided, slipping into oppression — or even abuse — on the one hand, passivity on the other. The U.S. bishops' committee on women condemned using Scripture to condone abusive behavior toward women in a 1992 document titled "When I Call for Help." It said:

"Even where the Bible uses traditional language to support the social order common in the day, the image presented is never one that condones the use of abuse to control another person."

Every marriage is likely to be characterized by physical and psychological differences which result in different traits, interests and talents. Equality means reverencing the differences and helping each other develop personal gifts.

"The equality of men and women reaches deeper than household duties. It is about how power is shared and influence felt.... Equality means reverencing the differences and helping each other develop personal gifts."

For example, many women testify that their husbands encouraged them and provided practical support at home when they returned to school to pursue educational goals.

Attention to equality in marriage also is important for children. A spirit of respect and responsibility at home helps boys and girls believe in their own worth and that of the other.

Furthermore, practicing equality at home reaches beyond — to nei hood, parish, city and nation. erything is connected and, as S mas Aquinas taught, love diffu self.

Thus, at home we have a ch practice a way of life that ulti honors society's common good.

(Ms. Leckey is director of th bishops' Secretariat for Family, Women and Youth.)

FAITH alive!

FOOD FOR THOUGHT

There is a big difference between a house and a home. People can buy or rent a house or apartment, it takes more than money to make a home.

A home is the creation of people who make such a large "investment" of themselves that the "place" w they live — whatever place, since they might move from time to time — reflects the very people they ar

Home is where the heart longs to be. Why? Because the welcome it offers is unconditional. Its very w come to communicate comfort and challenge; values; love; a sense of identity.

I'm not talking about interior decorating here.

What I want to ask is whose job it is to make a house a home. I sense that this is a basic question abou equality of men and women at home.

I could just as well ask who ought to nurture children, or tend the sick person, or keep the spir celebration alive on holidays, or communicate faith or lead prayer at home.

Making a house a home is no one's role, I believe; rather, it is the role of all — neither husbands nor w excluded — who reside there.

David Gibson, Editor, Faith Ali

Equality at home: theory and practice

By Gregory F. Augustine Pierce
Catholic News Service

Who carries out the garbage? Who
s the laundry or puts the kids to bed?
ese relatively easy questions require
y a sense of fairness and love be-
en husband and wife to resolve.
Where the family lives, who works
what job outside the home, what
cipline and education children re-
ve, how responsibilities to church
l society are fulfilled: These are the
gh calls that test the notion of
ality in the home.
quality between a husband and
e is an absolute: They are either
al or they are not. They cannot be
ost equal or equal in theory but not
ractice.
ut equality does not mean hus-
d and wife think the same, do the
e things or become the same per-
. That would make equality a limit-
rather than liberating concept.
quality means that each person
ors the other, that each person's
ds, desires and opinions are as im-
ant as the other's, that both part-
do their fair share of work, of
ing a living, raising a family,
ping a household and being in-
ed in church and community.
hat's the theory. It's the daily car-
g out of the ideal of equality that's
cult.
y wife, Kathy, and I have been
ried eight years. Both of us would
ify we have worked hard to achieve
ality at home and that we have
acceptably successful. Not that it
been easy.
irst, we have three preschool chil-
, and they complicate any equality
ation. For example, we both de-
d that Kathy would stay home
the children, at least until they
all in school; I work outside the
e.
his raises all kinds of issues. I
ted Kathy to respect my judgment
business decisions, for example.
wise, Kathy rightfully expected
to do my fair share of housework
child rearing, and to respect deci-
s she makes around the home.
e both assume the other will ac-
decisions that must be made on
spot when there
time for consul-
n.
especting each
r's judgment
not mean giv-
each other a
k check, how-
. For example, I
opinions about
our home
ld be run and
y has a right
e involved in my major choices re-
ing work.
we keep each other informed,

asking each other's opinion, discussing options. Talking seems to be the primary tool for ensuring that the theory of equality gets worked out in practice.

It doesn't always work. When we fail to keep each other informed or completely disagree on something, we fight. Fighting inside a marriage is not pleasant but is necessary if there is to be equality.

The key to disagreeing, we have found, is to continue to respect each other and to "fight fair." This is where the concept of equality is helpful.

Precisely because we believe we are equal, Kathy and I are able to work through disagreements, to compromise or to give in as the case may be, and to accept decisions we come to.

One final issue involves our children. Kathy and I are committed to treating all our children equally, and teaching our two sons and one daughter that men and women are equal.

We encourage our children to pursue their talents, to try things that might not initially attract them (especially if it involves gender stereotypes) and to believe in the Christian concept of equality at home and at work, in church and in society.

(Pierce is co-publisher of ACTA Publications and the author of "Human Work: A Reader in the Spirituality of Work.")

CNS Photo by Mimi Forsyth

"Equality means that each person honors the other, that each person's needs, desires and opinions are as important as the other's, that both partners do their fair share of work, of ... raising a family, ... being involved in church and community."

FAITH IN THE MARKETPLACE

What is a sign of the changing roles of men and women in your household?

"When my grandfather came home, he expected hot food on the table. When I come home, if dinner isn't on the table, I start cooking." — Dominick Cerrato, Steubenville, Ohio

"My wife and I chose to share a job so one of us could always be home with the children. We both put in the same amount of time taking care of the children." — Dan Robinson, Muncie, Ind.

"When I was growing up, my mom was the primary one taking responsibility for my religious education. With my own family I take responsibility for my children's religious education, answering their questions, even helping out with their religious education classes. My wife and I work together at this." — Jim Bobst, Castle Rock, Wash.

"All my daughters and daughters-in-law are working now, so their husbands are helping out a lot more ... in the basic work around the house. For example, one son-in-law stays home one day a week to take care of the children." — Lois Sinner, Casselton, N.D.

An upcoming edition asks: What moves a person to accept, for the first time, responsibility for the consequences of his or her actions? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Women who worked with Paul

By Father John J. Castelot
Catholic News Service

A remarkable woman named Lydia was one of the first members of the Christian community St. Paul founded at Philippi. She was a resourceful businesswoman, "a dealer in purple cloth, from the city of Thyatira," an Asia Minor textile center.

Once baptized, she prevailed upon Paul to make her home his base of activity (Acts 16:14-15). A take-charge type, she gives the impression of one who played a leading role in the community after his departure.

While Paul was in Philippi, he championed the cause of a slave girl exploited by her owners. Her extraordinary insight led her to recognize Paul and his companions as "slaves of the Most High God" (Acts 16:17).

Her noisy enthusiasm proved rather embarrassing, and Paul had to calm her down. But there is not the slightest indication that he rejected her.

In theory and practice, Paul held women in high regard, working shoulder to shoulder with them in ministry, contrary to the view of some who paint him as a vicious sexist.

When Paul moved on to Corinth, he stayed with a devout couple, Aquila and Priscilla, whose prominence in the Christian movement had led to their expulsion from Rome.

At Ephesus, a brilliant Jew named Apollos had been strongly attracted to Christian teaching and preached it effectively, "although he knew only the baptism of John."

Apollos needed further instruction. He received it from "Priscilla and Aquila," and she, significantly, is given top billing (Acts 18:24-26).

Later, in his letter to the Philippians, Paul appeals to Euodia and Syntyche, two women, to patch up their quarrel, and he asks the community's other members "to help them, for they have struggled at my side in promoting the Gospel, along with Clement and my other co-workers" (Philippians 4:2-3).

Still later, toward the end of his letter to the Romans, he recommends "Phoebe our sister, who is (also) a minister of the church at Cenchrae.... She has been a benefactor to many and to me as well" (Romans 16:1-2).

In all this, Paul was putting into practice his basic principle of equality in the Christian community, as enunciated in a key text of Galatians:

"There is ... neither slave nor free person, there is not male and female, for you are all one (person) in Christ Jesus" (3:28).

His attitude was that of Jesus, who acknowledged in word and deed the dignity and personhood of women, a personhood denied them by society at large.

In fact, this societal pressure led later members of the Pauline communities to compromise Paul's ideal and to express this compromise by interpolating into one of his letters, for instance, a passage enjoining silence on women in churches (1 Corinthians 14:33b-36).

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

"Balance in a relationship is possible if both partners will give whatever it takes to make the other's life easier and better," states Renee Bartkowski in *With This Ring, A Practical Guide for Newlyweds* (Liguori Publications, One Liguori Drive, Liguori, MO 63057-9999. 1992. Paperback, $4.50). The author tells of a marriage in which a woman adjusted her expectations of her husband when his work schedule became overdemanding, and the man pitched in "as much as he could to make it easier for her" when she decided to finish her college education. Ms. Bartkowski says that in the most successful marriages it is not a question of giving 50 percent by both spouse; rather, they "give 100 percent of their love, concern, energy, talents and total selves to the relationship."

Reflection: The give-and-take of marriage is seldom — if ever — perfectly or constantly equal, cautions Ms. Bartkowski, who also suggests that each spouse ask: "Do we expect too much of each other? Do we expect enough from ourselves?"

FAITH alive!

People In The News

University Of Scranton To Honor Catholic Teen-Ager Who Has Aids

SCRANTON, Pa. (CNS) — Henry Nicols, a 19-year-old with AIDS, will receive an honorary bachelor of arts degree at the University of Scranton's commencement May 30. Jesuit Father J. A. Panuska, university president, will confer the unique honor in response to a request by the senior class. Students were touched deeply by Nicols' courage and commitment to educating others about AIDS and the virus that causes it during Scranton's first AIDS Awareness Week last year. "I was delighted with the desire of the senior class to recognize one of their peers for the sacrifices he is making and the work he is doing to help educate others about this terrible disease," said Father Panuska in an announcement from the university.

Dominican Theologian Named To Bishops' Doctrine Post

WASHINGTON (CNS) — Father Joseph A. DiNoia, a theology professor and Dominican priest, has been named director of the National Conference of Catholic Bishops' Secretariat for Doctrine and Pastoral Research and Practices. He succeeds Father Michael J. Walsh, who recently completed his five-year term in the office and has returned to a pastoral assignment in the Diocese of Brooklyn, N.Y. Father DiNoia, 49, has taught at the Dominican House of Studies in Washington since 1985 and is a full professor on its theology faculty.

North American College Rector's Medal Goes To Catholic Daughters

ROME (CNS) — The North American College in Rome has presented its Rector's Medal to the Catholic Daughters of the Americas to thank the group for its "selfless dedication to and support of the priesthood." Presenting the award at a dinner in April, Msgr. Edwin F. O'Brien, rector, praised the Catholic Daughters' "spiritual, moral and financial support" for the U.S. seminary in Rome. He said the organization had made a $250,000 gift to the college's endowment fund. Edna Jane Nolte, national regent of the Catholic Daughters, accepted the award before more than 300 people.

Pope Plans 10-Day Alpine Vacation

VATICAN CITY (CNS) — Pope John Paul II plans to spend 10 days in early July resting and hiking in the Italian Alps. Bishop Maffeo Ducoli of Belluno and Feltre said the pope would return to Lorenzago July 9-16, Vatican Radio reported. The July vacation will be the pope's third stay in the northeastern Italian village. He was there last August as part of his convalescence after undergoing abdominal surgery.

Professor From Pittsburgh Catholic College To Head Catholic League

NEW YORK (CNS) — William A. Donohue, a professor at La Roche College in Pittsburgh since 1977, is the new president of the Catholic League for Religious and Civil Rights. The League announced May 13 that Donohue will succeed John P. Puthenveetil, who served from October 1991 to October 1992. Marianist Father Philip K. Eichner, board chairman, told Catholic News Service said that the board picked Donohue May 7 for his knowledge of the issues and his ability to "articulate the issues well and with great conviction."

Father Hehir On War In Bosnia: 'Just Cause' Not Only Issue

WASHINGTON (CNS) — There is just cause for international military intervention to halt the ethnic cleansing and human rights violations in Bosnia, but that is not the only issue that needs to be resolved, Catholic ethicist Father J. Bryan Hehir said May 12. "There are reasons for the international community to say what is happening there is intolerable," he said. "My problem is not with the cause. It's whether you could carry out and execute the strategy." Father Hehir, a professor of religion and society at Harvard Divinity School and former director of the U.S. bishops' Department of Social Development and World Peace, was lead speaker on moral issues for a forum at the Washington National Cathedral titled, "Human Rights and Military Intervention: Bosnia as a Test Case."

Official Of Pro-Vatican Chinese Bishops' Conference Dies

HONG KONG (CNS) — Auxiliary Bishop Paul Liu Shuhe of Yixian, China, secretary-general of the pro-Vatican underground bishops' conference, died May 2 while in hiding. The 74-year-old bishop died in Kangzhuang, in northern China's Hebei province, reportedly of a heart ailment, UCA News, an Asian church news agency based in Thailand, reported. An official of the provincial religious affairs bureau said Bishop Liu died on May 2, but he refused to reveal further information.

Scripture

Readings For The Week Of May 30 - June 5

Sunday: Acts 2:1-141; 1 Corinthians 12:3-7, 12-13; John 20:19-23.

Monday: Zephaniah 3:14-18; Luke 1:39-56.

Tuesday: Tobit 2:9-14; Mark 12:13-17.

Wednesday: Tobit 3:1-11; Mark 12:18-27.

Thursday: Tobit 6:11; 7:1, 9-34; 8:4-1; Mark 12:28-34.

Friday: Tobit 11:5-15; Mark 12:35-37.

Saturday: Tobit 12:1, 5-15, 20; Mark 12:38-44.

Woman Who Aided Jews Says Holocaust Story Must Be Told

YOUNGSTOWN, Ohio (CNS) — Because Polish-born Irene Opdyke does not want people to forget the atrocities of World War II, she travels around the United States talking about the Holocaust.

"This is my mission," she said. "For nine months each year, I travel to tell people that we must unite in love because hate breeds hate and accomplishes nothing."

Mrs. Opdyke, a 70-year-old Catholic woman, not only tells groups what she saw during the war, she also shares how she hid at least a dozen Jews in a Nazi's house. Recently in Youngstown and Philadelphia, she said her story must be told to counter the claims by some people that the Holocaust never existed.

In an interview with the *Catholic Exponent*, newspaper of the Youngstown Diocese, Mrs. Opdyke said she began hiding Jews from their persecutors when she was 17. During the war, such an act often led to death. As she recounts, "There were street signs on every corner that read, 'This town is Jew-free; whoever helps a Jew gets a sentence of death.'"

The posted signs were not idle threats; she said she recalls watching a Polish family with two small children being hanged in the marketplace because they had hidden a Jewish family.

"Many, many people tried to help the Jews during those days," she said, "and many perished for it." Mrs. Opdyke said that when she was growing up she was taught "we all were in God's family and we all had to help one another."

She took the advice literally when as a young nursing student, she was captured by the invading Nazis and forced to work in a munitions factory and then as a housekeeper in the town of Ternopol in what is now Ukraine.

She watched soldiers mistreat Jews, in particular, "tearing little children from their mothers' arms and throwing them head-first on the ground."

IRENE OPDYKE
(CNS photo by Robert S. Halvey)

See **Opdyke,** Page 11

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shop Says Ethnic Cleansing, avery Are Realities In Sudan

ROME (CNS) — Slavery, ethnic sing, deportation and forced con- tion into the army are ongoing re- s in Sudan, said exiled Bishop am Max Gassis of El Obeid.

In the face of these crimes against inity, I remain horrified and sad- d in seeing Christian nations silent even hesitant to admit that a true ous and ethnic persecution exists," udanese bishop said.

ishop Gassis visited several Ital- ities in mid-May to mark the first ersary of the beatification of Sister hine Bakhita, a former slave and rst Sudanese to be beatified.

he text of his speech in Brescia, was released by the Comboni onaries in Rome. Bishop Gassis is nboni priest.

he bishop said Blessed Bakhita's hers and sisters are oppressed, en- d for ethnic and religious reasons egime which has decided to Islam- d Arabize the entire non-Arab and Muslim population with the force apons, using even food, genocide thnic cleansing against those who this outrage."

thnic cleansing is a term that has ne familiar from the conflict in a, where it is used to describe the le removal and possible extermi- n of one ethnic group by another.

ivil war in Sudan has pitted the nment, which draws its strength the Arab Muslims of the North, st the black Christians and ani- from the South.

ishop Gassis said Pope John Paul ebruary stop in the Sudanese capi- as not meant "to legitimate the nt regime, nor to approve a system vernment which has robbed the y of its citizens, but it was a pas- visit of a father to his children to with them and for them in their tragic hour."

is a "human and sacred mission" Church to denounce violations of n rights and to promote freedom, ially when entire populations, like hristians and animists in southern n, are in "extreme danger."

As pastors, we cannot be silent we see our children taken into y and sold like Mother Bakhita he said.

ishop Gassis said Sudanese teen- are forced to study Islam in the schools, "and in some cases they are physically punished or thrown out of school if they resist."

In feeding centers "the most vulnerable groups such as children, women and the aged are forced to learn the Koran if they want to receive their ration of food."

In the bishop's own diocese, the Catholic charity office tried to send food to hungry people in Abu Gibeha, but "the security forces confiscated all the emergency aid with the declaration that there are no poor and there is no Church in Abu Gibeha."

The bishop also said that in Hamarat el Sheikh, in the northern Kordofan region, "there exists a concentration camp for Dinka children and teen-agers from Mujlad and for Nubian children from Kadugli and Tulisci waiting to be deported in trucks" to a remote area near the Libyan border.

He said the Church is always ready to engage in dialogue with the government and with the Muslims if such a dialogue were based on justice, honesty and truth.

But, the bishop said, the fundamentalist Muslims in Sudan refuse to repeal the Islamic law imposed on non-Muslims and to repeal the Missionary Societies Act of 1962, which limits the freedom of the Church to care for Sudanese Catholics.

Bishop Gassis prayed that through the intercession of Blessed Bakhita the Sudanese would see the end "of our Calvary to be able to enjoy the joy of the Resurrection."

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Mother Teresa Out Of Rome Hospital

ROME (CNS) — Mother Teresa of Calcutta was released from the hospital May 21, more than a week after being admitted for treatment for broken ribs she suffered in a fall, a hospital spokeswoman said.

"Mother Teresa is feeling slightly better than in past days, although she still has rib pains. She will continue to convalesce in the convent," said the spokeswoman for Rome's Salvator Mundi Clinic.

The 82-year-old nun, winner of the 1979 Nobel Peace Prize, fell May 12 as she walked to chapel at one of the Rome residences of the Missionary Sisters of Charity, which she founded in 1949. She was admitted to the clinic the next morning.

"We are watching her carefully because in a person of her age and her general condition this type of injury can lead to complications," Dr. Vincenzo Bilotta said. He noted that Mother Teresa has had heart problems in recent years.

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Displaced Sudanese...

Two children wait in line at a feeding station near Nimule in southern Sudan. An exiled Catholic bishop says ethnic cleansing and slavery are realities in the African nation where as many as two million people reportedly have fled their homes to escape famine and civil war. (CNS photo from Catholic Relief Services, copyright © Betty Press)

Opdyke (From Page 10)

That experience, as well as being raped by Russian soldiers, made her question God, she said, but it also renewed her faith.

"I felt it was predestined that I would survive to help others escape," she said. "My faith was always very strong. It helped me survive and to help others survive."

The young woman hid the group of Jews in the cellar of the Nazi officer's villa, where she worked. When one of the women became pregnant, Mrs. Opdyke insisted that the woman keep her baby, even though abortion seemed to be the only way to keep their identity secret.

As the war was ending, she took the 12 refugees into the forest to hide until they were provided shelter. Three months later, with the invasion of the Red Army in March 1944, they were free.

After the war, she learned that her father was dead and that the rest of her family had disappeared. She later immigrated to America, married and had a daughter.

Now, years after her experience, the story she tells is not always well received. Mrs. Opdyke told the *Catholic Exponent* that some people have called her a "dirty Jew lover."

But she is not afraid. "God is with me. He was then and he is now. I will not hide and say that all of this did not happen."

So for the past five years, she has spoken primarily to groups of young people, to impress upon them that the Holocaust was a real event.

Andrew Lipkin, director of the Youngstown Area Jewish Federation, accompanied Mrs. Opdyke on her Ohio stops, including a visit with Youngstown Bishop James W. Malone, who has had a longtime interest in fostering Jewish-Catholic relations.

"Irene and I share a fear that in 20 or 30 years none of the survivors or rescuers of the Holocaust will be around," he said.

"In 50 years there will be revisionist books that insist the Holocaust never took place. Unless Irene and others tell their stories to children, nobody will be able to say in 40 or 50 years that the revisionist books which will come out are garbage."

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Mayo Honra a María Santísima, Madre de Todos

Jesús instauró la maternidad universal en su Madre María, de carácter espiritual, además de su maternidad biológica y sociológica. Cuando le cuentan a Jesús que su madre le andaba buscando, él lanza el reto de la "maternidad espiritual" al decir: "Todo el que hace la voluntad de Dios, ése es mi hermano, mi hermana y mi madre" (Mc. 3:35) y desde luego, María estaba preparada para ello desde su inicial respuesta al ángel de la Anunciación cuando le manifestó: "He aquí la esclava del Señor" (Lc. 1:38). Es por eso que muchos teólogos afirman que, sin negar la gradiosidad de la maternidad biológica de María, lo más grandioso en ella fue su maternidad espiritual.

La maternidad espiritual de María se hace patente cuando Jesús nos la deja en su testamento dictado desde la cruz antes de morir. María será Madre de la Iglesia y por consiguiente, Madre de todos los cristianos, desde el momento en que el apóstol Juan, representándose a todos nosotros, acepta el regalo de Jesús, quien dice: "Ahí tienes a tu madre" (Jn. 19:26).

Para Que Tengan Vida

(Continuación del mensaje de Juan Pablo II con motivo de la Octava Jornada Mundial de la Juventud.)

Existen también maestros que sitúan el sentido de la vida exclusivamente en la búsqueda del éxito, en el acaparamiento de dinero, en el desarrollo de las capacidades personales, sin preocupación por las exigencias ajenas ni respeto a los valores, ni siquiera el fundamental de la vida.

¿Quién, sino Aquel que siendo el Autor de la vida, puede colmar la esperanza que él mismo ha puesto dentro del corazón humano? El se acerca a cada uno para proponerle el anuncio de una esperanza que no engaña, del camino para entrar en la vida.

Solos no podemos realizar aquello para lo que hemos sido creados. Existe en nosotros una promesa, para cuya materialización nos descubrimos impotentes. Per el Hijo de Dios, venidor entre los hombres, ha asegurado: "Yo soy el camino, la verdad y la vida" (Juan 14:6). De acuerdo con una elocuente expresión de San Agustín, Cristo "ha querido crear un lugar en el que sea posible a todo hombre encontrar la vida verdadera". Este lugar es su Cuerpo y su Espíritu, donde toda realidad humana, redimida y perdonada, es renovada y divinizada. . .

En el misterio de su cruz y de su resurrección, Cristo ha destruido la muerte y el pecado, ha abolido la distancia infinita existente entre todo hombre y la nueva vida en él. "Yo soy la resurrección y la vida-proclama- que cree en mí, aun cuando muera, vivirá y el que vive y cree en mí, no morirá eternamente" (Juan 11:25).

Cristo realiza todo esto otorgando su Espíritu, dador de vida, en los sacramentos: en particular, en el bautismo, sacramento que hace de la existencia recibida de los padres, frágil y destinada a la muerte, un camino hacia la eternidad; en el sacramento de la Penitencia que renueva continuamente la vida divina gracias al perdón de los pecados; en la Eucaristía "Pan de Vida" (Juan 6:27), que alimenta a los "vivientes" y hace firmes sus pasos en la peregrinación terrena, hasta el punto de permitirles decir con el Apóstol Pablo: "No soy yo quien vive, es Cristo quien vive en mí" (Gal. 2:20).

La vida nueva, don del Señor resucitado, se irradia a todos los ámbitos de la experiencia humana: en la familia, en la escuela, en el trabajo, en las actividades de todos los días y en el tiempo libre.

Ella comienza a florecer aquí y ahora. Señal de su presencia y de su crecimiento es la caridad: "Sabemos que hemos pasado de la muerte a la vida — afirma San Juan —porque amamos a los hermanos" (1 Juan 3:14) con un amor efectivo y en la verdad. La vida florece en la entrega de sí a los demás, según la vocación de cada uno: en el sacerdocio ministerial, en la virginidad consagrada, en el matrimonio, a fin de que todos pueden, en actitud de solidaridad, compartir los dones recibidos sobre todo con los pobres y con los necesitados.

Aquel que "nace de arriba" se capacita así para "ver el Reino de Dios" (Juan 3:3) y para comprometerse en la edificación de estructuras sociales más dignas del hombre y para promover y defender la cultura de la vida contra la amenaza de muerte.

Queridos jóvenes, vosotros os convertís en intérpretes de una pregunta: ¿Cómo y dónde podemos encontrar esta vida, cómo y dónde podemos vivirla? La respuesta podréis encontrarla en vosotros mismos, si intentáis permanecer fielmente en el amor de Cristo (Juan 15:9). . .La próxima Jornada Mundial de la Juventud en Denver nos ofrecerá una ocasión propicia para reflexionar juntos sobre este tema de gran interés para todos. . .Os encomiendo a la Virgen Santísima, por medio de la cual hemos recibido al Autor de la vida, Jesucristo, Hijo de Dios y Señor nuestro. A todos os bendigo con afecto.

Del Vaticano, 15 de agosto de 1992.

Mayo Celebra el Dia de las Madres

Madre con sus tres hijos, en Nuestra Señora de las Américas, Biscoe.

Gabriela y Aldo Sevillano con su hija Gabrielita, familia peruana de Charlotte.

Noticias Diocesanas

Cursos Para Formar Catequistas y Ministros Laicos

Todos los Hispanos Adultos y Jóvenes Están Invitados a Conocer Mejor Nuestra Fe.

El Padre Aurelio Ferrín ofrecerá cursos de 12 clases por los tres meses del verano en distintas ciudades, cada semana las sesiones serán de dos horas. Las temas interesarán a todos y se adaptarán a cada comunidad hispana. Las clases se darán por las noches, de 7:00 - 9:00 p.m.

Lunes 7 de junio en adelante todos los lunes, en la comunidad de Saint Joseph, Newton. Encargado: Edward Acosta, tel. (704) 328-1556.

Los martes el Padre Aurelio visitará varias comunidades de la diócesis de Charlotte.

Los miércoles, comenzando por el 2 de junio, las clases serán en Holy Cross, Kernersville. Encargada: Vicky Utsman, tel. (919) casa 996-3126 y oficina 996-5604.

Los jueves, empezando en 3 de junio, las lecciones serán en Pius X, Greensboro. Encargada: la Hermana Na
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shops Face Wide Variety Of sues At New Orleans Meeting

VASHINGTON (CNS)—The U.S. olic bishops will discuss major is- ranging from clergy sexual abuse nors to national health care reform they meet in New Orleans June).

Most of their second day, June 18, be devoted to an extended discus- and series of workshops on men women religious.

More than 120 of the bishops will on after the meeting is over for a ng workshop June 20 on imple- ing the new "Catechism of the olic Church" in their dioceses. t 400 diocesan, school and parish ous education leaders from around ountry are also expected to attend.

The meeting of the National Con- ce of Catholic Bishops and U.S. olic Conference will also include a ntation and discussion on the In- ional Commission on English in iturgy.

ction items to be decided by the ps are:

– The age of confirmation in U.S. ses.

– A revamping of the Catholic ommunications Network of ica, expanding its services and making it available directly to parishes.

— Approval to spend an additional $2 million from NCCB-USCC reserves for this summer's World Youth Day in Denver, which will feature a visit by Pope John Paul II.

— A formal request to the Vatican for authorization to write two original English-language eucharistic prayers for eventual approval and use in U.S. churches.

— Approval of a proposed theme, purpose and format for the bishops' 1994 special assembly.

They also are to elect a new conference secretary to complete the remaining year and a half of the term of Archbishop Robert F. Sanchez, who recently resigned as archbishop of Santa Fe, N.M., after allegations of sexual misconduct.

Public business of the NCCB-USCC is to be completed in the meeting's first two days. The final day is devoted to meetings in executive session, with reporters and staff excluded.

The meeting is to close with a concelebrated Mass at St. Louis Cathedral Saturday afternoon, June 19, marking the 200th anniversary of the establishment of New Orleans as a diocese.

udy: Churches Play Crucial ole In Nation's Social Welfare

VASHINGTON (CNS) — Local h congregations across the United play a crucial role in the social re of the country, according to a ational study by Independent Sec-

said religious congregations them- give a substantial amount of their nd money to meeting social needs. addition, Independent Sector said, studies show that over and above they give and do through their egations, churchgoers give more lividuals to community-service ties than their fellow citizens who t go to church.

ongregations devoted an estimated illion and 1.5 billion hours of paid olunteer work to social and civic s in 1991, according to the study.

They contributed to services ranging from health and welfare to arts and culture, from family counseling to adult education, from environmental protection to civil rights, from refugee resettlement to overseas development aid and disaster relief.

Independent Sector is a Washington-based organization that promotes community service. Its new study, funded by a Lilly Endowment grant, is titled "From Belief to Commitment: The Community Service Activities and Finances of Religious Congregations in the United States."

It was based on in-depth surveys in 1991 of a representative national sampling drawn from the nearly 258,000 U.S. religious congregations listed in telephone books. It gave no breakdown by denominations, saying that denominational comparisons were judged inappropriate for a study of this kind.

Highlights of the report included:

—Individual financial contributions to U.S. religious congregations in 1991

See **Giving,** Page 16

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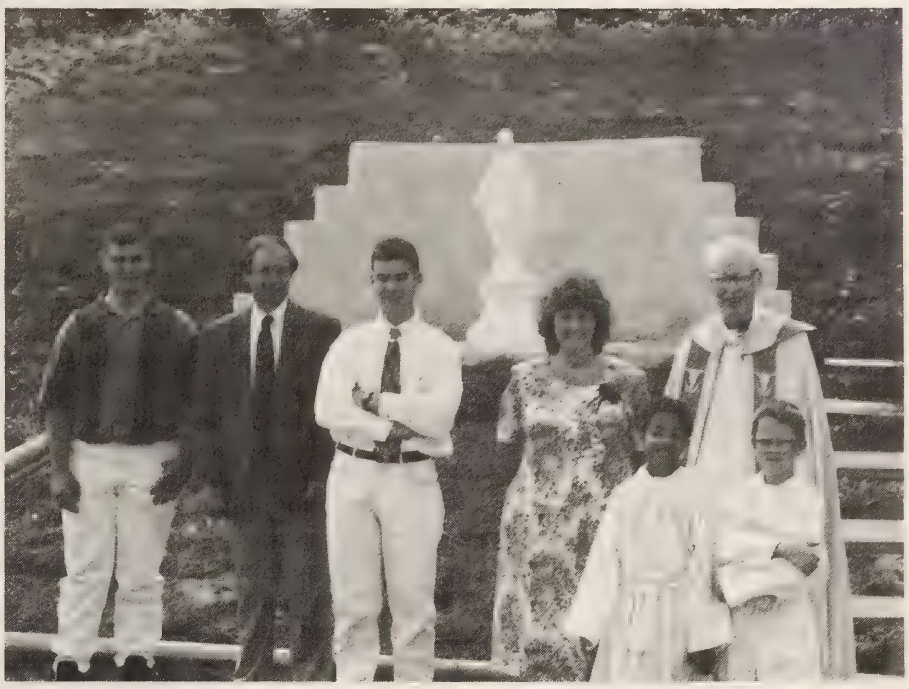
Eagle Scout Projects...



A grotto and bell tower at St. James Church in Hamlet were Eagle Scout projects of Chris and Jason Miller (first and third from left). With them are their parents, Lee and Regina Miller, Spiritan Father Martin Conroy and altar boys George Pattis and James Nunn.

FOCA Approved In Committee But Floor Action May Be Slow

WASHINGTON (CNS) — The Freedom of Choice Act was headed for a vote by the full House after the Judiciary Committee May 19 narrowly rejected Republican attempts to amend the bill to give states more power to regulate abortion.

The bill would prohibit most limits on abortion through the point of fetal viability, which is not defined, or at any time throughout pregnancy "if such termination is necessary to protect the life or health of the woman."

The committee accepted amendments that would allow private hospitals to refuse to perform abortions and would permit some parental notice requirements. The final committee vote was 20-15. Several supporters of the bill acknowledged that they would have preferred passing it without the amendments but that would have made it less likely to survive a vote on the House floor.

Although advocates of the bill said they hope it reaches the full House within a few weeks, Speaker Thomas Foley, D-Wash., has said bickering over amendments is slowing its progress. The Senate Labor and Human Resources Committee passed an unamended version of the bill in March and has not scheduled discussion by the full Senate.

In narrow votes, the House committee balked at Republican-led efforts to allow states to require the following: waiting periods; provisions for discussions of medical risks and alternatives to abortion; limits on third-trimester abortions; regulations against non-physicians performing abortions and more stringent parental consent laws.

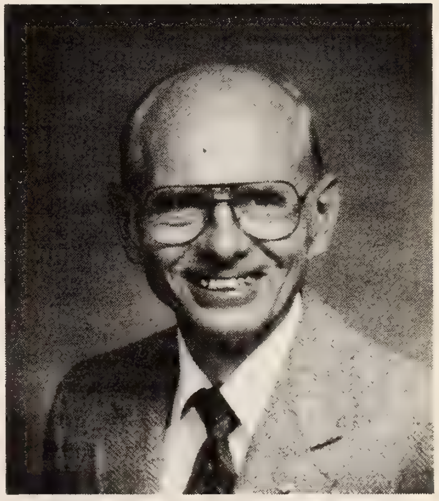
During debate about an amendment to allow public and private medical institutions to refuse to perform abortions, Rep. Romano L. Mazzoli, D-Ky., questioned whether the bill should consider the possibility of a "corporate conscience" opposed to abortion. The bill originally protected only individuals from having to participate in abortions. It was amended to allow private hospitals to refuse them.

Mazzoli seemed frustrated that the discussion seemed to imply any of the amendments would necessarily affect how the law was applied. "We're not protecting a thing here, we're just leaving it up to the states to protect," Mazzoli said.

Rep. Henry Hyde, R-Ill., said his attempts to modify the bill represented the sentiments of the American public. "We're not voting on Roe vs. Wade," he said. "This is a federal abortion law that preempts and supersedes Roe. Legislation that was permissible under Roe is meaningless here."

The 1973 Supreme Court ruling legalizing abortion at least acknowledged a state interest in protecting prenatal life, Hyde said. "The only effect of this bill is to invalidate regulations that are favored by three-quarters of the American people," he said.

Marks Anniversary...



Deacon Joe Schumacher of Our Lady of Mercy, Winston-Salem , will celebrate his 10th anniversary as a deacon May 29. He will be honored at Masses the weekend of June 5-6.

Employment Opportunities

Director of Religious Education: Full-time position to work with Youth Minister and other staff members. Well-organized program with enthusiastic and dedicated catechists. This 1,150-family parish is excited about new building and the various optional programs. Salary commensurate with experience, education and diocesan policy. Send resume to: Rev. Jim O'Neill, OSFS, St. Paul the Apostle Parish, 2715 Horse Pen Creek Road, Greensboro, NC 27410.

Diocesan News Briefs

Spring Fling...

Kristen Zboyovski (l) and Gretchen Crowe from St. Eugene Parish in Asheville attended a clown face-painting session at the Junior Youth Spring Fling at Immaculate Conception Church in Henderrsonville. With them is youth coordinator Bea Lambe.

Photo by VERONICA DISARRO

Job Support Group

GREENSBORO — A Job Support Group meets Thursday from 5:30 p.m.-7 p.m. at St. Joseph's House. If you need assistance with job search methods, techniques or resume development, call Kathleen Martinek, (919)275-3605.

Volleyball Camp

CHARLOTTE — Volleyball Camp for rising 5th-9th grade girls will be July 12-16 from 9 a.m.-1 p.m. at St. Ann. For information, call Bettie Berry, (704) 372-8310.

Hurting Marriage Ministry

CHARLOTTE — Looking for a way to become involved? Retrouvaille, a ministry for hurting marriages, is coming to the Charlotte Diocese. If you are interested in serving, call Scott or Elizabeth Thomas at (704) 875-1535.

Upcoming Diocesan Events

May 30 Harambee Celebration
Our Lady of Consolation, 11 am
Fr. Cecil Tice (704) 375-4339

June 4 -10 "Let The Word of God Dwell In You"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

June 5 Priesthood Ordination
for Rev. Mr. Joseph R. Valentine
St. Patrick Cathedral, 11 am
Fr. Frank O'Rourke (704) 334-2283

June 5 Sacred Heart Festival
Sacred Heart, Brevard
Barbara Westervelt (704) 883-3158

June 6-14 Diocesan Pilgrimage
45th International Eucharistic
Congress/Seville, Spain
Led by Bishop John F. Donoghue
Fr. Richard Allen (704) 523-4641

June 7-13 "Its a Wonderful World"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Educational Program

CHARLOTTE — An information meeting at Charlotte Catholic High School for people interested in Lim-Ex is Saturday, June 12 at 10:30 a.m. Lim-Ex is an educational program facilitated through Loyola University of New Orleans. The course may be taken for masters degrees in religious education or pastoral studies or for a certificate. For more information, call Barbara Martin, (704) 847-0178.

AIDS Ministry

CHARLOTTE — The Regional AIDS Interfaith Network, RAIN, is sponsoring an informational luncheon for clergy and other interested people at Myers Park Presbyterian Church, 2501 Oxford Place, on Friday, June 4 from noon to 2:30 p.m. The lunch is free.

Information will be presented about organizing an AIDS ministry in churches, funding and using community resources and how to relate to a person with AIDS.

To register, call the Rev. Deborah Warren at RAIN, (704) 358-9386.

Alumni Meeting

CHARLOTTE — All graduates of Charlotte Catholic High School and the former O'Donoghue and Our Lady of Mercy high schools are invited to the annual meeting of the CCHS Alumni Association Tuesday, June 1 at 7:30 p.m. in the school library, 3100 Park Rd.

The agenda will include the election of officers and discussion of plans for the coming year. For more information, call the CCHS Alumni Office, (704) 525-7289.

Honorable Mention

NEW YORK — Jenny McWilliams, a freshman at Charlotte Catholic High School and a parishioner at St. Therese in Mooresville, won honorable mention in the Scholastic Art Awards national competition in New York City for her drawing, "Looking into the Future." Her entry was one of 700 to receive a national award and one of 200,000 entries submitted.

Oratory Religion Camp

ROCK HILL, S.C — Registration is being taken for the Oratory Religion Camp for girls and boys in grades 1-6. Two sessions are offered: July 11-17 and July 18-24. Cost is $85 for each session.

Also, volunteers are needed as youth counselors (18 and older) for one or both sessions.

For registration forms, call Father William Pentis at the Oratory (803) 327-2097 or Dominique May in Belmont at (704) 825-9244.

Visions In Faith

ROCK HILL, S.C. — The Rock Hill Oratory is presenting "Visions In Faith," the fourth annual theology seminar Sunday, June 13 through Wednesday, June 16.

Franciscan Father Kenan Osborne will speak on "The Lay Person in Today's Church." Father Osborne is from the St. Barbara Province and is a faculty member at the Franciscan School of Theology. He has written 10 books. For the past three summers, he has been in mainland China exploring the connection between Confucian and Christian thought.

The seminar is open to all, with special emphasis for pastoral leaders. Sessions are scheduled for late afternoon and evening to encourage commuters. Overnight accomodations are also available at the oratory.

Tuition for all sessions is $80. For more information, call Sarah Morgan at (803) 327-2087.

Camp Gabe

CHARLOTTE — Camp Gabe is accepting applications for Summer Day Camp July 12-30 at St. Gabriel's C munity Center. One week session ages 5-10 are $65. Cost for all weeks for ages 5-10 is $175. Hour from 10 a.m. to 3 p.m.

A Mini Toddler Camp for age from 9:30 a.m. to noon is also b offered. Cost is $35 per week. For i mation and registration, call (704) 6558.

Inner Child Healing

HICKORY — A retreat on " ing the Child Within" is being offer the Catholic Conference Center Ju 11. Directors are Father Richard Fa and Bobbie May. Music will be vided by Deloris Stevenson.

The retreat is designed to ope individual to inner healing throu discovery of the inner child withi

Cost is $141.50 for a double pancy room, $161.50 for single pancy.

Reservations are needed by 15. To register, send a $50 non-re able deposit payable to St. Do Catholic Church to the church, Box 460-c, Lincolnton, NC 2809

For more information, call B May, (704) 327-8692.

The Catholic News & Herald *comes parish news for the diocesa briefs. Good photographs, prefe black and white, also are welc Please submit news releases and p at least 10 days before date of pu tion.*

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Member of St. Gabriel's

World and National Briefs

ew Hearing On Pennsylvania bortion Law Set For Aug. 23

PHILADELPHIA (CNS)—Debate er the Pennsylvania abortion law that quires parental consent, a 24-hour iting period and informed consent ll continue in court, a Pennsylvania dge has ruled. U.S. District Judge aniel H. Huyett III decided May 12 in vor of allowing a new challenge to the 89 law, which has never fully taken ect. He set a hearing date of Aug. 23 r the challenge, which was brought by anned Parenthood of Southeastern nnsylvania. Gov. Robert Casey said felt certain the law would be upheld ain and called the ruling "outrageous."

S. Black Catholics Meet Increase 'Power Within'

HOLLYWOOD BEACH, Fla. NS) — About 200 Catholic priests, igious and laity from around the coun- met in Hollywood Beach to explore nding spirituality with African- nerican culture. At the sixth annual storing workshop sponsored by the tional Black Catholic Congress May , speakers combined the Beatitudes h African-American culture, center- ; on the seven principles of the "Nguzo a" (awareness of the power within). ey discussed the principles — pur- se, unity, faith, self-determination, nilyhood, creativity, and collective rk and responsibility — as they re- ed to Jesus' Sermon on the Mount.

urch Leaders Criticize U.S. ns For U.N. Population Program

WASHINGTON (CNS) — Catholic leaders have criticized U.S. support for including abortion as part of world population programs and U.S. plans to rejoin the United Nations' family planning agency. Speaking for the Clinton administration May 11, former Colorado Sen. Timothy E. Wirth told a U.N. meeting that the administration is committed to "stabilizing world population growth through a comprehensive approach to the rights and needs of women, to the environment and to development." He said the administration supports "reproductive choice, including access to safe abortion." Wirth added that final details were being worked out for the United States to rejoin the U.N. Fund for Population Activities.

Priest Says Healthcare Rationing Tough To Take But Necessary

NEW YORK (CNS) — A Jesuit priest who played a key role in developing the Oregon health care plan said in New York that he did not like the rationing involved, but that it was necessary if coverage was to be broadened to include everyone. Father John D. Golenski, founder and president of the Bioethics Consultation Group in Berkeley, Calif., said current trends would take the nation toward the Oregon approach, whether or not President Clinton succeeded in his efforts for health care reform. Under Oregon's plan, the state decides it will not pay for some medical services such as bone marrow transplants, and will redirect money to services given a higher priority, such as prenatal care and immunization.

THE ORATORY

VISIONS IN FAITH
Sunday, June 11 - Wednesday, June 16, 1993
Fr. Kenan Osborne, O.F.M.

is annual seminar for theology features Fr. Kenan Osborne of the Franciscan School Theology of Graduate Theological Union, Berkeley, Calif. He brings expertise in ristology and the development of the sacraments.

is update is designed for laity, religious, clergy and teachers. Sessions will be in the afternoon and early evening with a supper break. The Oratory provides a community ting for those who choose to stay overnight, while the schedule encourages nmuters.

more information write:

Visions in Faith
The Oratory
PO Box 11586
Rock Hill, SC 29731

HORIZONS OF THE SPIRIT:
A WORKSHOP ON SPIRITUALITY
AND SPIRITUAL DIRECTION
Monday, July 12 - Friday, July 16, 1993

h year courses are offered on the world of Spirituality, spiritual classics, issues of nan formation and the theory and practice of spiritual direction. Faculty is ccomposed persons from the Institute of Formative Spirituality and The Oratory. This year, fessor Carolyn Gratton, PhD, of Duquesne University will lecture on "The Art of ritual Guidance" and Father Carl Arico of Contemplative Outreach, Ltd., will speak "Centering Prayer: Key to the Gift of Contemplative Prayer."

more information write:

Horizons of the Spirit
The Oratory
P.O. Box 11586
Rock Hill, SC 29731

Farmworker Issues Remain The Same, Chavez's Successor Says

DENVER (CNS) — Although stunned by the death of Cesar Chavez, the United Farm Workers union is moving forward to meet the challenges the late labor leader left behind. According to Arturo Rodriguez, the union's new president and Chavez's son-in-law, the issues remain the same. Those are just and safe working conditions for the workers who bridge the gap between field and market, protection against sexual harassment and child labor abuses, and access to health care. "It is a shame that in 1993, we face what we do today — even with a new (U.S.) president," said Rodriguez to some 400 participants in the National Conference on Migrant and Seasonal Farmworkers May 12 in Denver.

Catholic Public School Teachers Team Up For Support

WASHINGTON (CNS) — An organization started by a French priest 50 years ago may soon reach American public school teachers through the nation's largest association for Catholic education. The unusual pairing with the National Catholic Educational Association is being sought to help the group known as Teachers' Teams expand its system of support networks for Catholics who teach in public schools. Started by Father Michel DuClerq, who considered all teaching a vocation and thought the Church ignored public school teachers, Teachers' Teams has thrived in other countries since the 1940s. But its growth in the United States has been spotty since the concept got its U.S. start five years ago, said national coordinator Sharon Whitehead, a math teacher at Marcos de Niza High School in Tempe, Ariz.

Archbishop Tutu Urges Apartheid Vicitims: Accept De Klerk Apology

CAPE TOWN, South Africa (CNS) — South Africans should accept President Frederik W. de Klerk's recent apology for the country's racist rule, even though it was "qualified" repentance, saidNobel laureate Archbishop Desmond Tutu, head of the Anglican Archdiocese of Cape Town. "I think it would be churlish not to accept his apology," Archbishop Tutu said in a column written for a Cape Town newspaper. At an April 29 meeting in Cape Town which launched the ruling National Party's campaign for South Africa's first non-racial general election, De Klerk said he "deeply regretted" the misery apartheid had inflicted on fellow South Africans. He said the National Party wanted to "break from that which was wrong in its past."

Growing Money Requests Reflect Growing Churches, Official Says

VATICAN CITY (CNS) — The growing requests for money by churches in mission territories reflect the fact that those churches are growing up, said a Vatican official. The initial preaching of the faith has occurred in many lands, and now the churches are asking for help to build pastoral centers, retreat houses and schools of theology, said Msgr. Bernard Prince. The Canadian priest, secretary-general of the pontifical societies for the Propagation of the Faith and St. Peter the Apostle, spoke about the agencies' 1993 allocations during a May 14 Vatican press conference.

Croatian Cardinal Appeals For End To Ethnic Fighting In Bosnia

VATICAN CITY (CNS) — Croatian Cardinal Franjo Kuharic appealed to ethnic Croats and Muslims in Bosnia-Herzegovina to stop fighting among themselves and end their "crimes against humanity." The cardinal's plea came as Croatian and Muslim militias, formerly allies in the war against Serbian forces, pounded each other's positions near Mostar in Herzegovina. The text of his message was released by the Vatican. Cardinal Kuharic, archbishop of Zagreb, said Croat-Muslim fighting has been marked by "crimes, killings, burnings and the expulsion of people from their homes." Addressing both sides, he urged them to do all in their power to immediately end the hostilities.

Carmelite Nuns Still At Controversial Convent

WARSAW, Poland (CNS)—None of the 14 Carmelite nuns residing in the controversial convent outside the Auschwitz concentration camp has announced plans to leave or made a firm decision regarding her preferred relocation, a Polish Church official said. In mid-April, in a move widely welcomed by Polish and foreign Jewish groups, Bishop Taduesz Rakoczy of Bielsko-Zywiec, the diocese where the former Nazi death camp is located, released the text of a letter from Pope John Paul II confirming it was the "Church's will" that the Carmelites should move. The pope's letter cited a 1987 international Catholic-Jewish agreement on the convent. But Father Ignacy Urbaniec, a senior priest in the Bielsko-Zywiec Diocese, told Catholic News Service May 14 that it remained to be seen how many of the nuns would move to a convent at a nearby interfaith center or choose to return to the order's motherhouse in Poznan, Poland.

Catholic Prelates Protest Closing Of Jerusalem

JERUSALEM (CNS) — Catholic prelates in the Holy Land have protested Israel's recent closure of Jerusalem to Palestinian residents of the Occupied Territories. In a statement, the nine patriarchs, archbishops and bishops of Latin and Eastern rites called the Israeli action to close Jerusalem since April 1 "a violation of human rights." The prelates said that Jerusalem "is also a crossroad and a socio-economical center of towns and villages of the entire area."

Thousands To Gather In Rome To Focus On Family Issues

ROME (CNS) — Thousands of families from dozens of nations are preparing to gather in Rome in June to discuss the joys and troubles of family life with thousands of other families around the world. Familyfest '93, sponsored by the New Families branch of the Focolare movement, is to conclude with a Mass celebrated June 6 by Pope John Paul II in St. Peter's Square. The 14,000 participants from 80 nations who are expected to gather at a Rome stadium June 5 will have a two-way satellite link with other participants meeting in New York; Sao Paulo, Brazil; Buenos Aires, Argentina; Hong Kong; Melbourne, Australia; and Yaounde, Cameroon.

This newspaper is printed on recycled newsprint and is recyclable.

Stock Car Driver Allison Draws Strength From Catholic Faith

By FATHER DALE GRUBBA

Depressed? Stock car driver Davey Allison had reason to be by last season's end. He won the Daytona 500 in February and everyone talked of his being the first to lead the series points race from the beginning to the end. But it didn't turn out that way.

First he suffered through a wreck at Bristol, Tenn., that left him wearing a flak jacket upon his return to protect his broken ribs.

In April, his grandfather, "Pops" Allison, passed away. The Allison family is a close knit one that brings a cry of "here comes everyone" to victory circle whenever it has produced a winner. Davey had grown up with his paternal grandparents living across the street on his father, Bobby's, Hueytown, Ala., compound. It hurt to lose him.

Davey's luck continued to turn bleak as he headed for a major race in South Carolina.

Drivers refer to Darlington Speedway as the "Lady in Black" because of the fickle way in which it treats them. Davey had a chance at winning $1 million offered by RJ Reynolds Tobacco Company if he won three out of four races at Daytona, Talledega, Charlotte, and Darlington. He won the first two and finished fourth at Charlotte. To win the $1 million he had to win at Darlington. He was running in fifth place on lap 298 when the Lady in Black struck. Rain delayed the race. It was never restarted and Darrell Waltrip was declared the winner.

Then a death defying crash at Pocono, Pa. put him in an Allentown hospital only one room away from where his father, Bobby, had suffered with injuries that ended his career. "I told the doctors to do whatever it took to get me back in the race car the next week at Talledega. They said I would never be able to do it. I told them I would be and I was," said Davey.

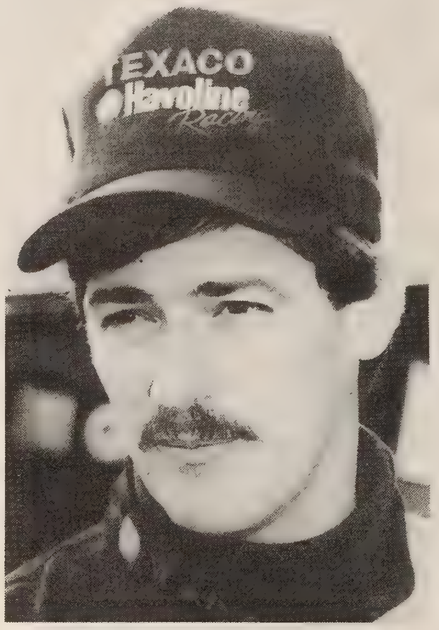
Being in the same hospital where his father had been and then being released with horrendous bruises and long scars covering two plates holding one arm together had to be depressing.

But the darkest cloud to drift over the 1992 season was the death of his brother, Clifford, at Michigan International Speedway during a practice session.

"It hurt tremendously. I was upset. I cried an awful lot. We weren't together when we were growing up. There was a rivalry. He wanted to do it his way and it didn't lend to a smooth relationship. Both Clifford and I had changed in the last two years, but there were a lot of things left unsaid."

Then Davey went into the final race of the season leading the points race by 30 points and lost the title when he got caught up in a wreck with Ernie Ervan.

"When I woke up that Sunday morning before the race in Atlanta, I had a premonition, a feeling that it wasn't going to work out. Ernie had a flat tire. Rusty Wallace got by him and I didn't. I was sixth at the time and capable of running better. I said to myself, 'Well this is what has been waiting for me.'"


DAVEY ALLISON
Photo by FATHER DALE GRUBBA

Davey Allison was depressed. The smile on his face and twinkle in his brown eyes speak the answer before he does. "Two days after the race in Atlanta, I was hunting deer in Faunsdale, Ala. Does that sound like someone who is depressed?"

"When I was in the Allentown Hospital, I thought of all the past NASCAR champions and the price they paid to get there. I thought of my dad. I thought about Richard Petty and a long list of others, and what they had to endure and overcome. They could have quit, but they didn't."

"The year taught me something about my faith. I was raised Catholic. I went to Catholic elementary school. I have always attended Mass, even when I'm on the road. But it was a habit and my prayers just recited. Being in the hospital has challenged me to bring meaning into my prayers and faith life."

"I shouldn't have lived through that wreck at Pocono. Others have died in wrecks not as violent. I began to appreciate life more. I had been caught up in doing things for myself. I am going to travel less and spend more time with my family. My dad had to travel a lot to make ends meet, but I don't have to."

"If I were never to race or win again, I have had a good life. I have 18 victories at the age of 32 and have been involved in two championship battles. I have won the Daytona 500, but most important, I finished second to my dad at Daytona."

Father Dale Grubba is a priest of the Diocese of Madison, Wis. Father Grubba, a photojournalist follows the NASCAR circuit.

Pro-Lifers Hit JAMA Position on 'Futile Care'

WASHINGTON (CNS) — Officials of a leading pro-life organization have warned that a call for an end to "futile care" in an editorial in the Journal of the American Medical Association (JAMA) could lead to the deaths of patients who want life-saving treatments to continue.

"Futility must be defined very carefully," said National Right to Life Committee spokesman Burke Balch. "Only care that is ineffective in preserving life or aiding health can properly be labeled futile, if the patient desires the care — or else denial of 'futile care' will become a means of involuntary euthanasia."

David O'Steen, NRLC executive director, said, "In a rush to reduce health care costs, the United States must not impose death on people who want to live..."

Winding Down...

The Junior Youth Group and coordinators from Our Lady of the Highways, Thomasvil unwind after the long drive from the Junior Youth Spring Fling in Hendersonville. In fro (l-r) are Heather Corron, Veronica DiSarro, Xandria Porter, Katie Luther and Samant Caswell; in rear(l-r) are Elsie Galan, Phillip Galan, Ismael Galan, Alan Sherman and Ma Garcia.
Photo by VERONICA DISARR

Charlotte Catholic Loses Bid To Repeat As 1A/2A Tennis Champ

CHARLOTTE — Old rival Union Pines handed Charlotte Catholic's boys' tennis team its first loss in two years May 18 to end the Cougars' bid to repeat as state 1A/2A champions.

The 8-1 defeat in this year's quarterfinals was Charlotte Catholic's first since a loss to Union Pines in the 1991 state finals. Last year, Catholic beat Union Pines for the state title.

The Cougars and Union Pines probably are the two best 1A/2A tennis teams in the state and, under the previous playoff setup, probably would have met a third time for the championship. But a realignment by the North Carolina High School Athletic Association moved Union Pines into the same bracket with the Cougars, setting up last week's quarterfinal meeting.

In the quarterfinal clash Union Pin took all but one singles match and bo doubles. The only bright spot for t Cougars was Russ Kratzer's 7-5, 6 victory over C.W. Matthews of Uni Pines in the final singles match.

The victory left Union Pines a hea favorite for the title in this weekend finals at Elon College.

In individual tennis competiti May 19 at Raleigh, Derek Slate of Mou Airy defeated Catholic's Ryan Degna 6-3, 6-1, in the state semifinals. Sla then lost to Mount Airy teammate Ah Athar in the championship match. T Union Pines team of Kelly Cooper a Walt Hammond won the doubles cha pionship.

CCHS Girls Bow In Second Round Of Soccer Playoffs

SKYLAND — Charlotte Catholic, a 2A school playing against teams from larger schools in only its third year of competition, made it to the second round of the girls' soccer state playoffs before bowing to 3A Skyland-Roberson May 19 at Skyland.

Skyland Roberson downed the Lady Cougars 2-1 on a goal by Jennifer Armstrong at 39:35.

Nikki Webber put Catholic ahead 1-0 at 6:32 but a penalty kick by Lynae King at 31:46 tied the score.

Catholic had reached the seco round with a 4-0 victory over 4A pow East Mecklenburg. Melissa Moser l the Cougars with three goals, bringi her total for the season to 21. Elizab Bender scored the other Catholic go

It was the third meeting of the t teams this season. East Mecklenbu won the first while the second ended a tie.

Giving (From Page 13)

amounted to $39.2 billion.

— Congregations used some $6.6 billion of that in direct expenditures for community service: almost $4.7 billion to denominational organizations and charities, $1.3 billion to other charitable organizations in the community, and $654 million in direct assistance to individuals.

— Churchgoers donated about 1.8 billion hours of volunteer service, valued at $19.2 billion, to their congregations. About 43 percent of that servi valued at more than $8 billion, v devoted to human services.

— Clergy and other paid employ of congregations devoted nearly million hours, valued at about $7.7 lion, to human services.

— When paid program exper tures for human services within cong gations were added on, the total e mated contributions of religious c gregations for community services $27.7 billion.

ATHOLIC
NEWS & HERALD

g Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 38 • June 4, 1993

seph Valentine To Become wwest Diocesan Priest

By CAROL HAZARD
Associate Editor

INSTON-SALEM— Seven years oseph Valentine became a Catho- morrow, the 37-year-old convert nes a priest.

felt like the call to join the Church art of the same call to the priest- ' Valentine said. Joining the Church asy, however, compared to the on to become a priest.

alentine "tried to move away from said, but to no avail. "You don't to pursue a vocation to priesthood; cide to stop running away from it," l.

nce he consented to God's plan, tine said he felt at peace. He "looks d" to his ordination June 5 by Bishop . Donoghue at St. Patrick Cathe- Charlotte.

fter a brief stint at Holy Family h in Clemmons, Valentine will re- ly 6 to his home parish — St. Leo Church in Winston-Salem — where he will assume duties as parochial vicar.

"I don't know exactly what to expect," Valentine said. "But I hope to be able to translate what I have learned in seminary to help people and inspire them."

With five years of seminary behind him, Valentine said he is ready to begin the learning process. "Schooling just gives you the foundation on which to build," he said. "The real learning comes out there on the job."

Although unusual for a newly ordained priest to be assigned to his home parish, Valentine did not grow up in the parish. He visited St. Leo, felt at home there, joined the RCIA (Rite of Christian Initiation for Adults) program and was received into the Church during Easter Vigil 1986.

Raised Episcopalian, Valentine drifted

See **Ordain,** Page 16

Summer Schedule

This issue of *The Catholic News & Herald* will begin our summer schedule of veekly publication. Those who plan to submit stories or pictures for publication ld bear in mind that it may be necessary to submit them earlier than usual in order ssure publication at the time desired.

For the remainder of the summer, we will publish editions dated June 18, July ly 16, July 30, Aug. 13 and Aug. 27.

We will resume regular weekly issues and begin our third year of publication n the issue of Sept. 3.

Above: Mercy Sister Donna Marie Vaillancourt points out some of the land features to Ann Scott,part of the land design team for the Well of Mercy project. Sister Donna, along with Mercy Sister Brigid McCarthy have plans to develop 110 acres near Union Grove into a facility for psycho-spiritual healing. The Well of Mercy is an outgrowth of the Mercy Institute, which provides counseling as well as psychological and spiritual growth programs.

Left: "Spiritually comes through the earth and nature in a way that no person can tell you," says Sister Brigid. The land purchased by the Sisters of Mercy invites reflection through the solitude, contemplation, and creativity.

Photos by JOANN KEANE

Well Of Mercy, Well Of Hope

By JOANN KEANE
Associate Editor

HOUSTONVILLE, N.C. — Mercy Sisters Brigid McCarthy and Donna Vaillancourt ascend the steep grade of the woodland like pros. Stopping to examine flora and fauna along the way, they discover mayapples — a perennial herb said to have cancer curing capabilities.

The forest floor is covered with a healing plant on the very land where the sisters hope healing will take place.

One hundred and ten acres of undeveloped farmland waits patiently for the Sisters of Mercy presence. Soon the earth movers will slag a roadway through the pasture, and deep into the woods, winding up on the doorstep of the future home for Well of Mercy.

Sisters Brigid and Donna see Well of Mercy as an expansion of the successful Mercy Institute. Since 1986, Mercy Institute has provided counseling as well as psychological and spiritual growth programs for nearly 5,000 people.

"The Institute came out of a real awareness of some of the needs of adults struggling with contemporary issues," says Sister Donna. "There was both psychological pain and spiritual longing."

Counseling and programs offered by Mercy Institute helped thousands come in touch with some of their most challenging and painful feelings. Grief and anger melt as participants achieve inner strength and heal privately within the safe haven offered by the Sisters of Mercy.

But it wasn't enough.

"Just about everywhere I went, people would ask, 'Do you have a place where I can just grieve, where I can feel safe, and have support?'" explains Sister Donna. "We would get calls, 'Do you have a place where I can make a private retreat, or just move apart?'"

While the sisters referred clients to available facilities, they realized the programs they'd been offering simply weren't enough. People were crying out for more.

And the confines of the Sacred Heart campus didn't lend itself to their vision. They needed more space. Facilities at the Sacred Heart campus were quickly diminishing as other ministries took bits and pieces to meet the rising needs of the community.

With the support and guidance of the Sisters of Mercy of North Carolina, Sisters Brigid and Donna set out on a quest to locate a site conducive to their cause.

"We started looking," says Sister Donna. "But everything close to Charlotte was so expensive." They saw existing facilities, potential sites and raw land. "Everything we looked at either didn't feel right, look right or cost right." They expanded their search further from the city, but still within easy reach of major communities.

As they searched, nature continued to beckon.

See **Well,** Page 2

CRISM Picnic

Nearly 300 retirees attended the May 26 CRISM picnic in Hickory. See photos on Page 13.

Charlotte Motor Speedway president and general manager H.A. (Humpy) Wheeler chats with Mercy Sisters Donna Vaillancourt and Brigid McCarthy.

Photo by JOANN KEANE

Well (From Page 1)

And when a phone call clued them in to the available Houstonville property, Sisters Brigid and Donna pulled on jeans and trekked the land. They were overwhelmed.

This land spoke of healing. As the wind whistled through the pines, they knew this would be home for Well of Mercy.

The Sisters of Mercy of North Carolina purchased the land, completing the transaction on Christmas Eve, 1991.

It's up to Sisters Brigid and Donna to do the rest. While faced with the task of raising funds to complete their dream, they are on the right track to success.

Charlotte Motor Speedway president and general manager H.A. (Humpy) Wheeler hosted a kickoff fundraiser at the Speedway Club on St. Patrick's Day. Clad in festive green, the sisters laid their plans on the table.

"Our goals for Well of Mercy are challenging, yet deeply rewarding," say Sisters Brigid and Donna. "We will provide emotional support, spiritual companionship and provide space for adults on their journey toward psychological, spiritual healing and wholeness."

"Well of Mercy is not intended to be a clinical or therapeutic facility. Instead it will offer a quiet, nurturing environment where people can embrace themselves, their lives, and their Creator through solitude, contemplation and creativity."

They hope to open their ministry in the fall of 1994.

Until that point, they will fervently work towards raising the necessary $950,000 to complete their mission.

The project is set for completion in two phases.

Phase one calls for the construction of the well, septic system, four private living areas for guests, residence for staff, offices and meeting rooms, a gathering place, and a creekside chapel.

Phase two will expand the facility to include rooms for 40 overnight guests, and a more extensive meeting area, along with dining facilities.

Bobby
Allison

Mercy Sister Brigid McCarthy enjoys a light moment with racing legend Bobby Allison at the special St. Patrick's Day fundraising kickoff held at the Speedway Club at the Charlotte Motor Speedway.

Photo by JOANN KEANE

On a warm spring day, Sisters Brigid and Donna explore their land. Despite the soggy footing from a recent downpour, it's a perfect day to scout the property. Slipping along embankments, the surefooted sisters stop. "Listen," says Sister Donna. "Do you hear the creek?" Invisible through the thick brush, the sound of the babbling creek is audible.

Nature abounds, and its natural healing will suit Well of Mercy clients.

"A sense of the sacred and healing come through the earth and nature in a special way," says Sister Brigid.

K OF C

Please pray for the following deceased priests during the month of June:

Reverend Francis J. Gallagher, 1931
Reverend Philip B. Edelen, 1944
Reverend Nicholas Liston, 1955
Reverend Edward L. Gross, 1963
Reverend Hugh Kennedy, 1968
Reverend Edward Meyer, OSB, 1914
Reverend Prior Felix Hintemeyer, OSB, VG, 1924
Reverend Gabriel Stupasky, OSB, 1974
Reverend Sebastian Doris, OSB, 1990

Fatherhood Is Alive And Well

By MSGR. JOHN J. MCSWEENEY

Father's Day is rapidly approaching, yet who's noticing.

Coincidence, or a sign of the times?

What exactly is the role of the father in the current family structure?

Fatherhood seems to be under siege. Seemingly daily stories are repor fathers arrested for nonpayment of child support. Talk shows fill the airway women telling how their fathers and stepfathers a them as children, sexually, mentally or both. We kno these actions are wrong.

But no one seems willing to report that fatherh alive and well, at least in many families. While it many moms and dads are becoming single parent traditional nuclear family is not extinct, a relic stashed away in the Smithsonian for spectator vie The father is still very much the heart of the family

Father's Day does more than acknowledge the of physical fatherhood. On this day we also respe treasure the ideal of fatherhood as one of giving servi self giving.

Often, the father is still a son's best friend, a person a boy needs as a role growing up. For a daughter, that relationship is something special. Have yo noticed the glint in many young girls' eyes when they say, "Daddy?"

Is this an outdated image of family life? If so, maybe we should look in a and ask some questions.

Evidence is becoming more compelling that much of society's ills can be to the breakdown of the family unit. In a traditional family, each parent has his own role. Without both parents, there is little possibility for the roles adequately filled. Try as a single parent might, a void remains without the parent.

The challenge of fatherhood is tremendous. The challenge today is diffi describe in a few words. However, a listing could include: Dad needs to be of visible Faith ... one who provides generous caring for the wants of a child they have security and the necessities of life ... one who is available to a child, p to a child as the child matures, but in a way that allows the child to grow to aut and self reliance ... one who helps a child build an attitude of faith, opti thankfulness, and openness to life ... one who practices the virtue of patien

In the Eucharist, Christ serves and helps us, but his service means giving H to us. Similarly, our fathers serve and help each of us, which means they g themselves for us.

As his day nears, let's not forget about dad. He is not the monster as por by bias opinion and segments of the media. Dad's have their failures. Some proud that they think "Soda Pop," "Popcorn," and the "Boston Pops" are name them. But fathers deserve our prayers and a return of concern for the conce have shown.

Dad is normally someone who loves his family deeply. He deserves recognized, not cast away like an old shirt.

This Father's Day, let our prayers be for the fathers of the moment. In a ch world, it is not an easy thing to know how to be a good father, to provide, t to discipline, to allow enough freedom, to build autonomy and a cheerful s

And for those fathers not with us, let our hearts say a prayer, and know o we will be reunited.

Msgr. McSweeney is vicar general and chancellor of the Diocese of Cha

Vatican Says No Final Decision Made Yet On Allowing Altar Girl

VATICAN CITY (CNS) — The Vatican has nearly finished a study on female altar servers and other forms of lay liturgical participation, but no final decisions have been made yet, Vatican officials said.

The officials commented after a report in the June 7 issue of *Time* magazine said the pope "appears to be prepared to allow girls to serve at Roman Catholic Masses."

Archbishop Geraldo M. Agnelo, secretary of the Congregation for Divine Worship and Sacraments, said May 26 that the congregation had almost completed its work on a document on the subject. The study was begun after questions about church ministries were raised at the 1987 Synod of Bishops on the laity.

The congregation will submit its study to Pope John Paul II for any final decisions, he said.

"It seems we're close to a solution," Archbishop Agnelo said, but stressed that it was up to the pope to decide what to do with the document.

Vatican spokesman Joaquin Navarro-Valls confirmed May 31 that the issue of female altar serve under study but that no decisio been made. He emphasized that th tion was seen as a pastoral one lated to the larger issue of the or ministry.

While church law excludes t mal institution of women into th istry of acolyte or lector, as a p many women do the readings a and in some places women or gir served at the altar.

This newspap printed on rec newsprint and cyclable.

Thanks To St. Jude

Thanks to St:. Jude for pray swered and favors granted.

AMK

ucharistic Reflections

ow Does Being A Eucharistic inister Touch Your Life?

By OLGA THRONEBURG

As a Catholic Christian, I feel blessed to be able to bring the body and blood of our Lord and Savior to the faithful of our Church at the Sacrifice of the Mass at Holy Communion. It humbles me every time when I am asked to serve in this very special way. I ask the Lord to make me worthy of this high honor.

I have also served as a Eucharistic Minister for shut-ins. The time I spent in this ministry brought me so very close to our Lord and to a friend who was unable to attend Mass.

As Jesus came to serve us, I want to serve Him in any way I can, and as long as I am able.

I have tremendous love for the heart of Jesus, which I find in the Eucharist, e center of our Catholic faith. This love in me I share with the people in my mmunity. The Holy Spirit guides me when I need to speak or just quietly itness.

For the past three year, we have been blessed to have Eucharistic adoration our church on the first Friday of each month, when following the 8:30 a.m. ass we have exposition of the Blessed Sacrament, a holy hour and benediction.

Olga Throneburg is a parishioner at Our Lady of the Annunciation Church Albemarle.

hat Is The Most Profound Part You hare In Teaching About The Eucharist?

By KELLY HEBERT

The most profound aspect of teaching children about the Eucharist is conveying the idea that we are actually receiving the body and blood of Jesus Christ. It is expressing the idea that in the Eucharist, we receive the greatest gift we could ever desire.

I teach a third grade Sunday school class. It is always a wonderful feeling when I see how anxious children are to learn about the many aspects of the Church and many facets of Jesus' life. The Eucharist always seems to heighten their curiosity. When our children are preparing for their First Communion in second grade, they are taught that the Eucharist is actually the body and blood of Christ, but they may not fully understand the significance of that belief.

"How can ordinary bread and wine change into the body and blood of hrist?" they ask. Children are still very literal at this age and seek concrete, ngible answers to their questions. We teach them that the transfiguration is an ctual occurrence, not a sign or symbol. With this response, we reaffirm one of e most crucial aspects of our faith, the Eucharistic mystery. As these students ature, they begin to understand and accept this mystery more fully, and they egin to experience the joy and comfort we all find in the celebration.

It tickles me to watch a smile appear on a child's face as he or she begins to nderstand and appreciate the mystery of transfiguration. As an adult member f our Catholic community, I feel an obligation to teach our true beliefs about the ucharist. It is important that children understand that we are unique in our eliefs and in our celebration. It brings me great joy to know that I am sharing ith these children a part of our faith that will bring them great joy for many ars to come.

Kelly Hebert is a parishioner at St. Elizabeth Church, Boone.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Msgr. Joseph Showfety raises the monstrance during Solemn Benediction at the Winston-Salem Vicariate Eucharistic Devotion at St. Leo Church.

250 Join Together At St. Leo For Vicariate Eucharistic Celebration

WINSTON-SALEM — About 250 people, clergy, religious and laity gathered May 23 in St. Leo the Great Church to celebrate and honor the Lord in the Blessed Sacrament. The event was sponsored by the churches of the Winston-Salem Vicariate as a means of focusing attention on the Holy Eucharist in preparation for the Eucharistic Congress this month in Seville, Spain.

In his homily, Father Joseph Kelleher said devotion to the Lord in the Blessed Sacrament and belief in His true presence in the consecrated bread and wine are characteristics that make the Catholic faith unique. Father Kelleher is pastor of Our Lady of the Rosary in Lexington.

"We are nourished through presence," and when we receive the body and blood of our Lord Jesus Christ, "our bodies become tabernacles of Jesus himself. Our devotions to the Lord in the Eucharist are acts of faith and reverence." When the Lord is shown reverence in this way, it shows appreciation not only for His presence in individual lives but also for His presence every time people come together to celebrate the Mass.

Father Kelleher said in the years following the Second Vatican Council, architectural changes often made it difficult to locate the tabernacle in some churches. What's more, Eucharistic devotions all but disappeared. Now, however, a sense of the importance of Eucharistic devotions has been regained while maintaining the central importance of the Mass.

The celebration included a Eucharistic procession from the church to two outside altars. Songs and prayers were voiced during the procession and a Solemn Benediction was given at each station. The celebration ended with a reception in the parish activity center.

German Supreme Court Rules Abortion Law Unconstitutional

KARLSRUHE, Germany (CNS) — Germany's supreme court declared the country's abortion reform law unconstitutional, saying the right to life begins at conception.

But the same law ruled unconstitutional will go into effect June 16 on a temporary basis, until the parliament can enact a new law. This will eliminate abortion on demand in eastern Germany.

"The true winner is mankind," said a statement issued by Bishop Karl Lehmann, head of the German bishops' conference.

When East Germany and West Germany united in 1990, the East accepted West Germany's constitution. However, the two countries could not agree on abortion, so the unification treaty stipulated that the new joint parliament would have to enact a new abortion law.

West Germany outlawed abortion except in cases of rape, to protect the life of the mother or if the mother would suffer severe social consequences. East Germany had unlimited access to abortion for the first 12 weeks of pregnancy.

In 1992, the new German parliament passed a law permitting abortion within the first 12 weeks of pregnancy, but requiring counseling at least three days beforehand. At the time, the law was seen as a major victory for women and for the often-overlooked parliamen

See **Germany,** Page 11

Editorial

The Catholic Press

A number of speakers at last week's Cincinnati convention of the Catholic Press Association underlined the need for a strong Catholic press in this country.

The message was simple: if you want adequate coverage of news about the Church, you have to get it from the Catholic media.

Said St. Joseph Sister Catherine McNamee, president of the National Catholic Educational Association, "many of the so-called 'elite news media' — both print and broadcast — are telling us what to think and what they 'think' is often in conflict with our own values. Do we need a Catholic press? You bet we do!"

Ken Woodward, a Catholic who has been religion editor of *Newsweek* since 1964, told CPA members that religion is getting much less coverage in secular news magazines than in the past.

"Since the culture of journalism is generally ignorant of and often hostile to religion, the effect is to further sequester religious conversation, even about public events, into the private sphere of specifically religious publications and television programs," he said.

Woodward pointed out that one reason for the lack of coverage is the fact that those in the national news media are far less religious than the public as a whole. Secular journalists, he said "constitute a professional elite or subculture which is far more secular than the culture of their viewers or their readers."

He said news magazine editors, like intellectuals in general, tend to regard religion as "essentially peripheral to the public life."

Woodward didn't come right out and say that the editors are really interested mostly in stories about religion in general — and the Catholic Church in particular — when they can be sensationalized. The more sensational or scandalous the better, seems to be their idea.

Sister Catherine was right. We sure do need a Catholic press.

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Pro-Life Corner

"As the mother of a 3 1/2-year-old boy and 8-week-old triplets, watching human beings grow and develop has made me realize what a miracle is. The joy and fulfillment I receive is beyond compare, even during the 3 a.m. feedings."
Marie Withrow
St. Peter Parish, Charlotte

The Respect Life Office Diocese of Charlotte (704) 331-172

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II said that to better inspire the faithful, priests should practice self-sacrifice and renounce all desires for worldly goods. The priest's path to holiness demands a "spirit of mortification and an openness to grace," the pope said at his general audience May 26.

"This is the ascetic aspect of the way to perfection, which in the priest must include sacrifices and struggles against any type of desire or longing that would make him seek the goods of this world," he said.

The Second Vatican Council clearly recognized the value of priestly holiness in bringing about the renewal of the Church, and its documents encourage pries employ every useful means for spiritual progress, pope said.

He said this should include such practices as celebration of Mass and the divine office, meditat recitation of the rosary, adoration of the Eucharist frequent confession.

"These methods are still valid and indispensab the pope said.

The sacrament of penance in particular can hel priest form "a realistic self-image, with the aware that he, too, is a fragile and needy person, a si among sinners in need of forgiveness," he said.

Priests should also be aware of the special g they receive in the sacrament of orders, which can them overcome their own human limits, the pope s

"It is in this grace that the priest must place trust, and to which he must turn," he said.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience May 26.

Dear brothers and sisters,

Continuing our catechesis on the priestly ministry, we now turn to the holiness demanded of priests by virtue of their special consecration to God. This consecration is linked to the sacramental character imparted by the sacrament of orders, which enables the priest to act in the person of Christ (cf. *Presbyterorum Ordinis*, 12).

The priest's path to holiness is marked by the mystery of the cross. It demands of him a spirit of mortification and an openness to Christ's grace, which shows its transforming power in the midst of human weakness (cf. 2 Cor 12:9). As well as by making use of the traditional means of priestly sanctification — the celebration of Mass and the divine office, visits to the Blessed Sacrament, praying the rosary, meditation and frequent confession — "priests will achieve the holiness proper to their state by sincere and untiring fulfillment of their duties in the Spirit of Ch (*Presbyterorum Ordinis,* 13). As they grow in past charity, they must seek to attain in Christ a unity of a harmony between prayer and ministry, contem tion and action.

The Second Vatican Council clearly recogn the importance of priestly holiness for bringing al the renewal of the Church, the spread of the Go throughout the world and for dialogue with the temporary world. For this reason, the council exho priests "to use every relevant means approved b Church in striving for that ever greater holiness, w will make them day by day more fitting instrument the service of the whole people of God" (ibid., 1

I gladly welcome the English-speaking pilg and visitors present at this audience. In particu greet the course members of the NATO Defense lege. I pray that by working together in your pr sional duties, you will become ever more effe builders of understanding and solidarity among peo Upon all of you, I invoke almighty God's blessi

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VATICAN CITY (CNS) — Only a complete presentation of Catholic Church teaching can curb the influence of sects and New Age ideas, which are incompatible with the faith, Pope John Paul II said.

Speaking to bishops from Iowa, Kansas, Missouri and Nebraska May 28, the pope praised the holiness found among U.S. Catholics and the reawakening of interest in religion in the country.

He also praised the renewal process and re-evaluation of lifestyle and activity being conducted by many orders of men and women religious.

In U.S. society at large, the pope said, the quest for spirituality has led to a search for new meaning in life, a new sensitivity to the need to protect the environment and "the desire to go beyond a cold, rationalistic religiosity."

But at the same time, new religious groups, including the New Age movement, "sometimes find their way into preaching, catechesis, workshops and retreats." They influence Catholics who may not be aware that they are incompatible with Catholic teaching, the pope said.

The new movements "pay little heed to revela and instead try to come to God through knowledge experience based on elements borrowed from Eas spirituality or from psychological techniques."

"They replace personal responsibility to Go our actions with a sense of duty to the cosmos, overturning the true concept of sin and the nee redemption through Christ," he said.

The pope told the U.S. bishops that Cat teaching and preaching must place greatest import on the supernatural life and must not ignore the re of sin and of final damnation.

"It is a sad fact that some Christians toda succumbing to the temptation 'to reduce Christi to merely human wisdom, a pseudo-science of being,'" he said.

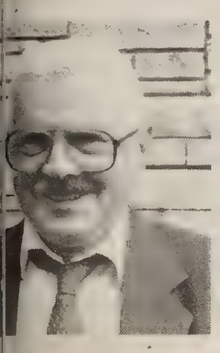
Pope John Paul asked bishops and priests more vigorous in presenting Church teaching de with death and final judgment "to eliminate conf regarding the true nature of Christian life and of

See **Pope,** Pa

Editor's Notebook

By BOB GATELY

's back to work again after a few days of relaxation — along with a fair amount rk — at the annual convention of the Catholic Press Association last week in nnati.



Despite what a few people seem to think, the convention is not all fun and games. We do spend quite a bit of time in seminars, workshops and other business sessions.

Much of the interest this year centered on postal rates and how much it is going to cost us when the rates go up. I'm not talking here about a general postal rate increase involving first class mail. That's coming but it's probably still about a year away.

What I am talking about is the decision by Congress to end its subsidy for non-profit second and third class mail. It's going to mean a jump in mailing costs for most non-profit organizations, including *The Catholic News & Herald.* The only question at the moment is how we are going to be hit. We hope that the increase will be phased in over a period ie.

owever it turns out, we do plan to adjust our other spending to make up for any in the cost of mailing the paper. We are determined NOT to raise the price of per to help meet the increased costs.

espite the uneasy feelings as I listened to the talk about postal rates, there were very pleasant moments for us at the convention.

wo of our entries in the CPA's annual awards competition won honorable ons — something that isn't exactly the usual thing for a paper which is in only ond year of publication. Both of the awards were for photographs taken by iate Editor Joann Keane — one in the category for best black and white feature and the other in the category for best color news photo.

he black and white photo, published Jan. 24, 1992 in our Catholic Schools issue, showed a first-grader at Our Lady of the Assumption School in otte lending a classmate a helping hand with an assignment.

he color photo was published May 29, 1992. It showed a young African-ican paying homage to his culture during an African Liturgical Celebration at ady of Consolation Parish in Charlotte.

e Symbolism Of The Easter Candle

By FATHER JOHN DIETZEN

I just came back to the Church during Lent after being away (as I realize too many years. I have a question about the Easter candle. As I remember, andle was put out and carried away during Mass on Ascension Thursday. supposed to symbolize that Jesus had left this earth at that time. In our , the candle was lit until Pentecost. During Mass on that day it was carried to the baptism font and left there. Is this the way things are done now? No one I talked with could help me. (Florida)

A. Your priest was entirely correct. The Easter candle is to be kept in its prominent location during the entire Easter season, which means until Pentecost. The 50 days from Easter Sunday to Pentecost are celebrated by the Church as one long feast day, sometimes called in Christian tradition the "great Sunday" (*General Norms for the Liturgical Year*, No. 22, in the Sacramentary).

Thus, at the conclusion of the prayers for the feast of Pentecost, the missal instructs, "At the end of the Easter , the Easter candle should be kept in the baptistery with due honor."

he introduction to the Rite of Christian Initiation of Adults repeats this rubric, the Easter candle has a significant symbolic and functional role in baptisms.

he entire Easter time was originally called Pentecost, from the Greek word for ys), and from the fourth century was observed much as we now celebrate it. later the season was broken up. Ascension was seen as the end of Easter and ginning of the preparation for the feast of Pentecost.

ow once again the Church celebrates the whole 50 days as an "octave of s," one long extension of Easter of which the feast of the Ascension is an tant part.

ne other reason, a doctrinal one, enters into the reasons for the Church's e today with the Easter candle. Jesus did not "leave the earth" at the sion, as blowing out the Easter candle on that day and carrying it away seem . He made abundantly clear more than once that His going to "the right hand Father" was to inaugurate a wholly new kind of presence and power.

many ways, particularly in His body the Church and in the sacraments, he ns with us until the end of the world (Mt. 28:20; see also the new *Catechism Catholic Church,* Nos. 669- 671).

eaders:

a recent column I quoted the Rite of Penance, saying that if it is not possible tact the bishop before giving general absolution he should be informed of the on afterward.

he new Code of Canon Law does not contain that provision. It says simply that ocesan bishop is to judge whether proper conditions are present for general ition (Canon 961).

nce the code (1983) supplants any differing previous legislation, Church law ntly requires a confessor to obtain prior permission of the bishop before ting general absolution.

This, of course, does not affect what are called communal penance services, celebrated in perhaps most parishes today, at which individual confession and absolution take place in the context of a communal penitential liturgy.

(*A free brochure outlining marriage regulations in the Catholic Church and explaining the promises in an interfaith marriage is available by sending a stamped self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)*

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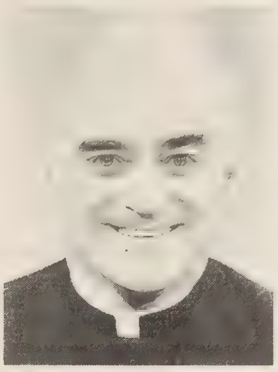
Light One Candle

By FATHER JOHN CATOIR

More than 30 years ago, Pope John XXIII began a process that continues to unfold in new and mysterious ways. On Jan. 25, 1959 he officially announced the Second Vatican Council, and on Oct,. 11, 1962 he addressed the council's solemn opening, revealing his deep optimism and hope about the future. Sixteen documents flowed from that council under the inspiration of the Holy Spirit, but the *Declaration on Religious Freedom*, which was largely the work of Jesuit Father John Courtney Murray, was by far the most controversial.



For instance, in countries where the Catholic Church was in the minority, many earlier popes demanded freedom for the Church but they refused to grant such freedom to Protestants when they were in the minority. All of this was justified on the principle that "error has no rights." The Second Vatican Council reversed this practice and upheld religious freedom as a matter of principle. Today the Church teaches that no one should ever be abused or unduly pressured in these interfaith matters.

Thirty years ago the chief difficulty blocking ecumenical progress was the conflict between two views of authority: one, which viewed the Church as an absolute monarchy, and the other which characterized the authority of the pope and bishops as a collegial service. The Council Fathers favored the principle of collegiality thus paving the way for the establishment of the international synods of bishops, the national episcopal conferences, and thousands upon thousands of parish councils.

According to Cardinal Ratzinger, the head of the Congregation for the Doctrine of the Faith, the papacy is still undergoing gradual changes: "The ministry of unity entrusted to Peter and his successors can be realized in very different ways. History offers examples of different styles but they don't have to be repeated. Today we have to respond to new situations." (*National Catholic Reporter* 2/26/93) How right he is!

Other interesting ecumenical changes were instituted by the council. Whereas once we demanded that Protestants return to Rome, now, according to the *Decree on Ecumenism*, the reunification of Christendom is not defined in terms of a return to Rome, but rather as a restoration of all things to the Gospel of Jesus Christ. That's a far different approach. Protestant churches are now regarded as valid Christian communities within the Body of Christ, and all Christian churches must share the blame for the discord and division within Christendom.

All of these ideas over 30 years old, and yet some Catholics are still scandalized by them. Perhaps we should read the documents. I love one particular quote: "Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served." (*Gaudium et Spes* N. 3, par.) "The fruit of faith is love, and the fruit of love is service." (Mother Teresa)

(For a free copy of the Christopher News Note, CENTESIMUS ANNUS, *send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY 10017.)*

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

Polluting the environment is a concept in many people's consciousness. Some take it seriously, others lightly.

The word "pollution" appears in Scripture, where we are instructed in the Old Testament not to come to God with our "polluted" gifts.

This week, as I listened to someone who has worked so hard to get on his feet emotionally and to get on with his life, the word came into my mind with a force.

A "friend" had learned of his new beginnings and after spending some time together, had totally unhinged him, at least for a few days. The "friend" passed on to him some gossip about him that had no current relevance but somehow seemed to make the "friend" feel important to be the holder of this data. The impact on my client was awful, and even though he knew it had no current significance, emotionally it really got to him, polluting his psyche. The pollution had done its thing!

I have always had a concern for the Gospel standard and how it matches the liberties we take with other people's names and reputations. When the liberties we take affect other office personnel, that can be tricky, when it involves family members, it can be devastating.

How Does Canon Law Affect Us?

The Eastern Orthodox Church: The Marriage And The Bond

By FATHER CHRISTIAN A. CARR

In preparing this column, I've consulted Father Stanley Harakar, professor of Church Law at "Holy Cross Greek Orthodox School of Theology." It is important when we Roman Catholics want to learn about something in Orthodox teaching/discipline, that we "check it out" with one of their experts "from the inside."

Moreover, in dealing with any question in connection with the beliefs and practices of the Orthodox, it is advisable to keep in mind a fundamental quality of their religious understanding that can be described as "pneumatic." "Pneuma" means "soul" or "spirit," that which exists, but isn't material. That word ties-in with the life and "work" of the Holy Spirit, the person of the Blessed Trinity who breathes God's love and wisdom and goodness into our hearts and minds — our souls.

It is this "pneumatic" point-of-view that has, among the Orthodox, traditionally grounded their tendency to be very cautious lest some *legal* form be used to lessen the force of some *theological* principle. But the Catholic Church is heir, in large measure, to a jurisprudence influenced by ancient Rome's civil law, which was strictly juridical, clear, precise and not much concerned with equity at all. Equity relates to *fairness* rather than to a rigid application of *law*.

There has been, as is known, a remarkable evolution in our Church's laws over the centuries and in the post-Vatican II era. But there are still some basic norms, very good and reasonable in themselves, that if pushed to their outer limits, can cause unwarranted hardship. Some ideas of Roman jurists are alien to Orthodoxy. Such concepts as "validity," "invalidity," "contract," "form," have little or no role in the decisions and procedures or Orthodox matrimonial "tribunals."

In recent years, along with a marked increase in the number of annulments granted by our Church's judges, there has been an increase of interest in what our Greek Orthodox brothers and sisters call *economia.* No English translation gives the exact meaning of the word, but "stewardship" or "prudent administration" is close. Let's say that it is a king of mystical-practical approach to situations that give rise to regret/sympathy over the fragility of the human condition. From experience of "how frail are the sons (and daughters) of Adam and Eve," we often discover an understandable readiness to choose, or to help others to choose, the lesser of two "evils," if that be possible in the circumstances.

Economia is then, in effect, a structured and down-to-earth realization that people rarely achieve the ideal of Christian holiness and fidelity to which they're summoned by their faith. But that falling-short can perhaps be healed, at least in part. How clearly Our Lord knew (knows) all that! "I have come to call sinners, not the just." "It is not the well who need the physician, but the ill."

The Orthodox view is that some marriages are *dead.* They cannot be heal Divorce is the only way to deal with a hopeless situation, and this is agains background permeated by deep spiritual devotion: the profound Orthodox co sciousness of the mysterious, divine, awesome nature of the human pilgrimage. contradiction is perceived between granting a divorce, when it is judged as tr necessary, and the keen sense of Christ's words. Father Stanley pointed out that so jurisdictions in his Church have specific and concrete reasons for granting dissolution of the marital bond. He said that the Greek Orthodox Archdiocese 10 grounds for divorce: "That position," he noted, "is built on the one reason gi by Christ: adultery, broadly construed." It is precisely at this point that *econor* becomes operative. Father Stanley Harakar explains: "*Economia* is based on — an assessment of consequences, when the application of the rule (the permanenc marriage) will cause greater harm than a pastoral solution, i.e., divorce; 2) *econor* NEVER sets a precedent — you go back to the rule or principle (permanence marriage) the next time (that one has to deal with a failed matrimonial union).'

It's in that sense and under those conditions that the Eastern Orthodox Chu *does* decree *divorce* as permissible in some instances. There is no likelihood that Latin Catholic or Roman Church will ever accept that position, for "What God put together, let no one put asunder."

But what our Church has always held is that whenever it can be proved defective consent or the inability of one partner (or of both) to enter a genu marriage, for whatever provable reason, an *annulment* may be obtained, wh declares officially "there wasn't a real marriage," and so the way is opened now one (or both) to marry. Thus annulment is not (repeat: NOT) divorce.

There has been a very large increase in the number of annulments granted by Church within the last 20 years or so. This is due to a clearer, more defined broadened understanding of what is genuinely needed in order to have a truly v matrimonial covenant (contract) between two people and this healthier, m humane *and* more Christian understanding is expressed, in a practical way, by tribunals. Thank God for the inherent ability of the Church to recognize wherein tr lies, and to put it into practice.

Father Carr is former abbot of the Trappist monastery at Moncks Corner, S. and holds degrees in both canon and civil law.

Lifeline

Steering Toward The Future

By JIM MCINERNEY

I'll never forget the day my father taught me how to ride a bicycle. After walking to a level street that was relatively free of traffic, I hopped on the bike and began pedaling while Dad kept one hand on the handlebars and another on the seat. After a few laps he let go of the handlebars, teaching me how to balance and steer. With each lap I grew more confident, secure in the knowledge that Dad still had a firm grip on the seat.

Then came that fateful moment when the bike suddenly became easier to ride. As I lurched forward racing down the street I felt the thrill of freedom and excitement of speed. Then I remembered my dad. Looking back I realized that he wasn't there.

"Keep going," he shouted, "don't look back. You're doing fine."

I crashed.

Dad immediately made me get up and we started all over again. After a few more practice rounds, and crashes, he pronounced me a success and told me how proud he was of me. After we made our triumphant trek home my mom nursed my wounds with smelly stuff that stung and bandgages that I wore as badges of honor for the rest of the day.

Because this is the time of the year when we celebrate mothers and fathers I thought I'd share this little memory with you because I think there is a lesson in it for all of us, especially those of us who are confronted with a confusing array of questions about the ethical care of the aged and the infirm.

Most of us are familiar with the commandment: "Honor your father and your mother." But that is not the whole commandment. In its entirety it reads: "Honor your father and your mother, that you may have long life in the land which the Lord, your God, is giving you." (Exodus 20:12) This is the only one of the Ten Commandments that carries such a promise — the promise of long life. It is a positive commandment to do, rather than not do, something.

There is an ever increasing trend in our society that says that this commandment, and others, are not relevant anymore. For example, take a look at the Decalogue's prohibition against murder. Twenty years ago the U.S. Supreme Court amended this commandment in the following way. To "You shall not murder" it added: a) unless it is unborn; and b) defective; or c) unwanted; or d) unloved or e) inconvenient; or f) whatever. You don't even have to have a reason. As long as you want to do it, it's okay. Now that we are on the brink of doing the same to the terminally ill, will the aged be far behind?

Does Christianity have any influence on medical and social ethics anymore? What place will the beatitudes have in the future if we cannot influence our culture enough to respect life? What will become of the homeless, of those suffering from AIDS, of the poor and the hungry, if we cannot get this commandment straight?

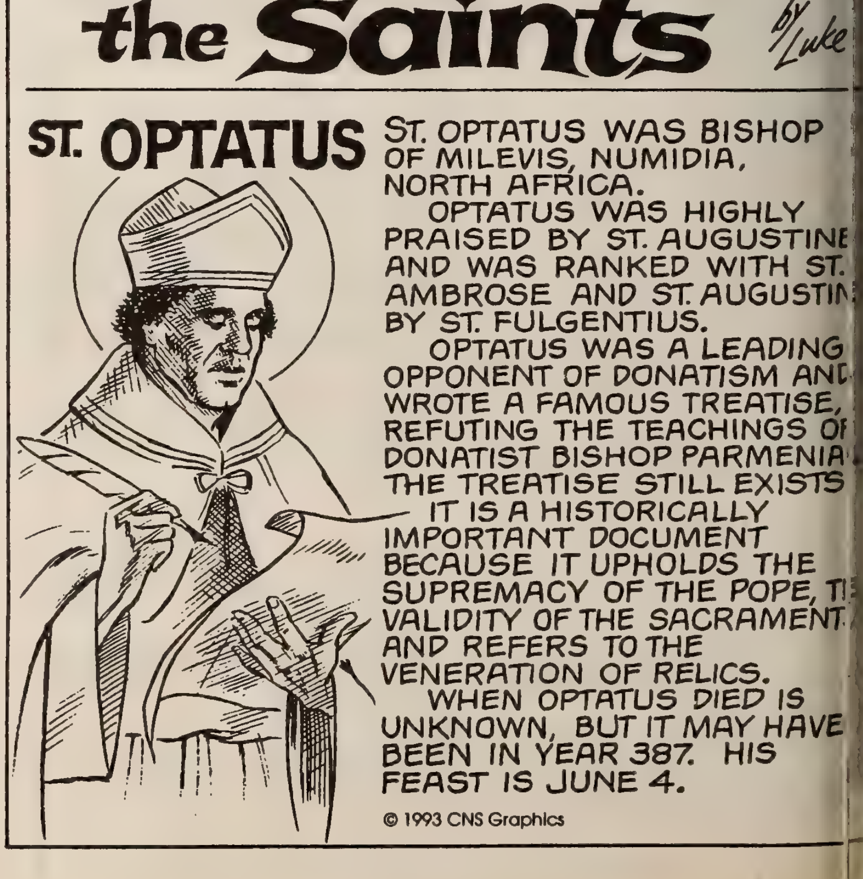
One of my favorite passages from antiquity is from Virgil's *Aeneid.* The scene describes the hero, Aeneas, realizing that the defense of his beloved Troy is hopeless. The city is in flames and it is just a matter of time before the enemy reaches his house and slaughters his family. He dashes home to gather his wife, son, and aged father so they can escape the impending holocaust.

When Aeneas gets home, he runs into a problem. His father refuses to leave. wants to stay and die. He sees no future for himself. Aeneas won't hear it. He t his father that he will carry him, that he is " no great weight."

His father accepts, and so they depart. With his wife behind him, he carries father (who represents the past) on his back, and taking his young son (his futu by the hand he leads them out of the devastated city. From the ashes of experience, the poet tells us, Aeneas founds a new city. He was able to do so beca he preserved his heritage and protected his future.

We Christans must do the same. Through the teaching and example of Church, we have been bequeathed a heritage that we are not free to abandon to inferno of our modern secular society. We, too, must defend the past. Those once carried us — who gave us a sense of balance and taught us to steer our live God's commandments — we must carry. At the same time, we must also prese the future by ending the abortion holocaust.

If we do not do this, the day will come when there will be no Aeneases lef carry us to safety.


the Saints
by Luke
ST. OPTATUS
ST. OPTATUS WAS BISHOP OF MILEVIS, NUMIDIA, NORTH AFRICA.
OPTATUS WAS HIGHLY PRAISED BY ST. AUGUSTINE AND WAS RANKED WITH ST. AMBROSE AND ST. AUGUSTIN BY ST. FULGENTIUS.
OPTATUS WAS A LEADING OPPONENT OF DONATISM AND WROTE A FAMOUS TREATISE, REFUTING THE TEACHINGS OF DONATIST BISHOP PARMENIA THE TREATISE STILL EXISTS
IT IS A HISTORICALLY IMPORTANT DOCUMENT BECAUSE IT UPHOLDS THE SUPREMACY OF THE POPE, T VALIDITY OF THE SACRAMENT AND REFERS TO THE VENERATION OF RELICS.
WHEN OPTATUS DIED IS UNKNOWN, BUT IT MAY HAVE BEEN IN YEAR 387. HIS FEAST IS JUNE 4.

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sh Singer Credits God or Youth Day Song

ONDALE, Ala. (CNS) — "It od who wanted it," says Irish-Christian pop singer Dana of the of her song, "We Are One " as the song for Youth Day

ccompanied hoir of 30 people ie Birming- ea, Dana — es only her ime profes- ly — will n the song 15 at the Youth Day Mass with ohn Paul II. also be fea- at other during the 1-15 World Day gath-

will not be first ap- ce before e. In 1987, g at a youth New Or- ttended by ope and young

is a great g to be in- the Den- rld Youth sing for pe again," d in an in- with One newspaper of the Birmingham e. "The invitation has not yet it me."

Irish-born singer, Dana's "We Are One Body" chosen theme song for World Youth Day '93. CNS photo by Father John T. Igoe.

na said the lyrics in the title of ig came to her when she was back from another U.S. youth And I thought, why not evange- ough song?" she said.

e are one body/ The body of And we do not stand alone," ie refrain. "We are one body/ dy of Christ/ And he came that ght have life."

ave come your Savior, that you ave life./ Thru many tears and / Thru much toil and strife/ Come s and daughters, I will heal your ome receive my Spirit/ And be d again," says one verse.

veling to Denver with Dana will husband and agent, Damien and their four children — Grace, ember of the choir accompany- mother; Ruth, 9; John James, 6; bert, 3. Her mother, brother and sister from Ireland will join them.

Singing her song for the youth of the world and pope is "the most beautiful gift" she's ever received, Dana said. "It's a confirmation of my coming to America."

She sometimes finds it hard to believe that she and her family are living in the Birmingham suburb of Irondale, not far from the Eternal Word Television Network, where her husband works.

Dana has performed on the "Mother Angelica Live" show and hosts a popular music series, "Say Yes," on EWTN.

Before they moved to Alabama some 18 months ago, "my only contact with the area was two trips from the airport to EWTN to do some recordings," she said. "We came the third time and bought a house."

Dana is a great admirer of Pope John Paul II. "It hurts me to hear criticism that he is a conservative who is out of touch with young people," she said. "If that were so, how can this attraction by the huge crowds of young people to him be explained?"

The singer has great hope for the church today. Despite the "conspiracy of silence about the good that the Catholic Church is doing, we will rise above it," she said. "We are one body, one body in Christ."

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Big TV Screens Figure Into World Youth Day

DENVER (CNS) — A series of public service announcements for World Youth Day '93 in Denver have been distributed to dioceses for potential use on local TV stations.

Meanwhile, the nation's largest cable company is donating the use of two giant-screen TVs for use at outdoor events during a week of World Youth Day events.

The PSAs, produced with funding from the U.S. bishops' Catholic Communication Campaign, stress the concept that "we're all part of something bigger," according to an announcement by the Denver event's organizers.

Each 30-second spot intends to promote a vision that all people are brothers and sisters regardless of their national origin. Two of the PSAs will be available in both English and Spanish.

One PSA, "Homecoming," in both languages, features footage of the 1992 Los Angeles riots, Hurricane Andrew and strife in Bosnia. It urges people not to become cynical but to walk in hope.

The other English and Spanish spot, "God's Country," highlights Denver's beauty and nature's testimony to the wonder of God.

Two other PSAs feature University of Notre Dame football coach Lou Holtz. In "Commitment," Holtz notes the value of teamwork, saying, "Imagine what we can accomplish together." The other targets racism, pointing out that skin color doesn't matter.

Radio announcements for World Youth Day were part of the package. One is a radio version of Holtz's "Commitment" spot. The other, narrated by actor Martin Sheen, emphasizes how people can pull together.

The ads will probably be shown on the Vision Interfaith Satellite Network/ American Christian Television System cable channel, according to Cynthia Barnett, marketing director for the firm that handles sales and marketing for the interfaith channel.

The Sony JumboTron screens, donated by Denver-based Tele- Communications Inc., are part of the cable firm's donation of services to World Youth Day.

Movie Reviews

NEW YORK (CNS) — The following are capsule reviews of movies recently reviewed by the U.S. Catholic Conference Office for Film and Broadcasting.

"American Heart" (Triton)

Wrenching tale in which a paroled ex-con (Jeff Bridges) painfully learns to care about his long-estranged teen-age son (Edward Furlong) while holding down a menial job and being pressured by his former partner in crime (Don Harvey) to pull a new heist. Director Martin Bell's gritty father-son drama captures the tough reality of rebuilding a shattered relationship as well as the frustrations ex-cons face in trying to go straight in an uncaring society. Brief violence, several sexual situations and some rough language. **The USCC classification is A-III — adults. The MPAA rating is R — restricted.**

"Hot Shots! Part Deux"
(20th Century Fox)

Goofy spoof in which a love-scarred Marine (Charlie Sheen) heading a hostage-rescue mission in the Middle East stumbles upon an old flame (Valeria Golino) in the thick of the fray which turns into an assassination plot led by the numbskull U.S. president (Lloyd Bridges). Director Jim Abrahams' silly but scrappy sequel is a potluck grab bag of rapid-fire sight gags, spills, shootouts and visual jokes spoofing earlier movies. Much comic violence, a racy bedroom scene, some toilet humor and an instance of rough language. **The USCC classification is A-III — adults. The MPAA rating is PG-13 — parents are strongly cautioned that some material may be inappropriate for children under 13.**

"The Long Day Closes"
(Sony Classics)

Uneventful, impressionistic look at life in mid-1950s Liverpool through the eyes of an 11-year-old lad as he takes part in the daily routines of his working-class family and neighbors. Writer-director Terence Davies' autobiographical movie is warmly nostalgic in treating his Catholic childhood, loving mother and older siblings, but the period music and visually arresting images do not sustain what amounts to a slow-moving, highly personal reminiscence. Several racist references. **The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance.**

"Sofie" (Arrow)

Slow but graceful story of a close-knit Jewish family in late 19th-century Copenhagen where their only daughter (Karen-Lise Mynster) falls in love with a gentile artist (Jesper Christensen) but dutifully marries a dull, seemingly prosperous Jewish merchant (Torben Zeller) to please her parents (Erland Josephson and Ghita Norby) and preserve the family's Jewish heritage. Director Liv Ullmann unfolds an episodic tale of family life, treating each character with equal compassion, while focusing on the daughter's struggle to find happiness within the confines of her parents' world. Subtitles. Some sexual innuendo and a traumatic scene with nudity. **The USCC classification is A-III — adults. Not rated by the MPAA.**

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Goals families can set and hope to achieve

By Father David K. O'Rourke, OP
Catholic News Service

Two of my in-laws who are not Catholic sometimes have a hard time coping with our Catholic clan. One of the things they usually agree on when the rules get rolled out for family dinners or weddings or anniversaries or even barbecues is that our Catholic family makes much of the way things ought to be.

As one of them puts it, "Catholics have more have-tos and got-tos than any people on this earth." And while we may joke about it, we all admit that it does contain some truth.

We do have very real family expectations. That, I suspect, is because we have several generations of a large family living near one another.

But for many families today the situation is different. Unlike our family, they reflect the mobility that is more typical of America. Their relatives live in different areas, and the traditions and expectations have grown thin.

Not only do they not have full sets of rules for family life, they are having a hard time coming up with anything that a family can do together.

Many people, I suspect, can relate to the recent comment of one of my parishioners: "The last thing I need is another great idea for the perfect family that we couldn't pull off in a million years. What I need is something simple that we can actually do."

I would like to talk about three such things, simple things that a family can do together, things that are actually possible. But today even the simple things require effort because society has individualized life today to a high degree.

The first thing for a family to do is to have a meal together at least once a week. The key word here is "together." For some families this may already be daily practice. Then count your blessings because for many others it is rare.

Having a meal together, no matter whether it is dinner during the week or Saturday lunch or Sunday brunch or hamburgers on the patio during the summer months takes effort and planning.

It takes effort and planning in advance because the majority of our activities — from work to commuting to sports and leisure, games on the computer or watching TV — are usually individual activities. Start a conversation during someone's favorite TV program and you will find out what I mean.

Having a meal together means putting aside my individual activities in favor of family time. A meal with the television off, the headphones removed, the stereo way down, the eating arrangements set out as though someone cares, plus all the important expectations that this is not something we rush through as fast as we can in order to get to what we really want to do. This is something we have to work at.

I think parents can expect that younger children will suffer through this kind of family rite. But that does not mean they are not absorbing its values. If these meals together are to occur, however, it is important that in two-parent families the parents present a united front — that they both support this goal.

The second thing I suggest as a goal in families relates directly to the parents. At least once every three months — four times a year — the parents in two-parent homes should do something alone together.

Whether that means going out to a movie or to dinner or doing something even more special if time and money permit, the parents need to remind themselves and each other that their relationship still counts.

> **"Goals I propose for families need to be supported by a family-oriented attitude ... the sense that our family is worth it. The realization that living as a family ... takes much more effort than we thought it would."**

This, by the way, is probably one of the best gifts they can give their children. But here again, achieving this goals will require a little more time and planning than we often suspect.

The third thing a family can do is to start thinking of themselves as a family. This is probably the toughest point of all, for our society does not look at life this way.

Society tends to look at family members as individuals, and whether these individuals are related to each other or not is becoming less and less important. The other two goals I propose for families need to be supported by a family-oriented attitude.

What goes into this a
tude? I can think of three
sential ingredients:

—1) The sense that
family is worth it.

—2) The realization t
living as a family no lon
happens just by itself, tha
takes effort.

—3) The realization tha
takes much more effort than
though it would.

What I am talking about here ha
do with being family-minded. Folk
my generation tend to take this
granted. Anymore, we can't.

The family is central to our Ch
tian faith, but in America that Chri
anity has been individualized. To
ally be a family requires conscious
fort.

(Father O'Rourke is pastor of
Dominic Church in Benicia, Ca
and a free-lance writer.)

FOOD FOR THOUGHT

"Strong families are not free of stress, conflict or crisis; rather they ... harnes
their strengths in order to deal with problems," Bishop John McRaith o
Owensboro, Ky., said in a recent pastoral letter.

If he's on target with that thought, one might conclude that it isn't by chance o
luck when a strong family develops. Furthermore, strong families are not stress
free institutions; sometimes such families even experience a crisis.

Strong families "develop skills of cooperation and shared decision making
they learn how to resolve conflict and they forgive one another," to use Bisho
McRaith's words.

"Healthy families work hard to establish patterns of open, honest and carin
communication," he believes.

What goals might a family set, then, to grow stronger or healthier? A famil
might lay out plans to:

—Become more skillful at cooperation, less enamored of competition an
winning.

—Learn to resolve conflicts, not to run from them or feel hopeless because
them.

—Share in the work, power and burden of making important decisions.

—Make forgiveness a habit, refusing to lean upon resentments as a crutch.

—Communicate clearly and honestly, realizing how often ange
disappointment or confusion grow in the soil of misunderstood words and ideas

David Gibson, Editor, Faith Alive

Simple goals that make a difference at home

By Linda Allison-Lewis
Catholic News Service

My 23-year-old son Christian was ked recently to do free-lance artwork r a diocesan publication. He must ive sensed that Mom, the writer, had nderful ideas for his newest project. is statement was, "Mom, please don't ve me your ideas until I've come up th my own."

Hmmm, I thought. "Did I teach that d to talk that way?"

My son asked honestly for the re- ect to create something in his own ıy and the freedom to grow in his rk without my interference. I can ndle that, I think.

Actually, he reminded me of three als this family has managed to hieve despite many difficult and inful years. We focused on simple als that would make a big difference our lives and how we interacted th one another.

Those difficult years taught each of that three goals — respect, honesty d the freedom to grow — are worth rking toward, and each of us is hap- er when we practice them. It works when we work at it.

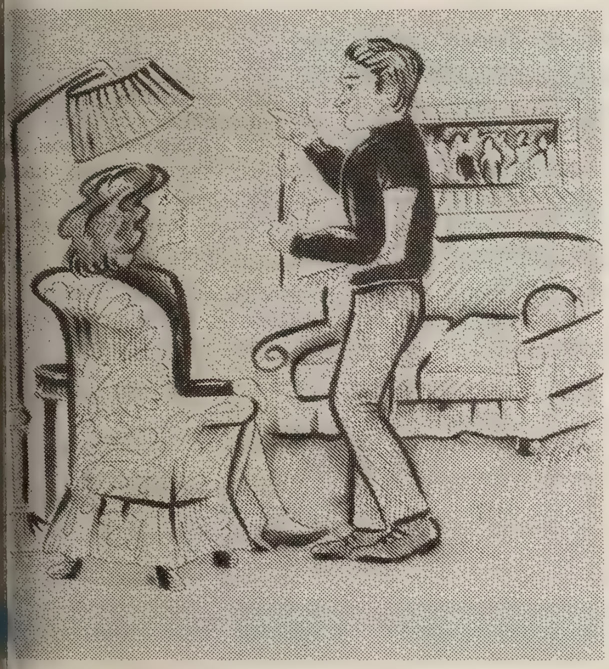
Honesty. This is critical. We've learned that sometimes, in order to heal, honesty — freely expressing our feelings — is critical to us all. It may not always be easy to hear — but it's worth the effort.

Respect. This includes respect for each other's feelings, attitudes and boundaries. We've learned we can't live without boundaries. But we lived many years in an addictive home where "respect" and "boundaries" were non-existent words; each person, struggling with his or her own pain, fought merely to survive.

Now that we've all "re-learned" the correct way to live, we agree wholeheartedly that respect for one another and for ourselves feels the best.

Third is the freedom to grow. This was the hardest goal for our family to achieve. Living with another's addictions caused each of us to develop a controlling nature, which stemmed from our own feelings about having no control over any part of our lives.

To compensate for lack of control we each tried to "fix" the other person, and no one had the freedom to test his or her wings or think for himself or herself.



The first dozen times we watched each other go in a direction different from one we would choose, I'm certain we bit our tongues trying desperately to let that individual have the freedom to grow in his or her own way.

There is an art to walking the fine line between discipline and allowing the freedom to grow. They are two completely different things. It wasn't easy to walk that fine line at first because I had all the answers — or so I thought.

Through their honesty my children helped me learn that they were entitled to enough respect to grow at their own pace even if that meant making mistakes and learning lessons from those mistakes.

I've also learned in this process that when I initiate the goals the kids follow suit.

The key to success here? As parents we must be willing to work as hard toward goals as we expect our children to work. And as adults we continue to grow in the process, which means I will grow watching my son develop his own ideas for his own artwork.

Just between you and me though, my son the artist would have loved the idea I had for his work!

(Ms. Allison-Lewis is the mother of three children and the author of "Keeping Up Your Spirits Therapy," an elf help book by Abbey Press.)

"Those difficult years taught each of us that three goals — respect (for each other's feelings, attitudes and boundaries), honesty and the freedom to grow — are worth working toward."

FAITH alive!

FAITH IN ACTION

Mary G. Durkin, author of *Making Your Family Work* (Thomas More Press, 205 W. Monroe St., Chicago, Ill. 60606-5097. 1988. Paperback, $10.95), says that "every family needs celebration time" because "shared happiness cements family ties that are often strained by problems." She adds that you don't have to limit your reasons for celebrating, for doing something out of the ordinary. Anything that's good news will do as a reason to rejoice with family and friends.

Reflection: Your decision to celebrate — amidst everyday hassles and world crises — is a sign you still think good will win over evil, writes Ms. Durkin. Do you limit your celebrating to major holidays, wedding anniversaries and birthdays? Have you done anything special to celebrate a family member's raise, new job, school honors, recovery from illness, sports events?

Reviewing chosen goals for family life

By Father John J. Castelot
Catholic News Service

Couples frequently select the Scriptural readings for their wedding ceremony. To make the choice, they have to decide which ones they find appropriate and meaningful.

The selections, then, reveal the couple's attitudes, their goals in marriage. If the readings are selected only after serious reflection, it undoubtedly will prove helpful if the couple returns to them from time to time after settling down to life together. The couple's reflection might follow a pattern something like this:

"These are the ideals we proclaimed on our wedding day — our publicly stated goals. How are we carrying out these goals? What can we do in practical ways to make these ideals realities, to secure our happiness?"

One popular choice by couples is Paul's hymn to love in First Corinthians 13. There he enumerates the various qualities of love that can serve as excellent check-points in assessing the health of the relationship.

"Love is patient, love is kind." Often people grow impatient at the strange little habits of others. Usually these are little things, but in the constant intimacy of life together they can seem big.

How do people handle these irritants? With considerate patience and quiet humor, or with smoldering resentment that can burst eventually into a consuming blaze? Do we handle the irritants with an openness that bespeaks maturity?

"It (love) is not rude, it does not seek its own interests," says Paul. Rudeness seems to be an ugly hallmark of a self-centered society, and we all live in and are affected by this noxious atmosphere.

Do we detect evidence of rudeness in our relationship, a rudeness that strangers might shrug off but which wounds deeply in terms of a shared existence and can leave permanent scars if not checked?

Paul was not speaking of some mythical love but of down-to-earth human love.

A passage in Colossians serves as a thought-provoking reminder of the qualities that should characterize a happy Christian community, and the family is the basic community: "Put on then, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do.

"And over all these put on love, that is, the bond of perfection. And let the peace of Christ control your hearts, the peace into which you were also called in one body" (Colossians 3:12-15).

These are practical, necessary goals. But they must be kept always in view, and our relationships have to be evaluated in their light, honestly.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN THE MARKETPLACE

What action can a family undertake to give its homelife a new direction?

"I have rediscovered the value of sharing meals together as a family — not only dinner but breakfast.... We learn from each other.... I can learn how better to help my children with their problems." — Cathleen Coyle, Crawfordsville, Ind.

"I got involved in Al-Anon because of alcoholism in my family.... When even one person in the family gets mentally and spiritually well, it helps the whole family. Change is very hard on people. Others in the family may not like the change. Change is work." — Carole McDowell, San Diego, Calif.

"I can ... try to deal with problems in a nonjudgmental and supportive way. The best way to do this is to start with my own spiritual condition and admit that I need help from God in my daily life. My role is to manifest to my family that I try to live by spiritual values — even when things are hard and there is misunderstanding." — Dave Millon, Pueblo, Colo.

"Start simply. Pray together as a family. Get together in the evening and say an Our Father together. Say grace before meals. Ask your children how God is working in their lives and what they can be thankful for. Communication is so important." — Madelyn Kimball, Naugatuck, Conn.

An upcoming edition asks: When do you feel that you are shown respect? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

People In The News

Civil Rights Figure Cites Detroit Bishop, Priest As Leaders

WASHINGTON (CNS) — Rosa Parks, whose refusal to give up a Montgomery, Ala., bus seat sparked the civil rights movement, cited a Detroit bishop and a Detroit priest as two Catholics who are carrying on the civil rights struggle for a new generation. She said the priest, Father William Cunningham, helps blacks break the cycle of poverty at the organization he co-founded, Focus: Hope. The bishop she named, Auxiliary Bishop Thomas J. Gumbleton of Detroit, has long been known for his activism in human rights and the peace movement. "These are two outstanding (Catholic) people that I know of," Mrs. Parks said in a telephone interview from Detroit, where she has lived since 1957. Sadly, she added, "there was none in Alabama" at the time of the Montgomery bus boycott of 1955.

Rosa Parks

Reporter Urges Catholic Colleges To Retain Religious Identitiy

NEW YORK (CNS) — Peter F. Steinfels, senior religion correspondent for *The New York Times*, appealed in a Fordham University commencement address for Catholic universities to work harder at keeping their religious identity. It is beneficial for both the church and society, he said May 22, to keep alive "intellectual communities where scholars can more vigorously explore certain questions and pursue certain lines of thought in the context of a shared vocabulary and tradition." Steinfels said, however, that Catholic identity had to emerge from the university itself, and could not be imposed by outside authority.

Vatican Post Gives Chance To Make A Difference, Flynn Says

EAST RUTHERFORD, N.J. (CNS) — The position of U.S. ambassador to the Vatican offers a real opportunity for the United States to be a "voice of conscience for social and economic justice" throughout the world, said the man chosen by President Clinton to fill that role. Mayor Raymond L. Flynn of Boston said the ambassadorship represents an "extraordinary opportunity" for the most powerful country in the world and the most significant moral force to work together and "make a difference." This could be especially true, he said, in developing countries, where hunger, poverty and AIDS face the people every day.

Anti-War Catonsville Nine Activists Reunite 25 Years Later

TOWSON, Md. (CNS) — Their hair has thinned and grayed; the lines on their faces have deepened. But the fires of faithful resistance burn on for the Catonsville Nine. Six of them came together recently to mark the 25th anniversary of a protest that rocked the country. On May 17, 1968, nine peace activists, two of them priests, burned 500 draft files using homemade napalm at a Selective Service office housed in the Knights of Columbus hall in Catonsville, Md. As the fires ate at the files that could have sent 500 young men into the Vietnam War, the group joined hands and said the Lord's Prayer while they waited for the police to arrest them. Similar events were set off across the country by their action and the ensuing federal trial, at which the nine were found guilty of willful injury to government property and willful interference with the draft.

To give blood, anyone age 17 and older in good health weighing 110 pounds or more can call the American Red Cross at (800) 448-3256. Anyone age 18-55 in good health can sign up for the bone marrow donor registry by calling the national donor program at (800) 627-7692.

Priest Donates Bone Marrow

WASHINGTON (CNS) — Thirty-one years ago, Msgr. Joaquin Bazan was ordained a priest and promised to give his life serving people.

Recently, he gave life to a dying stranger in another part of the country, donating bone marrow to a teen-ager suffering from leukemia.

"This whole (Lenten and Easter) season has been blessed by God and has been a time of special blessing to me," said Msgr. Bazan, pastor of St. John Baptist de la Salle Parish in the Washington suburb of Chillum, Md.

In March, on Ash Wednesday, as he was donating blood platelets, Msgr. Bazan was told his bone marrow might match a seriously ill patient.

Several weeks later as he was giving blood, he learned his marrow was indeed a perfect match for the patient, whose name and location have been kept confidential by the National Marrow Donor Program.

The irony was that five days later Msgr. Bazan celebrated his 56th birthday. That age, he said, is when volunteers' names are normally removed from the bone marrow registry, so the match was found with literally hours to spare.

In May, on the morning he checked into the hospital to donate his marrow, Msgr. Bazan officiated at a wedding and attended the reception.

Early the next morning, surgeons inserted a large hollow needle into his pelvic bone to withdraw close to a quart of his bone marrow, which was then delivered by a courier to an operating room across the country, where th same day it was transplanted into t body of the young leukemia patie whose bone marrow had been remove

In a letter to the patient, whom h does not know, Msgr. Bazan said peop were praying for him or her in Cathol and Protestant churches and in syn gogues in his neighborhood and in states and six countries around the worl

In a year, if the patient so desires, t two might meet.

First, though, comes survival. Ear data from the donor program indicat that the chances for long-term diseas free survival vary between 19 and percent, depending on the severity of t illness and the effectiveness of the matc

In an interview with the *Cathol Standard*, Washington's archdioces newspaper, Msgr. Bazan said, "I thi the most important thing now is praye prayer for that youngster and his far ily."

The priest knows the possibility t patient might not make it. "As a comm nity, we do the best we can with t technology we have today," Msgr. Baz said. "Then you have to let go and God."

Msgr. Bazan gives blood every fe months. "I knew as a priest I wou never have money, but as long as G gave me health, I would have blood give," he said.

Since he started, Msgr. Bazan h given nearly 17 gallons of blood, abc 10 times the amount of blood in t human body.

Pope Names U.S. Jesuit To Islands Post

VATICAN CITY (CNS) — Pope John Paul II named a U.S. Jesuit who has worked in the Marshall Islands for the past 10 years to head the newly created Apostolic Prefecture of the Marshall Islands. Jesuit Father James C. Gould, a native of Johnson City, N.Y., was assigned to the Carroll Island mission in Majuro, capital of the Marshall Islan in 1983 and had been episcopal vicar the Marshall Islands since 1990. turns 48 on June 4. Father Gould's a pointment was announced at the Vatic May 25, the same day the Vatican a nounced the creation of the aposto prefecture.

Scripture

Readings For The Week Of June 6 - 12

Sunday: Exodus 34:4-6, 8-9 2 Corinthians 13:11-12 John 3:16-18

Monday: 2 Corinthians 1:1-7 Matthew 5:1-12

Tuesday: 2 Corinthians 1:18-22 Matthew 5:13-16

Wednesday: 2 Corinthians 3:4-11 Matthew 5:17-19

Thursday: 2 Corinthians 3:15-4:1, 3-6 Matthew 5:20-26

Friday: Acts 11:21-26; 13:1-3 Matthew 10:7-13

Saturday: 2 Corinthians 5:14-21 Matthew 5:33-37

Readings For The Week Of June 13-19

Sunday: Deuteronomy 8:2-3, 14-16 1 Corinthians 10:16-17 John 6:51-58

Monday: 2 Corinthians 6:1-10 Matthew 5:38-42

Tuesday: 2 Corinthians 8:1-9 Matthew 5:43-48

Wednesday: 2 Corinthians 9:6-11 Matthew 6:1-6, 16-18

Thursday: 2 Corinthians 11:1-11 Matthew 6:7-15

Friday: Deuteronomy 7:6-11 1 Johnn 4:7-16 Matthew 11:25-30

Saturday: 2 Corinthians 12:1-10 Matthew 6:24-34

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inston-Salem Student Honored...

tian Brother Patrick Elllis, president of The Catholic University of America, ratulates Tawanna L. King of Winston-Salem for being named to *Who's Who Among nts in American Universities aand Colleges.* She graduated from CUA this spring a degree in computer science. She is the daughter of Willlie and Gloria King and a ber of St. Benedict the Moor Parish in Winston-Salem. (Photo from The Catholic versity of America)

ope Spoke Of Dangers At 1991 onsistory For New Cardinals

ATICAN CITY (CNS) — Like s at the Vatican, Pope John Paul II hocked and distressed at the kill- f Mexican Cardinal Juan Jesus das Ocampo. But the pontiff was aware of the risks run by today's ral leaders.

t the consistory for the Mexican nal and 21 others in 1991, the pope unced words that appear now as a etic warning. As he imposed red n each of the prelates, he reminded of their responsibilities "'usque ad inis effusionem' — to the point of ling your blood!"

These are not merely conventional s: some of you know that very Their experience is a warning to he said.

To serve and give your life for your ers and sisters to the point of shed- your blood: this is the charge that is nly entrusted to you this morn- he told the new cardinals.

The pope's remarks may have struck some as exaggerated at the time, but it is a point he has occasionally made to others in the Church's pastoral work force: that their ministry is not only demanding, it can be life-threatening.

Cardinal Posadas, archbishop of Guadalajara, was the third cardinal to die violently this century. In 1923 Spanish Cardinal Juan Soldevilla of Zaragoza was murdered by anarchists, and in 1974 Cardinal Emile Biayende of Brazzaville, Congo, was slain in tribal violence.

Over the last 20 years, a number of bishops have also been killed. They include Archbishop Oscar Romero of San Salvador, who was slain by a Salvadoran death squad as he celebrated Mass in 1980.

In 1989 Colombian Bishop Jesus Emilio Jaramillo Monsalve of Arauca was kidnapped and killed by guerrillas; and Bishop Salvatore Colombo of Mogadishu, Somalia, was gunned down by an assailant.

The Church's missionaries have worked on the front lines in dangerous places, and many have paid with their lives. Vatican officials have pointed out that the risks seem to be increasing in recent years.

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Stewardship Questions And Answers

Question: How can we make our fellow parishioners and our families more regularly aware of stewardship?

Answer: There are many ways to make others more regularly aware of stewardship. One simple way is through prayer. Following are two simple prayers that can be said at Mass (maybe once a month) and at home (maybe once a week):

Stewardship Prayer

Lord God, You alone are the source of every good gift, of the vast array of our universe, and the mystery of each human life. We praise You and we thank You for Your great power and your tender faithful love.

Everything we are and everything we have is Your gift, and after having created us You have given us into the keeping of Your Son, Jesus Christ.

Fill our minds with His truth and our hearts with His love, that in His Spirit we may be bonded together into a community of faith, a parish family, a caring people.

In the Name and Spirit of Jesus, we commit ourselves to be good stewards of the gifts entrusted to us, to share our time, our talent and our material gifts as an outward sign of the treasure we hold in Jesus. Amen

Prayer For Generosity

Lord Jesus, You came to tell us that the meaning of life consists in giving. You told us that those who cling too tightly to what they have — without thought for You or others — end up losing everything. You gave us new values by which to measure the worth of a person's life.

Help us to realize it is not temporal success or riches or fame that gives life meaning. Rather it is the service rendered to You and others that brings fulfillment and makes our lives worthwhile.

May all our activity help build God's kingdom:
our obedience bring true freedom,
our generosity increase love,
our sacrifice bear generous fruit,
our death led to eternal life.

Catechism Said Good On Social Teaching, Weak In Scripture Use

WASHINGTON (CNS) — The new *Catechism of the Catholic Church* contributes to Catholic social teaching but is weak in its use of Scripture, speakers said at a four-day national workshop in Washington.

The catechism shows a "powerful new understanding of the 'organic' connection between unjust social structures and the traditional Christian focus on personal sin," Catholic University of America theologian James Nash said May 26. At the same time he cited several areas in which he thought Catholic social teaching should have been brought out more strongly.

"The catechism appears to be embarrassed by the study of the Bible of the last 200 years," Father Gerard S. Sloyan, a Scripture scholar and visiting professor at Catholic University, said at a session May 25.

At another session May 25 John Borelli, associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, said the new catechism's treatment of other Christian churches and other religions is generally solid and positive. But he took issue with other parts.

"One set of passages is simply appalling," Borelli said, citing repeated references to pagans or paganism in the text.

Aside from certain limited references in New Testament times, he said, "the word 'pagan' and its cognates should simply not be used... Pagan carries too much derogatory meaning and violates the spirit of the Second Vatican Council."

About 160 people from across the country, including religious education directors, pastors, theologians, catechetical writers and publishers — and a bishop from New Zealand — attended the May 23- 26 workshop conducted by Catholic University's department of religion and religious education.

The catechism, approved last year by Pope John Paul II, could be seen on various desks around the workshop auditorium in its original French edition or in the translations in Italian or — apparently the most popular — Spanish. The English translation is awaiting final Vatican approval and is expected to appear in print this fall.

Father Sloyan summarized his view of the catechism: "It is marvelously informative in some matters but woefully deficient in others; hence its use cries out at many points for nuance, supplementation and correction.

"In the short run, adaptations of it should be attempted only by people who know as much theology as the authors do. It cannot be promoted as a dependable book for use as it stands because of the uneven quality of its treatments. In brief, it requires a second, revised edition very soon."

In Father Sloyan's view, the catechism fails to explain adequately the dynamic interrelationship of Scripture and tradition in Catholic belief.

"Often the status of a received tradition like the doctrine of purgatory or Jesus' descent into the nether world will be furnished with biblical texts that do

See **Catechism,** Pagte 16

Employment Opportunities

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Germany (From Page 3)

tary deputies from the East, who strongly opposed giving up abortion on demand.

However, before the law was enacted, a majority of Christian Democrats and the state government in predominantly Catholic Bavaria challenged it in the supreme court.

In its May 28 ruling, the court ruled that the German constitution's protection for all life included unborn life. The court barred health plans from paying for abortions or state hospitals from performing them.

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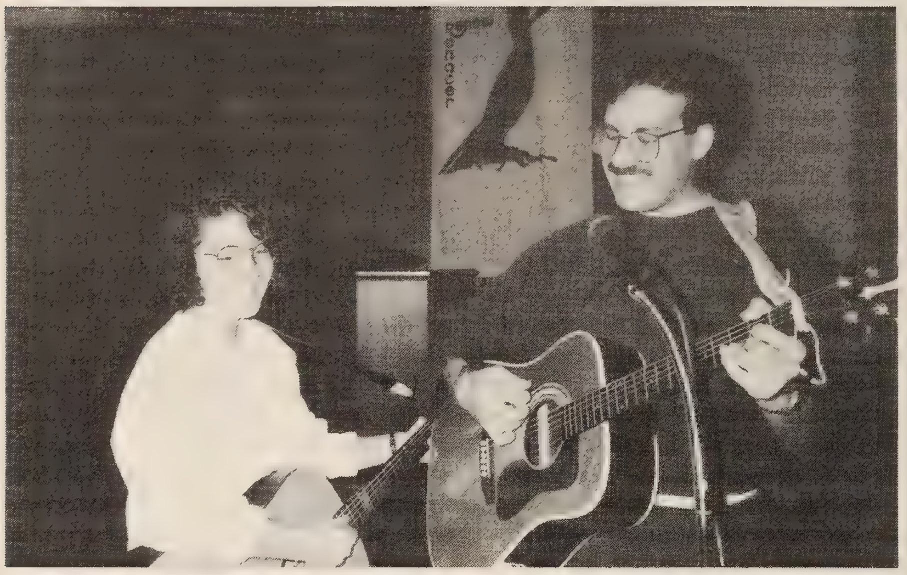
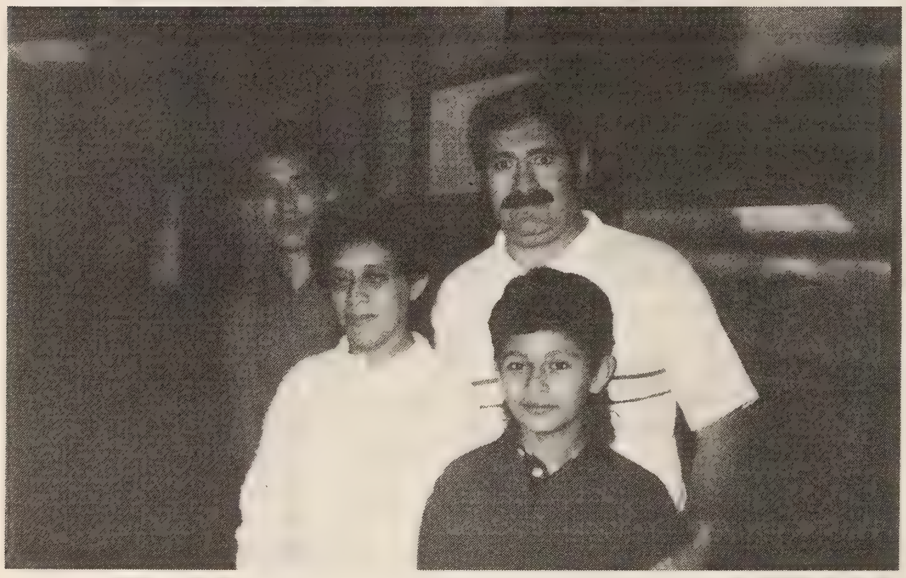
Apreciamos A Los Voluntarios



ESTER MARTÍN Y FRAY BOB KASCHAK, OFMCap

Ester Martín, joven española de 14 años de edad, procedente de Barcelona, pertenece a un programa de intercambio, por medio del cual ella puede vivir con una familia americana por un año y así aprender el inglés mucho mejor. La familia Sherrill hospeda a Ester con gusto, ya que se trata de una joven encantadora y muy servicial. Ester ha aportado su tiempo y talento musical para animar las liturgias de la comunidad hispana de Immaculate Conception, Hendersonville. El Padre Allen Dec, OFMCap, siente que Ester ha de marcharse para regresar a su país en el mes de julio. Ella llevará buenos recuerdos nuestros y contará con nuestras oraciones. Fray Bob también comparte su talento musical tocando la guitarra con Ester. Este fraile Franciscano Capuchino alegre con su música muchas liturgias en la parroquia.



LA FAMILIA TORRES

José y su esposa Celia han estado en Hendersonville desde hace cuatro años con sus hijos José Irvyn, 16 y Keyvin José de 10 años. Agradecemos el valioso aporte de cada uno sirviendo en la liturgia dominical de la comunidad hispana de Immaculate Conception. El padre ayuda en la organización de los detalles importantes de preparación antes de la Misa, la madre canta en el coro, el joven lee la Palabra de Dios y el más pequeño sirve en el altar de acólito. ¡La familia Torres es una "torre" de dedicacion! Apreciamos mucho a estos voluntarios de la parroquia.

GINA KEMPTON

Gina es de Cuba originalmente, pero ha estado en los Estados Unidos desde hace muchos años. Con su esposo Phil y sus hijos, Melissa y P.J. pertenecen a la iglesia de Immaculate Conception en Hendersonville, ciudad montañosa del oeste de Carolina del Norte. Gina trabaja como voluntaria con la comunidad hispana de la parroquia. Gracias a ella, tenemos un programa regular de Formación de Fe para preparar a los niños a recibir el sacramento de la Eucaristía. Todos admiran su fidelidad y dedicación, ofreciendo un buen ejemplo que anima a los demás.

MARÍA LEFEBER

María fue una de las primeras mujeres hispanas presentes al comenzarse a celebrar las liturgias en español en la iglesia Immaculate Conception en Hendersonville. María procede de Madrid, España y ha pertenecido a esta parroquia por 29 años. Su esposo es holandés y tienen tres hijos. María es lectora y ministro de la Eucaristía. Ella sirve con mucho fervor y le agradecemos cuanto hace por la comunidad.

Pentecostés

La fiesta que acabamos de celebrar este año, Pentecostés, es la consumación de pascua, de los misterios del sacrificio de la muerte del Señor, de su victoria en la resurrección. Todo esto sucedió para que el Espiritu de Dios fuera nuestra herencia. Todos estos acontecimientos tenían un único fin: reconciliar la tierra y la humanidad y entregar a Dios un mundo reconciliado. Porque Jesús ha muerte según la carne, por eso puede desde ahora el ser humano vivir la vida del Dios eternoa ha llegado; está aquí; vive entre nosotros; nos santifica; nos fortalece; nos consuela; es la prenda de la vida eterna y las arras de la victoria total.

El centro de toda realidad, el más íntimo corazón de toda infinitud, el mor del Espíritu de Dios, ha llegado a ser nuestro centro. En nuestra nada vive ya la verdadera realidad; en nuestra debilidad, la fuerza de Dios; en nuestra mortalidad, la vida eterna. Dios es nuestro Dios. Este es el mensaje de Pentecostés.

¿Ha penetrado este mensaje maravilloso lo más profundo de nuestro corazón? ¿Somos suficientemente humildes para recibir este regalo, que es el mismo Dios? ¿Sentimos la posesión del Espíritu de Dios? Pues la mayoría diremos como el hombre del Evangelio: "Creo, pero ayuda mi poca fe" (Mc. 9,24). También con los nuevos bautizados, después de que Pedro pronunció su primer sermón de Pentecostés, podemos exclamar: "¿Qué tenemos que hacer?" (Hechos 2,37). La respuesta es nueva conversión cada día. Aquellos primeros cristianos se convirtieron al escuchar las palabras de Pedro y cambieron de vida totalment llenarse del Espíritu Santo. Nosotro bautizados desde pequeños, crecin con la posesión del mismo Espíritu Dios, que sopla donde quiere y soli suave y pacientemente nuestro an respetando la libertad humana.

El Espíritu Santo nos da la verdad libertad, si nos dejamos llevar y gu según sus inspiraciones (2 Cor. 3,1 nos santifica (Rom. 5,5), nos hace templo (I Cor. 6,19), reza dentro nosotros con suspiros inenarrab (Rom. 8,15), nos consuela y fortale anima, sana y ayuda nuestra debilic habla por nosotros poniendo las palab adecuadas, nos regala con sus don nos purifica de nuestros pecad enciende en nosotros el amor div nos da la verdadera paz y alegría inte nos recuerda las palabras de Cristo, impulsa hacia el bien y hacia la acc apostólica, nos enseña e ilumina, muestra su poder, renueva y convi cada día (recomendamos la lectura Juan 15, 26-27 y el capítulo 16/ la c de San Pablo a los Romanos, capítu y los Hechos de los Apostoles, 2 el de Pentecostes y los acontecimient conversiones que sucedieron desp descritos en los capítulos siguiente

Conversión diaria requiere ped Espíritu: "Ven, Espíritu Santo, llena corazones de tus fieles; enciende ellos la llama de tu Amor. Enví Espíritu y serán creados. Y renovar faz de la tierra. Oh, Dios, que iluminado los corazones de tus hijos la luz del Espíritu Santo: haznos dóc a tu Espíritu, para gustar siempre el y gozar de su consuelo. Por Jesucr nuestro Señor. Amén.

Noticias Diocesanas

Instituto Para Formar Catequistas

Excelente programa en inglés, que se ofrecerá en el centro de conferencias de la diócesis en Hickory, NC, del sábado 26 de junio al domingo 27, 1993. Para más informacion, pueden llamar al Centro Católico Hispano, (704) 335-1281.

Apoyo

El embarazo es muy importante, dele el mejos coniemzo a su bebé con la ayuda de: "Apoyo". Si usted está embarazada y no hable inglés ¡No Está Sola! Esta es su oportunidad de obtener más información totalmente gratis sobre: su salud durante el embarazo, el parto, la lactancia y el cuidado del bebé. Llame inmediatamente al (919) 373-3130. Se habla español. Esta es una et maravillosa en su vida. Infórm (Guilford County Coalition on In Mortality).

Reclamar Anillo

Se encontró un anillo dentro c colecta de la comunidad hispana Charlotte hace varias semanas. Lla la Hna. Pilar, (704) 335-1281.

Trabajos

Busca a una persona respons para cuidar a niña y hacer tra doméstico. Necesita hablar un poc inglés. Llamar a Russ al tel. (704) 8094 en Charlotte.

Desea cuidar a niños en su hog la zona de Sugar Creek, Charl comunicarse con Juana, tel. (704) 7974.

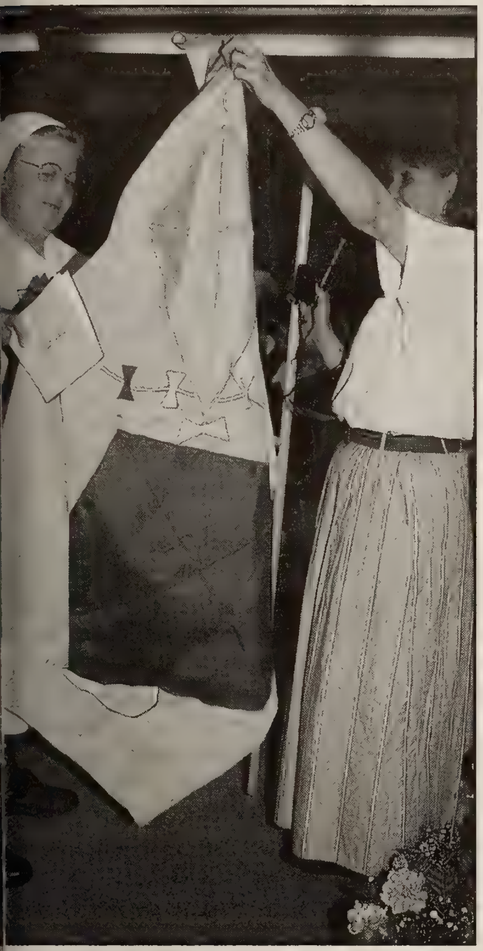
venth Annual CRISM Picnic

remiere CRISM Event Draws Retirees Across Diocese

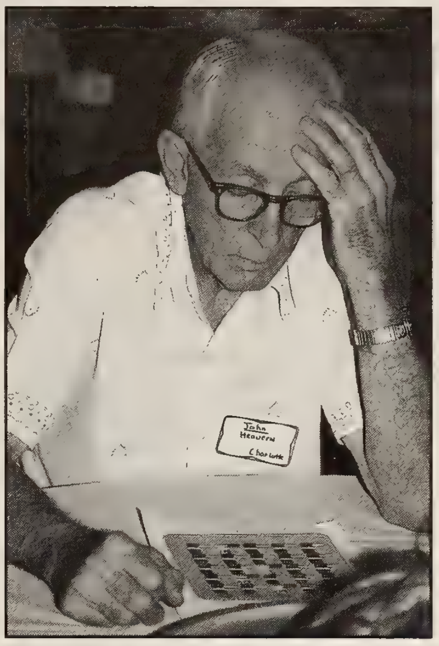
HICKORY -- Nearly 300 people from across the Diocese of Charlotte converged at the Catholic Conference Center May 26 for the Seventh Annual CRISM picnic.

The picnic is the "premiere event" of the year for CRISM, Catholic Retirees Invited To Special Ministries, said Rachel Greene, CRISM coordinator.

There was a bittersweet note to this year's picnic, however. Greene bid a fond farewell and introduced her successor, Suzanne Bach. Greene is leaving to study hospital chaplaincy. Bach has been active in the Divorced, Separated and Widowed Ministry for the diocese.

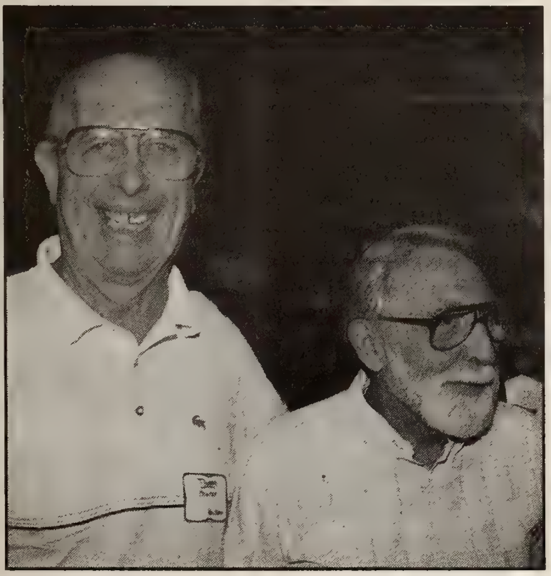


y Sister Celeste Donoghue of St. Pius Tenth, boro, was double lucky, winning a 50/50 g for $65 and a flag donated and made by th Damron of Charlotte.

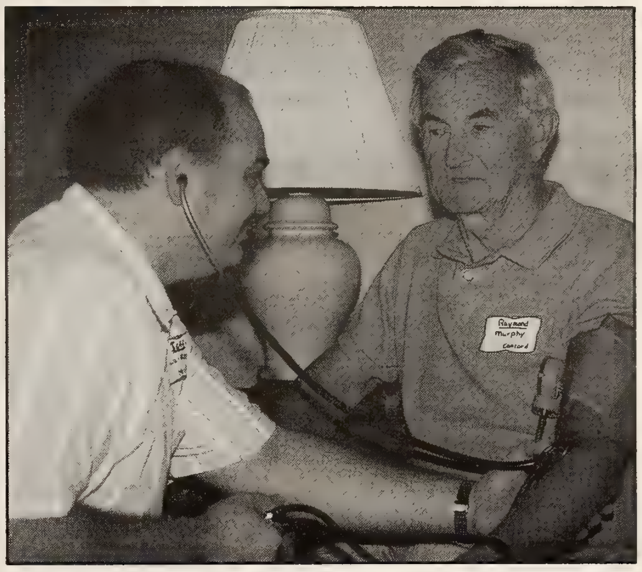


Fun and games notwithstanding, Bingo is serious business for John Heavern of Charlotte.

Two of a "cane," Retired Bishop Michael J. Begley chats with Loretta McCormick of Hickory. To a round of applause at the picnic, the bishop celebrated the 59th anniversary of his ordination. Mrs. McCormick, now 92, won last year's award for "the oldest person to attend the picnic." (The award wasn't given this year.)

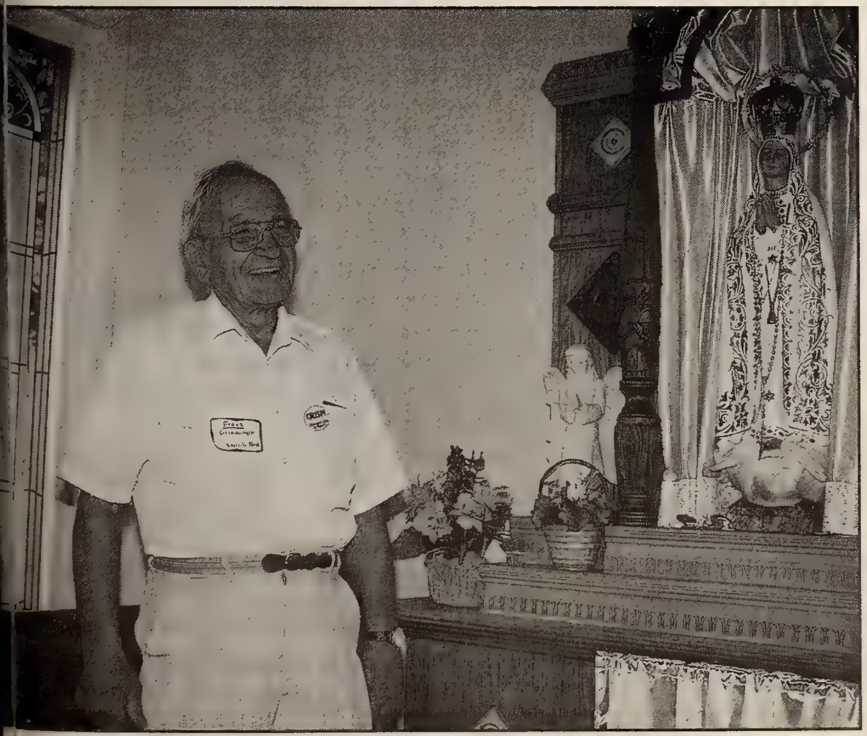


Tom Moran and Deacon Joe Garavaglia of Hickory

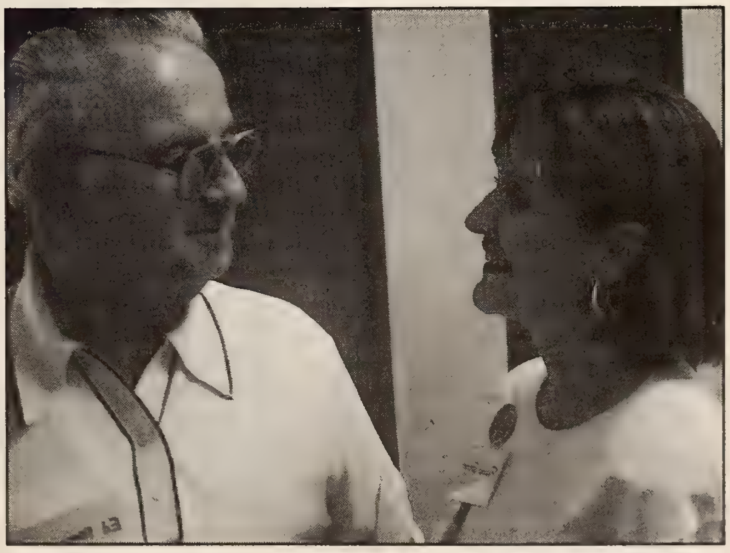


Raymond Murphy of Concord gets his blood pressure checked by Jeff Walker, RN.

Photos by CAROL HAZARD



z Grimminger of Sherril's Ford in the beautiful chapel he built on the Catholic ference Center grounds. Both the Ava Maria chapel and a waterfall and waterwheel ilt in front of the chapel were main attractions for picnic goers.



Rachel Greene, CRISM coordinator, shares a light moment with Ed Morovich of Lexington. Morovich and his wife, Margaret, sold raffle tickets at the picnic.

Diocesan News Briefs

OWLS Club

CHARLOTTE -- The OWLS (Older, Wiser and Livelier Seniors) June 16 meeting will be in St. Gabriel's Community Center Cafeteria at 11 a.m. The meeting will be followed by a half hour guided tour of the center and a brown bag lunch with cake, coffee and ice tea in the new picnic bench area.

Dessert And Fashion Show

DENVER — The Second Annual Dessert and Fashion Show sponsored by the Ladies Guild of Holy Spirit Catholic Church is Thursday, June 10 at 7 p.m. in the church hall.

Fashions and show coordination will be provided by Page Collectables of Terrell. There will be male and female models. Hair styling will be provided by Hair Advantage. In addition to refreshments, there will be door prizes and entertainment.

Tickets are $5. All proceeds will benefit the kitchen fund. For more information, call Marie Lisi, (704) 896-7735.

Married Couples Retreat

ROCK HILL, S.C. — A weekend retreat for married couples will be presented July 23, 24 at the Oratory by Hugo and Bobbie May. The retreat is designed to help couples discover the hidden value of their partners. Cost is $110 per couple and includes room and board.

Registration deadline is July 7. To register, send a $50 non-refundable deposit to Bobbie May, 5617 Clearlake Dr., Hickory, N.C. 28601. For more information, call (704) 327-8692.

Lasagna Dinner

CHARLOTTE — The St. Ann's Happy Timers are sponsoring a lasagna dinner June 4 from 4 p.m. to 8 p.m. to help raise money for an elevator needed for the new parish activity center. Cost is $5 for adults and $3 for children under 12.

Adoration

EDEN — In preparation for the Eucharistic Congress, St. Joseph of the Hills is having Adoration of the Blessed Sacrament Saturday, June 12, The Feast of the Body and Blood of Christ, from 7 p.m. to 9 p.m.

Upcoming Diocesan Events

June 7-13 "It's A Wonderful World"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

June 8 MACS Elementary Graduations
All schools, various times
Dr. Michael Skube (704) 331-1718

June 14-20 "Grandeur of God"
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

June 15 Catholic Social Services Board Meeting
Catholic Conference Center,
Hickory, 6:00 pm
Sr. Francis Sheridan, MSBT
(704) 331-1720

June 20-27 Directed Retreat
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

June 20 - July 4 Practicum
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Couples Workshop

STATESVILLE — St. Philip the Apostle Church is hosting a workshop for married couples interested in enriching their communication skills June 20 and 27 and July 11 and 18 from 7 p.m. to 9 p.m. Cost is $35. For more information and registration, call Tina, (704) 872-2579 from 9 a.m.-4 p.m.

Saturday Devotion

BELMONT — The First Saturday Devotion at Belmont Abbey is Saturday, June 5. The rosary is at 9:30 a.m., confessions at 10:45 a.m. and Mass at 11:30 a.m. Bring a chair, since the devotion will be outside, weather permitting. For more information, call Terri or Phil at (704) 568-5118.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II is a social, service and spiritual group for men and women separated, divorced, widowed and never married from ages 30 to 50 plus. For more information, call Carole, (704) 542-9900.

Caregiver Support Group

CHARLOTTE — The Selwyn LIFE Center at Mercy is sponsoring Caregiver of Older Adults Support Groups open to anyone who is caring for an aging parent, spouse or other family member.

One group will meet Tuesday, June 8 from 10 a.m. to 11:30 a.m. at Mercy Hospital in private dining room #2, and continue meeting every second and fourth Tuesday. The second group will meet Monday, June 14 from 5:30 p.m. to 7 p.m. and continue meeting every second and fourth Monday at the Selwyn LIFE Center at Mercy Hospital.

For more information, call the Selwyn LIFE Center at (704) 379-5005.

Infant, Toddler CPR Class

CHARLOTTE — Mercy Maternity Center is sponsoring an Infant and Toddler CPR Class on Saturday, June 12 from 8 a.m. to noon.

The class is for new parents, babysitters, grandparents and anyone interested in being prepared for potential life threatening situations.

The class will be in the maternity education center in the Mercy Medical Park at Mercy Hospital South at Park Road and Highway 51 in Pineville.

Cost is $10 for pre-registration, $15 at the door. For information and registration, call (704) 543-2309.

Parable Series

CHARLOTTE — Susan Brady, a director of Faith Formation, will present a five-day parable series, "He Taught Them In Parables," at St. Gabriel Church July 19-23 from 9 a.m. to noon. Babysitting is offered.

Cost is $20. For registration forms, call the Faith Formation Office at (704) 784-8402.

Womens' Day Of Prayer

VALE — The Maryvale Sisters are sponsoring a Womens' Day of Prayer at the convent June 26 from 9 a.m. to 4 p.m. The day is designed for all women. If you have children, bring them along. The sisters will care for them in the day care center they run.

The suggested donation is $30 per woman and $10 per child. Snacks and lunch will be provided. To register, write to The Maryvale Sisters, Rt. 1, Box 164, Vale, N.C. 28168. Or call (704) 276-2626.

Job Support Group

GREENSBORO — A Job Support Group meets Thursdays from 5:30 p.m.-7 p.m. at St. Joseph's House. If you need assistance with job search methods, techniques or resume development, call Kathleen Martinek, (919)275-3605.

Volleyball Camp

CHARLOTTE — Volleyball Camp for rising 5th-9th grade girls will be July 12-16 from 9 a.m.-1 p.m. at St. Ann's. For information, call Bettie Berry, (704) 372-8310.

Hurting Marriage Ministry

CHARLOTTE — Looking for a way to become involved? Retrouvaille, a ministry for hurting marriages is coming to the Charlotte Diocese. If you are interested in serving, call Scott or Elizabeth Thomas at (704) 875-1535.

Educational Program

CHARLOTTE — An information meeting at Charlotte Catholic High School for people interested in Lim-Ex is Saturday, June 12 at 10:30 a.m. Lim-Ex is an educational program facilitated through Loyola University of New Orleans. The course may be taken for masters degrees in religious education or pastoral studies or for a certificate. For more information, call Barbara Martin, (704) 847-0178.

Oratory Religion Camp

ROCK HILL, S.C. — Registration is being taken for the Oratory Religions Camp for girls and boys in grades 1-6. Two sessions are offered: July 11-17 and July 18-24. Cost is $85 for each session.

For registration forms, call I
William Pentis at the Oratory o
minique May at (704) 825-9244.

Natural Family Planning

SHELBY — Natural Family
ning, a fertility awareness tech
will be taught at St. Mary Church
parish hall. The first of four sessi
Sunday, June 6 at 3 p.m.

To register, call Frieda Ashw
(704) 484-0997.

Guadalupe Pilgrimage

GUADALUPE, MEXICO –
the experience of a life! Co
Guadalupe, Mexico Oct. 1-6 on
grimage sponsored by St. Mary C
Sylva. Father James Cahill will
tour chaplain.

Cost is $975. For informatio
St. Mary church office, (704) 586

Inner Child Healing

HICKORY — A retreat on '
ing the Child Within" is being off
the Catholic Conference Center J
11.

Cost is $141.50 for a double
pancy room, $161.50 for single
pancy.

Registration is needed by Ju
For more information, call Bobbi
(704) 327-8692.

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briefs. Good photographs, pre
black and white, are welcome.
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10 days before date of publicati

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Member of St. Gabriel's

World and National Briefs

hop Condemns Pro-Abortion ivists For Church Vandalism

BOSTON (CNS) — An auxiliary iop of the Boston Archdiocese has ounced "unknown pro-abortion ac- sts" for vandalism at five local rches in the past month. In each of incidents, glue was placed in the :s of church or parish hall doors "by ;ons attempting to protest and/or in- ere with peaceful pro- life gather- ;," said Auxiliary Bishop Alfred C. hes in a May 20 statement. "It is sad ed that some pro-abortion forces in communities are so intolerant that wish to abridge the rights of free ch, peaceful free assembly and reli- is practice in order to advance their gram of destruction of the lives of the orn," he added.

d Jesuit Apologizes To Indians Missionaries Past Mistakes

DESMET, Idaho (CNS) — During sit to a historic Indian mission in met, the superior general of the Je- s apologized to Native Americans ast mistakes made by missionaries his order. Father Peter-Hans venbach said he wanted to join other gious leaders who have publicly ac- wledged insensitivity by the church ard tribal customs, language and ituality. "I want to take this moment dd my voice to theirs," Father venbach said May 16 at Sacred Heart sion on the Coeur d'Alene Indian ervation. "The Society of Jesus is y for the mistakes it has made in the ."

ton Says Abortion Is In Health , But Congress May Omit It

WASHINGTON (CNS) — The na- al health care reform proposal ex- ed in June will include some cover- of abortions but such coverage might excluded by Congress, President ton said May 20. "It depends on t the Congress votes," he said when d on MTV News if the proposal will r abortions. "My position is this, services that are traditionally cov- in private health insurance policies ld be covered in the government's age. "And some, but not all, abor- services are traditionally covered in ate health insurance packages," he d. "And since they are traditionally ered, I think they should be. Now, Congress may take it out. That will he fight we'll have."

NCCB Officials Charge Deception In Freedom Of Choice Act

WASHINGTON (CNS) — Two Catholic pro-life officials have charged supporters of the Freedom of Choice Act with deception, saying the bill in its current form would do more than codify the Supreme Court's 1973 Roe vs. Wade decision permitting abortion virtually on demand. "Hiding behind the slogan of 'codifying Roe' is neither accurate nor responsible," said Helen Alvare, director of planning and information for the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities. Gail Quinn, executive director of the pro-life secretariat, said in a May 18 letter to House Judiciary Committee members it was time for FOCA backers "to admit exactly what this deceptively named bill is designed to do."

Church Opposes New Assisted Suicide Group In Washington State

SEATTLE (CNS) — Church and pro-life groups in Washington state are opposing a new nonprofit organization that vows to help terminally ill persons commit suicide. Dominican Sister Sharon Park, associate director of the Washington State Catholic Conference, said she opposed the new "Compassion in Dying" group on both moral and societal grounds. "Is not dying the process of our humanity?" she asked. "From a moral perspective, this is a violation of what (we believe), that if God has given life, God also has the option" on when to take it.

Court Agrees To Hear Military Protesters' Appeal

WASHINGTON (CNS) — The Supreme Court has agreed to hear an appeal by three peace activists, including a Catholic priest, who contend a federal judge should have disqualified himself from their trial for a 1990 protest. Maryknoll Father Roy Bourgeois of Lutcher, La., and brothers John Patrick Liteky of Baltimore and Charles Liteky of Washington were convicted of trespassing and criminal destruction for pouring blood in a corridor at the School of the Americas at Fort Benning, Ga. The three were protesting the fact the school trains soldiers from Central and South America. They staged their action on the first anniversary of the murder of six Jesuit priests, their housekeeper and her daughter in El Salvador.

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Monday, July 12 - Friday, July 16, 1993

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more information write:

Horizons of the Spirit
The Oratory
P.O. Box 11586
Rock Hill, SC 29731

Pope John Paul II is scheduled to visit the St. Malo Retreat Center Aug. 13 during his U.S. visit for World Youth Day. The center is nestled in the mountains of Estes Park, Colo., outside Denver. (CNS Photo)

New Catechism Analyzed At Catholic University Workshop

WASHINGTON (CNS) — The new "Catechism of the Catholic Church" is a resource book or reference work, not a replacement for current religious education texts, scholars said at a national workshop on the catechism. Father Peter C. Phan, chairman of the theology department of The Catholic University of America in Washington, gave the catechism mixed reviews from a theological standpoint. He suggested that the best part of the lengthy text, expected to run about 600 pages in its English version, comes at the end, "If you come across anyone inclined to read the whole catechism, tell them to read the fourth part first," he said.

Argentine Prelate Says Church Needs To Intensify Anti-Drug Efforts

NEW YORK (CNS) — The Catholic Church needs to intensify its efforts to confront the drug problem, said Cardinal Antonio Quarracino of Buenos Aires, Argentina, in an interview May 25 in New York. "We must create awareness of the seriousness of the (drug) problem," the cardinal said. His comments came in reaction to the killing a day earlier of Cardinal Juan Jesus Posadas Ocampo of Guadalajara, Mexico, in what was thought to be a drug-related shootout.

English-Speaking Bishops Call Liturgy Commission Essential

WASHINGTON (CNS) — If the International Commission on English in the Liturgy didn't exist, Catholic worship around the world would be poorer because of it, said an international panel of English-speaking bishops. In most of their countries, they said, inclusive language is a growing concern that has to be addressed in liturgical texts. The Asian and African delegates said inclusive language is not as important in their countries, however. The bishops see progress in adapting the liturgy to local cultures from thorough use of native music and dance in South Africa to numerous changes in gesture, posture and liturgical furnishings in India, where priest and people typically sit on the ground during Mass with their footwear removed.

Dying Canadian Woman Fights For Right For To End Her Life

OTTAWA (CNS) — Canada's Supreme Court is studying the appeal of a terminally ill woman to grant a doctor permission to help her commit suicide before her condition becomes too painful. Sue Rodriguez, 42, suffers from an incurable nervous disorder commonly known as Lou Gehrig's disease that is progressively paralyzing her. She can no longer walk, has trouble swallowing and will soon be unable to breathe on her own. Doctors have given her one to 13 months to live and say she will probably choke to death.

Married Priests In Philippines Seek Renewal Of Ministry

CEBU CITY, Philippines (CNS) — About a third of the estimated 100 priests in the Philippines who have married said they want back into the active ministry and the Latin-rite rule of celibacy made optional. At a meeting in Cebu City May 15-16, 36 of the married priests in the country cited a shortage of priests and their own desire to serve the church to back their campaign for reinstatement, UCA News, a Thailand-based Asia church news agency, reported. The group also agreed to form a support group for married priests and their wives and children.

Carmelites Are Moving Out Of Auschwitz Convent

WARSAW, Poland (CNS) — The Carmelite occupants of the controversial convent at the former Nazi concentration camp of Auschwitz have begun moving out, a Polish church spokesman said. Five of the 14 sisters from the convent that sparked worldwide Jewish protest have transferred to a newly opened interfaith center nearby, said Father Marek Glownia, the center's curator. "The Carmelite convent is now functioning at the center, and at this moment five sisters have moved in," he said. "The remaining sisters have until the end of June to vacate the old theater," which houses the Auschwitz convent. The building had been a storehouse for Zyklon-B, the gas used to kill Auschwitz prisoners.

Official Says Vatican Supports Vance-Owen Peace Plan

VATICAN CITY (CNS) — The Vatican fully supports the Vance-Owen peace plan for Bosnia-Herzegovina as the only current proposal likely to stop the fighting there, said Cardinal Angelo Sodano, Vatican secretary of state. "It's the only plan on the table. The others don't seem to be reasonable plans, acceptable to the parties involved," Cardinal Sodano told reporters at the Vatican May 26.

Crusader Corner

By FRANK MERCOGLIANO

When I was 5 years old, I met a little kid that I became friends with. Our parents were good friends or something like that, and we used to play in the pool at the Biltmore Beach Club in Massapequa, N.Y.

The kid's name was Joe Corigliano. I guess you can see why we were friends. Over the next 12 years, we became best friends. We were teammates on the first little league team I ever played on. We even had a kid on that team named Sal Vitigliano. Go figure.

In those formative high school years, we spent every Friday night playing an obscure Italian card game called Brisk, which is too difficult to explain other than 3's were good, 4's were bad and there were no 10's.

But every summer, and I mean every summer for 12 years, we played paddleball at the Biltmore Beach Club. Paddleball is racquetball with only one wall, and it is just a huge summer game in New York.

When we were really young, we only played during the week, because on the weekends all the adults would come out and take the courts. We kids would get really ticked about that, and we couldn't wait to get bigger to beat the tar out of the adults in "their game."

When Joe and I turned into teens, we decide to challenge the adults. We did, and we won. We won a lot. We became a big doubles team; Joe the consistent right side player who was very fundamental, and me, the left side player who didn't mind diving for a ball, even if we played on concrete.

We talked of owning the courts forever. Frank and Joe, 50 years old and still slamming paddleballs all over the Beach Club. But it wasn't meant to be. My family decided to move in 1987.

This, my friends, was devastating. We couldn't move. I could still date my girl friend if I was in Florida, but couldn't play paddleball. I didn't care about the New York inflation or the taxes, the team was gone. Frank and Joe, RIP—1987.

So I finished high school in Florida, then I went to college at Pembroke State, and now I work here at Belmont Abbey. But in those six years since I moved, I had only kept in touch with the girl I was dating when I moved, Jennifer (we broke up in 1987. How that hurts when you're only 18). I never talked with anyone else from Massapequa.

Jen and I have talked generally twice a year until recently, but I for some reason have never talked with Joe. I couldn't really give a logical explanation as to why. I knew his phone number. I knew his address. I just didn't do it. So last Monday, I did it.

His little brother answered. Well, he was little when I remembered him, but he's 19 now. Joe sounded so different, I kept checking to make sure it was him.

"Joe....Corigliano?" I said.

"Yeahhhhh..." was his reply in that "who's this nut" tone.

"23 years old right? (Silence) Joe, right"

"Who is this?" he semi-demanded.

It's been six years. He has no clue it's me. None. I lost my accent and I'm older. "You couldn't guess it in a million years," I say, almost with an air of superiority.

"Is this Frank Mercogliano?" He didn't even hesitate. I was stunned. Unbelievable. He knew it was me.

We talked for about 45 minutes (Southern Bell is thinking of making me a shareholder). Everything remarkably is the same. Some people have left, but kids still play hockey in the street. People still wonder why the Mets can't win. Well they wonder that everywhere. But best of all, on Memorial Day weekend, Joe was readying for the opening of the Biltmore Beach Club, to play paddleball.

The only difference now is that if a ball is hit over the 14-foot fence, Mary Jo Buttafuoco comes out and returns the ball instead of Joey.

Everything changed, but nothing changed. I'm glad I called. Somehow, we'll get together. Not this summer, but maybe the next. I wonder how many people still are in contact with their best friends from high school. If you haven't talked with them in a while, you should. That's the best I've felt after a phone call in a while.

By the way, the Joey Buttafuco comment is true. The guy lived a good three-wood away from me, but that's a later column.

Frank Mercogliano is sports information director at Belmont Abbey College.

Catechism (From Page 11)

not account for it, or do so quite inadequately," he said. "Meanwhile, the historical development that explains how the doctrine came to be, which might have been encapsulated in a few well-chosen sentences, does not appear."

He said Catholics need such explanations in order to deal with fundamentalist accusations that they do not believe God's word and belong to a church that requires belief in things not revealed by God.

He said the first time the catechism says Catholics should read the Bible is close to the end of the text.

In today's literate world with easy access to inexpensive Bibles, lack of a strong charge to read the Bible "is a gross omission," he said. "The problem is acute because Catholics in every corner of the globe are being told that their faith is inauthentic."

SUMMER BIBLE SEMINAR

"HE TAUGHT THEM IN PARABLES" (MARK 4:2)

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Ordain (From Page 1)

away from the church when he went to North Carolina School of the Arts, where he majored in saxophone and received a bachelor of music degree in 1978.

Despite this diversion, he never stopped looking for God. He read about Eastern mysticism and came to realize that spirituality crosses religious boundaries. His most profound inspiration, however, was found in the writings by Trappist monk Thomas Merton. Hence began Valentine's journey toward Catholicism and his appreciation of the Church's rich tradition and community.

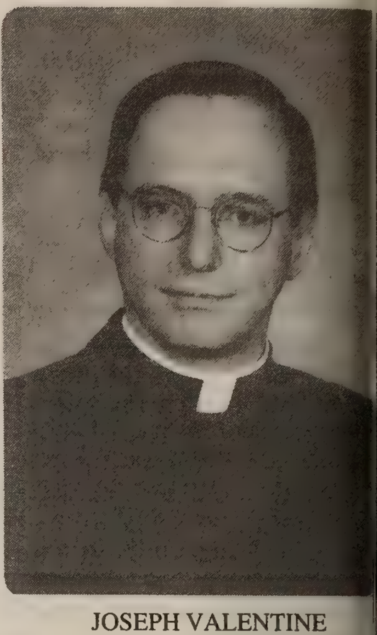
The Catholic Church gave him direction he could find nowhere else, he said. "As a convert, I am particularly aware of what a great gift the Catholic faith is ... and I felt a need to dedicate myself in a special way to the Church's mission of spreading the Gospel and making the love of Jesus Christ known in the world."

Valentine's conversion led to his parents' conversion. His father, Ellicott, read all the books his son was studying at Saint Meinrad Seminary, St. Meinrad, Ind. "We felt like the Catholic Church is more like what a religion aught to be," said Mary Valentine, his mother. "Others are too modern."

The Valentines, Pfafftown residents and parishioners of Holy Family Church, said they are proud of their son, their only child, and his decision to become a priest.

Valentine moved with his parents from Daytona, Fla., to North Carolina at age 12, so he considers himself a "local boy," he said. He attended Summit School in Winston-Salem, West Forsyth High School in Clemmons and completed high school at the North Carolina School of the Arts in Winston-Salem in 1974.

After earning his undergraduate degree, Valentine attended the State University of New York at Morrisville and received an associate in applied science degree in musical instrument technology in 1980. In addition to a master of divinity degree from St. Meinrad, he received a master of arts



JOSEPH VALENTINE

degree in Catholic life and though

He was ordained a transitional
con on Nov. 7, 1992 at St. Meinra
Archbishop Daniel Buechlein of In
napolis.

Until entering the seminary, Va
tine worked in retail music storie
Alabama and North Carolina speci
ing in brass and woodwind instru
repair.

Since music is an important pa
liturgy, his background will "com
handy," Valentine said. But he do
expect to be playing much sax
priest, he said. However, there's g
flute and bagpipe. "A jack of all tr
master of none," he said.

"Joe has many fine gifts to sh
said Father Frank O'Rourke, direct
vocations for the diocese. "Persona
have been touched by Joe's simpl
of life and his openness to the dive
of people in the Diocese of Charl
By being received into the Church
adult, he is uniquely qualified to
logue with others who are searchi

Moreover, he is "highly respe
by the faculty and administration
Meinrad as a man of faith, said F
O'Rourke.

"Unless life is oriented toward
it is hollow," Valentine said. To
row, he does more than orient hi
toward God. He commits it to Go

Pope (From Page 4)

Church's unfailing hope in her Lord, who is 'the resurrection and the life.'"

The pope said the new *Catechism of the Catholic Church* offers a summary of Church teaching on the uniqueness of each person and the finality of death; judgment after death; prayer for the dead; and "a sober reflection on the existence and eternity of hell."

The truth that the Church teaches, he said, affirms that human life has a transcendent goal and that decisions and actions in this life have "irrevocable consequences which cannot be ignored."

In speaking about the reform of religious orders in the United States, the pope said the communities must
"the arduous path of personal and pr
ful conversion." The pope praise
"serious re-evaluation of attitude
practices" adopted after the Se
Vatican Council.

"It is a hopeful sign that many
vidual religious and communities i
United States, having experience
fruitlessness of self-preoccupatio
confusion over the meaning of the
gelical counsels, and the lack of a
of corporate identity and apostolat
now open to serious reflection o
Church's authentic traditions of
gious consecration," he said.

Employment Opportunity

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seek a Health Care Minister to provide pastoral care in the hospital and to man
parish volunteer pastoral ministers. The Health Care Minister will prov
pastoral care in the hospital and recruit, coordinate, train and support volun
ministers in other institutions. Strong organizational and training skills,
attractive, motivating style, an ability to work with volunteers and health
professionals are musts. Must be Roman Catholic in good standing with
undergraduate degree and experience in pastoral ministry to the sick an
minimum of one unit of CPE or equivalent in supervised pastoral ministry
clinical setting. Salary commensurate with degree and experience. Send res
attention: Health Care Minister Search Committee, Church of the Holy Fam
1279 Great Neck Road, Virginia Beach, VA 23454.

IOLIC
NEWS & HERALD

ing Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 39 • June 18, 1993

Solemn Moment...

most solemn moment of the ordination, Bishop Donoghue lays his hands on Joseph tine's head and prays that the priesthood candidate will receive the gift of the Holy . (See story on Page 2) Photo by JOANN KEANE

AIDS Crisis Needs Compassion, Not Debate On Sexuality, Drugs

By CAROL HAZARD
Associate Editor

CHARLOTTE — "The reason I'm here is simple: I'm here to put a face on AIDS."

Tall, gaunt, his cheeks dark and sunken, Mike Johnson stood before a room full of people and asked for compassion.

"There's a stigma attached to this disease that's just awful," he said. If no one takes a stand on the issue, then people will continue to react out of ignorance and fear of the deadly disease, he said.

Johnson spoke before more than 100 representatives of 48 churches and organizations in the Charlotte area, including the Catholics parishes of St. Luke, St. Peter, St. Matthew and St. Ann. The Oratory in Rock Hill was also represented.

The June 4 meeting at Myers Park Presbyterian Church was arranged by RAIN (Regional AIDS Interfaith Network) to help faith communities respond to the AIDS crisis. RAIN is "a program of education and service from a faith perspective" that helps volunteers form care teams to work with people with AIDS.

When Johnson admitted publicly he had AIDS and not leukemia as most people thought, his mailbox was ripped out of the ground and garbage strewn on his property. "These are the same people who get in their Caravans and go to church on Sunday ... They are so afraid of the disease they have taken out their frustration on me."

Although both Johnson and his wife are infected, their 7-year-old son is not. But that didn't stop neighbors from saying they didn't want their children playing with his son.

Despite his hurt and anger, Johnson has found solace through RAIN. A RAIN team delivers one meal a week to his family. One night, the men took Johnson and his son to a Knights game. The women took his wife out to dinner.

There are four RAIN teams in Charlotte, each with between seven and 15 people serving one family or individual with AIDS.

"We respond out of our faith," Margaret Austin, founder of RAIN, said at the meeting. Although churches have been slow to respond to the AIDS crisis, the disease presents an opportunity for churches to do what they are called to do, she said. And that is "to take care of each other and reflect on the image and likeness of God one on one," she said.

"We don't need to get into the specifics of how we feel about drug use, homosexuality, promiscuity, poverty or interracial relationships," she said. "We need to dialogue about that, but none of it should bar us from being involved in the lives of other human beings."

In the last 13 years, 182,000 people have died of AIDS in the United States. Another 107,000 are known to be infected with the HIV virus that causes AIDS. "We don't have time to stand in the lecture line any more," Austin said.

Austin started an AIDS ministry through a chaplaincy internship at a New Orleans hospital in the early 1980s. While there, she noticed the medical community's reaction to the first verified AIDS patients. Food trays were left outside patient doors, nurses were scared and doctors were debating care.

Austin told the people she reported to that they needed to send someone to see "those people." The someone turned out to be her since no one else would do it.

"If you take the time to take another person seriously and put aside your own

See **RAIN,** Page 16

Mercy Sister Therese Galligan listens to Mike Johnson at RAIN meeting. Siter Therse is on the RAIN Advisory Council along with Oratorian Father Conrad Hoover and Mercy Sister Mary Margaret Wright. Photo by CAROL HAZARD

shop McGuinness, Charlotte atholic Graduate 191 Seniors

By DANNY HOLMES

raduating seniors from the Dio- of Charlotte officially completed school by accepting diplomas and ng hands with Msgr. John J. weeney or Dr. Michael F. Skube 5 and 10.

harlotte Catholic High School ated 147 students at Ovens Audi- n. Officiating at the ceremony were . McSweeney, vicar general and ellor of the Diocese of Charlotte; e, diocesan superintendent of ls; Mercy Sister Paulette Williams, ipal; and Gerald S. Healy, assistant ipal.

Forty-four students from Bishop McGuinness High School in Winston-Salem received diplomas in Hanes Auditorium at Salem College. Skube officiated at the commencement along with George Repass, principal. The commencement address was given by Sister Carol Jean Vale, president of Chestnut Hill College in Philadelphia, Pa. Bishop John F. Donoghue did not attend the commencement but was the main celebrant at the Baccalaureate Liturgy on June 4.

At Ovens Auditorium, the thirty-eighth annual ceremony was a special one. Not only were the goodbyes given to graduates, but also to Assistant Principal Healy who is leaving Charlotte Catholic to become principal at St. Gabriel School in Charlotte. In recognition of his leadership and service from 1972-1993, Healy was presented with the Ultimate Cougar Award.

See **Graduate,** Page 2

Summer Masses

This issue of *The Catholic News erald* contains a special section the summer Mass schedules of olic parishes in the resort areas e Carolinas. It can be pulled out e paper and kept for reference.

Newly ordained Father Joseph Valentine with Bishop John F. Donoghue (l) and retired Bishop Michael J. Begley. Photo by JOANN KEANE

Father Joseph Valentine, Newest Diocesan Priest, Ordained

By CAROL HAZARD
Associate Editor

CHARLOTTE — In a ceremony lasting nearly two hours, Joseph Valentine pledged his life to God and the Church as a priest for the Diocese of Charlotte. He was ordained by Bishop John F. Donoghue June 5 at St. Patrick Cathedral.

"Awe inspiring," said the newly ordained Father Valentine after the ceremony. Father Valentine is a 37-year-old convert to the Catholic Church. His home parish is St. Leo in Winston-Salem, and he will return there July 6 as parochial vicar.

The ordination was moving beyond compare, said Father Valentine. He was particularly touched while kneeling before the bishop for the prayer of consecration, he said.

In another poignant moment, he was welcomed into the order of the priesthood by about 30 priests who prayed for him and embraced him.

In his address to the candidate, Bishop Donoghue said, "To carry out our Lord's ministry, the spirit of God today transforms you. It changes you in the very depth of your being so that you will resemble Jesus, our great high Priest. You are to be a living and a transparent image of Christ, the Priest."

The bishop said the priesthood is not something earned. Rather, it is a "wonderful gift that needs to be nurtured." The way to nurture the gift, he said, is through daily prayer, celebration of the Mass, recitation of the liturgy of the hours, daily meditation on the Scriptures in the presence of the Blessed Sacrament and frequent use of the sacrament of penance.

As a priest, his mission is to bring Jesus to others ... "to those who are powerful in the world, but also to those whom the world rejects," said Bishop Donoghue.

"Joseph, you are consecrated in love. You are sent forth in love."

The candidate placed his hands in the bishop's hands to pledge his obedience to the bishop. He prostrated himself before the altar to show his unworthiness and dependence on the Lord.

Raised Episcopalian, Father Valentine was received into the Catholic Church during Easter Vigil 1986. The call to join the Church was part of the same call to the priesthood, he said.

Father Valentine is the son of Ellicott and Mary Valentine of Pfafftown, also converts to the Catholic faith.

Director Of Holy Angels Honored By Gaston Business Group

BELMONT — Regina Moody, executive director of Holy Angels, was named Small Business Person of the Year by the Gaston Chamber of Commerce. She also was honored as the Small Business Woman of the Year.

Under Moody's leadership, Holy Angels — operated by the Sisters of Mercy — has grown from 35 employees to more than 200. The home for the handicapped ranks among the top 75 employers in Gaston County and is one of the top five in Belmont.

The Holy Angels main campus is home to 36 severely disabled and medically fragile residents. The organization, however, has expanded services to include the Fox Run ICF/MR group homes (Pinehaven, Brookview, Oakcrest); Belhaven, South Point and Lakewood community group homes; Maria Morrow Center, Little Angels Child Development Center and Great Adventures.

"Regina was chosen because of the significant achievements that she has made in helping Holy Angels grow," said Chamber Vice President Viviana Brunnemer.

A spokesperson and advocate for those unable to speak for themselves, Moody shares her expertise and caring nature with the community. She is a member of the Gaston Memorial Hospital Board of Trustees, Gaston County Healthcare Commission, Belmont Rotary, East Gaston YMCA, Catherine's House Board of Directors, and president elect for PUSH America.

As a co-coordinator of Great Adventures, she develops social, spiritual and recreational opportunities for mentally retarded and physically disabled adults.

Eucharistic Reflection

Why Is Daily Communion Important To Yo

By MARION DONOHUE

The reason daily Communion is important to me is because God is L complete unto Himself.

Because of this infinite love, He created us to e heaven with Him. Even when we offended Him, loved us so much that the second person of the Ble Trinity suffered and died for us.

Every day at Mass it is as if we are present at the t with Him and His apostles when He first consecr the bread and wine into His body and blood. As wasn't privilege enough, this God of love comes in Communion. Just imagine the God of heaven earth. It is a humbling thought.

I am just one of those created by God and He de in His great love to come to me, body and blood, soul and divinity, under the of this wafer and under the appearance of wine.

To me, who during my lifetime has offended Him, since we are all sinn am engulfed with His divine presence.

When I was much younger and raising children, daily Mass was always hours a mother was caring for pre-school and school age children.

Then, about 32 years ago, we moved to a parish where there was a "Mot Mass" about ten minutes after parochial school opened. So after we drov children to school, we could go to Mass.

Many times due to health problems, I have prayed my way to Mass and receiving Communion was revived, really.

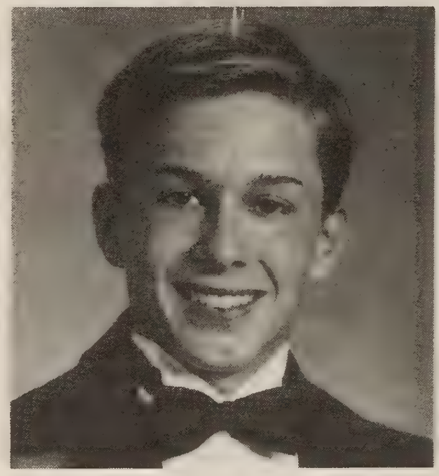
I can't imagine not receiving the lover of my soul daily which increase love for Him, giving me the strength to try to please Him more.

Marion Donohue is a member of St. Benedict Parish, Greensboro.

Graduate (From Page 1)

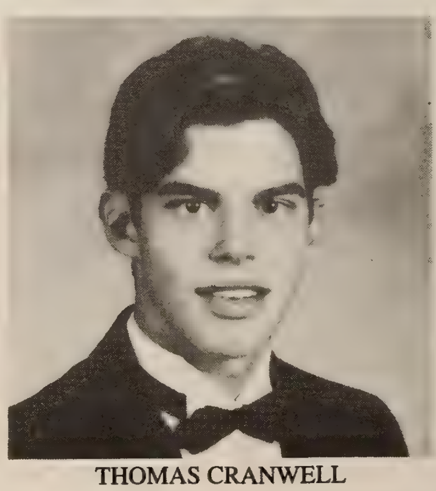
Valedictorian Jason Yoho addressed his classmates with a poetic speech which read, "Life is very much like a never ending river. It can overwhelm you with beauty, or trick you with its many forks, twists and turns. "

Salutatorian Thomas Cranwell was recognized by the United States Army Reserve for his excellence in academics and athletics. Recognized for the same award was Jennifer Simms.



JASON YOHO

Forty-four Charlotte Catholic students received a total of 67 scholarships amounting to more than $646,000. Among the major ones were a four-year full tuition scholarship to play tennis at North Carolina State University given to Laura Cowman; the North Carolina Teaching Fellows Scholarship for full tuition and expenses to the University of North Carolina at Chapel Hill given to Katie Lewis; and a men's basketball scholarship of $13,860 renewabl ally given to Chuck Wittman.



THOMAS CRANWELL

HOLLY PLACENTINO

Special attendance award given to Karin Henle and Angel say who had perfect attendance and 11 years respectively of C education.

Awards received by gradu Bishop McGuinness includ Marcus Zimmerman Memoria Samaritan Award to Brian T Bausch and Lomb Honorary Award to Tiffany Ricardo; Knights of Columbus Award vanced Mathematics to Salut Kasia Prybylo.

Valedictorian Holly Piacen livered a speech which centere gift of laughter and its importan success of the class.

Danny Holmes, a journali dent at UNC-Chapel Hill, is intern for The Catholic News &

KASIA PRYBYLO

›iritan Father Celebrates) Years Of Priesthood

By MARION CARDOZA

FATHER EDWARD VILKAUSKAS

1ONROE — "Whenever I've said to God it's always turned out bet- an I expected," said Spiritan Father ırd J. Vilkauskas. The pastor of Lady of Lourdes Church, Monroe, lirector of Evangelization for the lotte Diocese, reflected on his 20 as a priest at a June 2 anniversary ration.

The past 20 years have been mag- ent," Father Vilkauskas said. "Not but priceless treasures. The Lord /s surprises me. He's a God of ises." As a seminarian, Father uskas' dream was to minister in York's Harlem, he said. He could have imagined being in Monroe. Vhile he was a deacon, he served in klyn, N. Y., but after his ordina- he was assigned to a pastorate in urgh, Pa.

1ost of the 1,000 families of the lived within walking distance of urch. So, Father Vilkauskas spent of time walking and visiting with ies in their homes. Friday and Sat- nights, however, were reserved eet ministry to young people, many om were on drugs.

stint as campus minister at esne University was followed by s in Washington, D.C., where r Vilkauskas met the man who l become his bishop, Bishop John noghue. The bishop celebrated the ersary Mass.

s vocations director for the Holy Fathers, Father Vilkauskas said t like a salesman, traveling the Coast and entering into the lives of young people.

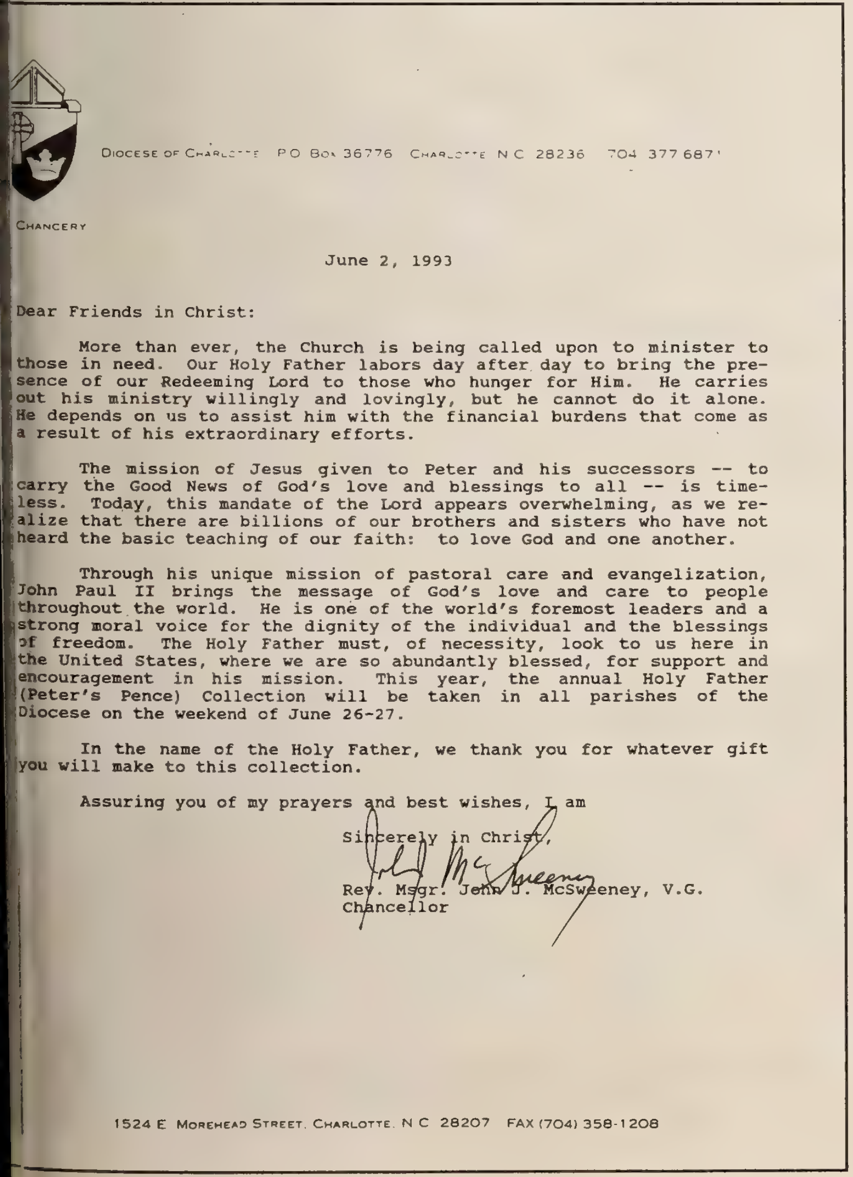
oupled with several years as a or of a Paulist seminary, Father uskas said he had gained "a broad um of parish life."

hen, he went to the London Mis- y Institute, teaching seminarians were preparing for priesthood. There, he said, he experienced "the world in a magnificent way." The student body was made up of young men from some 20 countries. For their ordinations, Father Vilkauskas visited Africa and several parts of Europe. "I met people of all colors and kindreds who share the same faith," he said. "My eyes were opened to a much bigger, larger world."

His journey as a priest landed him in Monroe five years ago. "When the God of surprises led me to come to Charlotte, N. C., it was a real leading; one of those divinely inspired moments," he said. "He (God) is never wrong. Whenever I've been 'led', I've always looked back and said, 'thank you Lord.' "

Fatheer Vilkauskas told the congregation, "How much we priests need you. How much we want you to be a part of our lives — sharing the burden of carrying our faith and proclaiming the Gospel. I give thanks to Jesus for counting me worthy to be His minister. My prayer is that I can help some of you find a little more of Jesus."

Marion Cardoza is a parishioner at Our Lady of Lourdes, Monroe.



DIOCESE OF CHARLOTTE P O BOX 36776 CHARLOTTE N C 28236 704 377 6871

CHANCERY

June 2, 1993

Dear Friends in Christ:

More than ever, the Church is being called upon to minister to those in need. Our Holy Father labors day after day to bring the presence of our Redeeming Lord to those who hunger for Him. He carries out his ministry willingly and lovingly, but he cannot do it alone. He depends on us to assist him with the financial burdens that come as a result of his extraordinary efforts.

The mission of Jesus given to Peter and his successors -- to carry the Good News of God's love and blessings to all -- is timeless. Today, this mandate of the Lord appears overwhelming, as we realize that there are billions of our brothers and sisters who have not heard the basic teaching of our faith: to love God and one another.

Through his unique mission of pastoral care and evangelization, John Paul II brings the message of God's love and care to people throughout the world. He is one of the world's foremost leaders and a strong moral voice for the dignity of the individual and the blessings of freedom. The Holy Father must, of necessity, look to us here in the United States, where we are so abundantly blessed, for support and encouragement in his mission. This year, the annual Holy Father (Peter's Pence) Collection will be taken in all parishes of the Diocese on the weekend of June 26-27.

In the name of the Holy Father, we thank you for whatever gift you will make to this collection.

Assuring you of my prayers and best wishes, I am

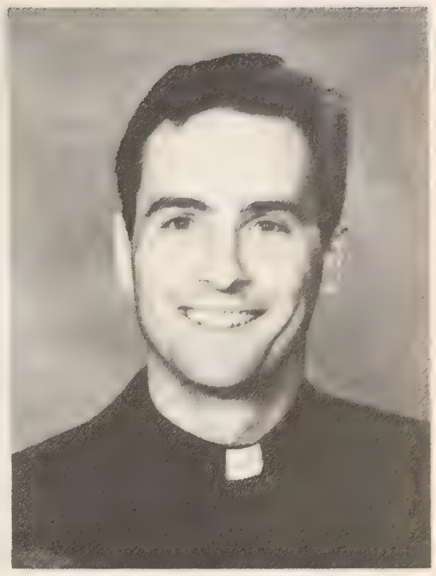
Sincerely in Christ,

John J. McSweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E MOREHEAD STREET, CHARLOTTE, N C 28207 FAX (704) 358-1208

Former Greensboro Deacon Ordained As Oblate Priest


FATHER CHARLES CHAMBERLAIN

RESTON, VA. — Father Charles M. Chamberlain, a former deacon at St. Paul the Apostle Church in Greensboro, N.C., was ordained a priest of the Oblates of St. Francis de Sales June 12 at St. John Neumann Church in Reston by Auxiliary Bishop John J. Glynn, chancellor of the Archdiocese for the Military Services of the United States.

In his first assignment as a priest, Father Chamberlain, 29, is serving as school chaplain for The Salesianum School, Wilmington, Del., a private Catholic preparatory school for boys. Oblate Father Jim O'Neill, pastor at St. Paul the Apostle, was principal at the school from 1977 to 1988.

Before serving at St. Paul the Apostle since January, Father Chamberlain received a master of divinity degree from De Sales School of Thelogy in Washington, D.C. He has a bachelor of arts degree in communications from the Allentown College of St. Francis de Sales, Center Valley, Pa.

He graduated from St. Mary Parochial School in Alexandria, Va., in 1977, and Bishop Ireton High School, Alexandria, in 1981.

Entering the Oblates of St. Francis de Sales in June 1985, he studied at Father Louis Brisson Seminary in Center Valley. From 1986 to 1987, he was a novice at the Oblate Novitiate in Rising Sun, Md., and Oblate Novitiate in Wyndmoor, Pa. From 1987 to 1989, he taught English at Northeast Catholic High School in Philadelphia.

Father Chamberlain is the son of retired Col. Charles M. Chamberlain and Florence Horn Chamberlain of Alexandria.

Knights At State Convention Urged 'To Make A Difference'

RALEIGH — "God did not put us on this earth to just occupy space — you were put here to make a difference." That was the message Bishop F. Joseph Gossman of Raleigh delivered last month to the 73rd Annual State Convention of the Knights of Columbus of North Carolina May 21-23 at the North Raleigh Hilton.

State Deputy Donald L. Dubois of Raleigh presided over one of the largest state gatherings of Catholic men and their ladies. The convention brings the fraternal year to an end and starts the new year.

State officers and delegates from some 70 councils from across North Carolina presented reports on activities, and received awards and recognition for their accomplishments for the year. Officers to lead the order in North Carolina for the coming year were elected.

Bishop John F. Donoghue of the Diocese of Charlotte expressed his appreciation to the Knights for their donations of time, talent and treasure. He specifically mentioned the "RSVP" support provided to many seminarians in both dioceses.

The need to continue to uphold the right of the unborn to life was stressed by several speakers. Dubois urged everyone to write personal letters to their represetatives to stop the Freedom of Choice Act. Also in support of life, the Knights were asked to "sponsor immunization for children under age 2."

Hundreds of awards for recognition and merit were presented over the two days. Some of the more significant were: Knight of the Year, Past State Deputy Joseph Dick of Burlington; Family of the Year, David and Phyllis Hakinson of Wilson.

Councils receiving highest honors for quality and quantity of service programs were: Best Small Council, Holy Spirit from Denver; Best Medium sized

See**Knights,** Page 16

Remember His Will In Yours.

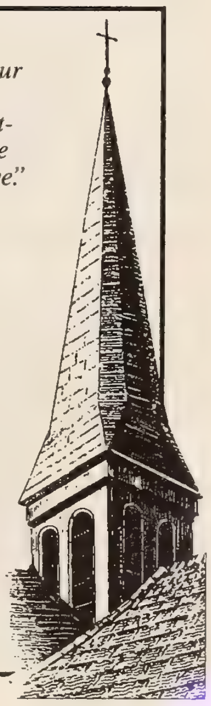
"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.



A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Share God's Love

The annual Peter's Pence collection for the Holy Father will be taken up at all Masses in the parishes and missions of the Diocese of Charlotte next weekend, June 26-27. We urge you to be generous when the collection basket is passed.

As pastor of the Universal Church, Pope John Paul II is a witness to Christ's love in this suffering world and an agent of His mercy and justice to those who suffer. The Holy Father's mission is reflected in the theme for this year's collection: "Look to Christ and Share God's Love."

Throughout his service to the Church, Pope John Paul II has been especially dedicated to the young people of the Church. In 1985, he established World Youth Day, a biennial gathering of young people from around the world to worship and focus on their role in the Church. In August, thousands of young people from, 70 countries will gather in Denver for World Youth Day, the first to be held in the United States.

The Holy Father also has infused the Church with a new zeal for evangelization. Speaking to Latin American bishops last October in Santo Domingo, he charged the Church to develop "an evangelization new in its ardor ... an irrepressible enthusiasm for the task of announcing the Gospel."

In addition to supporting the Holy Father's pastoral and evangelization efforts, the collection enable him to provide emergency relief to countries devastated by natural disasters and helps the Vatican serve 700 million Catholics in more than 100 countries.

The collection also supports the heart of the pope's pastoral ministry — visiting the faithful around the world and offering moral leadership to the community of nations through papal repreesentatives in 142 countries.

Through the appeal, all Catholics have the opportunity to join with the Holy Father in witnessing to Christ's love and serving in Christ's name.

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Pro-Life Corner

Respect Life

"Those with power in our society cannot be allowed to 'wa and 'unwant' people at will... the poor cry out for justice a we respond with legalized abortion."

Graciela Olivarez dissenting from the 1972 Rockefel Commission Report on Population.

The Respect Life Office Diocese of Charlotte (704) 331-17

The Pope Speaks

VATICAN CITY (CNS) — Pope John Paul II said U.S. bishops should encourage more frequent participation in the sacraments as the key to a healthy spiritual life that goes beyond self-centered forms of happiness.

In particular, the pope said U.S. dioceses should:

— Avoid placing undue restrictions on infant baptism.

— Promote individual confession and a "sense of sin" among their faithful.

— Make a new push for vocations to restore regular eucharistic celebration to priestless parishes.

The pope made the remarks June 5 to bishops from Alabama, Kentucky, Louisiana, Mississippi and Tennessee, who were making their *ad limina* visits to the Vatican.

On baptism, the pope noted that Church law says the sacrament should be administered only when there is a "well-founded hope" that the child will be raised a Catholic. But he expressed concern that dioceses may be too strict in applying this rule.

"On occasion baptism has been unwisely denied to parents requesting it for their child," he said. "Pastoral charity would bid us to welcome those who have strayed from the practice of their faith, and to refrain from making demands not required by church doctrine or law," he said.

He recalled that grace is "gratuitous and unmerited," and said this is most evident in infant baptism. While pastors should prepare parents for the sacramen above all a divine gift to the child.

The pope's remarks on penance reflected hi cern at the worldwide drop-off in individual c sion over the last few decades. He said restoring a of sin is the first step in confronting the "grave sp crisis" looming over men and women today.

"Given the prevailing idea that happiness co in satisfying oneself and being satisfied with o the church must proclaim ever more vigorously is only God's grace, not therapeutic or self-convi schemes, which can heal the divisions in the h heart caused by sinfulness," he said.

The pope said bishops should stir up a desi forgiveness in peoples' hearts through teaching should also take steps to make penance readily able in their churches and promote its frequent u said.

"Despite some hopeful signs, this remains a and urgent pastoral problem. I urge you to resp it with concrete initiatives," he said.

He stressed that for Catholics in a state of r sin, individual confession remains the normal w reconciliation. General absolution should be use in cases of grave pastoral necessity, he said.

Bishops should also make sure that priestly f tion programs train candidates in confession. C sors should be patient, never hurrying penite restricting the number of sins they can confess, h

The pope said the Eucharist is the center Church's life, and he encouraged bishops to "r abuses" such as illicit additions or omissions approved texts.

VATICAN CITY (CNS) — Pope John Paul II encouraged priests to celebrate the Mass daily, even when the faithful cannot be present. Celebration of the Eucharist with or without a congregation gains new grace for the whole Church, the pope said at a general audience at the Vatican June 9.

"The fathers of the (Second Vatican) Council strongly recommended that the priest celebrate Mass every day, even when it is not possible for the faithful to be present," he said. Likewise, priests are encouraged to make daily visits to the Blessed Sacrament as an important element of their spiritual life, he said.

"In the Eucharist priests are united with the Lord in his thanksgiving to the Father. They thus gr pastoral charity and learn to praise God for his ings, recognizing in man and in the world the si God's infinite love," he said.

The pope stressed that the Eucharist is the fo Church life and should be promoted through "a c of prayer" in churches. He said sacred art, son music have a legitimate place in preparing peo Mass and accompanying the liturgy.

He said he hoped the 45th International Eu tic Congress, which the pope attended June 12 Spain, would help "renew the whole Church's f the real presence of Christ in the Eucharist."

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience June 9.

Dear brothers and sisters,

An International Eucharistic Congress is taking place in Seville, in Spain, and I will be present there on Saturday and Sunday next. I ask you pray with me that the congress will serve to renew the whole Church's faith in the real presence of Christ in the Eucharist.

In continuing our catechesis on the life of priests, today our attention is directed to the priest's spiritual life and how it ought to be completely imbued with a firm faith in the Eucharist and a strong love for this sacrament.

To be worthy ministers of the Eucharist, priests must live in profound union with Christ. They o offer themselves together with Him, accepting sacrifices demanded of them. As the Fathers Second Vatican Council put it, they should "i what they handle, so that as they celebrate the m of the Lord's death, they may take care to put t evil habits and desires in themselves" (*Presbyte Ordinis*, 13).

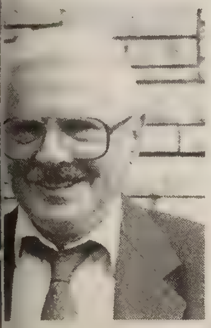
The fathers of the council strongly recomm that the priest celebrate Mass every day, even is not possible for the faithful to be present, sacrifice is always efficacious in obtaining God' for the Church. Likewise, the council recom daily visits to the Blessed Sacrament as an im element of the priest's spiritual life.

See **Pope,**

Editor's Notebook

By BOB GATELY

ssociate Editor Joann Keane was in Seville, Spain, with the diocesan pilgrim-roup which Bishop Donoghue led to the International Eucharistic Congress. ories and pictures of the group's activities in Spain will appear in the next issue of *The Catholic News & Herald* which will be published July 2.



I have one leftover note from the recent convention in Cincinnati of the Catholic Press Association. Father John Catoir of The Christophers, whose column is a regular feature of this paper, won the CPA's highest honor during the convention. By vote of the members, he was named recipient of the St. Francis de Sales Award for contributions to Catholic journalism. I was somewhat surprised when his name appeared on the ballot for the award. I had just assumed that he had won it in the past. But, a check of the list of previous winners showed that he had not. That was even more of a surprise considering his years of e to the Catholic press. Better late than never.

uess it's time once again to remind people who wish to contribute to the paper our deadlines. In general, material which you wish to be published should us 10 days before the desired date of publication. We still receive a large nt of material too late to make that week's edition. If it is about something is going to happen a few weeks down the line, that isn't so critical. But if it ut something happening before the next edition, you are out of luck.

e paper is dated on Friday. In order to ensure that as many people as possible e it on Friday, it must be printed on Wednesday and mailed on Thursday. All or the paper must be in the hands of the printer Tuesday afternoon. The copy f of the paper must be completed the previous Friday so it can reach the printer st thing Monday morning. Among the eight pages in that first batch is the page has the diocesan news briefs.

, if you have material with a time element, get it to us at least 10 days before ant it published. Even earlier than that would be a big help.

y Can't Women Become Priests?

By FATHER JOHN DIETZEN

Would you please answer my question. Why can't women be priests? I ly 11 years old, but I also want to be a priest. Men and women are equal, nce a priest talked to us about vocations I think this is the way I want to the Church. Can you tell me what to do? (New Jersey)

Thank you for your letter and for the serious way you are thinking about how ant to live your faith. The direct and straight answer to your question is simply that, in accord with its practice and tradition, the Catholic Church teaches that women cannot be ordained priests.

I cannot honestly respond more fully to your question without making the answer far more complicated and lengthy than is possible here. I mainly want to congratulate you for your obviously sincere desire to serve God and all the people God loves.

That, of course, is always the main thing to think about and plan for: how to live a life giving praise and honor to God, and how to help people know God's love for them and respond to that love in their lives. This is the main vocation for all of us who are followers of Jesus Christ.

In case anyone is wondering, I'm not answering you ay just because you are a girl. For boys as well as girls your age, I believe the tant thing at this point is not to decide on a specific vocation, but to learn to s to God in every way possible, wherever and whenever his call is heard.

course, that "call" from God comes to us almost always from other people, eed the love and service and kindness we can give them. Practice doing that promise everything will fall into place when the time comes.

eaders,

veral times in the past 20 years I have responded to the hundreds of letters I e from mothers who have had miscarried children. All of them ask not only our Church's teachings but about where they can obtain help.

want to call attention to two sources of support and information. The first is a called Compassionate Friends, which has chapters throughout the United Compassionate Friends is for parents (or caring grandparents, brothers and or other relatives) who have lost a child, either before or after birth.

om personal experience, I know they have much to offer psychologically, ally and spiritually to parents who share their meetings and activities. You can t their national headquarters in Oak Park, Ill., by calling (708) 990-0010.

e other group I will mention is newer than Compassionate Friends and is ed in England. But it already has proven its worth to many mothers and fathers children died before birth.

rite to Althea Hayton, 89 Harpenden Rd., St. Albans, Herts, AL 3 6BY, nd. A leaflet setting out suggestions, Scriptures and prayers is available.

rs. Hayton hopes to establish, with the approval of her bishop, a national place rimage and prayer for families who have lost their children in this tragic way. woman may feel she has failed her husband, or failed her child, or failed as an. "The loss is misunderstood by everyone," she says, "even by the woman f."

bviously cannot return to this subject very often, but I welcome whatever information people who are involved in this valuable service and ministry send.

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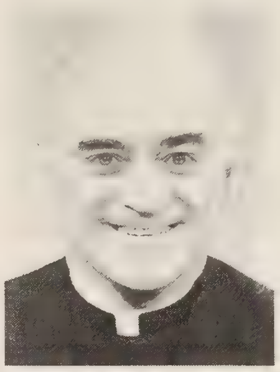
Light One Candle

By FATHER JOHN CATOIR

What is the secret of a successful marriage? It is this and only this: The Golden Rule. Matrimony is the sacrament which consecrates human love. Grace builds on nature. There can be no real love unless the husband and wife are willing to commit themselves to live by the Golden Rule.

Differences can be overcome and problems solved when the two treat each other with respect and set their wills to be faithful to one another for life. Unfortunately, in today's world, the success of the wedding day seems to be more important than the success of the commitment itself.



Marriage is more than a one day event. Here's a little parable to make my point:

There was a father who offered his daughter $10,000 to elope. She and her mother wouldn't hear of it; they wanted a celebration. The gown had to be just right, even though everyone knew it would be put in a box after one wearing. The flowers had to be spectacular, the stretch limos had to be white and the reception had to be lavish.

As the bills kept mounting, the father bacame nervous and raised the ante. "I'll give you $20,000 to cancel the wedding and elope." They laughed at him. The bride wanted to be queen for a day. The mother wanted to be the hostess with the mostest. The groom secretly wanted the $20,000, but he didn't have the courage to mount any meaningful opposition.

So, the wedding went forward. The festivities lasted about five hours, and then it was all over.

Twenty-two months later, the couple began divorce proceedings. Apparently, they didn't know anything about patient endurance or conflict resolution.

This story is not uncommon. In our culture, the wedding day is more important than the marriage itself. Our young people have been allowed to indulge their highly exaggerated romantic expectations of marriage, and they are paying a heavy price for it. Too little attention is paid to the essentials. Preparing for marriage is preparing for a life-long commitment or it is nothing. The will to bear discomfort and swallow one's pride is in short supply these days.

When a couple goes up the aisle they should be praying for the courage to carry out their good intentions. It takes courage to enter into an exclusive, life-long union. When they pledge their solemn vows before God, they are invoking His blessing on all their hopes and dreams. But most of all, they pledge their determination to follow the Golden Rule.

The wedding reception is merely the celebration of their love commitment; it is not the main event. And what is the nature of this love commitment? It is the surrender of their individual lives to the new life they will be sharing in common. A married couple really becomes two in one flesh. Either that, or they divorce in 22 months.

A happy marriage is possible only when the two agree to follow the Golden Rule: Do unto others (your spouse) as you would want others (your spouse) to do unto you."

For a free copy of the Christopher News Note, "Faithful Forever," send a stamped, self-addressed envelope to The Christophers, 12 East 48 St., New York, N.Y. 10017.)

Father John Catoir is director of The Christophers.

The Sacred Heart Of Jesus

By MSGR. JOHN J. MCSWEENEY

This month, on June 18, we celebrate the Solemnity of the Sacred Heart of Jesus. Jesus uses the word "heart" to express his love and concern, and to express his personality. "Come to me all ... for I am gentle and humble of heart, and you will find rest for your soul." (Mt 11:28-30)

St. John explains that the water which flowed from the side of Jesus, from his heart, refers to the Holy Spirit. Jesus had to die according to the divine plan, and be glorified, and then the Holy Spirit would be given. His love could be passed on only through an act of supreme love, the giving of His life for us.

Water expresses life and the Holy Spirit. "If anyone is thirsty, let him come to me ... Let him drink who believes in me." From the wounded side, from the pierced heart, flowed living water. So water is the symbol of life, of God's life and loving intervention. It tells of salvation and the blessings of God.

In the Old Testament, water was a sign of God's favor. The prophet Ezekiel mentioned that life-giving water came from the temple. Jesus refers to His body as the Temple of God, and from this temple would then come living water, and so, life.

In the Book of Exodus, water comes from the rock which God commanded Moses to strike. Jesus is also the Rock, and when struck, when pierced by the soldier's lance, living water flows forth.

The early writers of the Church saw in the opening of the side of Jesus, the opening of His heart, the birth of the Church. The Sacred Heart of Jesus is, therefore, a rich symbol of the love of God. It is a rich sign of that love which is recognized today in the devotion that is encouraged to the Sacred Heart of Jesus. Devotion to Jesus Christ, symbolized by His Sacred Heart challenges us to respond to that love of God.

Let us go to Jesus and find in His loving gentleness the refuge and comfort that we seek, the healing that we need. Let us find in Him and through our devotion a source of grace and of God's life in us, of love and of the Holy Spirit, enabling us to be truly God's children.

In the opening prayer of the Mass for this solemnity we ask that God, our Father, will open our hearts to share His life and to continue to bless us with His love.

Msgr. John J. McSweeney is vicar general and chancellor of the Diocese of Charlotte.

How Does Canon Law Affect Us?

Health Concerns About Receiving Communion Under Both Species

By SISTER JEANNE-MARGARET MCNALLY

This article is more appropriate to Liturgical Law but the importance and the concern of the people regarding this topic justified its inclusion in this series. Further, the Code of Canon Law states that Liturgical Law presents norms and guidelines for the liturgical life of the Church. The National Conference of Catholic Bishops, Committee on the Liturgy, in May 1993 published the answer to the questions concerning potential health hazards associated with the practice of Communion under both kinds (bread and wine). This held to the directives of Nov. 10, 1985. Contained in the 1985 statement were the basic theological and liturgical principles which needed to be taken into consideration when the issue of Communion under both kinds and health concerns was raised.

"Since 1985, the NCCB Liturgy Secretariat has contacted the Centers for Disease Control (CDC) in Atlanta on a regular basis to request their latest advisories concerning the possible health risks associated with drinking from a common communion cup. Each time the CDC, while not ruling out the fact that there are some risks involved in the practice of drinking from a common cup, has stated that with proper precautions (such as wiping both sides of the rim of the chalice after each communicant has received the Precious Blood) such risks are greatly reduced. The CDC has also responded that there is no clinical evidence that life-threatening pathogens such as the HIV virus have been transmitted through the Precious Blood. The CDC has not recommended to the Catholic Church that it abandon the practice of drinking from the cup because of these risks.

The 1985 statement of the bishops' Committee on the Liturgy noted that the restoration of the fuller sign of holy Communion under both forms, in obedience to the command of the Lord to "take, and eat" and "take, and drink," outweighs the risk that drinking from the same communion cup poses. Nevertheless, it counsels that the communicants should use good common sense and not drink from the communion cup when they are more susceptible of being infected or of infecting others even with the common cold, etc.

This article was adapted from the NCCB, Committee of the Liturgy NEWSLETTER XXIX (May 1993).

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.

Crosswinds

Crosswinds is a series of columns by staff members of Catholic Social Services about their experioences. In order to protrect client confidentiality, the staff members are not identified.

"Here I am, Lord, send me..." The refrain of that hymn lingered with me as I approached a CSS staff person seeking a one-on-one volunteer opportunity. Oh yes, I had a few mental reservations, one of which was "nothing to do with AIDS."

I had just returned from a Cursillo, significantly encountered Christ, and was now trying to figure out what God wanted of me.

The staff person heard of my real interest in "the poorest of the poor". Together we agreed I would do a mini-survey of an area that I was already familiar with because of my work. The idea behind the survey was that CSS could probably assist with some of the needs that might surface, and that I could identify some one or some family with whom I could just begin to "hang out," get to know, and hopefully accompany on their journey.

On my second day in the neighborhood, a woman responded to my knock, invited me in and offered me a seat. There was trash everywhere. The woman lived alone, except for her bird and two dogs. She was not feeling well. I began talking and we hit it off immediately. We were the same age, 51, and were born in the same month. However, the other woman looked at least 10 years older. She was quite a lady and had a great attitude toward life.

As we talked, she told me that she had AIDS. My immediate reaction was to leave! Within my mind, as she continued to talk, I was asking "God, what about Your part of the bargain? I said I would do something for You, but You certainly knew that I was not up to being in the same room with someone with AIDS." Then I began to focus back on the woman. Sitting there looking at her unclean surroundings, I found myself thinking, "What if this person was Christ?" and the Cursillo message, "For some people the only Bible they might read will be you..."

Even with all that motivation, there were many visits before I could hug her. But, I hung in, and she began to come to Church with me. Over a period of time, I found out that she had been an alcohol and drug addict. I met one of her friends, who had been in jail because of drug use; he cleaned up her apartment while all I could do was visit and fill some of her material needs.

In getting to know this woman, I found someone who had made peace with life and with her Maker. She had long before accepted responsibility for contracting AIDS through her addiction and that she might eventually die from it. She is not angry at God or the woman who gave her the contaminated needle. Many of us stay angry at others for little things.

She is now receiving the attention her medical needs require. She went off drugs "cold turkey." We were put into each other's path perhaps to move us forward in our journey to know God. We have a special relationship that has nothing to do with her disease, but rather who she is as a person.

Limited Eucharistic Sharing Allowed In Mixed Marriages

VATICAN CITY (CNS) — The Vatican's new ecumenical directory enc ages local bishops to consider allowing limited sacramental sharing for coupl a mixed marriage.

The revised norms for ecumenical activity, released by the Vatican June not expand Church laws on when a non-Catholic may receive Commun However, the norms emphasize the local bishop's authority to grant exceptio very limited circumstances, including at some weddings, Vatican officials sa

"We have tried to present our laws, but in the most ecumenical way possi said Cardinal Edward I. Cassidy, president of the Pontifical Council for Prom Christian Unity.

The council published the new document, *Directory for the Applicati Principles and Norms on Ecumenism*, with the approval of Pope John Paul I after consultation with the Congregation for the Doctrine of the Faith and w special commission representing several curial offices.

Five pages of the 100-page document focused specifically on "mixed marri between "a Catholic and a baptized Christian who is not in full communion wit Catholic Church."

The primary concern of the Church, it said, "is to uphold the strength stability of the indissoluble marital union and the family life that flows from

The document said the perfect sharing of life that should be part of marri more easily attained when both partners belong to the same faith, which is wh Church continues to recommend that Catholics marry other Catholics.

But the reality of mixed marriages requires that the Church reach out pastoral concern and care for those couples and that it helps them see what they together as Christians.

The directory said that ordinarily the wedding ceremony of a Catholic and Catholic couple takes place outside the celebration of the Mass to avoid prob connected with eucharistic sharing in the presence of non-Catholic witnesse guests.

"For a just cause, however, the diocesan bishop may permit the celebrati the Eucharist" and may allow the non-Catholic spouse to receive communio keeping with the general norms" of the Church.

"Although the spouses in a mixed marriage share the sacraments of baptis marriage, eucharistic sharing can only be exceptional," it said.

"These rules are not arbitrary ones that can be changed in any situation,' Bishop Pierre Duprey, secretary of the Christian unity council.

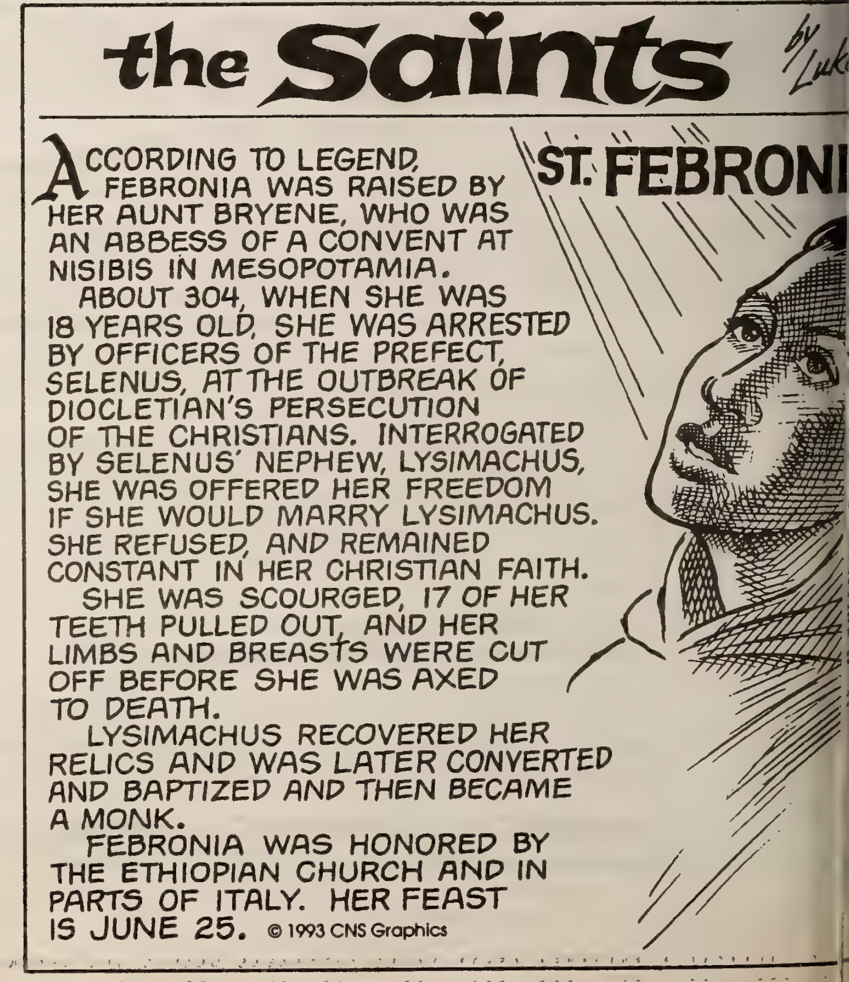
"A characteristic of the directory is that it explains why we have regulations ... because of the role of the Eucharist in the Church, and explai spirit in which those regulations should be applied," the bishop said.

The decision about what constitutes a sufficient reason for allowing euch sharing is left to the local bishop "because he alone can judge some of these ele knowing the local situation," Cardinal Cassidy said.

Pope (From Page 4)

In the Eucharist priests are united with the Lord in His thanksgiving Father. They thus grow in pastoral charity and learn to praise God for His bles recognizing in man and in the world the signs of God's infinite love.

I extend a cordial welcome to the visitors from England, Ireland, the Philip Malaysia and Singapore, Canada and the United States. In particular I greet the from the Lutheran Diocese of Agder in Norway. Dear friends: May your v Rome strengthen your resolve to work for the continuing progress of ecum understanding and cooperation, seeking the things which unite us in the Lord Christ. Upon all the English-speaking visitors I invoke an abundance of blessings.


the Saints
by Luk
ST. FEBRONI
ACCORDING TO LEGEND, FEBRONIA WAS RAISED BY HER AUNT BRYENE, WHO WAS AN ABBESS OF A CONVENT AT NISIBIS IN MESOPOTAMIA.
ABOUT 304, WHEN SHE WAS 18 YEARS OLD, SHE WAS ARRESTED BY OFFICERS OF THE PREFECT, SELENUS, AT THE OUTBREAK OF DIOCLETIAN'S PERSECUTION OF THE CHRISTIANS. INTERROGATED BY SELENUS' NEPHEW, LYSIMACHUS, SHE WAS OFFERED HER FREEDOM IF SHE WOULD MARRY LYSIMACHUS. SHE REFUSED, AND REMAINED CONSTANT IN HER CHRISTIAN FAITH.
SHE WAS SCOURGED, 17 OF HER TEETH PULLED OUT, AND HER LIMBS AND BREASTS WERE CUT OFF BEFORE SHE WAS AXED TO DEATH.
LYSIMACHUS RECOVERED HER RELICS AND WAS LATER CONVERTED AND BAPTIZED AND THEN BECAME A MONK.
FEBRONIA WAS HONORED BY THE ETHIOPIAN CHURCH AND IN PARTS OF ITALY. HER FEAST IS JUNE 25.
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hat To Do When A Father Deserts His Family

CHRISTOPHER CARSTENS

ne item in today's paper was one ose little stories that make you er just what's going on.

21-year-old Marine corporal was base hospital having a knee injury ed. The same morning, a 51-year-ired serviceman woke up with the hey ran into each other in the 's waiting room. Nothing unusual

at the older man was the young al's father, and they hadn't seen ther for 16 years.

e boy's parents divorced when he Dad spent some time in jail, and rts wouldn't let him visit the kids e got out. Then Mom had disap- and the young boy lived with parents until he graduated from hool and joined the Marines.

had no idea where his father be or even if he was alive or dead. for that chance meeting in the 's office, they might never have ch other again.

is may be the beginning of a ending. They may rebuild their s and become the best of friends. or both of them may decide that h time has passed that their lost relationship is out of reach. Who knows?

There's a sad truth here. Lots of fathers just disappear. A fair number of men have an unexplainable capacity to leave their families, and they never send a letter, much less money for child support.

I don't understand men who turn their backs on their families. I certainly don't approve of it. But the children left behind have got to deal with it, like it or not.

First, kids need to remember — and be reminded again and again — that when Dad fails the family, it's not the kids' fault. Over and over, abandoned children have told me, "If I just didn't argue, he would have stayed."

Men don't disappear because their children don't behave. A dad disappears because he isn't mature enough, strong enough, to handle the responsibilities of being a grownup with kids. He'd rather be a teen-ager for a while longer, even if he's 35.

I've thought a lot about what advice to give the children of disappearing dads. I'm sure this may not be right for everybody, but here are some rules of thumb.

First, if you have an address for your father, even if he isn't making contact with you, it seems good to send a card at Christmas and on his birthday. There's no need for a long letter. "Happy birthday, Dad" is probably plenty.

Even if a father isn't much good at parenting, each of us only gets one father. I think it's wise to keep contact, even if it's the slimmest little link. Unless Dad writes and says, "Stop sending me those cards," keep mailing them, even if they aren't answered.

Second, remember that things change. Lots of men wise up and want to renew contact with the kids they left behind. If that happens, let it.

Be a bit careful with your heart, because a man who disappears once can disappear again, but maturity and experience have enabled many a man to have a good relationship with his children even after years of painful separation.

You can't spend every day hoping a dad will turn up "in the doctor's office." But sometimes it happens. There's no reason to make that meeting any harder by rejecting it if it comes along.

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Video Reviews

NEW YORK (CNS) — The following are home videocassette reviews from the U.S. Catholic Conference Office for Film and Broadcasting. Theatrical movies on video have a U.S. Catholic Conference classification and Motion Picture Association of America rating.

"Abbott and Costello Meet Frankenstein" (1948)

The comics deliver some crates to a spooky mansion where they run into the title monster (Glenn Strange) along with Dracula (Bela Lugosi) and the Wolfman (Lon Chaney Jr.). Directed by Charles Barton, the boys go through their usual routines spiced with some ghoulish nonsense about a brain exchange. Comic violence. **The U.S. Catholic Conference classification is A-II — adults and adolescents. Not rated by the MPAA.**

"Madame Rosa" (1978)

Memorable performance by Simone Signoret as an aging survivor of Auschwitz who makes a living of sorts by running a foster home for the children of prostitutes in her sixth-floor walk-up in a rundown Parisian neighborhood. The heart of the story in this French production directed by Moshe Mizrahi is the woman's failing health and growing dependence on a 14-year-old Algerian boy, though the Arab-Jewish jokes quickly wear thin. Subtitles. Mature theme and atmosphere. **The U.S. Catholic Conference classification is A- III — adults. MPAA rating is PG — parental guidance suggested.**

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Surprise, surprise! The antidote to stereotyping

By Steve Heymans
Catholic News Service

Do you tend to think stereotyping is a bad thing that you personally don't do? Just throw out a few terms like "fundamentalist Christian," "entrepreneur," "animal rights activist" or "truck driver" and many of us quickly realize that what comes to mind is more than just an adjective or noun.

Stereotyping works like this: We know something about the world of truck drivers, their mud-flaps, truck stops, CB radios and all. Then we find out Ed is a trucker. So of course Ed equals our notion of a truck driver!

Surely the fact that Ed is a truck driver helps to make him what he is. It is only natural to define ourselves by our roles and involvements.

> "If stereotyping is a way to maintain control over things through the order we impose upon them, the purpose of that control is to eliminate the element of surprise — to keep our lives predictable and manageable."

Moreover, careers, family roles, ethnic origins or political affiliations tell us much about who we are. As humans we need to make associations — to put things in context — if we are to make sense of the world.

In terms of people, part of knowing others is to place them in the context of their roles and involvements. Thus, to identify myself as "a person" isn't saying much. But to say I am a Jewish, white, urban, professional, male or female is to say something about myself.

Stereotyping is what people do to "get a handle" on another person. It is a way of making sense of the world. The problem arises when we too easily fit people into our stereotypes. Certain categories we create easily ride roughshod over people as they really are.

For example, rather than seeing Ed in his complexity — that is, as husband, father, Christian, Democrat and truck driver — we place him under our one big category of "truck driver" or "blue collar."

Dealing with the world in such simple broad strokes belies life's complexity. The problem with stereotyping is that, in our desire to make sense of the world, we impose our grand but very limited scheme upon it.

What's worse, we base judgments and actions upon these simple, crude categories.

The tendency to categorize comes in part from a human need for order and control. The desire for order compels us to define and categorize that which is unfamiliar — that which is "other" than what we are.

We do this not because we seek to understand, but because we feel compelled to maintain order — our order — which so often rests on fragile foundations.

Fearing that the order we have given to things is fragile, we try all the harder to maintain that order by fitting people, ideas and world events into it. In other words, we don't know what to do with truck drivers who read poetry or fundamentalist Christians advocating social-services programs.

The antidote to stereotyping is allowing the other to be exactly that, other. That means recognizing that there is much in this world that will not make sense to us, will not fit into the neatly defined order or scheme of things that we have worked so hard to devise.

Rather than always seeking to cram "otherness" into our pre-existing categories, we might try to attend to it respectfully on its own terms. This should be easy for Christians. For we know God's ways are not always our ways — that God is in many ways quite "other."

We see that God often works in ways we least expect. After all, God made a great nation from the offspring of one old man named Abraham; God liberated slaves from powerful pharaohs; God called upon a Jewish teenager to become the Lord's mother.

If stereotyping is a way to maintain control over things through the order we impose upon them, the purpose of that control is to eliminate the element of surprise — to keep our lives predictable and manageable.

But common sense tells us life is full of surprises. And it is through such surprises — unexpected turns of events, helpful actions, fresh insights — that God works. Thus Christians have learned to trust surprises.

In other words, learning to welcome surprises and to let go of surveillance and control is a step toward overcoming the need to stereotype. Learning to live by surprises, it seems to me, is at the heart of the Gospel message.

After all, for the disciples who left all to follow him was quite a surprise. But for tho did not follow, Jesus was just a street-corner preacher p through — and we all know they're like!

(Heymans is director of c ministry, St. John's Univ Collegeville, Minn.)

FAITH IN ACTION

"A Christian must be one who does not set himself up over other human beings.... If you want to be better than some other person, you'll be envious when you see that you're equal. If you surpass someone in wisdom, you ought to want that one ... to be wise too," St. Augustine said in one of his homilies on the First Letter of John (translated by John Leinenweber in his book, *Love One Another, My Friends,* Harper and Row, 10 E. 53rd St., New York, N.Y. 10022. 1989. Hardback, $13.95). Such love would leave no room to rely on a fixed, generalized impression of others.

Reflection: Do I regard myself as superior to some individuals or groups? Are there some people I look down upon or whom I believe should learn from me, though I need not learn from them? What can I learn this week from someone I previously stereotyped or regarded as less important that myself?

FOOD FOR THOUGHT

Stereotyping people gets to be a bad habit.

For one thing, stereotyping tends to accent the negative. How often does stereotype convey the not-so-subtle message that someone is a "loser," th some group spells "trouble"?

People don't tend to say "teen-agers are great" or "teens are hard worker Rather, what you hear is that "teen-agers are not dependable" or "all teens a verbally abusive."

So much about our basic approach to the world and other people is a mo issue somehow. What makes stereotyping a moral issue is the way it buil walls between people, blocking them from learning to know each other as th really are.

Stereotyping is a way of diminishing others by looking right past their G given human dignity. And it fails to recognize that this "other" individual who i member of this "other" group (the poor, the rich, another race, immigrants, Eastern religion, the priesthood, the laity) is one of a kind — a complex pers with worthwhile gifts and authentic needs.

Stereotyping is an attempt to know people without having to meet them a without having to listen attentively to what they have to say.

23

David Gibson, Editor, Faith Alive

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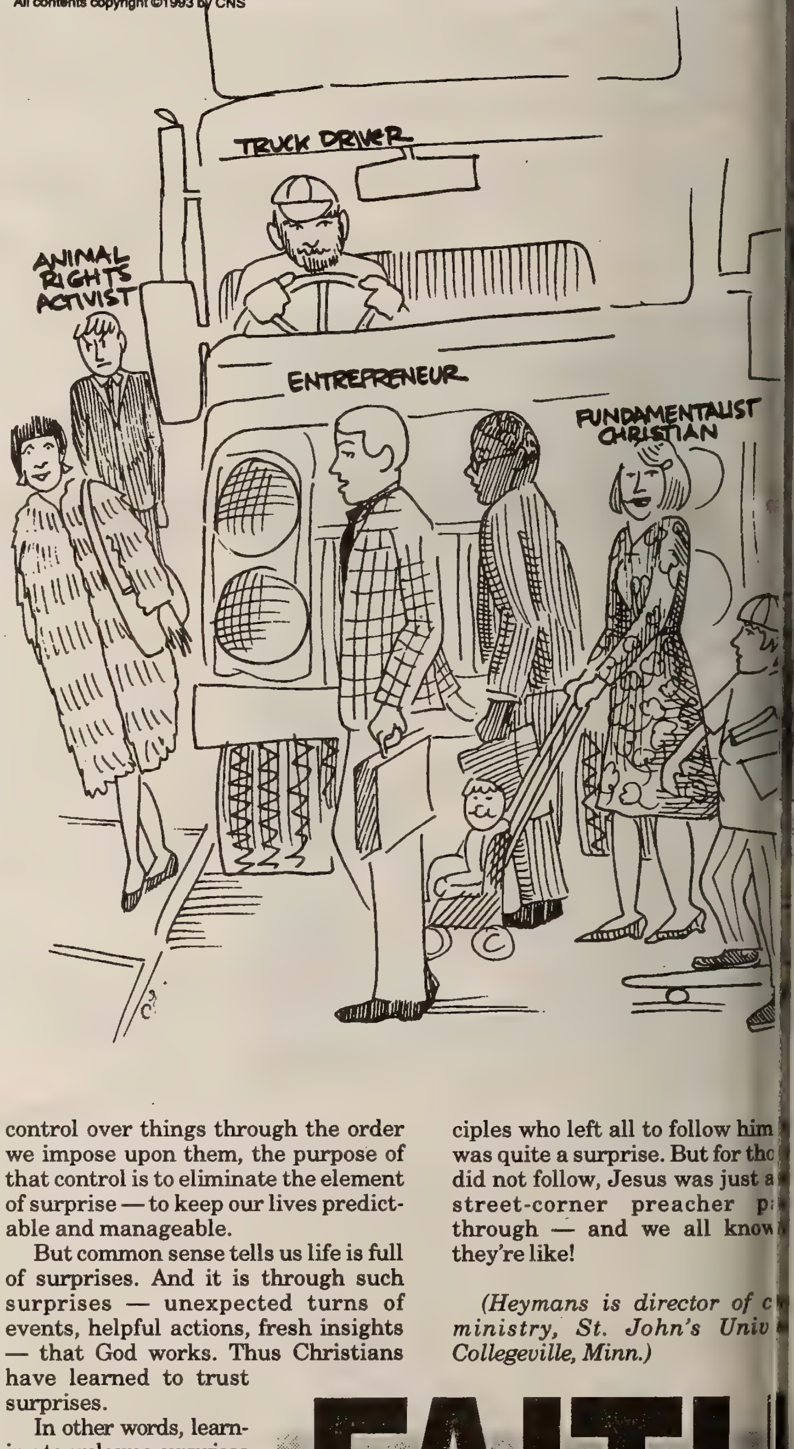


Summer Mass Schedule

For Parishes In Mountain And Coastal Areas In The Carolinas

plement To The Catholic News & Herald June 18, 1993

gazes on Rainbow Falls on the Horsepasture River near Asheville. (Photo
y of Asheville/Buncombe Co., N.C. Tourism Development Authority.)

Family cruises along beach. (Photo courtesy of Myrtle Beach Chamber of Commerce.)

Summer vacation. Days stretch into evenings. The pace slows. It's that time of year for porch swings, reading old novels, family get togethers, golf outings, camping trips, long walks on the sand or short hikes in the mountains. A time to regroup. A time to reflect on nature: God's creation.

For the convenience of our diocesan vacationers, *The Catholic News & Herald* publishes a Mass schedule for parishes in resort areas in the Carolinas.

Mountain areas in western North Carolina are part of the Diocese of Charlotte. The North Carolina coast is part of the Diocese of Raleigh and the South Carolina coast is part of the Diocese of Charleston.

Have a peaceful and joyful summer.

The staff of *The Catholic News & Herald.*

Golfers stroll a scenic resort course in the mountains. (Photo courtesy of Asheville /Buncombe Co., N.C. Development Authority.)

Diocese of Charlotte

ANDREWS,
Holy Redeemer, Aquone Road, (Sun.) 11 a.m.

ARDEN,
St. Barnabas, Crescent Hill Rd., (Sat) 5:30 p.m., (Sun) 8:30, 11 a.m.

ASHEBORO,
St. Joseph, 512 W. Wainman St., (Sat) 5:30 p.m., 7 p.m. (Spanish); (Sun) 8:45, 11:15 a.m., 1 p.m. (Spanish)

ASHEVILLE,
St. Eugene, 72 Culvern St., (Sat) 5:30 p.m.; (Sun) 8:30, 11 a.m.
St. Joan of Arc, 919 Haywood Rd., (Sat) 5 p.m.; (Sun) 8:30, 11:30 a.m.
St. Lawrence, 97 Haywood St. (Sat) 5 p.m., (Sun) 9, 11:30 a.m.

BLOWING ROCK,
Epiphany, Galax Lane, June-Sept (Sun) 11:30 a.m.; July-August (Sun) 9, 11:30 a.m. Closed Oct-May

BOONE,
St. Elizabeth, 701 Meadowview Dr., (Sat) 5:15 p.m.; (Sun) 8:30, 11 a.m.

BREVARD,
Sacred Heart, 4 Fortune Cove, (Sat) 5:30 p.m (year-round); (Sun) 8:30, 10:30 a.m. (summer); 8, 10:30 a.m.(winter)

BRYSON CITY,
St. Joseph, Main St., (Sat) 7 p.m. (Memorial Day-Labor Day); (Sun) 11:15 a.m.

BURNSVILLE,
Sacred Heart, Summit Street, (Sun.) 11:30 a.m.

CANTON,
Immaculate Conception, Newfound Street, (Sun.) 8:30 a.m.

CHEROKEE,
Our Lady of Guadalupe, Hwy. 441 North & Lambert Rd., (Sat.) 5 p.m. (Memorial Day-Oct. 31); (Sun.) 9 a.m.

ELKIN,
St. Stephen, 101 Hawthorne Drive, (Sun.) 11:15 a.m.

FRANKLIN,
St. Francis, 159 Maple St., (Sat.) 5 p.m.; (Sun.) 9 a.m. (Oct.-May); 7:30, 9 a.m. (June-Sept.)

HAYESVILLE,
Immaculate Heart of Mary, Hwy. 64, West, (Sat.) 4 p.m., (Sun.) 9 a.m.

HENDERSONVILLE,
Immaculate Conception, 208 W. 7th Ave., (Sat.) 4 p.m., 6 p.m., (Sun.) 7:30, 9, 11:30 a.m., 1 p.m. (Spanish)

HICKORY,
St. Aloysius, 902 2nd St. NE, (Sat.) 6 p.m.; (Sun.) 8, 11 a.m.

HIGHLANDS,
Our Lady of the Mountains, 5th St. at Pine St. (One block off Hwy. 64), (Sun.) 9 a.m.

HOT SPRINGS,
Chapel of the Redeemer, Hwys. 25-70, (Sunday) Call for information, (704) 622-7366.

JEFFERSON,
St. Francis of Assisi, Main & Ivy Sts., (Sat.) 5 p.m., (Sun.) 11 a.m.

LINVILLE,
St. Bernadette, Hwy. 105 across from Grandfather Golf & Country Club, (Sat.) 4:30 p.m. (year-round); (Sun., June 6-Sept. 5) 10 a.m.

MAGGIE VALLEY,
St. Margaret, 1422 Soco Rd., (Sat.) 4 p.m.; (Sun.) 9 a.m.

MARS HILL,
St. Andrew the Apostle, 100 West Brook, (Sun.) 9 a.m.

MURPHY,
St. William, Andrews Rd., (Sat.) 6 p.m.; (Sun.) 11 a.m.

NORTH WILKESBORO,
St. John, 117 C.C.Wright School Rd., (Sat.) 5:30 p.m.; (Sun.) 9 a.m.

ROBBINSVILLE,
Prince of Peace, Hwy. 129 at city m its, (Sat.) 6 p.m.

SAPPHIRE VALLEY,
St. Jude, Hwy. 64 (7 miles past office), (Sat., May-October) 5 (Sun., November-April) 1 p.m.

SPARTA,
St. Frances of Rome, Hendrix R Highland Dr., (Sat.) 7 p.m.; (Sun.) a.m.

SPRUCE PINE,
St. Lucien, 503 Summit St., (Su a.m.

SWANNANOA,
St. Margaret Mary, 102 And Place, (Sat.) 5:30 p.m.; (Sun.) 8:30 11 a.m.

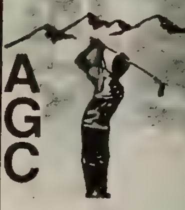
SYLVA,
St. Mary, 2 Bartlett St., (Sat.) 6 (Sun.) 9, 11 a.m.

TRYON,
St. John the Baptist, 600 Laure enue, (Sat.) 5 p.m.; (Sun.) 8:30, 11

WAYNESVILLE,
St. John, 409 Church St., (Sat.) p.m.; (Sun.) 11 a.m.

Diocese of Raleigh

BUXTON,
Our Lady of the Seas, Masses ebrated at Buxton United Meth Church, Hwy. 12, (Sun.) June-l Day 3:30, 5 p.m.; (Sun.) Labor through 1st Sunday in June 3:30



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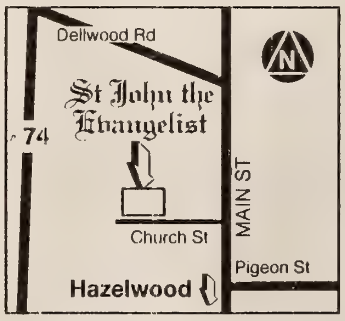

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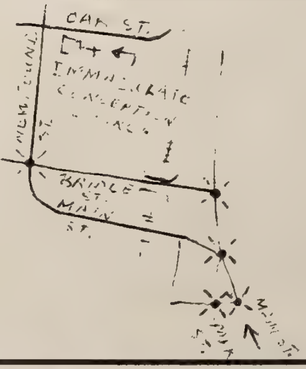

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ROLINA BEACH,
naculate Conception, 800 S. Jo- n St., (Sat.) 5 pm.; (Sun.) 10, 11:30 .

STLE HAYNE,
Stanislaus, Hwys. 117 & 113, (Sat)) p.m., (Sun) 8 a.m.

ENTON,
Anne, 207 N. Broad St., (Sun.) 8, 0 a.m.

ZABETH CITY,
y Family, 1453 N. Road St. (US), (Sat) 5 p.m., (Sun)9:30 a.m.

MPSTEAD,
Jude, Topsail Jr./Sr. High School, US Hwy. 17N, (Sun.) 9 a.m.

VELOCK,
unciation, US Hwy. 70, (Sat.) 5:30 .; (Sun.) 9, 11:30 a.m.

KSONVILLE,
nt of Prague/Holy Spirit, 220 N. Marine Blvd. (Rts. 17 & 24), (Sat) 7 p.m. summer; (Sun) 8, 10 a.m., 12, 5 p.m., (Daily Mass) 9 a.m.

KILL DEVIL HILLS,
Holy Redeemer, 1206 N. Virginia Dare Trail, MP 7/5, (Sat.June 8-Labor Day) 5, 7, 10 p.m.; (Sun.Year Round) 8, 10 a.m.

NAGS HEAD,
Holy Trinity, Whalebone Junction, June -Labor Day (Sat) 4, 6 p.m., (Sun) 9, 11 a.m.; Labor Day-June (Sat) 6 p.m.

NEW BERN,
St. Paul, 3005 Country Club Rd., (Sat) 6 p.m.; (Sun) 8, 10:30 a.m., 12:15, 6 p.m.

OCRACOKE,
Anunciation, Ocracoke Fire Hall, June 9 through Sept. 2 (Sun.) 11 a.m.

PINEHURST,
Sacred Heart, 413 McLean St., (Sat)3:45, 5:15 p.m.; (Sun)8, 9:30, 11 a.m.

SHALLOTTE,
St. Brendan, Hwy. 17W, (Sat.) 5 p.m.; (Sun.) 8, 10:15 a.m.

SOUTHERN PINES,
St. Anthony Padua, 160 E. Vermont Ave.,(Sat)5 p.m.; (Sun)9,11 a.m.

SOUTHPORT,
Sacred Heart, 213 Yaupon Dr., (Sat) 5 p.m.; (Sun) 8:30, 11 a.m.

SURF CITY,
St. Mary-Gate of Heaven, 418 Topsail Dr., May-June (Sat) 5 p.m., (Sun) 10 a.m., July-Aug (Sat) 5 p.m., (Sun) 10 a.m., noon, Sept-Oct (Sat) 5 p.m., (Sun) 10 a.m., Nov-March (Sun) noon; April (Sat) 5 p.m., (Sun) 10 a.m.

SWANSBORO,
St. Mildred, 27 Sabiston Dr., 1st Sun. June through Labor Day (Sat) 4, 6 p.m., (Sun) 8,9:30, 11 a.m.

PHOTOS BY JOANN KEANE

WASHINGTON,
Mother of Mercy, 111 W. 9th St., (Sat) 5:30 p.m.; (Sun) 7:30 a.m., 10:30 a.m.

WILMINGTON,
St. Mark, 1011 Eastwood Rd at St. Paul Dr, (Sat) 6 p.m., (Sun) 8:15 11 a.m., (Daily Mass) 8 a.m. M-T-W-F
St. Mary, S. 5th St & Ann St, (Sat) 5:30 p.m., (Sun) 8:30, 11 a.m.
UNC-Wilmington Catholic House, 201 University Union (Sun.) 10 a.m.

WRIGHTSVILLE BEACH,
St. Therese, 209 S. Lumina Ave., (Sat) during daylight savings time, 5:30 p..m.; (Sun) 8, 10 a.m., (Daily Mass) 9 a.m.

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BEAUFORT,
St. Peter, Lady's Is. Blvd. #802 W., (Sat.) 5:30 p.m., (Sun.) 8:30, 11 a.m.

BLUFFTON,
St. Andrew, off Hwy 278, (Sat.) 6 p.m.; (Sun.) 10 a.m.

BONNEAU,
Our Lady of Peace, Murry's Ferry Rd., Off Hwy 52 S., (Sun.) 11:00 a.m.

CHARLESTON,
Blessed Sacrament, 5 St. Teresa Dr., (Sun.) 8, 10, 11.30 a.m., 6:15 p.m.
St. John Baptist, Broad & Legare Sts., (Sat) 6:15 p.m., (Sun.) 8, 11 a.m., 6:15 p.m.
The Citadel, (Sun.) 9:30 am (Blessed Sacrament Chapel)
Nativity, 1061 Folly Rd., (Sat.) 6:15 p.m., (Sun.) 8, 10 a.m., noon
Our Lady of Mercy, 77 America St., (Sun.) 9:30 a.m.
Sacred Heart, 888 King St., (Sat) 5:30 p.m., (Sun.) 8, 11 a.m.
St. Joseph, 1695 Wallenberg Blvd., (Sat) 6:30 p.m., (Sun.) 8, 10 a.m. noon
St. Mary, 89 Hasell St., (Sun.) 7:30, 10:30 a.m.
St. Patrick, 136 St. Philip St., (Sat) 6 p.m., (Sun.) 8, 10:30 a.m.

EDISTO ISLAND,
Sts. Frederick & Stephen, Hwy. 174, (Sun.) 11:30 a.m.

FOLLY BEACH,
Our Lady of Good Counsel, 56 Center St., (Sat.) 5 p.m., (Sun.) 9 a.m.

GARDEN CITY,
St. Michael, 574 Cypress Ave., (Sat.) 5:30 p.m.; (Sun.) 7:30, 9, 11 a.m.

GEORGETOWN
St. Cyprian, 1905 Front St., (Sun.) 9 a.m.
St. Mary, Highmarket and Broad streets, (Sat.) 7 p.m.; (Sun.) 10 a.m., 7 p.m.

GOOSE CREEK,
Immaculate Conception, 510 St. James Ave.,(Sat.) 6 p.m, (Sun.) 7, 8:30, 11 a.m.

HAMPTON,
St. Mary, 5th St., E., (Sun.) 9:00 a.m.

HANAHAN,
Divine Redeemer, corner of Murray and Font Drive, (Sat.) 5 p.m., (Sun.) 8:30, 11 a.m.

HARDEEVILLE,
St. Anthony, 19 E. Main St., (Sat.) 8 p.m., (Sun.) 8 a.m.

HILTON HEAD,
Holy Family, 24 Pope Ave., Summer (Sat) 5 p.m., (Sun.) 8:30, 10 a.m, 11:30 a.m., Fall (Sat) 5 p.m., (Sun.) 8:30, 11 a.m.
St. Francis by the Sea, 45 Beach City Rd., (Sat.) 6 p.m., (Sun.) 8, 9:15, 11:30 a.m.

JOHNS ISLAND,
Holy Spirit, 2545 Bohickel Rd., Summer (Sat.) 5:30, (Sun.) 8:30, 10, 11:30 a.m; Winter (Sat.) 5:30, (Sun.) 9, 11 a.m.

MONCKS CORNER,
St. Philip Benizi, Old Hwy. 52 So., (Sat.) 5:30 p.m. only during June-Aug.; (Sun.) 9 a.m.

MOUNT PLEASANT,
Christ Our King, 1122 Russell Dr., (Sat.) 6 p.m; (Sun.) 8, 10, noon, 7 p.m.

MYRTLE BEACH
St. Andrews, 37th Ave. N., (Sat.) 5, 7 p.m.; (Sun.) 7:30, 9, 11 a.m.

NORTH CHARLESTON,
St. John, 3921 St. John's Ave., (Sat.) 6 p.m., (Sun.) 8, 10, noon
St. Thomas the Apostle, 6650 Dorchester Rd, (Sat.) 6 pm, (Sun.) 9, 11:30 a.m.

NORTH MYRTLE BEACH
Our Lady, Star of the Sea, 1000 8th Ave. N., (Sat.) 5 p.m.; (Sun.) 8, 10 a.m., noon.

PAWLEYS ISLAND
Precious Blood of Christ, Waverly-Shell Road, (Sat.) 5 p.m.; (Sun.) 8, 10:30 a.m.

RIDGELAND,
St. Anthony, Hwy. 17, (Sun) 11 a.m.

RITTER,
St. James the Greater, Catholic Hill, (Sun.) 12:30 p.m.

Cape Hatteras Lighthouse
PHOTO BY JOANN KEANE

ST. HELENA ISLAND,
Holy Cross, Seaside Rd., (Sun.) 9:
a.m.

SULLIVAN'S ISLAND,
Stella Maris, 1204 Middle St.,(Sa
5:30 p.m., (Sun.) 8, 9:30, 11:30 a.m.

SUMMERVILLE,
St. John the Beloved, 28 Sumter Av
(Sat.) 5:30 pm, (Sun.) 7:30, 9, 10:
a.m., noon, 6 p.m.
St. Teresa the Little Flower, 110
Dorchester Rd., Summer (Sat.) 5:
p.m.; (Sun.) 8:30, 10 a.m.; 7:30 p.m.

WALTERBORO,
St. Anthony, 925 S. Jeffries Blvd, (Sa
7 p.m., (Sun.) 10 a.m.

YONGES ISLAND,
St. Mary, 4255 Hwy. 165, (Sat.) 5 p.
(Sun.) 9:30 a.m.

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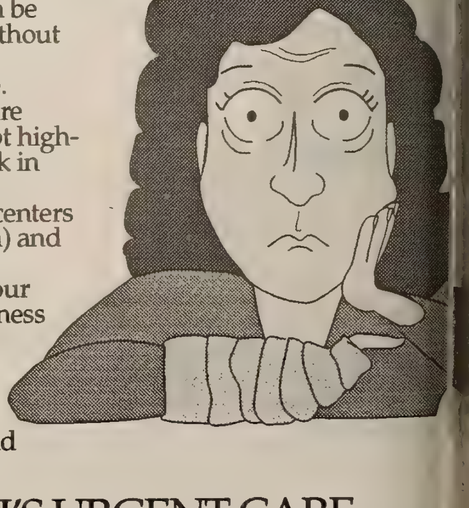

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Stereotyping: Losing the personal touch

By Father Herb Weber
Catholic News Service

Vhen a 3-year-old child was ab-
ted from a mobile-home court near
university where I minister, an in-
ie search involving the media and
dreds of volunteers was conducted.
ing that time a year ago I over-
rd one local resident declare, "It
probably done by one of those
-deranged college kids!"
s it turned out, college students
nothing to do with the kidnapping.
e I was working with students,
ever, I remained appalled by what
d heard. Were our students being
eotyped?
n contrast, I recall the first time
80-year-old mother came to Mass
ur campus parish. She was stirred
he prayerfulness of the hundreds
llege students in attendance.
is refreshing whenever someone
ble to see beyond a stereotype at-
ied to a given group.
–Stereotypes usually reflect a mis-
n understanding.
–Stereotyping prohibits discovery
n individual's real qualities.
etting beyond stereotypes, one
overs that the majority of college
ents are not prone to drug-induced
avior. Youth are not necessarily ir-
gious or without faith.
tereotyping promotes a judgmen-
m that is often intolerant of those
are different.
student who came to me for coun-
ng cried as he reflected that he
ht be gay. After listing the traits of a
iosexual person as he had learned
n in a stereotypical way, he con-
led he would rather be dead. His
eotyped views became the source of
rong self-destructive urge.

■■■

o just as stereotyping can hurt
se who are its object, stereotyping
ms the holders of those views. We
that within our churches.
Stereotypical statements often
ie from those who attend church
ularly. After Easter, I heard people
with disdain about the many C&E
ristmas and Easter) Catholics who
nded church the previous week.
statements were filled with self-
iteousness and finger-pointing.
challenged the critics. Granted, the
h response of those who come twice a
r is not what we might think appro-
ate. Yet those two liturgies might
ome a starting point for someone
feels at least some stirring of faith.
l passing judgment on C&Es as lazy
ax serves only to impoverish those of
n church regularly.
Giving equal time to the other side,
ten hear from those who don't go to
rch that the ones who attend "go
y for appearance sake." Once again,
holders of the stereotypical views
e out.
How can a parish break down ste-
types? No single program or event
do this. What a parish can do,
vever, is to look at its own way of
aving. Frequently, stereotyping is
e without malice.
Not long ago a banker just complet-
his term on the parish finance com-
tee told me that next time he would
e to serve on a committee dealing with more directly spiritual issues. I guess I just assumed a banker would want to work with finances.

A parish might ask, for example, whether schoolchildren from certain neighborhoods are set apart simply because of the neighborhoods they come from. An even more critical question is whether teachers buy into those patterns.

Similarly, are members of different generations ever encouraged to get to know each other as individuals? One parish enlisted retired people to work with the high school youth group, and the two groups found more than a little common ground!

Among caring Christians, stereotyping needs to be seen as the enemy it is.

(Father Weber is pastor of St. Thomas More University Parish, Bowling Green, Ohio, and a free-lance writer.)

FAITH IN THE MARKETPLACE

What harm is there in stereotyping an individual or a group?

"Generalizations are dangerous weapons; we diminish our own unique gifts in direct proportion to the harm we do by stereotyping other." — Alison Golden, Staples, Minn.

"First, we cease to look at individuals as individuals. Then we assume the individual has the same characteristics as the stereotype. It causes us to lose respect for them and helps perpetuate our fears." — Helen Grueser, Ottumwa, Iowa

"If you stereotype ... you deprive yourself and your society of the good that could come from interacting with an individual." — Joseph Chappell, Simpsonville, S.C.

"Stereotyping is a generalization.... We're limiting the gifts that are there if we look at everyone in a group as the same." — Sylvia Petrilla, Pickens, S.C.

"It can lead to discrimination and lack of educational opportunities." — Jeff Hornsby, Muncie, Ind.

"Stereotypes place unwarranted definitions on an individual.... When we have unwarranted assumptions about someone, it's damaging. It has no credibility." — Joan Nichols, Mauldin, S.C.

An upcoming edition asks: What causes people to fear and to fight outsiders? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

"Can anything good come from Nazareth?"

By Father John J. Castelot
Catholic News Service

Philip approached Nathanael with exciting news. "We have found the one about whom Moses wrote in the law, and the prophets; Jesus, son of Joseph, from Nazareth," Philip exclaimed.

His announcement was met by a sneering, "Can anything good come from Nazareth?" (John 1:46).

> "Nazareth was stereotyped ... as a backwater village incapable of producing anything worthwhile. Jesus came from Nazareth, which automatically ruled out the thought of taking him seriously. " The placard affixed to Jesus' cross, "Jesus the Nazorean, the king of the Jews," was a "cynical putdown, labeling Jesus an upstart nobody."

Nazareth was stereotyped in biblical times. It was pigeonholed as a backwater village incapable of producing anything worthwhile. Jesus came from Nazareth, which automatically ruled out the thought of taking him seriously.

Remember the placard affixed to Jesus' cross? For the general public the placard's words were a cynical putdown, labeling Jesus an upstart nobody: "Jesus the Nazorean, the king of the Jews" (John 19:19).

Not only Nazareth but all of Galilee had been stereotyped by the urbane Judeans of the ruling tribe of Judah. As far as these pseudosophisticates were concerned, Galileans were boorish peasants contaminated by frequent contact with similarly stereotyped gentiles. The whole district was known as "Galilee of the Gentiles" (Matthew 4:15; Isaiah 8:23).

Galileans even "talked funny," and Peter's accent betrayed him when he tried to deny that he was with "Jesus the Nazorean." "Surely you are one of them; even your speech gives you away" (Matthew 26:73).

This stereotyping of a whole class, like all stereotyping, gave those who practiced it a smug sense of superiority, a license to exploit and abuse. For stereotyping cruelly denies the dignity of the human person as such, and even Christians, who should know better, often are guilty of it.

When Matthew gave instructions on how to treat an erring member of the community, the final resort was to call him to public account. Then, "if he refuses to listen even to the church, ... treat him as you would a gentile or a tax collector" (Matthew 18:17).

You see, gentiles and tax collectors were written off as unacceptable, whole classes to be shunned. That's stereotyping.

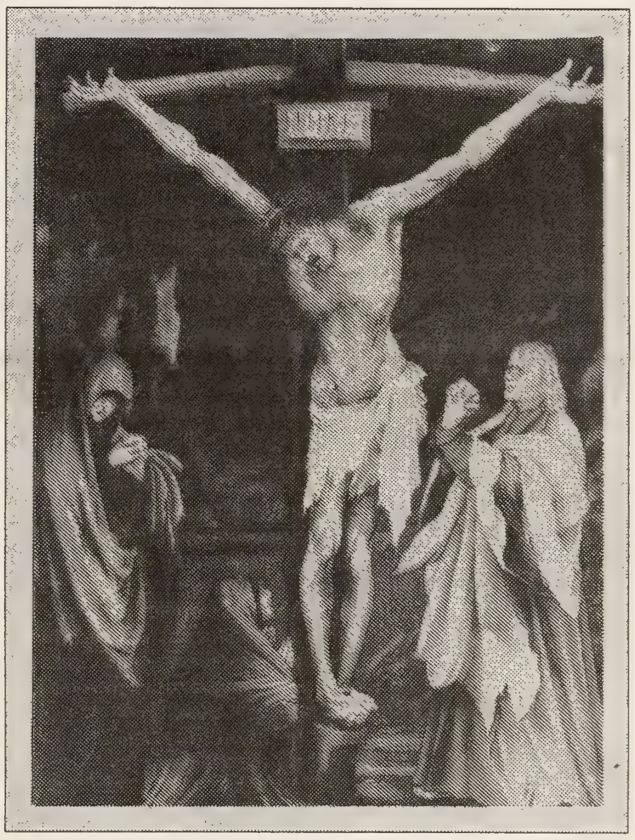
Jesus smashed these stereotyping molds. For him people were people, regardless of class or ethnic origin. His attitude infuriated his class-conscious contemporaries. "The Pharisees and scribes began to complain, saying, 'This man welcomes sinners and eats with them'" (Luke 15:2). This simply was not done!

Women, too, were victims of stereotyping. Society had assigned them their slot, and they had better stay in it! When the disciples returned from their shopping trip and found Jesus talking familiarly with the Samaritan woman, they "were amazed that he was talking with a woman" (John 4:27).

Still, when Luke describes the first Christian community, it is in terms of non-discriminatory collegiality: "All these devoted themselves with one accord to prayer, together with some women" (Acts 1:14).

Stereotyping is dehumanizing, but, sadly, it is still with us, victimizing millions of innocent people.

(Father Castelot is a Scripture scholar, author and lecturer.)



CNS Photo from National Gallery of Art, Samuel H. Kress Collection

FAITH alive!

People In The News

Catholics Urged To Offer Hope To 'Pilgrimage' Of AIDS Sufferers

NEW ORLEANS (CNS) — Mary Fisher, the HIV-positive mother who mesmerized the country at the 1992 Republican National Convention by calling for compassion for those with AIDS, challenged Catholic health care providers June 8 to offer hope to a "staggering pilgrimage" of infected sufferers. "The religious community in this nation has, at best, a spotty record with regard to living out their own faiths when confronting AIDS," Fisher told the annual Catholic Health Association assembly in New Orleans. "Push open the doors which have stood between God's uninfected people and his infected children, and come out," she urged. "Come out as one who speaks for God. Don't wait any longer. Bring the healing Gospel to the staggering pilgrimage."

Catholic Student Honored For Lifetime Of Positive Thinking

NEW YORK (CNS) — Mariah Sharkey, a 20-year-old Catholic student at the University of Notre Dame, was honored by the Rev. Norman Vincent Peale June 2 for showing positive thinking throughout her life. Sharkey was one of three winners of the 1993 Norman Vincent Peale Awards for Positive Thinking. The others were Elizabeth Dole, president of the American Red Cross, and David T. Kearns, retired chairman and chief executive officer of Xerox. This year, Sharkey spent her spring break working in the oncology unit of Abbott Northwestern Hospital in Minneapolis and part of her summer vacation working as an intern at the Caring Institute in Washington.

Pope Recalls Wisdom Of John XXIII, Prays At His Tomb

VATICAN CITY (CNS) — Pope John Paul II recalled the pastoral wisdom of Pope John XXIII, then stopped to pray at his tomb on the 30th anniversary of his death. "Pope John was a pastor full of wisdom and Christian hope" who disagreed with the gloomy prophecies being made about the world, the pope told pilgrims from Pope John's native Italian Diocese of Bergamo June 3. "Facing an important assembly like the (Second Vatican) Council, facing a Church future beset by many problems, he demonstrated a confident optimism," he said.

Black African Named Dean Of College Of Cardinals

VATICAN CITY (CNS) — For the first time, a black African cardinal has been chosen as dean of the College of Cardinals, a position that carries important duties during the election of a pope. Cardinal Bernardin Gantin, a native of Benin and a longtime Vatican official, was elected to the post June 4, and Pope John Paul II gave his approval the next day. Cardinal Gantin replaces Brazilian Cardinal Agnelo Rossi, who was retiring at age 80. Cardinal Gantin, 71, becomes "first among equals" in the College of Cardinals, presiding over its meetings but without exercising governing powers.

Catholic Parents Desperately Seek New Heart For Infant Son

CHICAGO (CNS) — With time running out, Tom and Teresa Taylor of Chicago issued a desperate plea for a new heart for their newborn son, in need of a transplant before the end of June to survive. Doctors said that without a new heart the tiny body of Samuel Thomas Taylor, born April 21, would begin to deteriorate after his eighth or ninth week of life. Once deterioration set in, Samuel would be too weak to undergo the transplant operation.

USCC Official Applauds Order To Let Haitians With HIV Into U.S.

WASHINGTON (CNS) — A federal judge's order to release HIV- infected Haitians held at Guantanamo Bay, Cuba, and allow them into the United States was welcomed by the head of the U.S. Catholic bishops' agency for refugees. Jesuit Father Richard Ryscavage said the June 8 decision by U.S. District Court Judge Sterling Johnson Jr. was "a long overdue measure of justice and a humanitarian act of compassion for those who have suffered twice — first in fleeing Haiti where they were subject to human rights abuse and second in being subject to very difficult physical and psychological conditions in the refugee camp at Guantanamo Bay." Father Ryscavage is executive director of the Office of Migration and Refugee Services for the U.S. Catholic Conference.

Boston Mayor Says He Will Take Vatican Diplomatic Post

WASHINGTON (CNS) — Boston Mayor Raymond Flynn said he will accept President Clinton's nomination to be ambassador to the Vatican after he was assured the job would have an expanded role. Flynn came to Washington concerned by indications from the State Department that his role would be limited to that of simply an ambassador, a "ceremonial role," he said. The blur spoken Flynn said what he wanted w what Clinton promised him in March - an expanded role in which he would l able to travel to depressed parts of tl world and work to alleviate human su fering.

French Archbishop Says Immigrants Becoming Scapegoats

PARIS (CNS) — Immigrants a becoming the scapegoats for France economic problems, said Archbish Jacques Delaporte, president of tl French bishops' Justice and Peace Cor mission. The archbishop criticized government-sponsored bill that wou heavily limit immigration. "The Cath lic Church wants to show its solidari with immigrants, who are the often tl first affected by the current socio-ec nomic difficulties," he said in an inte view in the June 3 *La Croix*, Cathol daily newspaper published in Paris.

U.N. Official Says Church's Wo On Peace Reinforces His Efforts

NEW YORK (CNS) — Boutr Boutros-Ghali, secretary-general of tl United Nations, said in a recent stat ment that the approach of the Cathol Church in working for peace harm nizes with that of the United Natio and reinforces his own efforts. "In see ing broader concepts of peace, and linking peace with notions such as d velopment and human justice, the R man Catholic Church and the Unit Nations are working together," he sai The statement was read by Joseph Reed, special representative of the se retary-general for public affairs.

Scripture

Readings For The Week Of June 20 - June 26

Sunday: Jeremiah 20:10-13; Romans 5:12-15; Matthew 10:26-33.

Monday: Genesis 12:1-9; Matthew 7:1-5.

Tuesday: Genesis 13:2, 5-18; Matthew 7:6, 12-14.

Wednesday: Genesis 15:1-12, 17-18; Matthew 7:15-20.

Thursday: Isaiah 49:1-6; Acts 13:22-26; Luke 1:57-60, 80.

Friday: Genesis 17:1, 9-10, 15-22; Matthew 8:1-4.

Saturday: Genesis 18:1-15; Matthew 8:5-17.

Readings for the Week of June 27 - July 3

Sunday: 2 Kings 4:8-11, 14-16; Romans 6:3-4, 8-11; Matthew 10:37-42.

Monday: Genesis 18:16-33; Matthew 8:18-22

Tuesday: Acts 12:1-11; 2 Timothy 4:6-8, 17-18; Matthew 16:13-19.

Wednesday: Genesis 21:5, 8-20; Matthew 8:28-34.

Thursday: Genesis 22:1-9; Matthew 9:1-8.

Friday: Genesis 23:1-4, 19; 24:1-88, 62-67; Matthew 9:9-13.

Saturday: Ephesians 2:19-22; John 20:24-29.

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Employment Opportunities

Health Care Minister: Large Catholic parish is responsible for pastoral care a large, non-profit community hospital plus nine other health care facilities. W seek a Health Care Minister to provide pastoral care in the hospital and to manag parish volunteer pastoral ministers. The Health Care Minister will provid pastoral care in the hospital and recruit, coordinate, train and support voluntee ministers in other institutions. Strong organizational and training skills, a attractive, motivating style, an ability to work with volunteers and health ca professionals are musts. Must be Roman Catholic in good standing with a a undergraduate degree and experience in pastoral ministry to the sick and minimum of one unit of CPE or equivalent in supervised pastoral ministry in clinical setting. Salary commensurate with degree and experience. Send resum attention: Health Care Minister Search Committee, Church of the Holy Famil 1279 Great Neck Road, Virginia Beach, VA 23454.

Hispanic Services Position: Experienced bilingual person needed to manag immigration an legalization services. Must be able to develop and work with volunteers corps and have experience with human services. Please call S Margaret Burnard at Catholic Social Services, Asheville, (704) 255-0146 befo June 25.

Diocesan Director, Catholic Social Services: To work, in conjunction wi Legislative Board of Directors and Area Office directors, toward the strengthenin and extension of social services within the diocese. Services include tradition core services of counselling and pregnancy support as well as specific communit based/parish-based programs. For licensing purposes, an MSW degree is require Cut-off date for applications is 6/30/93.

Mail to: Search Committee — CSS
1524 East Morehead St.
Charlotte, NC 28207

Vietnamese Catholic Ministry

MANG THƯƠNG TÍCH NHƯNG ĐƯỢC CHỮA LÀNH

Đề tài cuốn sách: “Thương tích nhưng được chữa Lành” của Henry euwen làm tôi suy nghĩ rất nhiều và so sánh Chúa Giesu như một người, u bao nhiêu năm kiếm tìm người yêu, mang thương tích đầy mình rồi sau ng khi tìm được Ngài bị chối bỏ và còn đau đớn hơn. Nhưng người Yêu lùng lung này vẫn dong duổi trên đường đi tìm cho bằng được người yêu. ıóc tìm bắt này đầy gian nan và đòi hỏi nhiều kiên nhẫn vì thế nhà văn hào ancis Thompson đã gọi Chúa là “Con Chó Săn Thiên Đàng.” Tư tưởng này ng được diễn tả rất hay của nhà văn khác:Kahlil Gibran trong cuốn Tiên i “Được cảm nghiệm sự đau đớn trong âu yếm, mang thương tích vì được ầu hiểu thế nào là yêu. Và bằng lòng đổ máu vui vẻ vì tình yêu! Để mỗi ng thức dậy, với một TRÁI TIM BAY BỔNG và biết ơn vì lại được một ;ay nữa để yêu.”

Tôi phân vân về hai chữ Trái Tim bay bổng có nghĩa là gì? Nhiều lần ong thinh lặng tôi so sánh trái tim bay bổng với một con thuyền căng gió ồn bay. Thuyền này vượt sóng tung hoành trên năm cõi vì nó không bị ng buộc bất cứ sợi giây nào. Biển đầy nước, một thứ chất lỏng uyển chuyển cho bạn làm bất cứ chuyện gì. Và tôi nghĩ về tình yêu cũng vậy. Nếu bạn u người nào đó, bạn phải để họ được tự do. Bất cứ điều kiện nào đem ra n áp lực, thì tình yêu đó không phải cho họ mà cho chính bạn. Tình yêu là ích kỷ. Người ta gọi thứ tình yêu này là hai mặt. Tình yêu muốn được lọc. Lói Lọc là một danh từ trừu tượng nhưng rất thực tế. Tình Yêu Chúa to VÔ ĐIỀU KIỆN (không một đòi hỏi nào) Trong bất cứ một công việc ng đồ nào, người ta có thể nhìn thấy rõ tình yêu nào vô điều kiện và tình yêu nào đặt điều kiện. Một người có thể lăn lội đau khổ trong việc tông đồ nhưng không hẳn việc đó là VÌ CHÚA hay CHO NGÀI. Việc nào cũng vậy con người tìm mình rất tinh xảo.

Trong lúc thinh lặng, tôi đã gặp mình trong chiều hướng rất người như trên. Tôi có thể thấy bóng đen của mình trong ánh sáng của Chúa. Và ánh sáng đó làm lộ liễu những lỗi lầm giấu ẩn đằng sau. Nhưng hai tiếng ủi an của Ngài là THA THỨ. “Lỗi lầm là thân phận con người, nhưng tha thứ là vì Chúa” và trong ánh sáng của Ngài tôi sẽ không sợ NAN RÚT vì đó là số phận con người. Tội lỗi và rút nạn. Để được chữa lành cần phải khiêm tốn, để được trọn lành cần phải bể vỡ và sự đổ vỡ của tội lỗi là thân phận làm người nhưng không vì thế mà không vươn lên. Một người nghĩ mình trọn hảo là một người nói dối theo thánh Phao lo và ai trong chúng ta dám gần họ? Bà Elliott viết trong cuốn sách nhan đề là: “Sự toàn vẹn, có cái gì xấu trong người quá tốt?” và bà đã lấy câu nói bất hủ của ông Thomas Henry Huxley: “Nhiều điểm lợi thiết thực nhất cho những ai bước vào đời sớm, là gặp một vài thất bại.” và tôi nghĩ rằng điểm lợi chính là giúp con người khiêm tốn. Sự hiểu biết về thân phận làm người cho chúng ta cơ hội gần Chúa cứu Thế hơn vì Ngài đến để cứu rỗi.

“Một người khách cho mình là đi tìm Sự Thật đã gặp một Sư Phụ và Ngài đã nói với người khách rằng.” “Nếu bạn tìm kiếm sự Thật, một việc bạn cần phải có trên hết.” “biết và ước muốn với hết lòng mình.” “Không phải vậy, một sự sẵn sàng liên tục là dám nói rằng TÔI CÓ THỂ SAI LỖI.” Lấy trong một phút khôn ngoan của Anthony de Mello.

ounded And Healed

By SISTER CECILIA TONG

Very often I ponder on the title of the book by Henry Neuwen: *The Wounded Healer*. It makes me think of Jesus as a lover who, after so many years of searching for the loved one, was mortally wounded. He finally found the beloved but alas he was rejected and was left wounded again. This “tremendous lover”still does not give in. He continues his search until he gets his beloved.

This process is so very active and patient that the famous writer Francis Thompson called Him *The Hound of Heaven*. The idea is also accurately described by Kahlil Gibran in *The Prophet:* “To know the pain of too much tenderness, to be nded by your own understanding of love and to bleed willingly and joyfully. To e at dawn with a winged heart and give thanks for another day of loving.”

What do I understand about a winged heart? Sometimes in my solitude I have pared the winged heart to a sail in full wind. It has so much freedom and it is ttached to anything. The sea is full of water, a kind of fluid that gives space for kind of activity.

And I thought of love in the same way. If you love someone, you must set him er free. Any string attached to that love is selfish love that means one does it for sake of oneself and not for the beloved. People said about this, “You have an eye atch something in return.” That something is an abstract yet very real. Jesus’ love is unconditional with no string attached. In any kind of ministry one sees if that love is unconditional or not. A person could even suffer because of the ministry yet sometimes it does not mean for the ministry thus for God. There is a subtlety of self seeking in almost everything.

In my solitude I have caught myself sometimes with this frame of mind. I could discover it in my solitude with God and with Him one can see one’s shadow self reflected in His light. Only in His light can one see oneself as he or she really is.His comfortable word for us is forgiveness: “To err is human, to forgive is divine” as someone said.

In this light, I shall not be afraid of the word brokenness for that is what we are. Sinful and broken. To be healed is to be humble, to be whole is to be broken and brokenness is a human condition; but it does not mean that we should remain in it. A perfectionist is the one who thinks that he or she is perfect. Who among us is comfortable with that person? St. Paul used a very strong word to describe a person who thinks of himself or herself as perfect. St. Paul used the word “ liar” for that person.

In Mrs. Elliott’s book, *Perfectionism, What Is Bad About Being Too Good?,* She quoted Thomas Henry Huxley: “There is the greatest practical benefit in making a few failures early in life.” I think the advantage of it is it makes us humble. The awareness about our human condition brings us closer to the Savior — Jesus.

“To a visitor who described himself as a seeker after truth the Master said: “If what you seek is truth, there is one thing you must have above all else.”

“I know, an overwhelming passion for it.”

“No, an unremitting readiness to admit you may be wrong.” From *One Minute of Wisdom*, by Anthony de Mello.

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Vietnamese Catholic Community News In Brief

About 40 men from different states will come for the Cursillo weekend for Vietnamese men June 25-27 at St. Michael in Gastonia. Contact person is Trieu Le (704) 549-1525.

The weekend of June 11-13, 22 young people with their leaders went to Atlanta for courses in the Eucharistic movement for youth.

Father Tan Le and his sister, Dat Le, were to arrive in Charlotte June 17. Father Tan Le has been sponsored by the Diocese of Charlotte and his brother, Trieu Le.

During his visit to Denver in August for World Youth Day, the Holy Father will reserve one hour to meet Vietnamese from all parts of the United States with their leaders and the leaders of other denominations. For further details, please contact the Vietnamese Ministry (704) 333-5029.

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Comunidad Hispana
Comuniquémonos

Marina Rief, profesora de los niños y niñas que recibieron la Eucaristía por primera vez, en el Centro Católico Hispano, con Mario y Gladys Muñoz y Diego Bradshaw a mano derecha.

María y Jorge Espino con su hijo Neil celebran su Primera Comunión.

Noticias Diocesanas

Cursos Para Formar Catequistas y Ministros Laicos

Todos los Hispanos Adultos y Jovenes de la Diócesis Están Invitados a Conocer Mejor Nuestra Fe.

El Padre Aurelio Ferrín ofrece cursos de 12 clases durante el verano en distintas ciudades, cada semana las lecciones serán de dos horas. Los temas interesaran a todos y se adaptan a cada comunidad. La hora es de 7:00 - 9:00 p.m.

Los lunes en Saint Joseph, Newton, 720 W. calle 13. Encargado: Edward Acosta, tel. (704) 328-1556.

Los miércoles en Holy Cross, Kernersville, 616 S. Cherry Street. Encargada: Vicky Utsman, tel. (919) 996-3126 casa, (919) 996-5604 oficina.

Los jueves en la escuela de Pius X, Greensboro, 2200 N. Elm Street. Encargada: Hna. Nancy, tel. (919) 691-8959.

Los viernes en el Centro Cristo Rey, Yadkinville, U.S. 601 y Hoots Rd. Encargada: Hna. Andrea, tel. (919) 463-5533.

Los sábados y domingos el Padre Eurelio estará dando misiones en Charlotte y celebrará las Misas en el Centro Católico, Independence Blvd. y The Plaza, a las 10:30 a.m. y en la catedral de Saint Patrick, 1621 Dilworth East y Buchanan Street, a las 7:00 p.m. los domingos durante el verano hasta principios de septiembre.

Instituto Para Catequistas

El sábado 26 de junio y el domingo 27 habrá un taller para estudiar el nuevo catecismo universal de la iglesia Católica, en el Centro Espiritual de Hickory, NC. Para más informacion pueden llamar al (704) 335-1281.

Cursillos de Cristiandad

Ya están formandos los equipos de dirigentes que llevarán a cabo los Cursillos del '93 en la diócesis de Charlotte. Los rectores son Gladys Torres y Carlos Medina, los directores espirituales serán Padre Romeo Rivas para los hombres y el Obispo Augistín Román para las mujeres. La fecha para el Cursillo de los hombres en del 19 al 22 de agosto y para el Cursillo de las mujeres es del 26 al 29 de agosto. Ambos tendrán lugar en lso salones de Holy Family, Clemmons, NC. Senén Borges y Ester McNamara también vendrán de Miami, Florida, con los directores espirituales para yudar a los equipos de dirigentes.

Quienes deseen conocer más lo que son los Cursillos de Cristiandad pueden comunicarse con el Coordinador del Secretariado Hispano, Rafael Silva, tel. (704) 568-3188.

Estos serán los Cursillos número 3 en español de la diócesis de Charlotte, aunque en realidad ya se habían realizado dos más anteriormente con la diócesis de Raleigh. Actualmente hay más de 150 Cursillistas hispanos en nuestra diócesis.

Retiro Para Matrimonios

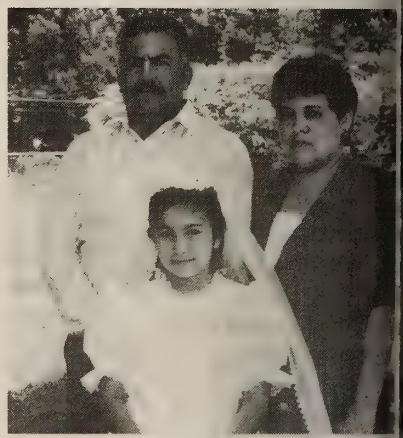
Los ministros laicos, Angel e Iris Rivera, vendrán de la Florida para dirigir este retiro del 25 al 27 de junio, en Living Waters, casa de retiros en las montañas de Maggie Valley. Inscripciones con el Padre José Waters, tel. (704) 632-8009.

Cuantas parejas han participado anteriormente en esta clase de retiro han quedado muy satisfechos y enriquecidos con la experiencia de compartir temas de interes común.

Clases de Conversación en Inglés

International House, 322 Hawthorn Lane, Charlotte, ofrece la oportunidad de practicar el inglés con voluntarios en grupos pequeños, los jueves, de 7:00 - 8:30 p.m. y los viernes, de 12:00 - 1:30 p.m. Para más información pueden llamar al teléfono (704) 333-8099.

José y Carmen González con su hija Jazmín en el día de su Primera Comunión.



Elia con sus padres Roberto y María Arte después de recibir la Eucaristía vestida blanco.

La Primera Eucaristía

Los padres de familia gozan mucho cuando sus hijos reciben la Prim Comunión, es un gran día, unos años después del bautismo, en el que prometie ayudarles en su proceso de crecimiento en la fe. Ahora es un buen moment cumplir esa promesa, pues reciben a Jesús como Pan de Vida en el sacrament la Eucaristía.

La herencia de la fe tiene que vivirla los padres para que los hijos la valore conserven y la transmitan. Los niños y niñas necesitan aprender de sus pad Quieren imitarlos, queren parecerse a ellos, quieren que los acompañen juntos e camino.

La herencia de la fe, la relación con Dios, se conserva y se aumenta, se entr a los que siguen las tradiciones familiares en el hogar.

La Primera Eucaristía es un momento de encuentro personal con Cristo, de un familiar y de responsabilidad de los padres, un nuevo paso en la vida cristiana de t la familia. Hay alegría, hay fiesta, hay traje nuevo, hay regarlos, hay visita amistades y parientes, pero lo importante es entender que compartimos el gran a de Dios en el regalo de la Eucaristía, Cristo que se entrega como alimento de nues almas.

La Eucaristía es fuente de fuerza y energía para seguir a Cristo en la vida dia Jesús se ha quedado con nosotros para siempre y se hace alimento para los que cr en su amor. El pide a su vez a los cristianos compartir con los demás.

A la catequista le toca enseñar, tal vez su trabajo ha de ser más metódico, planificado y tiene que estar segura de que une el contenido a la experencia de fe los padres de familia les toca transmitir la fe con la fuerza que da la maternid paternidad responsablemente vividas.

Ahora es obligación de los padres continuar llevando a sus hijos a recibir el de Vida cada domingo hasta que ellos puedan hacerlo por su cuenta y tam acercarlos al sacramento de la Reconciliación con cierta frecuencia. ¡Que este de fiesta de la Primera Comunión inicie un gran número de días felices enriqueci con la presencia de Cristo, quien desea que los niños se acerquen a El!

Oportunidad de Trabajos

Limpieza de alfombras, tel. (704) 588-9417 en Charlotte.

Dar clases en español a extranjeros en Berlitz Language Center, Pueden lla a Juan Bermúdez, tel. (704) 554-8169.

nbers of the first group of permanent deacons in the Diocese of Charlotte celebrate the anniversary of their ordination. With them are Bishop Donoghue, Msgr. Anthony acic, diocesan director of the Permanent Diaconate, and Msgr. Thomas Burke, the tual director.

irst Permanent Deacons Mark) Years Of Service To Diocese

BELMONT — The tenth anniver- of the ordination of the first perma- deacons in the Diocese of Charlotte celebrated May 29 at Queen of the stles Church. Fifteen of the original eacons attended.

Bishop John F. Donoghue was the brant. Homiliest Deacon Pat andingham said the occasion was a to thank God for His many bless- , especially the gift of the diaconate. diaconate has resulted in countless sings for families, parishes and the ese, he said.

After reminiscing about happy ex- ences associated with formation ses- s and the instructors, Deacon andingham concluded by saying the versary celebration was a commit- t to continue serving the Lord.

The celebration was continued with er in the church family center. Din- vas prepared by Josephine Watson, was helped by Loraine Craig and lred Ledbetter.

Bishop Donoghue congratulated the ons and expressed his admiration gratitude for their dedicated work.

Msgr. Anthony Kovacic, diocesan ctor of the Permanent Diaconate, essed thanks for all who helped the beautiful and successful cel- tion. He especially thanked God for gift of the diaconate to the Church for the continued miracle of abundant vocations and selfless and most dedicated service of the ordained deacons.

Deacon Paul Watson expressed the joy he has experienced as a deacon, and gave tribute to his wife, Josephine, who has been an inspiration to him and has shared in all his teaching and charitable ministries.

The deacons attending the ceremony were Bob Desaultels, Joseph Smith, Hugo May, Joe Garavaglia, Harold Markle, Andy Cilone, Paul Watson, Jos Vandermeer, Charles Knight, Pat Vallandingham, Dennis O'Madigan, Gerald Hickey, Joseph Schumacher, Joseph Mack, John Gallen, and Bob Dotson from the Atlanta Archdiocese and Jerry Potkay of the Hartford Archdiocese.

This year marks the 25th anniversary of the restoration of the permanent diaconate throughout the United States. In May 1968, the American bishops petitioned the Holy See for permission to restore the ancient ministry of service. In August of that year, Pope Paul VI granted the requent.

Since then, more than 10,300 men have been ordained after years of formation. They and their wives, since most of them are married, have entered into a variety of ministries. The particular character of the diaconate is service to the poor and needy.

Oportunidad de Trabajo

rvicios Hispanos: Se necesita una persona bilingüe para trabajar en servicios Imigración y Legalización. Tiene que ser capaz de crecer y trabajar con un upo de voluntarios y con experiencia de servicios humanos. Favor de llamar a Hna. Margaret Burnard a Catholic Social Services, Asheville (704) 255-0146 tes del 25 de junio.

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lail to Jim Kelley, Director of Development,
oman Catholic Diocese of Charlotte,
524 E. Morehead Street, Charlotte, NC 28207.

Heave Ho...

Jonathan Monti, a first grader at St. Ann School in Charlotte leads the tug-of-war competition at the school field day competition at Freedom Park.

Photo by JOANN KEANE

Ecumenical Service To Open Irish Children's Summer Program

SWANNANOA — St. Margaret Mary Parish will mark the start of the 1993 Irish Children's Summer Program with an interfaith prayer and hymn service Sunday, June 27 at 7 p.m. Pastor John McCall of Black Mountain Presbyterian Church will be the principal speaker. Refreshments will be served in the church hall after the service.

Members of the two churches cooperate in bringing five Catholic and five Protestant children from Northern Ireland for a six-week stay with host families in the Swannanoa Valley area. Two of the children — one Catholic and one Protestant — live with a host family for six weeks with the stipulation they be treated as family members, not guests.

Sunday church attendance is a rule for both even if not required by family discipline at home.

At the end of six weeks, a closing ecumenical service will be held at Black Mountain Presbyterian Church and Atonement Father Pius Keating, pastor of St. Margaret Mary, will be the main speaker. An ice cream social and farewell party will follow as the children and their chaperone leave the next morning for the Charlotte airport and Northern Ireland.

Feedback from the families of children brought into the program in previous years, as well as from their chaperone, indicate these 11-year-olds are effective and permanent ambassadors for peace and neighborly love. They have been instrumental in creating close friendships between Catholic and Protestant families — a phenomenon which could never occur otherwise.

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Diocesan News Briefs

Vocation Discernment Weekend

CONYERS, Ga. — The Daughters of Charity of St. Vincent de Paul, Emittsburg Province, invite single women ages 19-40 to share a weekend of recollection to increase their understanding of what God is calling them to do. The weekend is Aug. 27-29 at the Monastery of the Holy Spirit .

For more information or an application, write to Sister Catherine Norton, Daughters of Charity, 5715 Emerson St., Bladensburg, Md. 20710-1844. The deadline for registration is Aug. 15.

Colors and Spiritual Presence

MAGGIE VALLEY — Living Waters Catholic Reflection Center is presenting "Colors and Spiritual Presence," a retreat Aug. 2-5. The focus will be on how God speaks to people through all creation and how He reveals His presence in the colors of life. Capuchin Father Allen Dec will be the director.

The suggested donation is $75 a person, or $140 per couple. For information, call the center at (704)) 926-3833.

Reunion

CHARLOTTE — The 25th reunion for Charlotte Catholic High School graduates is July 24 at the Marriott Executive Park 8 p.m. to 1 a.m. The event is open to all other graduating classes, family and friends. Cost is $65 per person.

To register, send reservation notice and check to Karen Woods Barnes, 4928 C. Tower Rd., Greensboro, N.C. 27410.

F.A.C.E.S.

CHARLOTTE — The Family Apostolate for Catholic Education and Service is sponsoring an informational meeting and book fair at St. Gabriel Church in the fellowship hall Friday, June 18 from 7 p.m. to 9 p.m. Father Ed Sheridan will speak on "Creating a Catholic Home." Homeschooling families will be available for questions and answers on educational options and resources.

For information, call Becky, (704) 843-5411 or Cheri, (704) 542-4759.

Catholic Singles

CHARLOTTE — Catholic Singles of Charlotte II, a social, service and spiritual group for separated, divorced, widowed and never-married men and women ages 30-50, is planning to meet for dinner at Newmarket Grille June 20 at 6:30 p.m., arena football at the Charlotte Coliseum June 25 at 7 p.m., dinner at Cajun Queen June 27 at 6:30 p.m. and a Knights game and fireworks July 4 at 5:30 p.m.

For more information, call Carole, (704) 542-9900.

Upcoming Diocesan Events

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Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

June 20 - July 4 Practicum
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

June 27 - July 4 Directed Retreat
Living Waters, Maggie Valley
Sr. Jane Schmenk, OSF
(704) 926-3833

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

HBP

Ecumenical Scripture Course

BREVARD — North Carolina Scripture scholar and teacher Robert Prier will present "But Who Do You Say That I Am?" every Wednesday from 11 a.m. to 12:30 p.m. for four weeks beginning July 7 at First United Methodist Church.

The course is sponsored by the Transylvania County LARCUM (Lutheran, Anglican, Roman Catholic and United Methodist) group.

Active in ecumenical circles since the 1960s, Prier has taught Scripture classes in Bryson City, Cherokee, Sylva and Maggie Valley. He is a staff member at Living Waters Catholic Reflection Center, Maggie Valley.

A freewill offering will be taken at the meetings. The public is invited. For more information, call First United Methodist Church, (704) 833-9025.

Hurting Marriages

HICKORY — The first Retrouvaille program for the diocese will be at the Catholic Conference Center the weekend of July 30-Aug. 1. Retrouvaille is designed to help and support married couples who are experiencing difficulties in their relationship. It is also helpful to couples who are separated or divorced.

The program, which is sponsored by Catholic Social Services, is open to couples of all faiths.

For more information, call Scott or Elizabeth Thomas, (704) 875-1535.

Married Couples Retreat

ROCK HILL, S.C. — A weekend retreat for married couples will be presented July 23- 24 at The Oratory by Hugo and Bobbie May. The retreat is designed to help couples discover the hidden value of their partners. Cost is $110 per couple and includes room and board.

Registration deadline is July 7. To register, send a $50 non-refundable deposit to Bobbie May, 5617 Clearlake Dr., Hickory, N.C. 28601. For more information, call (704) 327-8692.

Couples Workshop

STATESVILLE — St. Philip the Apostle Church is hosting a workshop for married couples interested in enriching their communication skills June 20 and 27 and July 11 and 18 from 7 p.m. to 9 p.m. Cost is $35. For more information and registration, call Tina, (704) 872-2579 from 9 a.m. to 4 p.m.

Parable Series

CHARLOTTE — Susan Brady, a director of Faith Formation, will present a five-day parable series, "He Taught Them In Parables," at St. Gabriel Church July 19-23 from 9 a.m. to noon. Babysitting is offered.

Cost is $20. For registration forms, call the Faith Formation Office at (704) 784-8402.

Womens' Day Of Prayer

VALE — The Maryvale Sisters are sponsoring a Womens' Day of Prayer at the convent June 26 from 9 a.m. to 4 p.m. The day is designed for all women. If you have children, bring them along. The sisters will care for them in the day care center they run.

The suggested donation is $30 per woman and $10 per child. Snacks and lunch will be provided. To register, write to The Maryvale Sisters, Rt. 1, Box 164, Vale, N.C. 28168 or call (704) 276-2626.

Oratory Religion Camp

ROCK HILL, S.C. — Registration is being taken for the Oratory Religion Camp for girls and boys in grades 1-6. Two sessions are offered: July 11-17 and July 18-24. Cost is $85 for each session. Volunteers (18 and older) are needed as youth counselors for one or both sessions.

For registration forms, call Father William Pentis at The Oratory or Dominique May at (704) 825-9244.

Summer Bible Insitute

ROCK HILL, S.C. — Fat
Michael Guinan and Eugene LaVer
are the featured presenters of the
Summer Bible Institute at The Ora
The Oratory is hosting this annual S
ture week from Sunday, Aug. 1 thr
Friday, Aug. 6.

Father LaVerdiere, edito
Emmanuel magazine and profess
Catholic Theological Union, Chic
will present "Nothing is Impossible
God," a course centered on Luke's
pel.

Father Guinan, a faculty meml
the Franciscan School of Theolo
the Graduate Theological Union,
keley, Calif., will present a cours
"The Pentateuch (Torah): Guide to I

The Summer Bible Institute is
to all interested in Scipture study
enrichment. Tuition for both cours
$100, $55 for one. Room and meal
available for an additional fee.

For registration and more info
tion, write The Summer Bible Inst
The Oratory, P.O. Box 11586,
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World and National Briefs

form Might Not Solve Urban alth Care Problems, Bishop Says

NEW ORLEANS (CNS)—Achiev- universal access to health care will eliminate all the health care probıs facing the poor, a bishop told parpants in a forum on improving urban ılth care. "Health care reform may ke service and care available irrective of personal financial ability to but it will not eliminate poverty in society," said Auxiliary Bishop Joh M. Sullivan of Brooklyn, N.Y., at June 5 conference in New Orleans. hop Sullivan gave the keynote adss at the daylong conference on ıilding Community Partnerships: ategies for Urban Health Ministries." meeting was sponsored by the holic Health Association, which held annual assembly in New Orleans e 6-9.

ırt Ends Ban On Religious ɔgrams, Ok's Student-Led Prayer

WASHINGTON (CNS) — In two es June 7, the Supreme Court wedged n the door permitting some religious vities on public school property, saya church may use school meeting ce and letting stand a lower court ng allowing student-led graduation yers. The court reversed a 3rd U.S. cuit Court of Appeals ruling that the ıter Moriches Union Free School trict on Long Island, N.Y., did not e to permit the Lamb's Chapel congation to use school property to show ıs. In the second case, the court let ıd a ruling from the 5th U.S. Circuit ırt of Appeals that permits students 'exas, Mississippi and Louisiana to ude prayers in graduation ceremo-, as long as they are student orgad and led.

lge Orders Protesters To Leave ırch They've Occupied For Year

WORCESTER, Mass. (CNS) — A judge has ordered protesting members of a Worcester Catholic parish to vacate the church they have occupied for more than a year in an effort to get it reopened. In an order June 3, Worcester Superior Court Judge James E. McHugh gave the protesters two weeks to vacate St. Joseph's Church and told them to stay out "until further order of the court." He ordered them to leave behind all keys and other church property. He also ordered Bishop Timothy J. Harrington of Worcester to protect the church building and heat and ventilate it to avoid excessive deterioration until other court actions concerning the church's fate are settled.

Father Damien's Cross Stolen From Waikiki Museum

HONOLULU (CNS) — A 10-inch wooden cross belonging to Father Damien de Veuster — the famed "leper priest" of Molokai — has been stolen from its display case in a Waikiki museum. Officials of the Damien Museum at St. Augustine Church in Waikiki and the Fathers of the Sacred Hearts, Father Damien's order, were offering what they called a "modest" cash reward for return of the cross but said the cross had little cash value. The reward amount was not made public. Its value is instead based on its historical and religious significance, said Father Joseph Bukoski, provincial superior of the Fathers of the Sacred Hearts in Hawaii.

Cardinal Urges Spiritual Renewal Leading To Year 2000

PHILADELPHIA (CNS) — In his first pastoral letter since coming to Philadelphia in 1985, Cardinal Anthony J. Bevilacqua urged Catholics to remember that "the year 2000 cannot be celebrated as if it were just another year." The letter, released May 30, described the cardinal's plans for the third year in a nine-year archdiocesan spiritual renewal program leading to the 2,000th anniversary of Jesus' birth. "This anniversary calls us to gratitude for the life of grace that has been ours in the Church for 20 centuries," he said. "The total giving back of ourselves to Him in the service of the Gospel is the best tribute that each of us can make."

Celam Official Says Church Must Fill Void Of Political Leaders

SEVILLE, Spain (CNS) — The Church must train lay people to fill the void left by a shortage of capable political leaders in the traditionally Catholic countries of Latin America and Europe, said the head of the Latin American bishops' council. But priests should not try to fill the vacuum by seeking political office, said Cardinal Nicolas de Jesus Lopez Rodriguez of Santo Domingo, Dominican Republic. "We are poor politicians when we try to be politicians and priests," he said, citing the example of Father Jean-Bertrand Aristide, deposed president of Haiti. Cardinal Lopez Rodriguez spoke at a June 8 news conference.

Vatican Official Speaks Of Gross Violations In Bosnia

VATICAN CITY (CNS) — After visiting Bosnian Catholics in the Serb-controlled Diocese of Banja Luka, a top Vatican official said he felt "humiliated" at Europe's inability to stop the gross violations of ethical principles there. "I came back with a deep admiration for the faithful there, but also extreme repugnance for the conditions under which they are obliged to live," Cardinal Roger Etchegaray told Vatican Radio June 3. He said Europeans should feel shame not only at the inability to bring peace but at "our weakness in dealing with the contempt for ethical principles, on which we claim to base our society."

Salvadoran Court Refuses To Free Killer Of U.S. Churchwomen

SAN SALVADOR (CNS) — A Salvadoran court has refused to free five former national guardsmen jailed for the 1980 killing of four U.S. churchwomen, saying the crime was not covered by a recent amnesty, court sources said. The First Penal Court of Zacatecoluca, capital of the central La Paz province, turned down a request from the five to be freed under an amnesty covering crimes linked to El Salvador's 1979-92 civil war, the sources said. The men were sentenced to 30 years in prison in 1984 for their part in the December 1980 rape and killings of Maryknoll Sisters Maura Clark and Ita Ford, Ursuline Sister Dorothy Kazel and laywoman Jean Donovan.

Polish Prosecutor Investigating Alleged Baby-Selling Ring

WARSAW, Poland (CNS) — A Polish prosecutor has launched an investigation into allegations that Polish babies are being sold for adoption in the West, and has already arrested two suspected ringleaders of a child-smuggling ring. The government daily *Rzeczpospolita* quoted regional prosecutor Stanislaw Cieszkowski, who is based in the city of Zamosc, as saying the alleged trade in babies is the work of an international network which includes lawyers and other professionals. Cieszkowski said that the detained suspects, a man and a woman, had been responsible for finding Polish mothers willing to sell their children under pressure of "material and moral problems."

New Vatican Document Gives Guidelines For Ecumenical Activity

VATICAN CITY (CNS) — All Catholics are called to work for Christian unity while fully respecting Catholic doctrine and rules governing sharing with non-Catholics, said a new Vatican document. "To live our baptism is to be caught up in Christ's mission of making all things one," said the Vatican's revised set of directives for ecumenical activity. The "Directory for the Application of Principles and Norms of Ecumenism" was released June 8 by the Pontifical Council for Promoting Christian Unity after receiving the approval of Pope John Paul II.

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RAIN (From Page 1)

agenda, you will always find something treasurable," she said. The treasure is the image and likeness of God, a phrase Austin often repeated.

From a drag queen to a mother of three children, each had something of value to teach Austin, she said. "Every human life will teach you something if you can be open and break through ignorance," she said.

People considering an AIDS ministry must come to grips with three issues, said Austin. First is the power of ignorance and fear, and the way one feeds on the other. "Fear blocks us from being effective in peoples' lives," Austin said.

Then there's the stumbling block of self arrogance, the built-in system whereby people rank themselves vertically. "We all think we are better than somebody," she said. If, however, the vertical model is flipped horizontally, then "we broaden our perspectives and become less arrogant," she said.

Finally, and the most painful task of all, is to become less judgmental, Austin said. The tendency is to decide immediately whether a person is worthy of oneself or dismissable. "We won't get perfect at it but every instance of exercising stewardship over judgment is progress," she said.

If these obstacles can be overcome, the spiritual rewards are great, said Austin. "I have learned more about me in the image and likeness of God in the midst of the most unlikely human being dealing with the most tragic of situations. Let's not deprive congregations of growing in spiritual developmental by withholding the opportunity. "

RAIN is evangelistic, but not deliberately so, said Austin. "What we are about is helping people, and living the message of a loving God."

Chaplain Urges Graduates To Put 'Spark' In Lives

By CAROL HAZARD
Associate Editor

CHARLOTTE — Known for his clever props, Father Dennis Kuhn pulled a spark plug out of his bag of tricks for the Baccaulaureate address to Charlotte Catholic High School's graduating class.

As a reminder to put a spark in their lives as they go forth in the world, each of the 147 graduates was given a Champion spark plug at the June 9 Mass at St. Gabriel Church.

"There are two important things to know and remember about the spark plug; it receives a tremendous power and it allows power to pass through it to give life to others," said Father Kuhn, chaplain for the high school, during the homily.

"My graduates, you are to be living spark plugs, explosions of resurrection energy. Into whatever business or occupation you choose, let the sparks fly ... Receive the Holy Spirit — the high voltage current — and allow it to pass through you."

Carrying the analogy even further, Father Kuhn said, "Be a spark of compassion, not conflict. Be a spark of collaboration, not coercion. Be a spark of cooperation, not competition."

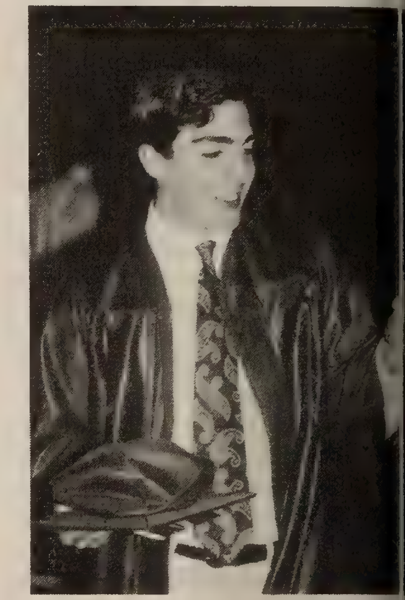
He also encouraged the graduates to "spark a new era of enthusiasm for Gospel values and spark a rededication to the ways of holiness."

In typical fashion, Father Kuhn's homily was peppered with humor, substance and the use of a visual prop to drive home a point. One year, a mirror was used to remind graduates to be a reflection of God's love and light. A seashell conveyed God's protective love. A nail became a symbol for building a future based on Christ who was "nailed" to the cross.

A smooth stone — similar to the one used by David to slay Goliath — represented the power of faith, love and courage in the face of obstacles. Then there was a clay pot to show how one is molded and shaped by God, and how if a seed is planted in the pot, the plant
grow and blossom.

"Ever notice how baccalaureate
graduation speakers talk about ke
the keys to success ... the keys t
lessons in life ... the key to life?" a
Father Kuhn during this year's add

The analogy is much too trit
Father Kuhn.



Kevin Kolb, president of the senior cl
Charlotte Catholic High School, chec
spark plug given to seniors by Father D
Kuhn at the Baccalaureate Mass.
Photo by CAROL HAZ

Knights (From Page 3)

Council, Holy Cross from Kernersville; and Best Large Council, Sandhills from Southern Pines. LAMB Chairman George Wahl of Raleigh presented awards for the major fund raiser for the mentally retarded, the Operation LAMB (Tootsie Roll) campaign. In two years Operation LAMB has raised $999,100 net, he said.

To lead the order in North Carolina for the coming year, delegates chose: State Deputy, James L. Neely of High Point; State Chaplain, Father Robert T. Lawson of Sacred Heart Parish in Pinehurst; State Secretary, Luther J. Stultz of Fayetteville; State Treasurer, John A. Harrison of Clemmons; State Advocate, Robert J. Singer of Wilson; and State Warden, Anthony M. Petite of Kernersville.

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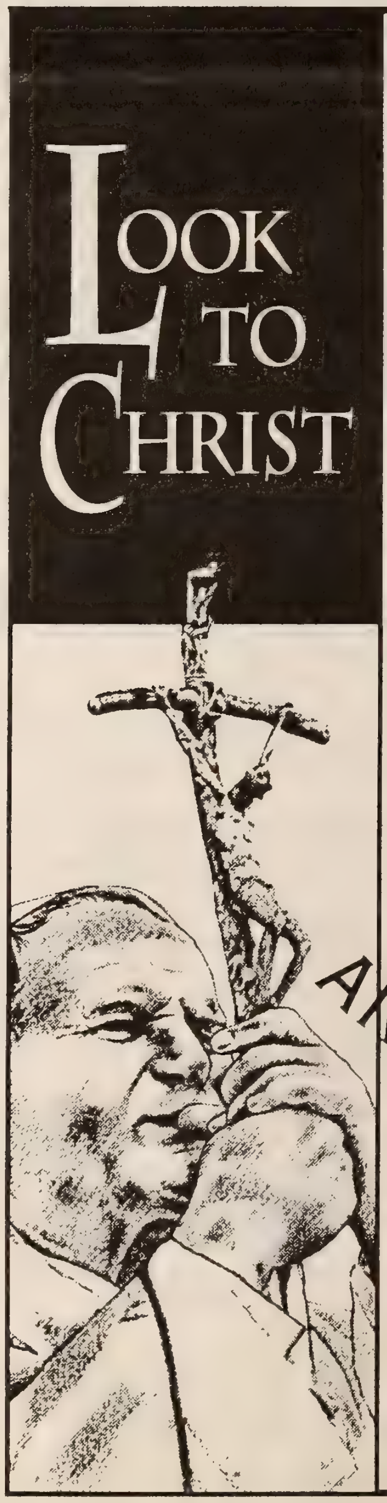

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ATHOLIC
NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 40 • July 2, 1993

ishop Donoghue Appointed Archbishop Of Atlanta

ARCHBISHOP-DESIGNATE JOHN F. DONOGHUE

New Bishop Of Charlotte Will Be Named Later; Process Could Take Months

By BOB GATELY
Editor

Pope John Paul II has appointed Bishop John F. Donoghue to replace the late Archbishop James Lyke as archbishop of Atlanta. Archbishop Lyke died last December after a long battle with cancer.

The appointment was announced June 22 in Washington by Archbishop Agostino Cacciavillan, apostolic pronuncio to the United States. There were simultaneous announcements in Charlotte and Atlanta.

Archbishop Donoghue will be installed Aug. 19 at the Cathedral of Christ the King in Atlanta. As archbishop, he also will be metropolitan of the Province of Atlanta which includes the Dioceses of Charleston, Charlotte, Raleigh and Savannah.

Archbishop-designate Donoghue, who was in Atlanta for the announcement, said at a news conference that he first learned of his impending appointment from Archbishop Cacciavillan while attending the International Eucharistic Congress in Seville, Spain.

"I was really shocked and surprised," he said.

Upon his return to Charlotte, Bishop Donoghue told *The Catholic News & Herald,* "I am deeply grateful to the Holy Father, Pope John Paul II, for appointing me archbishop of Atlanta and for the trust and confidence he has placed in me.

"I look forward to serving the people of the archdiocese faithfully and lovingly," he said.

Bishop Donoghue said he is "especially grateful" to Msgr. Edward Dillon who has served as administrator of the archdiocese since the death of Archbishop Lyke. He said Msgr. Dillon had assured him of his complete support. He said he had the opportunity to meet with a number of priests of the archdiocese who also assured him of their support.

The archbishop-designate said he wishes to place himself "under the protection and care of our Lord, Jesus Christ. His tender love will help me build a

See Appoint, Page 3

harlotte Pilgrims Mingle With housands At Seville Congress

By JOANN KEANE
Associate Editor

EVILLE, Spain — One hour be- Pope John Paul II arrived in Seville, op John F. Donoghue celebrated . Along the Barrio de Santa Cruz, Inglesia Santa Cruz Church, the p stressed the importance of the arist — the central focus of the International Eucharistic Congress.

The Eucharist is the source and nit of our Christian lives," said p Donoghue. "That is why we come to the Eucharistic Congress, ake us aware of Christ's presence g us."

utside the Seville Cathedral, thou- jammed shoulder to shoulder ing the arrival of the Holy Father.

he congress brought together 0 people from more than 70 coun- Official delegates, appointed by national hierarchies, numbered). The rest registered as individual ipants.

Among those registered were 32 pilgrims from the Diocese of Charlotte. Representing a cross section of the diocese, eager to sample an international sharing of faith, they immersed themselves in communion with their international brethren.

Msgr. Richard Allen, pastor of St. Ann Church in Charlotte, said the pilgrimage provided an opportunity to submerge totally and draw from the experience. "We immersed ourselves in the community, and in the Eucharistic Congress. That was the uniqueness, and the real blessing."

It wasn't just the eucharistic theme that drew us together, it was the Eucharist, said Msgr. Allen.

Congress speakers continually challenged delegates and others to see the Eucharist as the springboard for pesonal conversion, Church solidarity and aggressive evangelization, which includes concern for solving social problems. The Eucharist is the "summons and stimulus" to overcome apartheid, ethnic cleansing, the "ages-old oppression of women" and child exploitation, said Cardinal Jaime Sin of Manila.

Regarding evangelization, the cardinal said the challenge is growing daily.

See **Congress,** Page 16

Why We're Early

You will note that the date on issue of *The Catholic News & ald* is July 2.

Because of Bishop Donoghue's notion and transfer, we felt that had to print a paper this week n we normally would not lish. To avoid the complications h extra issue, we decided to pub- the July 2 issue a few days early. ll be back to normal with the e issue, July 16.

Asheville Church Honored

Pope John Paul II has conferred the title of basilica on St. Lawrence Church in Asheville. See story on Page 16.

Most of the events at the 45th International Eucharistic Congress in Seville, Spain, were held in Seville's 15th century Gothic-style cathedral built atop the ruins of a mosque.
Photo by JOANN KEANE

Corpus Christi Means Celebration In Seville

SEVILLE, Spain (CNS) -- An old woman whispered prayers as young people chattered and pointed to the larger-than-life religious statues parading by on huge stands pushed by burly men.

The perfume of magnolias and carnations decorated the stands and mingled with the scent of rosemary sprigs clasped in people's hands and strewn along the parade route.

Music from a synthesizer on a parallel street wafted overhead as two tiny dogs dressed in fluffy skirts danced and their owners smilingly elicited money from onlookers.

These are the sights, sounds and smells of Spanish popular religiosity. They mix piety with politics and faith with festivities.

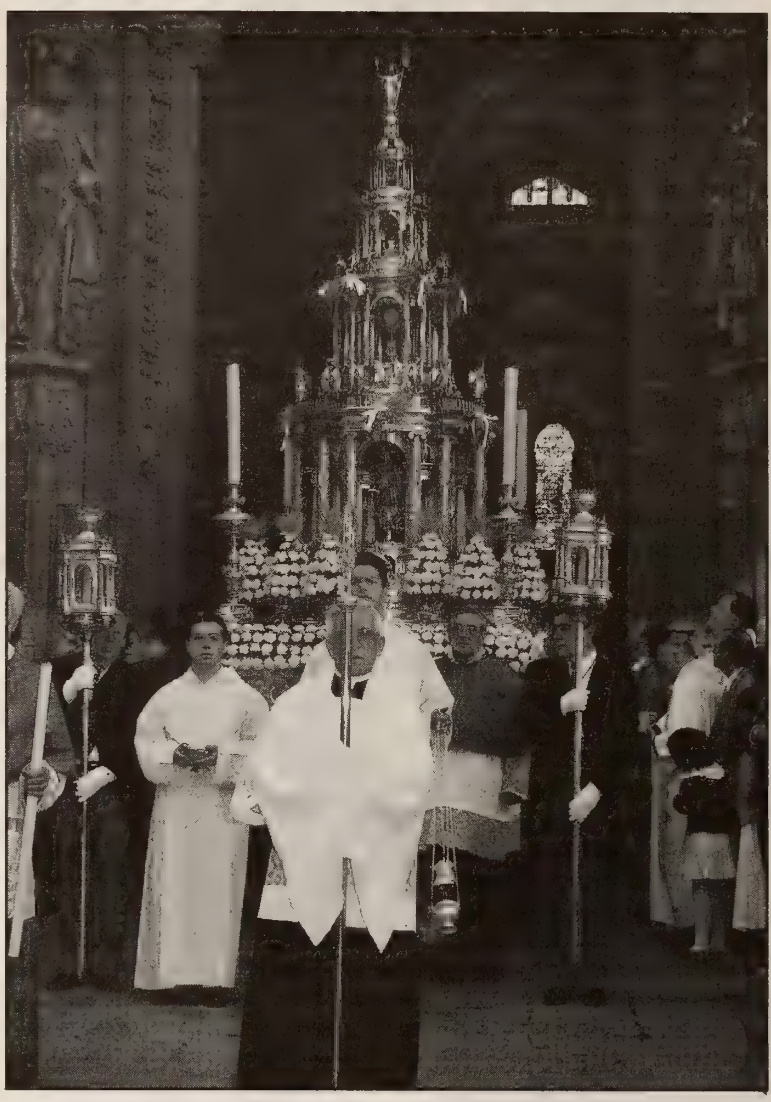
Participants at the 45th International Eucharistic Congress in Seville got a four-hour example June 10 when the city celebrated the Feast of Corpus Christi.

The procession was one of five coinciding with the weeklong congress.

Popular religiously is also marked by is joyous and grand aspects, as opposed to the more austere ceremonies in other regions, said Father Juan del Rio Martin, spokesman for the southern Spanish bishops.

"Popular religiosity should be joyous. It is a celebration, and emotions are part of being human," said Father Ernesto Julia. "It prepares people to receive the sacraments."

Corpus Christi commemorates Christ's physical presence in the Eucharist.



The Corpus Christi procession begins at the Seville Cathedral. At the conclusion of Mass, floats carrying saints of significance to Spain are hoisted for procession through the winding streets of Seville.

Above: Like many Seville residents living alo processional route, a woman watches the fest from her balcony, which has been lavishly dec with flowers and banners for the occasion.

Left: Choir members stop for an inpromptu verse of praise in tribute to neighborhood altars decorated along the way. A local competition is held for Corpus Christi decorations. Prizes of first through fourth place are awarded by the City of Seville.

Right: Everyone in Seville turns out for the procession. Here, the mayor of Seville marches in full pomp and circumstance.

Bottom Left: Yet another float enters the Corpus Christi procession.

Photos by
Joann Keane

Above: One of the many neighborhood altars, magnificently decorated, adorne flowers. Thousands of individuals watched along narrow streets as the procession Once in place along the streets, it was impossible to move to another location.

ppoint (From Page 1)

mmunity of faith. I am also placing yself under the mantle of Mary, the other of the Church, and asking her to tercede for me with her Divine Son."

He expressed his "deep gratitude to the priests, religious, deacons and ithful of the Diocese of Charlotte whose ayers and support have sustained me ese past nine years."

There was no immediate word on 10 will succeed Bishop Donoghue as shop of the Diocese of Charlotte. The lection process could take several eeks or months. An apostolic adminrator, chosen by the pro-nuncio or by diocesan consultors, will oversee affairs of the diocese between Bishop noghue's departure and the installan of his successor.

Archbishop-designate Donoghue, , a former priest of the Archdiocese of ashington, has been bishop of Charte since Dec. 18, 1984, when he was lained to succeed Bishop Michael J. gley who had retired in May of that ar.

As the second bishop of the Diocese Charlotte, Bishop Donoghue led the ocese through one of its greatest peris of growth. When he became bishop 1984, the 46-county area had a Catho- population of about 60,000. The tholic population is now more than ,000. There are now 89 parishes and ssions compared with 85 in 1984.

The period saw the construction of w or expanded facilities for many of rapidly-growing parishes. To meet shortage of priests in the face of the en exploding growth, Bishop noghue borrowed priests from other oceses and invited various religious ders to assume responsibility for some ishes and missions.

To develop plans for handling fue growth, he convened the first Synod he diocese in 1986. In three sessions ling in May, 1987, the synod develed plans to meet diocesan needs over eriod of several years.

In line with the recommendations of the synod, he has overseen the start of reorganization of the diocesan schools. The first phase was completed last year with the regionalization of the schools in the Charlotte area. Similar steps are being planned for other areas of the diocese.

Bishop Donoghue has emphasized devotion to the Eucharist and has encouraged parishes around the diocese to establish special Eucharistic celebrations. In early June, he led a group of 32 persons from the diocese to Seville, Spain, for the 45th International Eucharistic Congress.

He has placed special emphasis on evangelization, especially in reaching out to inactive Catholics and the unchurched. He proclaimed the 1990s the "Decade of Evangelization" in the diocese. As a tool for evangelization, he established *The Catholic News & Herald* in 1991 and directed that the newspaper be made available to every Catholic household in the diocese.

Bishop Donoghue is considered a conservative on matters of Church doctrine and a liberal on social issues. He strongly supports traditional Church teachings and has been critical of those persons — lay or religious — who dissent from them.

He is a strong advocate of the prolife position of the Church and has been active in anti-abortion demonstrations and in the annual March for Life in Washington. He has encouraged the celebration of Masses for the unborn in the churches of the diocese.

Bishop Donoghue took a leading role in the implementation of the U.S. bishops' economic pastoral and has been a strong supporter of the Campaign for Human Development, the principal antipoverty program of the U.S. Church.

Like his predecessor, Bishop Begley, Bishop Donoghue has been active in ecumenical affairs. He was the first Catholic bishop to address the annual meeting of the Western North Carolina Conference of the United Methodist Church and played a leading role in the development of the North Carolina Lutheran-Catholic Covenant signed in 1991 by the Dioceses of Charlotte and Raleigh and the North Carolina Synod of the Evangelical Lutheran Church in America. Bishop Donoghue encouraged individual parishes to enter into similar covenants with their Lutheran neighbors and many have done so.

Bishop Donoghue, one of four sons of Irish immigrant parents, was born Aug. 9, 1928, in Washington, D.C. The future bishop prepared for the priesthood at St. Charles Preparatory Seminary and College in Catonsville, Md., and at St. Mary's Seminary in Baltimore. He was ordained by Archbishop (later Cardinal) Patrick O'Boyle on June 4, 1955, at St. Matthew's Cathedral in Washington.

After eight years as an assistant pastor in various parishes, he entered The Catholic University of America where he received a licentiate in canon law in 1965. He then joined the archdiocesan staff as secretary to Archbishop O'Boyle. He became assistant chancellor of the archdiocese in May 1966, and was named vice chancellor later that year. He continued to serve as secretary to Cardinal O'Boyle until the cardinal's retirement in 1973.

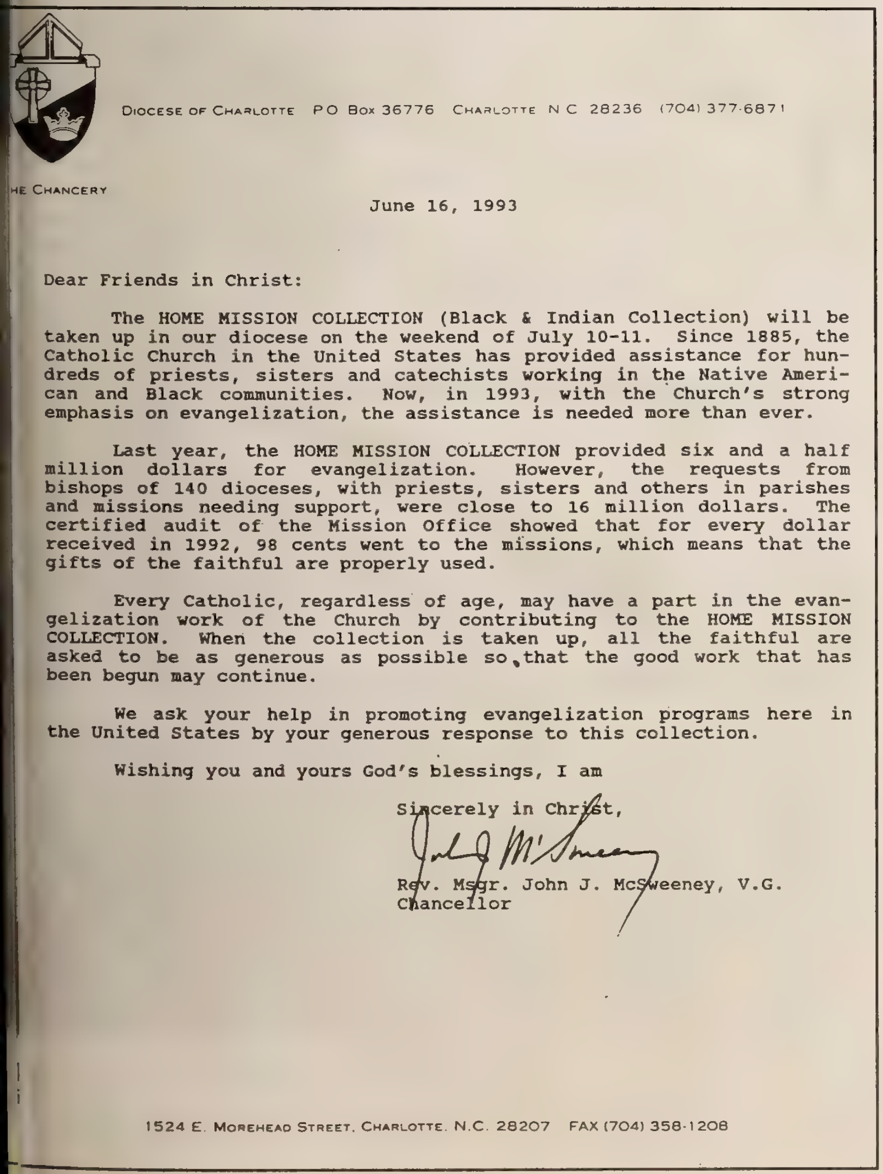
In 1970, Father Donoghue was given the papal rank of chaplain to Pope Paul VI with the title of monsignor. In 1971, he was raised to the additional monsignoral rank of prelate of honor.

Msgr. Donoghue became chancellor of the archdiocese in September, 1972. A year later, he was named to the additional post of vicar general. He later assumed additional duties as archdiocesan secretary for support services and moderator of the Archdiocesan Curia.

On Nov. 6, 1984, Pope John Paul II appointed him to succeed Bishop Begley.

Eucharist Day Camp...

In connection with Deacon Harold Markle's trip to Spain to attend the 45th International Eucharistic Congress in Seville, St. John Baptist de la Salle Parish in North Wilkesboro held a Eucharist Day Camp for elementary students Sunday, June 13, the Feast of Corpus Christi. The purpose of the program was to review the curriculum used each year for the First Communion class, using art, music and nature as learning tools. Breakfast and lunch were served and the session ended with a cake and punch reception. All participants were given a T-shirt which reflected the day camp's theme, "Come Without Question or Pressure or Prie, Come be Embraced by the Body of Christ!" It was taken from Rory Cooney's song, "Come to Us." The parish hopes to make the camp an annual affair.



DIOCESE OF CHARLOTTE P O BOX 36776 CHARLOTTE N C 28236 (704) 377-6871

HE CHANCERY

June 16, 1993

Dear Friends in Christ:

The HOME MISSION COLLECTION (Black & Indian Collection) will be taken up in our diocese on the weekend of July 10-11. Since 1885, the Catholic Church in the United States has provided assistance for hundreds of priests, sisters and catechists working in the Native American and Black communities. Now, in 1993, with the Church's strong emphasis on evangelization, the assistance is needed more than ever.

Last year, the HOME MISSION COLLECTION provided six and a half million dollars for evangelization. However, the requests from bishops of 140 dioceses, with priests, sisters and others in parishes and missions needing support, were close to 16 million dollars. The certified audit of the Mission Office showed that for every dollar received in 1992, 98 cents went to the missions, which means that the gifts of the faithful are properly used.

Every Catholic, regardless of age, may have a part in the evangelization work of the Church by contributing to the HOME MISSION COLLECTION. When the collection is taken up, all the faithful are asked to be as generous as possible so that the good work that has been begun may continue.

We ask your help in promoting evangelization programs here in the United States by your generous response to this collection.

Wishing you and yours God's blessings, I am

Sincerely in Christ,

J J M'Sweeney

Rev. Msgr. John J. McSweeney, V.G.
Chancellor

1524 E. MOREHEAD STREET, CHARLOTTE, N.C. 28207 FAX (704) 358-1208

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Bishop John F. Donoghue

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For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

Mixed Feelings

The appointment of Bishop John F. Donoghue as archbishop of Atlanta leaves us with very mixed feelings.

We are happy for Bishop Donoghue who is receiving a well-deserved honor and promotion. And we think it is a move which can only benefit the Archdiocese of Atlanta and bring it some much needed stability.

But, at the same time, it is a great loss for the Diocese of Charlotte which has had the benefit of his leadership for the last eight-plus years.

During those years, the Catholic population of our 46-county area has increased by more than 50 percent. New parishes and missions have been established and existing parishes have built new or expanded facilities. Reorganization of the diocesan school system has begun and schools have been built or expanded to meet the growing demand for Catholic education.

Under Bishop Donoghue's leadership there has been an increase in ecumenical activities and in close contacts with our non-Catholic neighbors.

In the spiritual realm, there is a new emphasis on evangelization and outreach to inactive Catholics and the unchurched. Bishop Donoghue has encouraged increased Eucharistic devotions, especially in the period leading up to the recent International Eucharistic Congress in Spain.

We at *The Catholic News & Herald* may feel the loss of Bishop Donoghue more deeply than others. He founded the newspaper and has been its publisher since its inception.

As publisher he has been supportive of our efforts to be what he desired the paper to be — a tool for evangelization. He also made it clear from the beginning that he wanted *The Catholic News & Herald* to be a newspaper and not a house organ. We've tried to be just that.

We have enjoyed working for and with him and we're going to miss him.

THE CATHOLIC
NEWS & HERALD

MEMBER cpa CATHOLIC PRESS ASSOCIATION

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Pro-Life Corner

Respect Life

As we celebrate our freedom as Americans, work to maintain protection for all from conception to death. Let your elected officials know that you oppose legislation promoting abortion and the use of tax dollars to pay for abortions. U.S. Capitol switchboard, (202) 224-3121.

Happy Fourth of July!

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience June 23.

Dear brothers and sisters,

The principal purpose of my recent visit to Spain was to preside at the *Statio Orbis* of the 45th International Eucharistic Congress in Seville. The congress gave an especially clear and solemn witness to the fact that the Eucharist is the source and summit of the Church's life. The Eucharist is always a *Statio Orbis,* because in it the whole of creation, especially the "world" of man, is offered to the Triune God. The congress was linked to the observation of the fifth centenary of the evangelization of the Americas. Every aspect of the gathering, which had for its motto "Christ — Light of the Nations," was planned with reference to the theme, "The Eucharist and Evangelization," emphasizing the fact that the Eucharist is the source of the Church's missionary zeal and the goal to which desires to lead all peoples.

Countless missionaries set out from Spain to pre the Gospel in the New World, and this was especia commemorated by the crowning of the statue of Virgin of los Milagros, the Miracles, at Rabida. T consecration of the Madrid cathedral, the pries ordinations at Seville, and the canonization of Bles Enrique de Osso Cervello, each in its own way poin to the gifts God pours out upon his people in eucharistic sacrifice.

I thank God for enabling me to take part in congress, and I express my gratitude to the bishops faithful of Spain, as well as the king and the ci authorities. May Christ always be the light of Spanish people.

I extend cordial greetings to all the English-spe ing visitors, especially the pilgrims from Indone Thailand and Taiwan, and to the members of Schoenstatt Movement from South Africa and United States. Coming to Rome from so far away, are a sign of how the light of Christ has been carrie allcorners of the earth. May that light shine out e more brightly in your hearts and in your homelan

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VATICAN CITY (CNS) — Pope John Paul II said his recent trip to Spain was aimed at highlighting the Eucharist and its evangelizing message for the contemporary world. The Church today needs to bring the Gospel to "all those who do not yet know this truth and this love," in "de-Christianized" societies and in regions where Christianity has never arrived, he said at a general audience June 23.

During his June 12-17 visit to Spain, the pope closed the 45th International Eucharistic Congress in Seville. The congress, which promoted the sacramental and social role of the church, gave a clear witness to the fact that the Eucharist is the "source and summit of the church's life," he said.

In revisiting the Spanish port area of Huelva where Christopher Columbus set sail for the Americas — and where the first missionary endeavor to the Ameri was launched following the Columbus expedition the pope said he wanted to show appreciation for "great epic of evangelization" that was accomplis in the New World.

He also praised the Marian piety that has mar Spanish Catholicism for centuries and which to still demonstrates "extraordinary vitality." During visit the pope stopped at a string of Marian sanctua and shrines in southern Spain.

The pope said his ordination of more than priests in Seville also underlined the purpose of visit and the theme of the eucharistic congress, si the Church needs consecrated ministers to achieve mission.

Stewardship Profile

By KELLIE SHEETS

I have been a member of St. Aloysius for two years, and have been asked by the Stewardship Committee to give my personal testimony on what stewardship means in my life. My husband, David, and I have been married five years this month. He is Baptist. Since we were married, we have belonged to separate churches. Although this has presented many challenges in our lives, God has blessed our differences and shown us our similarities.

In 1989, David requested we seriously consider beginning the Biblical tithe. He felt very strongly about the decision. I was nervous. Ten percent seemed like a lot. We were in the process of trying to decide on whether to buy a home or to buy land, and the timing seemed wrong to me. He persisted and we began to tithe. We divided the tithe between our two churches.

That decision changed our lives forever. Over the next year, God led us into a business venture with a friend which involved buying and refinishing two old houses. We fully intended to sell both. God, however, had other plans! We are presently living in one of those houses. David and his friend had totally rebuilt the house. We could never have afforded a house as nice as this one had we not undertaken this project. Also, as increased our giving, it seemed as if our savings our checkbook balance also increased. I really c explain it except to say that God will always outdo in generosity, we need only to trust. The more we g back to God of what was already His, the more He g us in return.

This experience has really deepened our faith. really feel as if God is in control. If we could lear let go of our finances, how much more could we fin learn to trust God with?

I really had not heard of this concept of stew ship in reference to time, talent and treasure until year. I have enjoyed being actively involved in music ministry for seven years. I have served on Pastoral Council for the past two years, and prese serve on the Stewardship Committee here at Aloysius. I have been giving of my time and ta because I have enjoyed it. Now, I am beginning to this in a new light. It gives me great joy to be abl give back to God what He has given me so abunda

See **Profile,** Pag

Editor's Notebook

By JOANN KEANE

The 45th International Eucharistic Congress in Seville, Spain, served notice to world of our solemn responsibility to the Catholic Church.

And 32 pilgrims from the Diocese of Charlotte can attest to the intensity that comes from sharing faith with literally thousands gathered together from around the world.

Bishop John F. Donoghue led his first international pilgrimage to provide members of the diocese a firsthand opportunity to absorb information, return rejuvenated in the Spirit, and share the Good News with the remainder of the diocese.

Six congress objectives — coinciding with the teachings of Pope John Paul II — outlined the urgent needs of today's Church: To strengthen Christian life, consolidate ecclesial communion, encourage lay participation in the life and mission of the church, increase unity with the poor and suffering, stimulate the missionary action of our ırches, and to promote the renovation of the Sunday Eucharistic celebration and he Christian observance of Sunday.

From around the globe, Catholics converged upon Seville for one shared sion: solidarity through the Eucharist.

At any given time, our diocesan group found themselves elbow to elbow with ırades in faith. Although strangers, they found an instantaneous bond, linked ugh the Eucharist.

I returned with a deepened respect for the Holy Eucharist, the core of our ıolic faith, and a unique perspective into the universality of the Catholic Church. The 1997 International Eucharistic Congress will take place in Poland. I leheartedly encourage as many as possible to plan to attend.

the lighter side

Lo siento, no hablo espanol. I'm sorry, I don't speak Spanish.

Years ago, I studied Spanish. For some reason, the only lingering effect of my nish studies is, "Poor Louise has a cold." And that phrase doesn't come up too n in everyday conversation.

The great irony of the international congress was the language barrier. Although e aspects of faith transcend translation, especially during Mass, straining to erstand keynote speakers can be difficult enough, let alone deciphering a foreign ue.

The Seville congress went to great lengths to provide members of the working s every conceivable amenity. The press center was filled with typewriters, fax hines, and row upon row of telephones touting worldwide accessibility. But, ood-hearted press center officials spoke a miniscule amount of English. Armed a Spanish phrase book and a unique form of sign language, I maneuvered out incident.

Printed copies of each presentation, speech, and dissertation delivered during congress were stacked neatly, and available immediately following each entation. All written in Spanish. Quite a hindrance when trying to understand lepths of discussion.

But, those are mere inconveniences. The experience of the Eucharistic Cons, the opportunity to share in celebration, and observe the culture and custom, eigh the obstacles and complications associated with press coverage.

It's all in a day's work.

This Annulment Out Of The Question?

By FATHER JOHN DIETZEN

Q. My daughter has been divorced 15 years and obtained an annulment the diocese a few years later. Some months ago she began dating a man was divorced five years ago. They realized gradually they were in love and idered marriage. She called to make an appointment with the priest who asked her several questions over the phone. At the end he told her that she would not be able to marry the man since he would never qualify for an annulment. I called the same priest and he told me the same thing. Obviously we are all upset. Can you give me any guidance? (Virginia)

A. Marriage cases are processed through diocesan tribunals, and every tribunal with which I am familiar cautions priests never to make this kind of final judgment on their own.

Even when a particular case seems weak, it is helpful for the priest or other tribunal representative to sit with the idual, ask as many educated questions as possible to surface what might be ul for the case and submit the information to the tribunal for its preliminary nent.

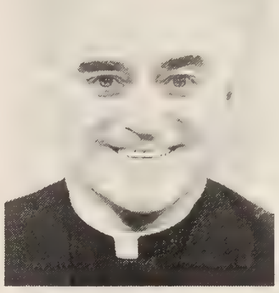
realize very well that this is not always easy. I once spent a long session with man petitioning for an annulment, probing to discover anything useful in what ared to be a hopeless case. Only after more than an hour did a chance remark ce the fact that her husband was homosexual, which of course became a major r in the case.

f you do not feel the priest you started with can help you, please go to another ur area with whom you feel comfortable and confident. Explain your situation ully, and ask his advice.

Q. Can a baby be baptized Catholic if the mother and father are not ied? Our family is dealing with some very hard decisions and we need your (Louisiana)

Light One Candle

By FATHER JOHN CATOIR



God works wonders through human weakness, advancing the course of salvation history step by human step. The Church comes into being as a community of sinners with a mission to build up the Kingdom of God (*Evangelii Nuntiandi*, N.13.). But how can a sinful people proclaim the good news, and be a leaven in society? The answer is simple: in Christ all things are possible.

Strangely enough human weakness can be an advantage in this process because psychologically it disposes us to plead for God's strength.

Jesus Christ invites every human being to undergo a total interior renewal, a *metanoia*. The centerpiece of this profound change of mind and heart is love. Perfect love means perfect forgiveness. The principle of sacramentality means that God's love is present and operative in and through the whole tangible, finite world. The Risen Lord is with us, helping and blessing us here and now just as surely as He was in the days of the Apostles.

"We have a great high priest...Jesus, the Son of God...who is (able) to sympathize with our weaknesses...who in every respect has been tempted as we are , yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." (Hebrews 4:14, 15-16) We have this High Priest with us here and now. The Risen Lord is the source of our confidence and hope.

St. Paul once referred to the ambivalence of his own human nature, "I do not do the good I want, but the evil I do not want is what I do...I find it to be a law that when I want to do right, evil lies close at hand...I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am!" (Romans 7:19, 21, 23-24) But Paul also said, "I can do all things through Him who strengthens me." (Philippians 4:13) If God can use people like St. Paul to advance His Kingdom of Love, He can certainly use us.

Every life has certain tensions generated by the fear of failure and meaninglessness, but Jesus taught us to be hopeful in spite of fear. In 1955, my faith saved me from a life of fear and self-rejection. I was tormented for years, with indecision about my vocation. I wanted to be a priest but I feared my sexuality, and the possibility of failure. By the grace of God, I gradually learned how to trust the Lord and laugh at my fears. Now as I look back on the 33 years of my priesthood, I have a heart full of gratitude. I was able to see clearly that Jesus is the vine, and we are the twisted branches from which He brings forth good fruit.

There have been millions of timid, faithless people over the centuries who became leaders, healers and conquerors through Christ. They are living proof that God does indeed work through fragile human beings like you and me to advance His Kingdom. We are the legacy of Christ. His gift to the world. We are the beneficiaries of His merits earned at so high a cost.

For a free copy of the Christopher News Note, "Courage," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

On my desk is a circular entitled "Change — the Essence of Life." At times, we hear or say "the only thing constant is change."

In both these instances, as the circular suggests, change is accompanied by a transition period, coping and then acceptance or rejection.

It's not that I disagree with the above statements, but what struck me as I sat with a person being counseled recently, is that for all the fuss and resistance to change, we are part of ongoing change every day and, at times, only by hindsight do we realize it.

The counselee said to me, "I had a birthday Sunday, and I awoke to the thought not just how did I get to be this age, but more significantly, no one has asked my permission to make me a year older."

The counselee continued, "You and I have been meeting to help me ponder some changes that are impacting my life and I am acting like I have more choices in life than I really have and that surprises me. The very fact that I grow a year older each year, in time, separates me from an age group where I would prefer to be and, no one even asked my permission."

Ultimately this insight was helpful to the counselee, putting in perspective the fact that much of life happens to us, and our basic task is to determine whether we will be present to life's tasks realistically and in joy. I had to smile to myself about her insight for I, too, isolate certain events by thinking that if I safeguard this then everything will be okay, becoming less aware of how change is impacting me. But I, too, have an uninvited birthday each and every year!

A. Before any child is baptized, the Rite of Baptism and the general law of the Church require that the priest have some assurance the child will be educated and raised as a member of the Catholic faith.

See **Dietzen,** Page 6

How Does Canon Law Affect Us?

Laws Pertaining To Indulgences

By SISTER JEANNE-MARGARET MCNALLY

Indulgences are not among the more burning issues facing the Church today but this does not mean that they should be passed over in silence. In canon law an indulgence is the remission before God of temporal punishment due to sin (Canon 992). A partial indulgence is the remission of part of the temporal punishment due to sin (Canon 993). The differentiation in punishment, according to traditional theological understanding, is that eternal punishment has no end and lasts forever for the individual who dies in the state of enmity with God. On the other hand, temporal punishment lasts only for a time, either in this life or the next. The remote foundation for the doctrine of indulgences is found in the teaching that all sinners are worthy of punishment for their sins. But through Jesus we sinners have been reconciled to God by His death upon the cross.

From the days of the earliest Church, Christians were assisted individually and collectively when they were penitent. Excessively severe penances developed over the years and to alleviate this problem the Celtic practice of taxing each sin with an appropriate penance was developed. If the penitent died before completing their assigned penance, vicarious penances were undertaken by the living. Taxes were such as fasting, prayers, pilgrimages, etc. Gradually indulgences developed to further relieve these penances. The whole purpose of this was the concern to the Church to wipe out the debt of punishment due for sin.

The history of indulgences is interesting but too involved for this article. However, we cannot overlook the fact that extraordinary abuses did arise in the granting of indulgences and this led to the major controversy with Martin Luther. In response to Luther, the Council of Trent condemned all abuses, trafficking, etc. connected with indulgences.

Vatican II did not treat of the question of indulgences in any document. Po Paul VI, in the spirit of the council's renewal of the Church, restated the Church teaching concerning indulgences and instituted a reform in the norms governi indulgences. Of some interest is that in the 1917 Code of Canon Law there were canons on indulgences; the revised Code of 1983, which followed Paul V legislation, has only six canons devoted to this issue.

An indulgence implies that the Church agrees to offer her official intercessi on behalf of the repentant sinner. It can only take place in a heart that is disposed penance.

The theological foundation of indulgences rests with Christ's suffering for o offenses. An indulgence may be gained only for sins for which a person is penite and has been forgiven. It is a remission before God of punishment due for sin no remission of an ecclesiastical penalty. The individual must be properly disposed a fulfill all the conditions required for gaining the indulgence. In the granting of indulgence the Church acts with authority in dispensing and applying the spirit treasury of the Church.

In order to gain a plenary indulgence three conditions must be fulfill sacramental confession, eucharistic communion, prayer of the pope's intenti These conditions must be carried out preceding the indulgence. The condition prayer for the pope's intention is the recitation of an Our Father and Hail Mary any prayer suited to reverence for the pope.

Who can grant an indulgence? The Pope has this faculty. A diocesan bishop the right to grant partial indulgences for persons under his care, for his diocese a he may grant the papal blessing with a plenary indulgence three times a year solemn feasts of their own choosing. Cardinals have the power to grant part indulgences only to those persons present and for that time only. Pastors and par priest may impart the apostolic blessing to those in danger of death. This plen indulgence is received at the moment of death.

To be capable of gaining indulgences a person must be baptized, not excomm nicated and in the state of grace (Canon 996.1). Baptized non-Catholics, accordi to common opinion, are incapable of gaining indulgences. They may be in good fa but they are not in full communion with the Church.

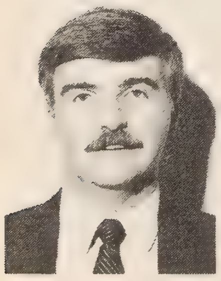
Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working o research project on dysfunctional families and marriage.

Lifeline

We Need More Huberts

By JIM MCINERNEY

Every time I read or hear about the "allocation of finite medical resources," "ethical dilemmas," the rationing of health care, and all of the other contortions philosophers, ethicists and barristers grapple with, I am reminded of the story of that great American philosopher (of the Yogi Berra school of thought), Hubert Cecil Booth.



No, you won't read about him in any history of philosophy. But in my opinion he belongs there because he was a man with a great measure of common sense.

Back at the turn of the century, Hubert attended a demonstration a gentleman was giving of a marvelous new carpet cleaning machine. When the inventor turned it loose on the demonstration rug, sure enough, it did exactly what it was supposed to do. It blew the dust off the rug. It also blew it over everything else, including the audience.

After coughing and gasping with the other spectators, Hubert volunteered to tell the well-intentioned inventor that he was doing things backwards, that his new contraption should "suck, not blow." Hubert was told that he should mind his own business. So that's exactly what he did. He went home and invented a successful vacuum cleaner.

Hubert understood a principle that is fundamental to human progress and profit. A successful anything (idea, invention, law, policy) must never lose sight of the people it is supposed to serve. When it does, more harm than good is done. The history of medicine is replete with plenty of "Huberts" who understood this same common sense principle and were not afraid to tell the experts of their days that they were doing things backwards.

Hippocrates (460-377 B.C.), credited with being the Father of Medicine as we know it (rather: used to know it until doctors assumed the role of abortionists), thought that his contemporaries were doing things backwards. "No hire, no heal" was the norm in most of the ancient world and physicians were even considered legitimate agents of torture and assassination.

While establishing the foundation for use of the scientific method in applicat of the medical arts, he also authored the ethical principles upon which those arts w to be practiced. His words, "to do no harm," described the limits of a doct conduct. The famous Hippocratic Oath spelled out that the physician's primary d was to his or her patient, not self-enrichment, and certainly not to social polic

In the 19th Century, we have the example of Sir Joseph Lister, who told colleagues that they were doing things backwards because they washed after surge He told them that they should scrub before as well.

They thought he was nuts. Many saw his suggestions on sanitation as costly time consuming. They were, if the survival of the patient was irrelevant. The ja "The operation was a success, the patient died," would not have been lost on Lis

I think we need more people like this today, more Huberts who will ask ba questions once and tell us if we are doing things backwards. This type of perso especially needed in all areas of the health care professions.

Should we base our medical ethics on the availability of resources? Or sho we make the necessary resources available for the practice of ethical medici Should the wealthiest nation in human history even have to discuss the rationin health care?

The reason these are open questions is not because we are running ou resources. Nor is it because medical technology has outstripped medical ethics. because we, as a culture, have lost our moral sense of what we are about. We h also forgotten the meaning and purpose of our activities.

When Jesus was confronted by the Pharisees over his disciples' activities or Sabbath, He said: "The Sabbath was made for man, not man for the Sabbath." (M 2:27) I think this is exactly the type of remark a modern day Hubert would use w addressing the pharisees of modern medicine. He would say, "Medicine was m for man, not man for medicine." If we start with this premise, what follows is different from the anti-life attitudes we have come to expect today.

Dietzen (From Page 5)

This is a serious responsibility for parish priests, as it is of course also for the parents. In some circumstances, a priest may judge that all necessary conditions are present for the baptism of a child whose parents are not married or who are not married in the Catholic Church.

Many facts you do not include would be critical in such a decision. Do the parents plan to be married? If not, why not?

In order to fulfill the expectations I mention above, it is normally assumed that at least one parent must be presently a practicing Catholic, attending Mass, praying, receiving the sacraments. Is this true in your case?

To answer your question, such a baptism is not impossible nor is it done simply as a matter of course. For a final decision, the child's parents need to talk with a priest. Please ask them to do that as quickly as possible.

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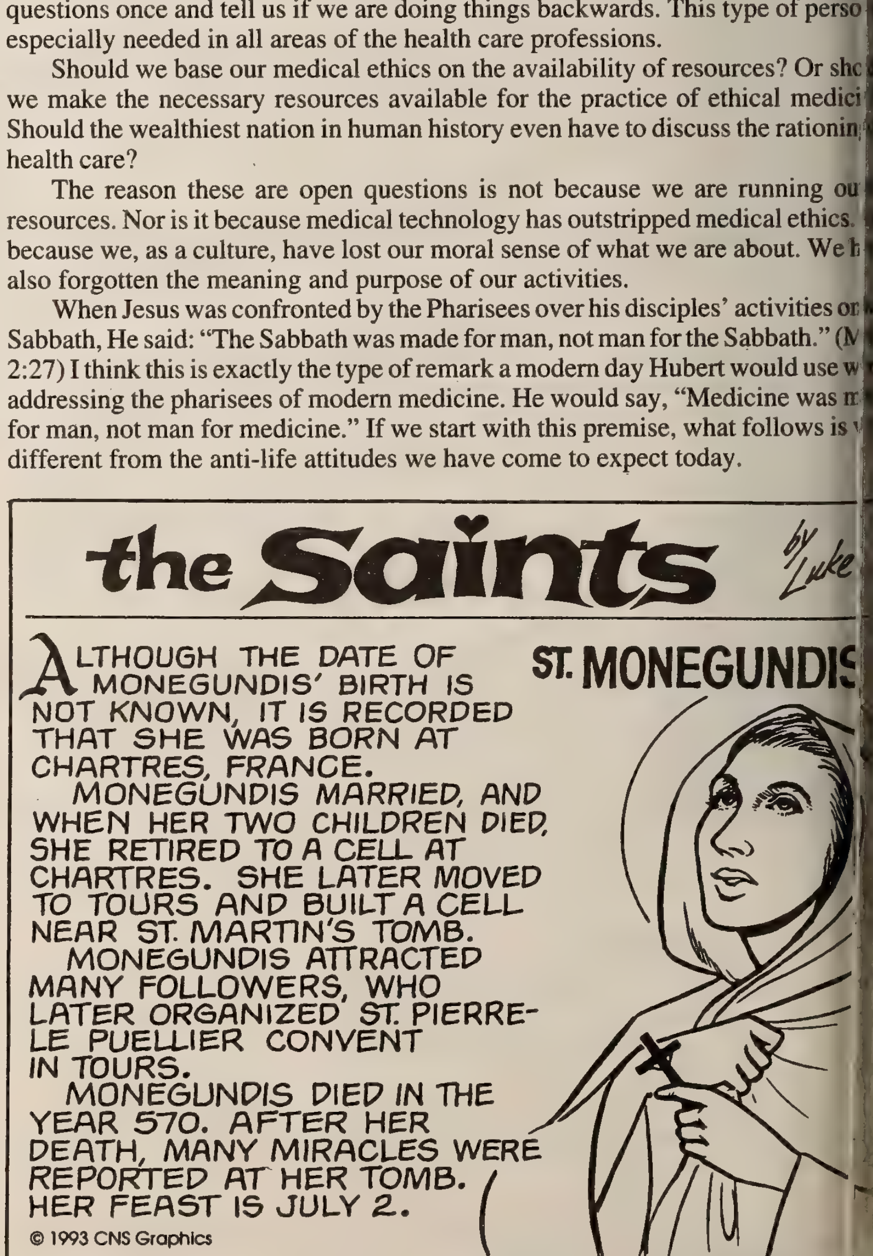

ALTHOUGH THE DATE OF MONEGUNDIS' BIRTH IS NOT KNOWN, IT IS RECORDED THAT SHE WAS BORN AT CHARTRES, FRANCE.

MONEGUNDIS MARRIED, AND WHEN HER TWO CHILDREN DIED, SHE RETIRED TO A CELL AT CHARTRES. SHE LATER MOVED TO TOURS AND BUILT A CELL NEAR ST. MARTIN'S TOMB.

MONEGUNDIS ATTRACTED MANY FOLLOWERS, WHO LATER ORGANIZED ST. PIERRE-LE PUELLIER CONVENT IN TOURS.

MONEGUNDIS DIED IN THE YEAR 570. AFTER HER DEATH, MANY MIRACLES WERE REPORTED AT HER TOMB. HER FEAST IS JULY 2.

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Dance Troupe In Seville Perfoms For Holy Father

By JOANN KEANE
Associate Editor

Above and Left: Members of the Spanish dance troupe Los Seises perform during the 45th International Eucharistic Congress in Seville, Spain. The troupe of boys, which has members as young as 8 years old, has roots in the fourth century.
Photos by JOANN KEANE

SEVILLE, Spain — The Los Seises are the darlings of Seville.

For the feast of Corpus Christi, Los Seises are an integral part of the procession winding along the narrow city streets.

As the children join in procession, their popularity is evident. "Los Seises," whispered a young woman as she nudged her mother. The women's smiles of pride were quickly returned by the young boys.

While Los Seises are Spanish in origin, the dance has become a regional dance of Seville, the only province to maintain the historical dance.

If they were nervous, it didn't show. As the Los Seises dance troupe performed before Pope John Paul II, the ten little boys maintained their steps in perfect unison.

The dance of the Los Seises pays homage to the liturgy. Completed in three parts and in about 15 minutes, it is performed in tribute to the Holy Sacrament, the bishop, and — departing slightly from liturgy — to the mayor of Seville.

On June 12, Los Seises brought centuries of tradition to life upon the altar in the Seville Cathedral, under the watchful eye of the Holy Father.

Dancing to the musical accompaniment of a youth choir, the boys twirl and pirouette.

"Oh my Lord, come to my heart, I adore thou my Lord," sing the choir in perfect harmony. The music is reverent, and the dancers maintain the solemn tone.

Their pace quickens at the transition between the second and third segments of their performances. Castanets strike a perfect blow as the lively segue breaks the moment.

Existence of Los Seises can be traced to the fourth century, according to the testimony of Egeria. Records of her frequent pilgrimages tell of Los Seises singing Kyrie eleison in the prayer of the faithful.

Several centuries later, their presence resurfaced in Hispanic-Mozarab and Galain liturgies. Cathedral of Seville records prove the existence of Los Seises in 1608.

Originally, the dancers ranged from four to 10 years of age. Today, the youngest dancers are eight.

Historically, six dancers composed the group. Hence, Seises, six in Spanish.

Today, they perform three times during the year; for Corpus Christi, the feast of the Immaculate Conception, and for the annual city carnival.

In honor of the 45th International Eucharistic Congress, the dance was presented at each liturgical celebration inside the Seville Cathedral.

Adorned in brilliant costumes or red and gold, topped with plume hats, Los Seises bear a striking resemblance to Vatican guards.

olish Children In Spain ake Journey Of Faith

By JOANN KEANE
Associate Editor

EVILLE, Spain — From the over- tour bus window, 30 Polish chil- strained to see the top of the ve Seville Cathedral.

ike any other children, they led with delight as the exited one e onto foreign soil. The happy ilgrims laughed at sign posts in a ge they did not understand.

nlike other children, eight were d from the bus. Cerebral Palsy the bus steps difficult to maneu-

didn't hasten their enthusiasm.

ather Christopher Malachowski ht members of The Children for en Foundation to the 45th Inter- al Eucharistic Congress for a pil- ge of faith.

e Polish priest operates a special m for special children. Apostles Eucharist and The Children for en Foundation pair handicapped en with non-handicapped. The m's goal is to abolish barriers ay exist. And both groups benefit he expanded horizons.

At the crux of the organization is a core of faith. "We are a group of Eucharistic and biblical apostolate promoting the faith in Jesus," said Father Malachowski. His organization promotes perpetual adoration.

Through donations, the group tends to the needs of handicapped children. Each summer, Sunrise camp brings youth integration to fruitition.

This summer, the faithful traveled to Seville, hoping to catch a glimpse of Poland's favorite son, Karol Woytjla.

"For any Polish person to see our pope is a great event," said Father Malachowski. "And to come to the congress, is a real pilgrimage of faith."

With the aid of three teenage girls from Seville —serving as translators — the polish children's tour of the city of Seville provided an experience and education that will remain forever.

But the group returns with more than memories. They take back the joyous news announced by Pope John Paul II; the next Eucharistic Congress comes home. Wroclaw Poland will host the 1997 International Eucharistic Congress.

Father Christopher Malachowski is surrounded by some of the 30 children his organization brought to Seville. The children were thrilled with the opportunity to travel from Poland to Spain. Photo by JOANN KEANE

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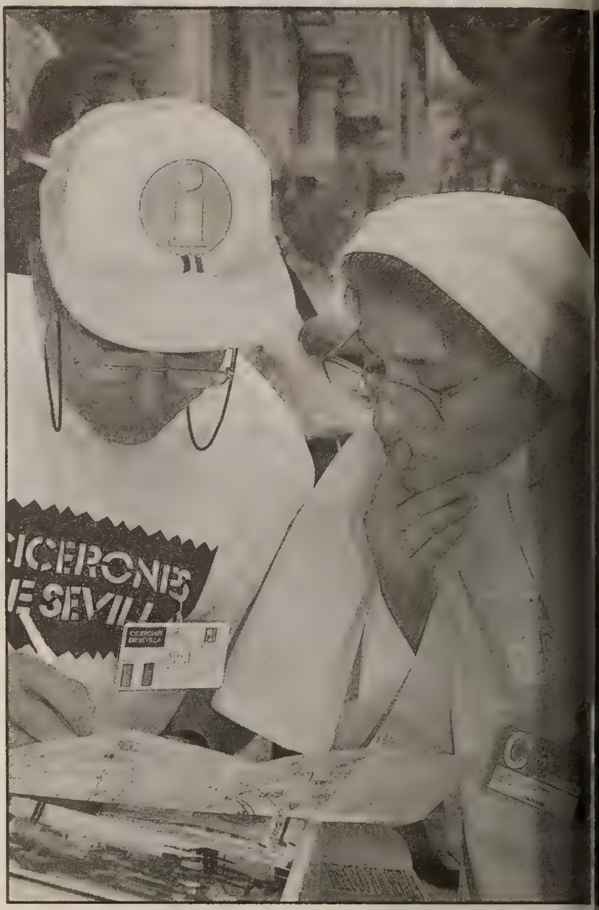
Bishop John F. Donoghue Leads Pilgrimage To 45th International Eucharistic Congress In Seville, Spain



Left: One of the Los Seises dance troupe members stands at attention as Pope John Paul II prepares to leave the Seville Cathedral on June 12. The dance troupe performed for the Holy Father at the conclusion of Eucharistic Adoration.

Right: Oblatis Sister Maria Luduvia from Mexico seeks directions from a congress volunteer. Thousands of Seville residents volunteered to aid visitors with directions and other needs of the foreign travelers.

Right: Pope John Paul II ordained 37 men on June 12 in Seville. During the Mass, the pope said the whole Church "was filled with joy" at their vocations. Among those ordained, was a disabled Spaniard who managed to get in and out of his wheelchair to join the new priests in prostrating themselves before the pope. The pope's sermon outlined the elements of a "good pastor"; promoting the Eucharist as the center of church life, a willingness to send much time hearing confessions, preaching inspired by solid church teaching and respect for the promise of priestly celibacy.
He said the priest must be merciful and "teach people that God loves them infinitely and is always waiting for them."

About 9,000 individuals, many of them congress attendees, crowded inside the San Pablo Municipal Sports Pavilion to witness the ordinations.

Photos by Joann Keane

Left: Didi Ezimotia, an African lay misionary from Nigergia. Ezimotia was one of 12,000 individuals to attend the 45th International Eucharistic Congress in Seville.

The International Eucharistic Congress of Seville served as the culmination of the events which took place in 1992 marking the 500th Anniversary of the Discovery and Evangelization of America.

Spain was chosen as the site because it was the Spanish church jurisdiction initially responsible for sending missionaries to the New World.

Under the theme, "Christ, Light of the Nations," the churches of Spain and other nations gathered in Seville to celebrate the Eucharist and reflect on its influence on Christian life.

ove: Bishop Donoghue is joined by members of the diocese of Charlotte pilgrimage to Seville. Starting m the top, and left to right, the tour included: Msgr. Richard Allen, pastor of St. Ann Church in Charlotte, r. Dale Young of Newland, N.C., Rev. Mr. Harold Markle, deacon at St. John Baptist la Salle in North ilkesboro, Mercy Sister Bessie McCarthy from Elkhorn City, KY. **Second Row**: Jean Ponichel of arlotte, Robert Murphy of Charlotte, Ellin Verdier from Beaufort, S.C., Marilyn Duraj of Jamestown, C., Eileen Rohan of Greensboro, N.C. and Fr. Frank O'Rourke, rector of St. Patrick Cathedral. **Third w:** Mercy Sister Mary Robert Williams of Salisbury, N.C., Nancy West of Charlotte, Patricia Shawen of aynesville, N.C., Carol Garcia of Bervard, N.C., and Benedictine Father Raymond Geyer of Belmont bey. **Fourth Row:** Glenmary Father Roland Hautz, pastor of St. Francis of Assisi in Jefferson, N.C., ary Barker of Charlotte, Dot King of Monroe, N.C., Danielle Pennell of Taylorsville, N.C., and Marina alora of Charlotte. **Front Row:** Tour guide Reinhold Brandmaier, Fr. Richard McCue, pastor of St. cien in Spruce Pine, N.C., Mary Ann Stokes of Charlotte, Angeles Murphy of Charlotte, Rita Goffinet of erokee, N.C., Bishop John F. Donoghue, Msgr. Anthony Kovacic, pastor of Queen of the Apostles in lmont, N.C., Rev. Mr. Jerry Hickey, deacon at St. Vincent de Paul in Charlotte, and Father John Harper of ruce Pine, N.C., a priest of the Diocese of Raleigh. Not pictured are Barbara and Charles Wellen of arta, N.C.

Above: Ellin Verdier of Beaufort, S.C. receives communion from Bishop Donoghue during a Mass held at the Inglesia Santa Cruz Church in Seville. "We have come to the Eucharistic Congress to make us aware of Christ's presence among us," said Bishop Donoghue during his homily. "It is when we participate in the Eucharist, as we are doing now, that we become a sacrament of community and at the same time, a sacrament of intimacy with the Lord, because we know that the Eucharist is the fruit of the celebration of the sacrifice of the Mass."

Left: Priests, from left, Fr. Roland Hautz, Msgr. Anothony Kovacic and Fr. John Harper join Bishop John F. Donoghue along with Fr. Frank O'Rourke, Fr. Raymond Geyer, Fr. Richard McCue and Msgr. Richard Allen in celebration of the Mass. In the port city of Cadiz, in the Casa Diocesana de Espiritulidad, members of the pilgrimage joined in faith. "Coming to Spain has been a journey of faith for all of us," said Bishop Donoghue. "We have come on a pilgrimage of faith and the journey that we have undertaken is the reflection of an interior, an invisible, a spiritual journey."

Left: Jean Ponichel, Dot King, Mary Ann Stokes, Nancy West and Mercy Sister Bessie McCarthy enjoy a beautiful Spanish "siesta" as the group toured the facilities of Williams & Humbert, bottlers of sherry.

Right: Msgr. Anthony Kovacic, Father Richard McCue and Father Frank O'Rourke wait patiently for the Corpus Christi procession.

People In The News

Nobel Prize Winner Says Guatemala Must Be Cleansed Of Corruption

VATICAN CITY (CNS) — Guatemala must be cleansed of the corruption and impunity that have reigned there for decades, said Rigoberta Menchu, winner of the 1992 Nobel Peace Prize. The Guatemalan people are satisfied with the June 5 congressional election of Ramiro de Leon Carpio as the nation's president, Menchu told Vatican Radio. De Leon replaced Jorge Serrano Elias, who suspended most of the constitution May 25. "Certainly, it is not enough that there is a new president, even if he is worthy of our respect," she said in the June 12 interview.

Russian Places Age Of Turin Shroud At Nearly 2,000 Years

ROME (CNS) — The Shroud of Turin may be at least 1,900 years old, according to a Russian scientist who said the results of carbon-14 tests five years ago ignored two important factors. The scientist, Dmitri A. Kouznetsov, said he did not dispute the raw data resulting from those tests on small pieces of the shroud in three different laboratories. But he said the interpretation of the results released in 1988 did not take into account variations found in linen — resulting from the conditions in which the flax was grown and the spinning process — nor did they take into account changes in the cloth after it was exposed to intense heat during a fire in 1532.

Bishop Rejects Conspiracy, Negligence Claims In Abuse Case

CAMDEN, N.J. (CNS) — Bishop James T. McHugh of Camden rejected allegations of negligence and conspiracy lodged against himself and other Church officials in a lawsuit charging one of his priests with child molestation. "We categorically deny any conspiracy or obstruction of justice or any involvement in racketeering," Bishop McHugh said at a press conference June 14. "The linking of the Diocese of Camden to the Diocese of Providence (R.I.) in some type of subversive plot simply on the basis of friendship between two priests who went to the seminary together is irrational," he said. He was commenting in the wake of a lawsuit, filed four days earlier, seeking triple damages under the federal Racketeering Influenced and Corrupt Organizations Act.

Parish Priest Named Auxiliary Bishop Of Cincinnati

WASHINGTON (CNS) — Father Carl Moeddel, pastor of St. James Church in Wyoming, Ohio, has been named auxiliary bishop for the Archdiocese of Cincinnati by Pope John Paul II. The appointment was announced June 15 in Washington by Archbishop Agostino Cacciavillan, apostolic pronuncio to the United States. The archdiocese has been without an auxiliary since Bishop James H. Garland was named to head the Diocese of Marquette, Mich., last November. The priest, 55, is a Cincinnati native. Ordained to the priesthood in 1962, he is chairman of the Archbishop's Annual Fund Drive steering committee and a member of the archdiocesan finance council.

Evangelizers Must Respect Others' Cultures, Native American Says

TEMPE, Ariz. (CNS) — A Catholic Native American spiritual leader told a national gathering on evangelization that modern-day evangelists must be sensitive toward people and respect different cultures. Crow spiritual leader Burton Pretty on Top said early missionaries could have enjoyed greater success among the Crow had they been more respectful of his people's ways. "The black robes that came among us meant well, but they made mistakes," he said. "They told us that our way was inferior to the Christian way. They told us to throw our medicine bundles into the river because they were evil. Some of my people did this, and today those people are still angry." Pretty on Top made his comments during the June 12 keynote address at the 10th annual conference of the National Council for Catholic Evangelization, which met in Tempe June 9-12.

Vatican Offers Aerogramme To Mark *Humanae Vitae* Anniversary

VATICAN CITY (CNS) — The Vatican is sending little reminders about the 25th anniversary of *Humanae Vitae* to addresses throughout the world. The mailing list and the cost of postage are provided by tourists, Vatican employees and Rome residents who use the Vatican post office's lightweight aerogrammes to write to family and friends. The 180,000 aerogrammes commemorating Pope Paul VI's encyclical on human life, married love and procreation went on sale June 7. The encyclical, published in July 1968, reaffirmed Church teaching that artificial contraception is morally wrong.

Gov. Casey Resting Well After Dual-Organ Transplant, Hospital Says

PITTSBURGH (CNS) — Pennsylvania Gov. Robert Casey was resting well June 15 in intensive care after receiving a new liver and heart in a risky dual-organ transplant operation, hospital officials said. He was listed in critical, but stable, condition at Presbyterian University Hospital. Casey, 61, received his two new organs June 14 in a 13-hour operation that doctors reported went very well. Casey, a Catholic, was in the national spotlight last summer when he was denied podium time to present his pro-life views to the Democratic National Convention that nominated Bill Clinton as president.

Knights Leader Praises Priests On Father's Day

NEW HAVEN, Conn. (CNS) — Priests "lighten the burdens of suffering humanity through a multitude of generous acts," said Supreme Knight Virgil C. Dechant of the Knights of Columbus. In a June 9 statement issued for Father's Day, June 20, Dechant said Catholics feel gratitude toward "those who are our 'fathers' in the spiritual order." He noted how "skeptical inquiry and sometimes biting criticism" have been levied against the Catholic priesthood. "The vast majority of Catholic priests are persons of unimpeachable moral integrity, whose lives bear faithful witness to Christ and to the noble commitment they have made," Dechant said, speaking directl to priests.

New York Man To Head Eastern U.S. Knights Of Holy Sepulcher

NEW YORK (CNS) — Martin Moran, a New York businessman, ha been named to the top post of the Eas ern U.S. branch of the Knights of th Holy Sepulcher. The appointment wa announced by Cardinal John O'Connor of New York, grand prior the Eastern Lieutenancy, who said it ha been approved by Cardinal Giusepp Caprio, the grand master of the order i Rome. Moran, who has been a Knight the Holy Sepulcher since 1968, is chai man of the board of The Martin J. Mora Co., a fund-raising and public relatior company which he founded in 1964. H and his wife, the former Mary Schofield, live in Massapequa Par N.Y., and North Palm Beach, Fla.

Ginsburg Criticized On Abortio Though Some See Her As Moderat

WASHINGTON (CNS) — Som observers criticized Supreme Cou nominee Judge Ruth Bader Ginsbu for her "radical" beliefs about abortio but she also was described as a though ful jurist and a more moderate choic than expected. Abortion opponents crit cized her as having more radical belie about abortion rights than even what th Roe vs. Wade ruling held, and Co cerned Women for America called her radical feminist. But Mrs. Ginsbu quickly won the support of sever prominent members of Congress - Republicans and Democrats — wh oppose abortion. Among them were Se Orrin Hatch, R-Utah, who called her " excellent choice" and said he would everything he could to see her co firmed in time for the opening of th Supreme Court term in October.

K OF C

Please pray for the following deceased priests
during the month of July:
Reverend Bertrand Pattison, 1992
Monsignor Peter M. Denges, 1985
Bishop Leo Haid, OSB, 1924
Reverend Raphael Arthur, OSB, 1941
Reverend Maurice McDowell, 1950
Reverend Stephen Dowd, OSB, 1985

Employment Opportunities

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Scripture

Readings For The Week Of July 4 - July 10

Sunday: Zechariah 9:9-10; Romans 8:9,11-13; Matthew 11:25-30.

Monday: Genesis 28:10-22; Matthew 9:18-26.

Tuesday: Genesis 32:23-33; Matthew 9:32-38.

Wednesday: Genesis 41:55-57, 42:5-7, 17-24; Matthew 10:1-7.

Thursday: Genesis 44:18-21,23-29, 45:1-5; Matthew 10:7-15.

Friday: Genesis 46:1-7, 28-30; Matthew 10:16-23.

Saturday: Genesis 49:29-33, 50:15-24; Matthew 10:24-33.

Readings for the Week of July 11 - July 17

Sunday: Isaiah 55:10-11; Romans 8:18-223; Matthew 13:1-23.

Monday: Exodus 1:8-14, 22; Matthew 10:34-11:1

Tuesday: Exodus 2:1-15; Matthew 11:20-24.

Wednesday: Exodus 3:1-6, 9-12; Matthew 11:25-27.

Thursday: Exodus 3:11-20; Matthew 11:28-30.

Friday: Exodius 11:-12:14; Matthew 12:1-8.

Saturday: Exodus 12:37-42; Matthew 12:14-21.

ques dealer Sandy Ries of Charlotte is usually at a sale on Sunday but she doesn't let erfere with her attendance at Mass. Photo by MARION CARDOZA

harlotte Antiques Dealer Busy unday But Finds Time For Mass

By MARION CARDOZA

CHARLOTTE — In the antiques ness, Sunday is not a day of rest. So, attending Mass on Sunday go by wayside? Not for Sandy Ries of lotte. "I don't feel right when I t go (to Mass)," says Ries.

Even though it calls for special plan-, Ries is determined to go to Sunday s.

Fellow antiques dealer Roger eman of Lumberton can attest to it. ecalls asking Ries if he could follow o a show in Atlanta, since he wasn't liar with the area. No problem, she Only she'd be stopping along the to go to church. Since he was along ne ride, Bozeman went to Mass as It was his first.

He says he enjoyed it and was im-sed with the reverence, even joined sing, although the tempo was a slower than he was used to. "But did nearly scare me half to death when everyone shared the same cup ng Communion," he said. Bozeman told Ries people could get "really " doing that. "That wine was sed," she replied. "There can be no ness. If anything, there's healing in Bozeman was even more impressed.

Ries displays her collection of es-lines, textiles, porcelains and ster-silver in the "Antique Village" at olina Expo in Charlotte. When she's wn on Sundays, she attends the 7 Spanish Mass at St. Patrick Cathedral. But when she's on the road, she knows where to stop. She's scouted churches in selling sites such as Columbia, Richmond, Cincinnati and Atlanta. And she said she tries to plan in advance where and when she'll attend Mass.

Ries converted to Catholicism at age 20. Raised Methodist, she grew up in a neighborhood in Cincinnati populated by Catholics. So, she was exposed to the Church at an early age, attending social affairs and services with her Catholic friends.

"I can't explain it, but I found it to be the truth," she said. "In Catholicism, our humanity is considered a valid part of our whole spiritual make-up. In many other denominations, this doesn't seem to be addressed. While outwardly appearing to be perfect, garbage is hidden under the table. Catholicism on the other hand, acknowledges we are all sinners...until the day we die."

Shortly after her conversion, Ries met and married Harry Ries, a Catholic by birth. "We came from rival German neighborhoods," she recalled with a smile. With their children, Sara, 17, and Joey, 13, the couple moved to Charlotte 11 years ago. Harry Ries is an electrical engineer with IBM.

Ries is home for her children during the week. Her husband takes over on weekends.

Ries says she knew Sunday work would be necessary when she got into the antiques business 10 years ago. But she also determined to keep God and Church in the front seat with her.

"From the beginning, my husband and I decided our lives together would be based on the formula of God first, family second, and work third.

The Rieses are members of St. Peter Parish in Charlotte.

Marion Cardoza is a parishioner at Our Lady of Lourdes, Monroe.

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Priest From Diocese Takes Part In Corpus Christ Procession

By JOANN KEANE
Associate Editor

SEVILLE, Spain — Sometimes ignorance is bliss.

Just ask Glenmary Father Roland Hautz. The pastor of St. Francis of Assisi Parish in Jefferson is quick to say his lack of Spanish is part of what led to his participation in the Corpus Christi procession on June 10 in Seville.

When he arrived for Mass, a Spanish-speaking guard detained Father Hautz. No, he couldn't enter the cathedral. Granted, he was a few minutes late, but entry was denied to everyone.

A persistent Father Hautz skirted the guard, distracted while refusing admission to others.

Once inside, he quickly vested and joined other priests in celebration.

Near the conclusion of Mass, the master of ceremonies approached Father Hautz. "He said a number of words, including the word 'procession,' motioned to me, and I fell into line with all the priests, and became part of the procession," says Father Hautz.

Seville's Corpus Christi procession is the crowning glory of the sacred celebration. The streets — covered with a sprinkling of rosemary and fir sprigs, — wait patiently for the procession. Thousands of onlookers stake a sidewalk claim, waiting hours for the procession.

In Seville, Corpus Christi is not only the Feast of the Body and Blood of Christ, but a city holiday as well.

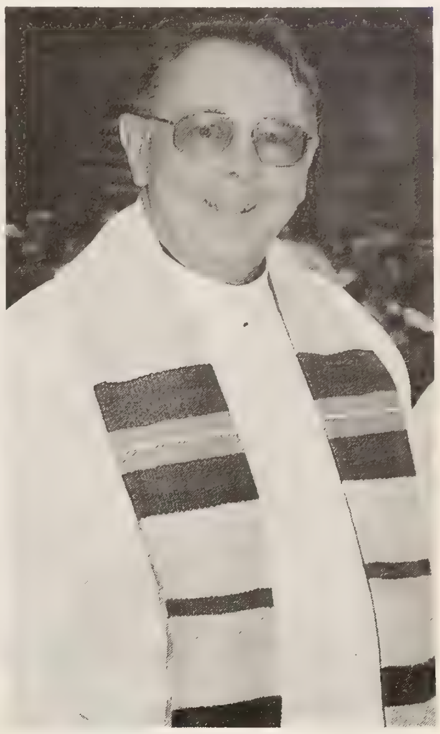
And Father Hautz had the time of his life.

Father Hautz emerged from the mammoth cathedral with a grin, joining thousands of brother priests, members of confraternities and governmental officials in the ceremonial jaunt along Seville's narrow streets.

The sheer number of people struck Father Hautz. "I could see people a hundred deep on narrow streets. There were faces as far as you could see."

Processions are a main feature of Spanish popular religiosity. Over the centuries organizations called brotherhoods have developed. They are responsible for organizing the events and taking care of the statues, relics and religious art paraded throughout the streets.

On this Sevillian day of days, the Blessed Sacrament is carried into streets for worship. Floats paying homage to Spanish saints join the Blessed Sacrament to command respect from the faithful. Many of the larger floats are hoisted on the backs of men. The statuary passes by as though it is walking down the street.



FATHER ROLAND HAUTZ

Along the parade route, shrines erected for the occasion capture the attention of the passing procession. The city of Seville awards prizes for the best religious window decorations along the route.

Banners and flowers hang from balcony windows. Sevillian townsfolk hang over railings vying for the best vantage point. Marching bands and choirs join the procession.

Choirs stop at neighborhood displays, breaking into impromptu choruses of tribute for select displays.

Conclusion of the procession brought Father Hautz inside the cathedral again. This time, witnessing the reposition of the Blessed Sacrament. The choir gathered around the altar, in songs of praise, this time accompanied by the massive pipe organ that towers centerstage.

As the choir drifted off, the spur-of-the-moment organ recital continued. For about half an hour Father Hautz listened intently, as the organ piped classical renditions, concluding with Handal's Alleluia Chorus.

"It was a powerful experience," says Father Hautz.

Profile (From Page 4)

The important thing is that we give of our time, talent and treasure in a planned and proportionate way, and we give because we want to and because we need to. God expects us to be good stewards.

David and I are presently becoming more aware of the need to support other community services and Christian ministries in addition to our tithe to church. I also feel God pulling me in the direction of giving some of my time to supporting some worthwhile causes. He has called me to quit my job to stay home to care for our 14 month old son, Joshua, and our second child due in July. David and I made this decision after six months of prayer, discussion and anxiety! As usual, once we gave in to God's call we have experienced great peace and joy.

In our lives, this planned sharing of time, talents and treasure has brought many blessings. It gives us security and peace when we allow God to take control! It is another step on our spiritual journey.

He is helping us to realize what commitment to Christ's Church is all about — helping His mission by sharing of our time, talents and treasures in whatever way we feel we are called.

Kellie Sheets is a parishioner of St. Aloysius in Hickory.

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A proposal gets careful consideration duriong the spring meeting in New Oreleans of the National Conference of Catholic Bishops. (CNS photo by Frank Methe, *Clarion Herald*)

Bishops Act On Sex Abuse, Health Care, Catechism, TV

From Staff and Wire Reports

NEW ORLEANS — The U.S. Catholic bishops meeting in New Orleans announced a new effort June 17 to end the scandal of priests sexually abusing minors.

The decision, which caught reporters and other observers by surprise, was the news highlight of the June 17-19 meeting of the National Conference of Catholic Bishops and U.S. Catholic Conference.

"The bishops took a major step forward to confront the issue," said Bishop John F. Donoghue of the Diocese of Charlotte. "

"It's a paramount issue in the Church today," said Bishop Donoghue. "People have to know that the Church is sincerely committed to eradicating thus problem."

Other issues also occupied the bishops, ranging from national health care reform to the new Catholic catechism, from U.S. religious life to World Youth Day funding, from their national TV network to the age of confirmation in their dioceses.

Archbishop William H. Keeler of Baltimore, NCCB president, named Bishop John F. Kinney of Bismarck, N.D., to head a new Ad Hoc Committee on Sexual Abuse with a wide mandate to recommend NCCB actions and policies to stem sex abuse in the church and eventually to draw on the church's experience to help American society as a whole confront the issue.

In an impassioned speech Bishop Kinney said the bishops may have to do a lot of "uncomfortable listening ... if we are to 'lance the boil' for the health and credibility of the church in our country."

He launched the listening process with an invitation to representatives of abuse survivor groups to meet with him in Washington as soon as possible after the bishops' meeting.

One of the first tasks of his committee — which includes six other bishops and plans to engage a number of experts as consultants — will be to study the detailed recommendations for local and national church action produced by a think tank of experts that met in St. Louis last February to discuss all aspects of child sexual abuse by priests.

"It's something we want to confront and resolve to the best of our ability," said Bishop Donoghue. "As painful as that may be."

The bishops received additional impetus for decisive action on the sex abuse problem from Pope John Paul II.

A papal letter to the bishops, discussed by them during a June 19 session closed to the press and released June 21 at their national headquarters in Washington, expressed deep pain that priests could abuse children and quoted Jesus' words condemning those who scandalize children.

"I fully share your sorrow and your concern, especially your concern for the victims so seriously hurt by these misdeeds," he wrote.

The pope took note of Vatican-NCCB efforts to find an appropriate way to deal with such priests under Church law and said the use of canonical penalties against priests who molest children "are fully justified."

Pope John Paul also sharply criticized U.S. media for what he described as "treating moral evil as an occasion for sensationalism." He said the trivialization of evil and loss of moral bearings in America calls on the nation to return to prayer "lest it lose its soul."

Other major actions by the bishops included:

—Unanimous adoption of a resolution endorsing comprehensive health care reform in the United States. The 10-page statement spells out principles for reform, including an insistence on universal access to adequate health care and rejection of abortion coverage.

— Near-unanimous approval of a resolution urging Rome to end the delays in approving the English translation of the "Catechism of the Catholic Church." Submitted by Cardinal Joseph L. Bernardin of Chicago, the resolution asks for a final English text by Aug. 1 if possible.

— A decision to make the ordinary age for confirmation in the United States range between the age of discretion, about 7, and 18. If it is approved by Rome, the rule allow virtually all dioceses to continue current policies or to experiment within the age range in an effort to improve on current practice.

— Approval of a plan to revamp the Catholic Telecommunications Network of America, making it directly accessible by parishes for the first time. Founded 12 years ago, CTNA until now has had diocesan centers as its sole or main customers. The new plan involves a major shift in programing as well, with an emphasis on providing direct resources for parish ministries.

See **Bishops**, Page 16

Diocese Has Long-Standing Policy On Inappropriate Behavio

By JOANN KEANE
Associate Editor

CHARLOTTE — Like many other parents, one 42-year-old father remembers the platonic and reassuring hugs from his pastor. His pastor in a midwestern parish, shared his joys and sorrows. Today, the parent is saddened that his own children may never know the reassuring touch of a compassionate priest.

"Some people are very demonstrative in showing their feelings, which is not a problem," said Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte. "However, it is easily misinterpreted."

The Catholic Church is feeling the backlash as the secular media holds public court. If it's true that sex and scandal sells, the media must be laden with wealth.

Sexual misconduct allegations against a few priests have tarnished countless thousands who uphold their committment to celibacy and dedication to God's people.

Statistics indicate about 3 percent of the 53,000 priests in this country have been involved in acts that compromise their vows. But as the media plays up every allegation, amplification makes the numbers seem much larger.

"Stories about a few priests may be repeated so incessantly that in people's minds those few seem like many, many more — and even all," said Bishop Timothy Harrington of Worcester, Mass. in a January message to his diocese.

Hype breeds paranoia, which brings false allegations. The thought of a priest unable to reach out to a child creates images not associated with normal priestly behavior.

"People should look around at the priests serving them. There are priests really trying to live the life they've committed themselves to," said Msgr. McSweeney.

And the sins of a few taint the good reputation of the many.

"On the other side, pedophilia is a serious illness," said Msgr. McSweeney.

With that in mind, along with other issues of inappropriate behavior, t diocese has guidelines in place as precaution to potential problems.

"The Diocese of Charlotte has v clear policies regarding inappropri behavior for our clergy and lay pers nel. Everyone is aware of these p cies," said Msgr. McSweeney.

The policy on handling allegati of inappropriate behavior by a cleric a others includes all personnel who se in the name of the diocese in parish agencies, and other organized activit was established in 1989.

"If an allegation is made, we w investigate. Our first premise works uncover the truth, not as protection the perpetrator," said Msgr. McSween

The diocese is dedicated to com ance and cooperation with applical laws (civil and ecclesiastical) and p grams dealing with allegations of in propriate behavior, especially ch abuse, in each jurisdiction of the d cese.

Such allegations are of grave c cern to the diocese and call for imme ate, responsible attention.

If behavioral problems are ider fied in the life of a priest or lay work the opportunity for treatment and s portive rehabilitation shall be provid by the diocese.

All allegations of inappropriate havior by persons for whom the dioc has direct responsibility, especially ch abuse, would be considered serious a must be reported to the bishop or chancellor.

"We will quickly respond," s Msgr. McSweeney.

The diocese is prepared, when propriate, to provide pastoral and cli cal counselling of the victim and victim's family. The diocese also off supportive contacts with the victim a the victim's family.

"We have a sincere commitment the spiritual and emotional well being all members of the diocese," said Ms McSweeney.

Bishops Agree To Change TV Network To Parish-Based Focus

NEW ORLEANS (CNS) — The U.S. bishops agreed June 17 to a plan to turn their national television network into a major educational resource feeding directly to the nation's Catholic parishes.

By a voice vote with some scattered opposition, the bishops endorsed a three-pronged plan that would dramatically alter the shape of their 12-year-old satellite communications system, Catholic Telecommunications Network of America.

Up to now pastors or parish leaders have had to travel to a diocesan center to view CTNA programs unless their diocese had its own TV network to retransmit those programs to parishes.

Bishop James W. Malone of Youngstown, Ohio, chairman of the CTNA board of directors, predicted that the new approach would finally let CTNA "put together something that has been lacking in the past, namely how CTNA can be of service to our parishes."

CTNA's new president, Peter J. Dirr, who was named last November and took over in February, is architect of the new plan. He told the bishops that cording to the plan, by next Janu CTNA will:

— Change its programing empl sis, giving primary focus to parish source services such as training a support for parish- level liturgical, cial, spiritual and religious educati ministries.

— Change its engineering form from C-band to Ku-band transmissi which requires a much smaller capt dish, making it much cheaper and eas to install the receiving equipment i parish.

—Revamp its pricing structure co pletely, charging all customers the sa base rate of $750 a year and aiming thousands of subscribers.

In the current structure fewer th 100 diocesan subscribers provi CTNA's primary economic base. Ea pays considerably higher rates, rangi up to about $23,000 a year for a la diocese that gets all programs.

"The real life in the Church is at parish level," Dirr said in an intervi

See **CTNA**, Page

Sisters Of Mercy Celebrate ombined 160 Years' Service

BELMONT — On Saturday, June he Sisters of Mercy of North Caro- celebrated the entrance anniversary ur women who have spent a com- d 160 years of service to God.

Mercy Sisters Carolyn Mary Coll Donna Marie Vaillancourt cel- ted the silver (25 years) jubilee; r Mary Michael Reinhard celebrated olden (50 years) jubilee; and Sister y Mercedes Sablan celebrated her ond (60 years) jubilee.

The celebration took place in the inal Gibbons Chapel at Sacred Heart vent, the Sisters of Mercy herhouse in Belmont.

Sister Mary Mercedes was born in a, Guam in 1904 and has minis- l in Guam and the United States entering with the Sisters of Mercy. is currently retired at the herhouse in Belmont.

Sister Mary Michael was born in berland, Md. and entered the Sis- of Mercy in 1940. In 1946 she ved a B.A. degree in history at ge Misericordia, and in 1946 an . in history from Fordham Univer- In 1962 she earned an M.A. in ish from the University of Notre e and an MEd in counseling from -Charlotte in 1971. She has spent of her life in education, once teach- t the former Mercy-sponsored Sa- Heart College in Belmont, and in lotte public schools. She retired teaching in 1989 and is an active member of the Motherhouse internal support staff.

Sister Carolyn Mary was born in Darby, Pa., and entered the Sisters of Mercy of North Carollina August 14, 1967. She is on the staff at St. Michael Catholic Church in Gastonia, a position she assumed this past year after dedicating much time and effort to the Catholic Diocese of Charlotte as diocesan director of Youth Ministry. She graduated from Sacred Heart College in May 1978 and received an M.A. in religious education from La Salle University in Philadelphia in 1984. She is currently studying for a Master of Social Work degree at the University of North Carolina at Chapel Hill.

Sister Donna Marie was born in Asheville, graduated from Sacred Heart College in 1973 and received an M.A. degree in theology from St. Bonaventure University in Olean, N.Y., in 1986. She is currently the co-directory of Mercy Institute, a psychological/spiritual growth center sponsored by the Sisters of Mercy. Sister Donna worked as director of student development at the former Sacred Heart College and has served on many committees within the Mercy community as well as served as director of basic formation for the Sisters of Mercy.

heological Study Weekend

July 9-11, 1993

Avila Retreat Center

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ird in a series of seminars ected by Fr. Phillip Leach, .D., designed to give adult rticipants an opportunity for ncentrated study of a specific a of Catholic theology. The ic is "Christology and Moral cision-Making," presented by Albert Moraczewski, O.P., Ph.D

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Cost: $210

gistration required by July 21.

To register or obtain more formation, call the Diocese of Raleigh Faith Development epartment, (919) 821-9740.

CTNA (From Page 12)

about the new plan with Catholic News Service before the bishops' meeting.

He said that as the bishops' national subsidies for CTNA are reduced and then phased out entirely over the next two years, in his conversations with diocesan subscribers "it became very clear that the existing structure could not succeed."

Dirr took over CTNA in February after 16 years with the Annenberg Project of the Corporation for Public Broadcasting, where as deputy director he oversaw the development of a series of award- winning TV education courses. He has lectured extensively on use of telecommunications technology for education for nearly 30 years.

He told the bishops that the program priorities for the new parish-oriented CTNA system were developed through a series of meetings with focus groups of six to eight people. Through these, CTNA consulted more than 100 pastors and other parish leaders on what types of programing were most important to them and their parishes.

Thanks To The Blessed Mother

Thanks to the Blessed Mother for prayers answered and favors granted.

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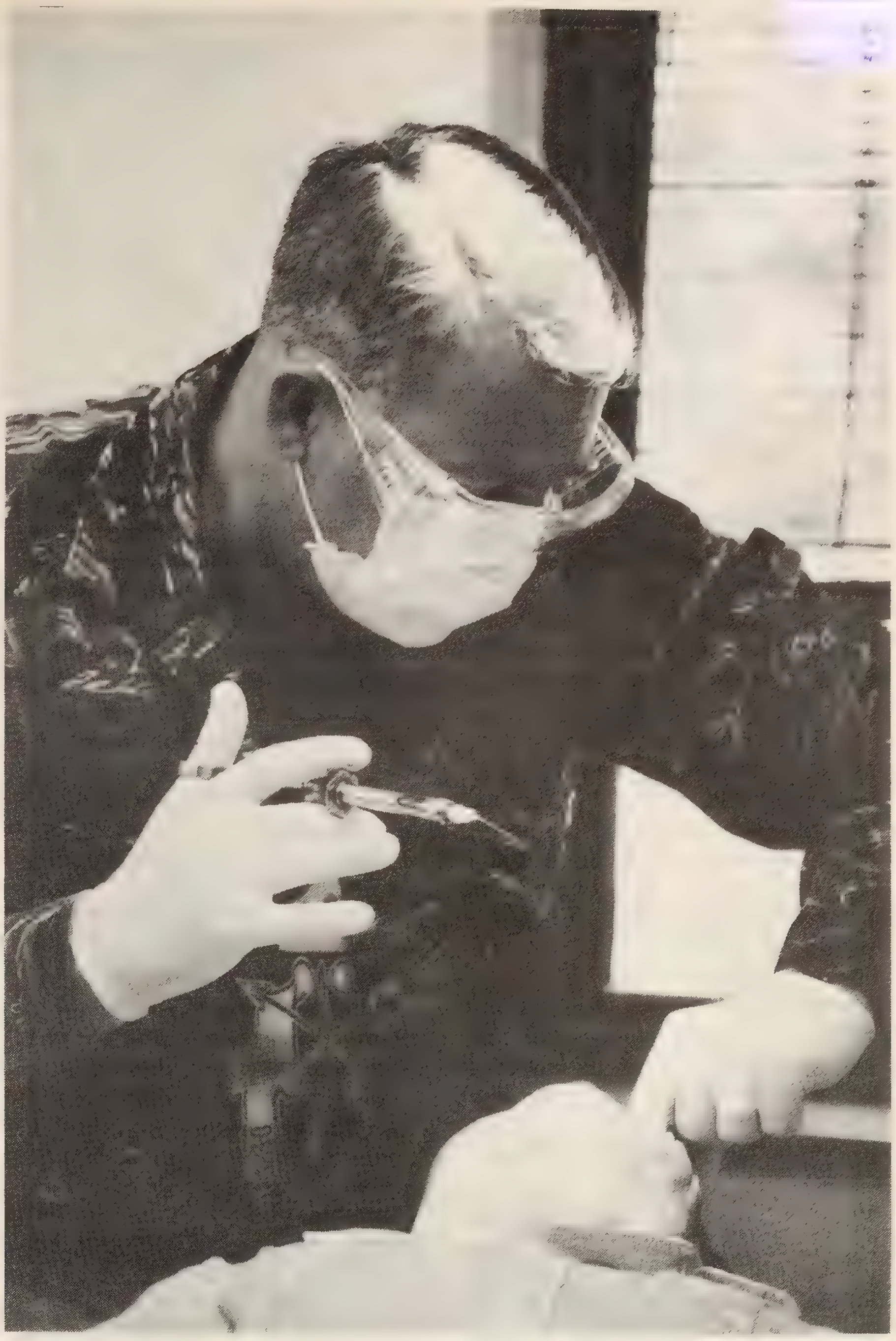

Dr. Harold Wingo, chief dental surgeon at Fort Hood, Texas, prepares to treat a Montagnard patient at a dental clinic which volunteer military dentists conducted in Charlotte over the Memorial Day weekend. Photo by JOANN KEANE

Military Dentists Volunteer Services To Help Montagnards

By JOANN KEANE
Associate Editor

CHARLOTTE — Hbiah Drong's teeth throbbed in pain.

It's been years since she has received dental care. For the past 15 years, Drong lived in the mountainous region of Cambodia. She is part of a Montagnard resettlement group that came to the United States about six months ago.

Relief came as Drong and about 75 fellow refugees received dental services, compliments of the United States Military Special Services.

Dr. Harold Wingo, chief dental surgeon from Fort Hood, Texas, along with Col. Norman Grantham of the N.C. National Guard, spent Memorial Day weekend performing extractions, filling teeth and treating abscess.

"We are treating immediate needs, such as decayed teeth that could present a problem, saving teeth or removing teeth that are abscessed," said Dr. Wingo.

While the team did not perform routine cleaning, they identified potential dental problems. With the help of a Vietnamese translator, some patients learned no immediate dental work was necessary.

Others paid the price of years of neglect or unavailable dental work.

"This is going to hurt a little," said Dr. Wingo, as he inserted a shot of novocaine. Through translation, Dr. Wingo communicated easily with his non-English speaking patients.

The Army Headquarters, 108th Division (training) facility in east Charlotte resembled a M*A*S*H unit. Using mobile dental units from Durham, training offices were turned into medical facilities. Complete with a portable autoclave for sterilization, little was missing from the makeshift dental office.

The dental team moved patients through in rapid succession, without pausing inbetween.

"The Montagnards were very kind to the Special Forces, and this is one way of saying thank you for helping America, by treating them free," says Dr. Wingo, who served in the Special Forces.

Several Charlotte area dentists have also been working with the Montagnards.

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Diocesan News Briefs

Abbey Grant

BELMONT — Belmont Abbey College has been awarded a $150,000 grant from BellSouth Foundation to develop and implement Project Outreach, a new approach to teacher education.

Plans call for training more than 400 teachers for four preschools and 11 middle schools in Gaston County. The grant money, which will be distributed over two years, is part of $1.8 million granted this spring in the nine states served by BellSouth.

Abbey Credit

BELMONT — Students enrolled in Central Piedmont Community College in Charlotte can receive credit toward a baccalaureate degree at Belmont Abbey College, according to the terms of a new transfer agreement between the two institutions.

The agreement provides CPCC students with the opportunity to design course schedules so they can maximize the number of credits that will transfer to Belmont Abbey.

Nursing Grads

CHARLOTTE — The Mercy School of Nursing presented diplomas to 27 graduates at a June 11 ceremony at St. Gabriel Church.

Mercy Health Services President Mercy Sister Mary Jerome Spradley and Lynda Opdyke, nursing school assitant director, presented the diplomas. Diane Cava was the valedictorian, Sandy McRae was the salutatorian and Lisa Harwood was named most outstanding student.

SPLUNGE

ARDEN — SPLUNGE, a five-day experience of inner-city life, is being offered July 21-25. Participants will stay at St. Barnabas Church in Arden. SPLUNGE is offered to youths 15 and older who are interested in growing in their faith through service to others.

Tuition is $60 and covers all expenses, including food, materials, recreation, lodging and transportation to service sites. SPLUNGE is limited to 30 participants, five from any one parish. For more information, call Cathie Stout at St. Barnabas, (704) 684-6098, or Pam D'Agostino at St. Therese, (704) 664-3992.

Home-made Bread Sale

LENOIR — St. Francis of Assisi is sponsoring a home-made bread sale in the fellowship hall Saturday, July 24 after 6 p.m. Mass and Sunday, July 25 after 8 a.m. Mass.

Large, round loaves of bread baked by the Maryvale Sisters will sell for $3.50 for a loaf of white bread and $4 for wheat. The sisters are bringing 150 loaves to the sale.

First Saturday Devotion

BELMONT — The First Saturday Devotion is July 3 at Belmont Abbey. Rosary is at 9:30 a.m., confessions at 10:45 and Mass at 11:30 a.m. Bring a chair. For more information, call Phil or Terri at (704) 568-5118.

Women's Cursillo

ARDEN — The 41st Women's Cursillo is July 15-18 at St. Barnabas. Although the weekend is full, those who have already made a Cursillo are invited to the closing on Sunday at 5 p.m. Please bring finger foods.

Habitat House

HIGH POINT — Immaculate Heart of Mary Church will sponsor a house for Habitat for Humanity. The parish will work with High Point Habitat, an affiliate of Habitat International, to raise funds and build a home for a family that could otherwise not afford to own a home. Construction is scheduled to begin in March 1994.

Vocation Discernment Weekend

CONYERS, Ga. — The Daughters of Charity of St. Vincent de Paul, Emittsburg Province, invite single women ages 19-40 to share a weekend of recollection to increase their understanding of what God is calling them to do. The weekend is Aug. 27-29 at the Monastery of the Holy Spirit .

For more information or an application, write to Sister Catherine Norton, Daughters of Charity, 5715 Emerson St., Bladensburg, Md. 20710-1844. The deadline for registration is Aug. 15.

Colors and Spiritual Presence

MAGGIE VALLEY — Living Waters Catholic Reflection Center is presenting "Colors and Spiritual Presence," a retreat Aug. 2-5. The focus will be on how God speaks to people through all creation and how He reveals His presence in the colors of life. Capuchin Father Allen Dec will be the director.

The suggested donation is $75 a person, or $140 per couple. For information, call the center at (704)) 926-3833.

Reunion

CHARLOTTE — The 25th reunion for Charlotte Catholic High School graduates is July 24 at the Marriott Executive Park 8 p.m. to 1 a.m. The event is open to all other graduating classes, family and friends. Cost is $65 per person.

To register, send réservation notice and check to Karen Woods Barnes, 4928 C. Tower Rd., Greensboro, N.C. 27410.

Horizons Of The Spirit

ROCK HILL, S.C. — A course on the world of spirituality, spiritual classics, issues of human formation and the theory and practice of spiritual direction will be presented at The Oratory July 12-16.

For more information, call The Oratory at (803) 327-2097. Reservations are due by July 2.

Ecumenical Scripture Course

BREVARD — North Carolina Scripture scholar and teacher Robert Prier will present "But Who Do You Say That I Am?" every Wednesday from 11 a.m. to 12:30 p.m. for four weeks beginning July 7 at First United Methodist Church.

The course is sponsored by the Transylvania County LARCUM (Lutheran, Anglican, Roman Catholic and United Methodist) group.

Active in ecumenical circles since the 1960s, Prier has taught Scripture classes in Bryson, Cherokee, Sylva and Maggie Valley. He is a staff member at Living Waters Catholic Reflection Center, Maggie Valley.

A freewill offering will be taken at the meetings. The public is invited. For more information, call First United Methodist Church, (704) 833-9025.

Hurting Marriages

HICKORY — The first Retrouvaille program for the diocese will be at the Catholic Conference Center the weekend of July 30-Aug. 1. Retrouvaille is designed to help and support married couples who are experiencing difficulties in their relationship. It is also helpful to couples who are separated or divorced.

The program, which is sponsored by Catholic Social Services, is open to couples of all faiths.

For more information , call Scott or Elizabeth Thomas, (704) 875-1535.

Married Couples Retreat

ROCK HILL, S.C. — A weekend retreat for married couples will be presented July 23, 24 at the Oratory by Hugo and Bobbie May. The retreat is designed to help couples discover the hidden value of their partners. Cost is $110 per couple and includes room and board.

Registration deadline is July 7. To register, send a $50 non-refundable deposit to Bobbie May, 5617 Clearlake Dr., Hickory, N.C. 28601. For more information, call (704) 327-8692.

Oratory Religion Camp

ROCK HILL, S.C. — Registration is being taken for the Oratory Religions Camp for girls and boys in grades 1-6. Two sessions are offered: July 11-17 and July 18-24. Cost is $85 for each session.

For registration forms, call Father William Pentis at the Oratory or Dominique May at (704) 825-9244.

Summer Bible Institute

ROCK HILL, S.C. — Fathers Michael Guinan and Eugene LaVerdiere are the featured presenters of the 1993 Summer Bible Institute at the Rock Hill Oratory. The Oratory is hosting this annual Scripture week from Sunday, Aug. 1 through Friday, Aug. 6.

Father LaVerdiere, edito
Emmanuel magazine and profess
Catholic Theological Union, Chi
will present "Nothing is Impossible
God," a course centered on Luke's
pel:

Father Guinan, a faculty men
at the Franciscan School of Theolo
the Graduate Theological Union in
keley, Calif., will present a cour
"The Pentateuch (Torah): Guide to I

The Summer Bible Institute is
to all interested in Scipture stud
enrichment. Tuition for both cour
$100, $55 for one. Room and mea
available for an additional fee.

For registration and more inf
tion, write The Summer Bible Inst
The Oratory, P.O. Box 11586,
Hill, S.C. 29731 or call (803) 327-

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accepting applications for Summe
Camp July 12 - July 30 at St. Gab
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from 10 a.m. to 3 p.m.

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from 9:30 a.m. to noon is also
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mation and registration, call (704)
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World and National Briefs

shops Elect Secretary, Express smay Over Delay Of Catechism

NEW ORLEANS (CNS) — The S. Catholic bishops June 17 elected a w secretary and raised some sharp estions about Rome's long delay in proving the "Catechism of the Catho- Church" in English. Cardinal Ber- rd F. Law of Boston described con- uing delays in the English catechism "disastrous" and "a very great pasto- problem for us." In the opening ssion of the June 17-19 spring meet- of the National Conference of Catho- Bishops in New Orleans, they chose shop Joseph A. Fiorenza of Galveston- uston, Texas, as conference secre- y for the next year and a half. He fills t the remainder of the term that was t vacant earlier this year when Arch- hop Robert F. Sanchez resigned as hbishop of Santa Fe, N.M., amid egations of past sexual misconduct.

S. Bishops' President Urges fting Of Jerusalem Access Ban

WASHINGTON (CNS) — The sident of the U.S. bishops' confer- e has asked Israel to lift the ban on ess to Jerusalem by Palestinian resi- ts of the Occupied Territories. Arch- hop William H. Keeler of Baltimore, sident of the U.S. Catholic Confer- e, said in a letter to Israeli Foreign nister Shimon Peres that the closure Jerusalem, imposed April 1, is an justified burden on a large popula- n for the offense of a few." The letter, ed June 10 and released the follow- week, said the U.S. Church has eat concern" over the economic and ritual effects of the closing.

chdiocese Revises Building licies After Unions Protest

BALTIMORE (CNS) — The Arch- cese of Baltimore has revised its lding policies to require contractors show how much health care, sick ve, vacation and other benefits they vide to workers. The archdiocesan lding policy had been under scrutiny ce 1991, when union leaders claimed policy was not in line with Catholic ial teaching. They contended that the hdiocese was hiring less expensive union contractors who did not treat ir workers as fairly as unions did. e policy applies to projects under trol of the archbishop and costing re than $300,000. It is not expected affect the construction practices of archdiocesan entities, such as Catho- colleges and hospitals and Catholic arities programs.

TV Station Rebuked For Handling Of Sexual Misconduct Story

ST. LOUIS (CNS) — Auxiliary Bishop Edward J. O'Donnell of St. Louis blasted as "scandalous and disreputable" a St. Louis television station's involvement in a meeting between a male prostitute and a priest in a hotel room. KMOV-TV, a CBS affiliate, paid for the prostitute's air fare, rental car, and a hotel room that had been wired for cameras and sound. The prostitute met with a priest from the neighboring Diocese of Belleville, Ill., who has not been identified. The station never ran the story, but a St. Louis grand jury is investigating whether KMOV engaged in conduct "designed to facilitate" prostitution. Bishop O'Donnell, administrator of the archdiocese, said the archdiocese would file a complaint with the Federal Communications Commission.

State Panel Urges Tuition Tax Credits To Help Catholic Schools

ALBANY, N.Y. (CNS) — A panel appointed by New York state's commissioner of education recommended June 16 that income tax credits be enacted to help ensure the continuation of Catholic schools in the state. "The Catholic schools are an asset to New York state, both in relieving the fiscal burden of 280,000 students that may otherwise be the responsibility of public schools, and in their ability to educate poor, minority and at-risk students," said the 78-page report prepared by the nine-member Blue Ribbon Panel on Catholic Schools. "Unless these schools are assisted in meeting their financial crisis, the state risks losing this asset," it added.

Prayer, Unity Will Help Pro-Life Cause, Cardinal Says

HUNTINGTON, Ind. (CNS) — Prayer, unity and more creative approaches to educating people about the pro-life cause are the best ways to fight the Clinton administration's stand on abortion, according to Cardinal Anthony J. Bevilacqua of Philadelphia. The cardinal made the comment in an interview in the June 13 issue of *Our Sunday Visitor*, the national Catholic newspaper based in Huntington. He was interviewed by Gerard E. Sherry, a freelance writer who lives in Santa Clara, Calif. "We certainly have to pray for the president and hope that we can change his mind" on abortion, Cardinal Bevilacqua said, and on "other matters," which the cardinal did not specify. "Not only do we have to pray for the president but it places a greater obligation on us," he said.

Bishops Meet With Colin Powell, Others On New Peace Document

WASHINGTON (CNS) — Two committees working on a statement on the 10th anniversary of the bishops' document on war and peace have met with top U.S. government and U.N. officials. Gen. Colin Powell, chairman of the Joint Chiefs of Staff, along with Alvaro de Soto, senior political adviser to the U.N. secretary-general, and Peter Tarnoff, undersecretary of state for political affairs, met June 3 with members of the bishops' International Policy Committee and the ad hoc committee writing the 10th anniversary statement. The meetings were announced in mid-June by the U.S. Catholic Conference in Washington. The announcement of the bishops' meeting with Powell and the others gave no details on the officials' comments.

Court Will Hear Claim That Clinic Blockades Equal Racketeering

WASHINGTON (CNS) — The Supreme Court will decide whether anti-racketeering laws may be used to stop blockades of abortion clinics. The court June 14 accepted an appeal of a lawsuit by the National Organization for Women against Joseph Scheidler of the Pro-Life Action League of Chicago. The 7th U.S. Circuit Court of Appeals said last June that NOW's claims against abortion protesters under the Racketeer Influenced and Corrupt Organizations Act, known as RICO, were invalid because they lack an economic motive. The NOW case will be argued in the court's term that begins in October, with a decision due before July 1994.

Venezuelan Church Pledges Help In Government Transition

CARACAS, Venezuela (CNS) — The Venezuelan Church has accepted an invitation to participate in the transition to a new government following the resignation and trial of the former president on corruption charges. Cardinal Jose Ali Lebrun of Caracas said June 14 that the church would name a representative to a council mandated by interim President Ramon Velasquez to make proposals for strengthening the democratic process in the country in the six months leading up to new general elections. "The presence of the Church is urgently needed," Velasquez, said the same day in asking the bishops' conference to participate in his newly created Social Consultative Council.

Bishop Apologizes To Families Of Victimes Abused By Priest

MANCHESTER, England (CNS) — An English bishop has publicly apologized to families whose children were sexually abused by a priest. Father Anthony McCallen, formerly a priest at St. Anthony Parish in Hull, England, was sentenced to three-and-a-half years in prison after pleading guilty to charges of indecent assault and taking indecent photographs of children. Last summer police removed thousands of items from Father McCallen's home. In a statement after the decision, Bishop John Crowley of Middlesbrough, England, said the families affected justifiably felt that their trust had been betrayed.

Czech Bishops Protest Government Proposals On Property

PRAGUE, Czech Republic (CNS) — Bishops in the Czech Republic have protested new government proposals to limit the restitution of Church lands and property confiscated under communist rule. They said the return of property was not intended to enrich the Church, but "to make it possible to develop charitable and educational activities and the conservation of monuments." The Church's total land claims are believed to amount to more than 500,000 acres and 120 large farms, confiscated after the communist seizure of power in February 1948.

Vatican Paper Says Somalia Attacks Show Need For Guidelines

VATICAN CITY (CNS) — Recent attacks by U.S. and U.N. forces in Somalia show a need for the international community to develop precise guidelines for armed humanitarian intervention, the Vatican newspaper said. "Only a precise ethical and moral frame of reference" can orient peacekeeping operations toward just solutions in line with international law, said the front-page editorial in *L'Osservatore Romano*. The June 16 article said "the act of 'international justice'" against Somali warlord Gen. Mohammed Farrah Aidid, accused of inciting the June 5 killing of 23 Pakistani members of the U.N. peacekeeping force, paradoxically runs the risk of strengthening his position in the eyes of the Somali population.

Mexico Church Group Says Indian Rights Abused In Police Raids

MEXICO CITY (CNS) — A Catholic human rights group has protested alleged indiscriminate beatings, robbery and illegal detention of Tzeltal Mayan Indians by state police in a raid on four indigenous communities in Mexico's southern state of Chiapas. The raids came just a few days after a large detachment of Mexican army troops operated in the area following a skirmish in which two soldiers and one member of what might have been an emerging Mexican guerrilla movement were killed. According to Dominican Father Pablo Romo, executive secretary of the area's San Cristobal de las Casas diocesan human rights center, 600 state police officers and a number of unidentified individuals in civilian dress, carried out the June 6 raids without presenting search or arrest warrants.

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THE ORATORY

SUMMER BIBLE INSTITUTE
Monday, August 2 — Friday, August 6, 1993

ld Testament: Michael Guinan, OFM, Franciscan School of Theology at the Graduate heological Union, Berkeley, Calif.
ew Testament: Eugene LaVerdiere, SSS, Catholic Theological Union, Chicago and *mmanuel* magazine, New York.

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Pope Proclaims St. Lawrence Church A Basilica

By CAROL HAZARD
Associate Editor

ASHEVILLE — Recognized by the Holy Father as a center of Catholic prayer, devotion and worship, St. Lawrence Church has been named a minor basilica by Pope John Paul II.

The 84-year-old church on the National Register of Historic Places is the 34th church in the United States to be honored with the title.

"The parish community of St. Lawrence is indeed fortunate that the house in which we worship, our beautiful church building, has been granted the title of minor basilica," Father Carl Kaltreider, pastor, wrote in a church newsletter.

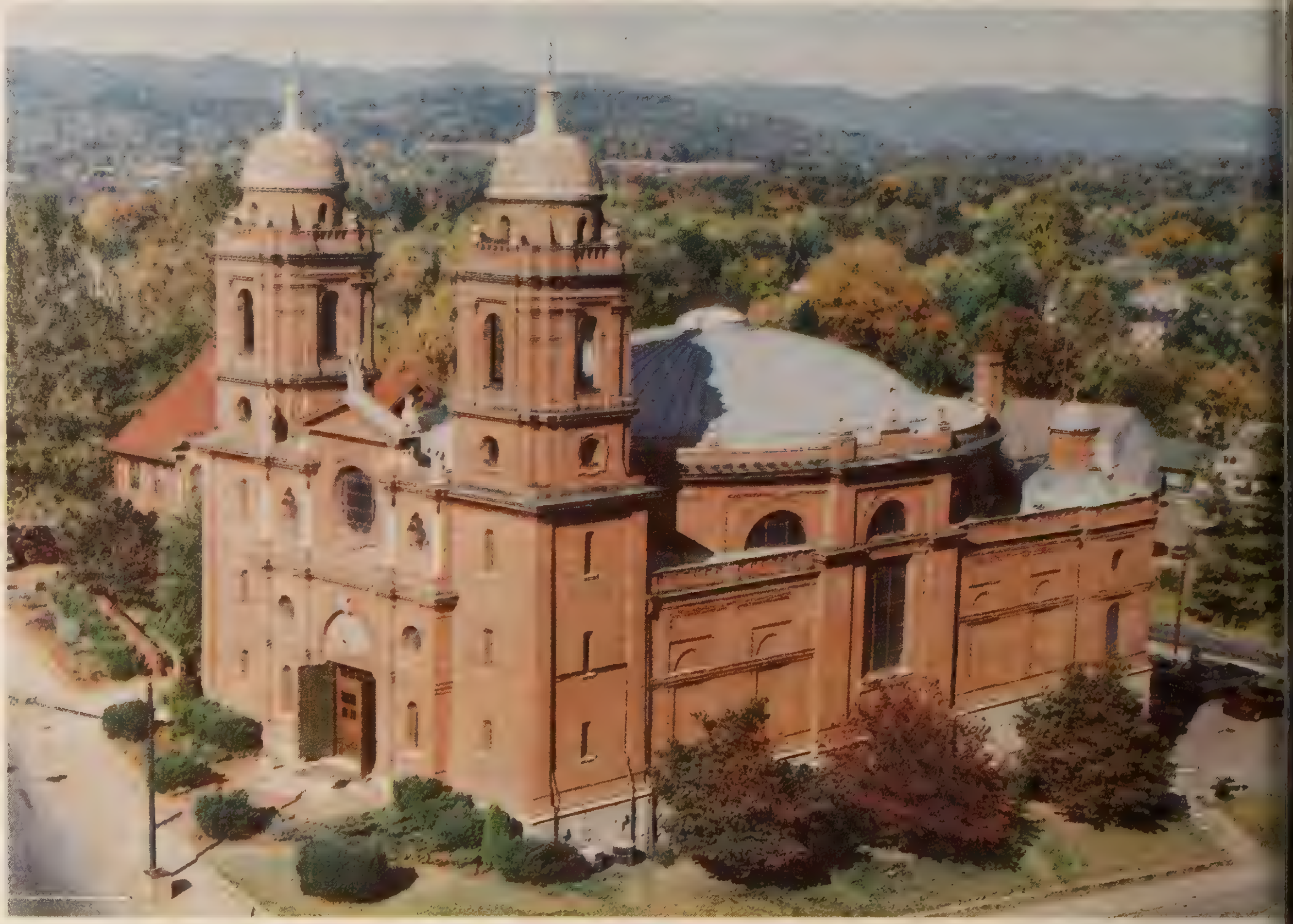
Capping a three-year intensive application process, St. Lawrence will be officially proclaimed a basilica on Sunday, Sept. 5. Archbishop Agostino Cacciavillan, the apostolic pro-nuncio to the United States, will come from Washington to make the solemn proclamation.

The title of minor basilica is granted to prominent and significant churches throughout the world as a sign of papal honor. The title of major basilica is reserved for a handful of churches — mostly in Rome — and has not been used since the 16th century.

To obtain the title, a church must offer liturgies that reflect Rome. No altar girls or diluting of Church positions, Father Kaltreider said. Moreover, the church must be consecrated and be of special significance to the diocese.

St. Lawrence, in addition to celebrating feasts with great solemnity, has perpetual Eucharistic adoration. Considered an architectural wonder, it draws architects from around the world.

"St. Lawrence is a venerable church and an artistically and architecturally beautiful church," said Bishop John F. Donoghue. "I am pleased the Holy See has recognized St. Lawrence as a church worthy of the title of minor basilica."



Aerial view of St. Lawrence Basilica in Asheville, showing the copper-clad dome. Photo by BOB NIEDZWICK

Father Kaltreider began the application process because he was "overwhelmed by the art and architecture and tremendous secular and ecclesiastical history of the church" when he arrived there in October 1986. "It was too much to let sit and go."

St. Lawrence was consecrated by Cardinal James Gibbons of Baltimore in 1920. Dedicated in 1909, the Spanish-style church in brick, stone and ceramic tile was designed by Rafael Guastavino of Valencia, Spain, an architect for the historic Biltmore House.

Guastavino, who died in 1908, is credited with reviving an ancient tile and mortar Spanish building system that uses layers upon layers to create curved surfaces. No support structures are used.

It is said St. Lawrence could not be built today. All walls, floors, ceilings and pillars are made of tile or other masonry materials. There are no wood or steal beams. Even the steps to the organ loft and bell tower are made without wood or nails. A 58- by 82-foot dome, the architect's final masterpiece, is reputed to be the largest unsupported dome in North America.

The history of St. Lawrence reaches back to 1840, when Father John Barry, later bishop of Savannah, came to Asheville to minister to the sparse Ca
lic population in the rural commu
In 1866, Father J.J. O'Connell vis
Western North Carolina and celebr
Mass on Mt. Mitchell.

Two years later, the young v
apostolic of North Carolina — Bis
James Gibbons — traveled by s
coach and horseback to the moun
village. A plot of land was purchase
the center of town and a small b
building was built on the property.

Dedicated in 1870 under the in
cation to St. Lawrence, the moun
mission was the first Catholic churc
Western North Carolina. Since no pr
was assigned to the area, the mis
was served by visiting priests.

Father J.B. White became the
resident pastor in 1887. He found
present church property and erect
modest wooden structure. His he
failing, Father White begged the bis
to accept his resignation and he
succeeded in 1895 by Father P
Marion.

Small as it was, the church
usually only half filled except du
the summer months when vacatio
visited the mountains. One Sunda
July 1905, Guastavino came to at
Mass and was unable to find a s
Telling Father Marion that all Cath
churches should be big enough to
come strangers, Guastavino offere
draw plans for a new church.

The title is a "symbol of the st
faith community of St. Lawrence
recognition of the pioneering spirit
development of the Catholic Churc
North Carolina," said Msgr. Joh
McSweeney, chancellor and vicar
eral of the Diocese of Charlotte.

Congress From Page 1)

"Twenty-three percent of the people in the world today have no knowledge of Christ and His gospel," he said.

"Each year an additional 145 million come into the world, of whom some 50 million will almost surely never come into contact with Christ and His Church," Cardinal Sin said.

Speeches were mixed in among Masses, folk dancing, organ concerts, round-table discussions and visits to several churches where the Blessed Sacrament was on 24-hour display for worship.

"I was grateful to come to a church where the light was telling me that the Blessed Sacrament was in the tabernacle," said Msgr. Anthony Kovacic, pastor of Queen of the Apostles in Belmont.

Seville was chosen as the site of the congress because it was the Spanish Church jurisdiction initially responsible for sending missionaries to the New World.

Most of the events were held in Seville's 15th-century Gothic-style cathedral built atop the ruins of a mosque. The mosque was built during the centuries of Moorish domination of southern Spain.

Spanish Church officials welcoming the delegates stressed the Eucharist as something more than spiritual food for individual souls.

"The eucharistic table implies solidarity and participation with the poor and the announcement of a more just and fraternal world," said Spanish Bishop Miguel Oliver Roman, congress secretary general.

Archbishop Carlos Amigo Vallejo of Seville said the love of Christ received in Communion helps people overcome violence, hate and "the injustice which tramples on the unquestionable rights of people."

The Eucharist is also needed for the internal strength and unity of the church, said Archbishop Amigo Vallejo.

"With the Eucharist, the Church appears before the world as a sacrament of unity and a sign of charity," he said. "Without the Eucharist, we would be disjointed people without a table and bread to gather us together," he added.

Bishop Donoghue said, "We have an obligation to reach out through the Eucharist. It is the Eucharist that distinguishes us from everyone else, more than anything else in the Church."

Leading ceremonies in Seville June 12-13 to close the congress, the pope said the Church's social work is inseparably linked to celebration of the Mass. Love for the Eucharist inevitably leads to acts of charity and justice, he said.

"One cannot receive the body of Christ and feel distant for the hungry and thirsty, from the exploited, the outsiders, the imprisoned or the sick," he told some 300,000 people at a June 13 Mass.

To illustrate his point, the pope later traveled to Dos Hermanas outside Seville to bless a new Church-run home for the aged, where he hugged the elderly residents and chatted with them briefly. The center, built on the grounds of a Jesuit rectory, houses 48 poor people who had nowhere else to go.

"These people are so happy. They never dreamed the pope would come to see them," said a nun who works at the residence.

The pope stressed that the social projects connected with the Eucharistic Congress — including a drug rehabilitation program and centers for the sick — were not symbolic add-ons.

"These works of charity are not something superfluous and incidental, but represent the very demand of the sacrament," he said.

The Eucharist is an "action" sacrament that orients Catholics toward love, he said, and holds to a recognition that modern society must better respond to the needy in its midst.

Pope John Paul II closed the Eucharistic Congress with a call to refocus on the Eucharistic as the center of Church life.

The pope left no doubt about how strongly he believes in this simple pastoral prescription. As he bent in prayer before the Blessed Sacrament June 12 in the Seville Cathedral, his eyes closed tightly in dedication, he offered an example to the rest of the Church.

Catholic News Service contributed to this story.

Bishops (From Page 12)

"The universal access for peop
receive health care is of real conce
the bishops," said Bishop Donog
"Inclusion of abortion will make it
possible to support. And that is w
we are going to draw the line. We c
support that kind of plan."

"Pro-life people, Catholics and
Catholic, will find the plan abhorre
abortion is included," said Bis
Donoghue.

ATHOLIC

NEWS & HERALD

ving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 41 • July 16, 1993

John Paul II confers with Bishop John F. Donoghue during the recent *ad limina* visit ome by bishops from the eastern and southern United States. Bishop Donoghue, now op of the Diocese of Charlotte, will be installed next month as archbishop of the diocese of Atlanta.

Holy Father Honors Bishop Donoghue At Vatican Luncheon

By CAROL HAZARD

Associate Editor

The Holy Father asked Bishop John F. Donoghue to sit at his right side. The honor was bestowed at a July 1 luncheon, one of several times the pope met with some 30 U.S. bishops during an *ad limina* visit to Rome.

In a private audience with Pope John Paul II, Bishop Donoghue expressed his gratitude for his recent appointment to archbishop of Atlanta and his sorrow for leaving the Diocese of Charlotte.

"These past nine years (as bishop of Charlotte) have been the happiest of my life," Bishop Donoghue recalls telling the pope. "I would have been happy to stay (in Charlotte) for the rest of my life."

"Yes," replied the Holy Father. "But you must go where you are needed." The pope then asked the bishop to "be kind" to the people of Atlanta. "The people are hurt," he said. "You must bring peace and reconciliation."

Archbishop James P. Lyke, the last archbishop of Atlanta, died of cancer at age 53 on Dec. 27, 1992. His predecessor, Archbishop Eugene A. Marino, left the archdiocese amid allegations that he was intimately involved with a woman.

Atlanta's new leader will attempt to bring a calming influence to the archdiocese. Moreover, also at the pope's request, he will be a strong advocate for ecumenism.

"You are in the Bible Belt," the Holy Father said to the bishop. Yet, the percentage of Catholics in the region is only 3 percent. "You must work with other denominations. It is important to develop good relations."

Bishop Donoghue said he will continue to push for ecumenism in Atlanta as he has in Charlotte. He was active and instrumental here in starting dialogues with Lutherans, Methodists and Baptists, helping to mend rifts that have divided the one holy and apostolic Catholic Church for centuries.

The pope also asked the bishop to reach out to the scores of fallen away Roman Catholics, again to heal divisions and wounds within the Church.

Ad limina means "to the threshold, specifically to the tombs of Peter and Paul, the founding Apostles of the Church. All bishops make *ad limina* visits to Rome every five years to stay connected with the Holy Father and the roots of the Church.

This was Bishop Donoghue's second *ad limina* trip. He was with bishops from the ecclesiastical provinces of Atlanta, Baltimore, Washington and Miami.

Except for the heat — which hovered one day at 106 degrees F. — the visit was "wonderful" from start to finish June 28-July 5, Bishop Donoghue said. The pope, he said, "looked vibrant and strong."

Bishop Donoghue said the Holy Father in his address to the assembly of

See **Visit**, Page 11

Prayer, Praise, Thanksgiving

All Catholics in the Diocese of Charlotte are invited to join in an evening of prayer, praise and thanksgiving in honor of Bishop John F. Donoghue at 7:30 p.m., Monday, Aug. 9 at St. Patrick Cathedral.

The celebration will bid farewell to BishopDonoghue as he leaves to become archbishop of Atlanta and give thanks for his nine years of pastoral leadership as bishop of Charlotte.

The celebration will include a procession, tribute of thanks and Benediction of the Blessed Sacrament. A reception will follow.

ishops Say Pope Paul Was ight In Encyclical On Sexuality

WASHINGTON (CNS) — Pope VI had it right in his teaching about marriage and birth control, the bishops' Committee for Pro-Life vities said in a statement marking 25th anniversary of *Humanae Vitae*.

Humanae Vitae, which means "of an life," was Pope Paul's last enical. In it he reaffirmed the tradial church teaching that married ples are never permitted to use artil contraception to regulate births.

The 1968 encyclical "sounded a hetic message for people to live tely, to welcome children and profamilies and never to treat human as a commodity," the committee

"Realizing that 25 years represents coming of a new generation, it is our that the new generation might read *nanae Vitae* and hear its gentle and ng message," the 2,500-word statet said.

It called for new appreciation of ral family planning as a way for ples "to plan and space births in a that is both consistent with God's and supportive of their own intimacy and unity."

Released July 13, the statement was titled, "Human Sexuality from God's Perspective: *Humanae Vitae* 25 Years Later."

The statement deplored the "pervasive and dominant" secular perspective on human sexuality, which it described as "purely pragmatic" and devoid of any understanding of God's love.

"*Humanae Vitae* provides a positive and dignified understanding of sexuality as a gift from God which ennobles, enriches and reconciles married couples," it said.

"The teaching of the Church is and has always been countercultural," said Cardinal Roger M. Mahony of Los Angeles, chairman of the Committee for Pro-Life Activities. "Nowhere, perhaps, is this more clearly so today than in regard to the Church's teaching on human sexuality and the transmission of life."

Cardinal Mahony said Church teaching on sexuality it too often portrayed as negative.

See **Humanae,** Page 11

Members of the youth group at St. Paul the Apostle in Greensboro construct a cardboard city to raise money for Habitat for Humanity. (See story on Page 2)

Sister Miriam Fiduccia Heads Family Life Ministries In Diocese

SISTER MIRIAM FIDUCCIA

Trinitarian Sister Frances Sheridan, diocesan director of Catholic Social Services, has appointed Trinitarian Sister Miriam Fiduccia diocesan family life director. Sister Miriam, who has been parish area coordinator for the Charlotte office of Catholic Social Services since September 1991, replaces Father Joseph Mulligan as diocesan family life director.

In her previous assignment, Sister Miriam served as a liaison to the parishes of the Charlotte, Albemarle and Gastonia Vicariates and assisted them in accessing CSS services. She also reached out to parish family life coordinators by offering assistance and/or training for their parish needs.

This work involved a lot of "behind the scenes" activity — building relationships, networking and making connections between and among people with parish groups and community agencies.

The spectrum of this ministry is broad and requests for service run the gamut. Parishioners come with requests from assisting with a group for separated and divorced Catholics to helping a family advocate for a mentally ill or disabled member; from giving resources to couples preparing for inter-faith marriage to organizing the Retrouvaille program designed to help, heal and renew couples who are drifting apart; from helping put together a parish program on self-esteem to working with a group which wishes to explore the topic of child sexual abuse. A great part of her time was used in being a connector, a resource and support person.

Sister Miriam brings to her new ministry the experience of this past year and a half in the diocese. Her definition of family life in the Church is inclusive. "We no longer can look to the traditional family (husband, wife and children) as the only category that needs pastoral attention," she said. "We need to look at single parents, never-married singles, divorced and/or separated, couples with no children, the non-custodial parent, the widowed, the blended family, and the inter-faith household.

Family life needs to be nurtured and supported at the parish level, she said. One way this can happen is for parishes to be sensitive to how their programs and policies affect their families. Are they "family friendly," meaning do they enhance and help rather than cause obstacles for family life?

It's important for our Church to support and enrich family life, today more than ever due to the tremendous societal strain on families, Sister Miriam said. Family life is directly related to the life of the parish — strong, healthy families make good parishioners.

Father Philip Murnion's parish study speaks to this interrelationship. He tells us that family life is where we learn what commitment is; family life has the greatest impact on people remaining in the Church and deepening their beliefs; and nothing will have more of an impact on the Church than what happens to families.

In her new role, Sister Miriam will continue the vision of supporting family at the parish level and will be available to help parishes. She will serve as convenor, initiator and nurturer of those ministries which are preventive, enriching or healing to parish members. Moreover, she will oversee the diocesan programs that come under the umbrella of family Life: Natural Family Planning, Engaged Encounter, and ministries to the Separated, Divorced and Widowed.

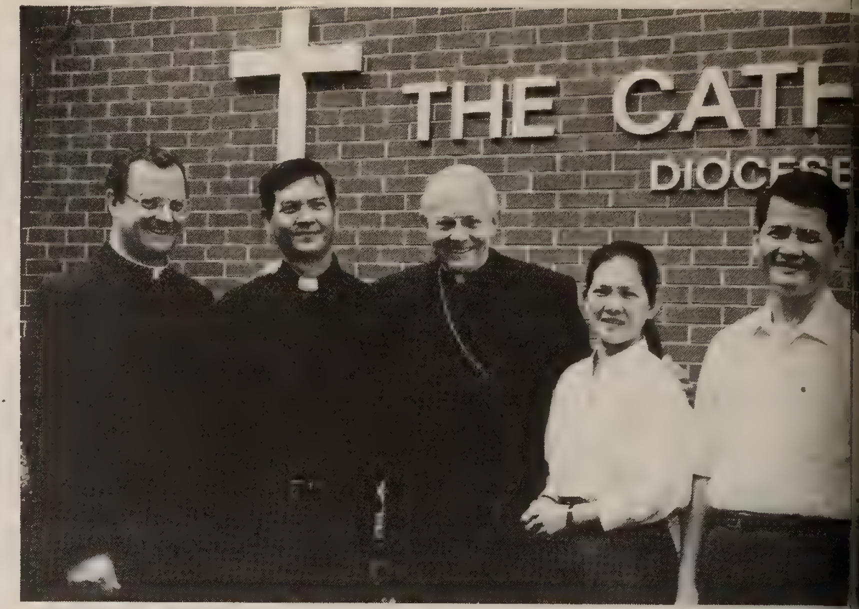
A new program coming to our diocese which Sister Miriam has helped organize is Retrovaille. Retrouvaille (Rediscovery) is a weekend program designed to heal, help and renew couples who are drifting apart in their marriages. The Catholic program is presented by a team of couples and a priest with the emphasis on communication. The first weekend will be at our Catholic Conference Center July 30-Aug. 1.

"Our Catholic bishops in the pastoral *Putting Children and Families First*, urge us in the church to be a 'persistent, informed and committed voice for children and families.'" Sister Miriam's personal vision of family life includes a perspective of enrichment, support and encouragement for families. Passing on the faith within the family for the family is the first evangelizer, she said. "Strong, healthy families set a solid foundation for this to happen and it is in the family that one sees moments of sacramentality and faith significance. These moments are meaningful for the person's development as well as for the vitality of the Church. We need to be aware of how every ministry and program at the parish level affects family spirituality."

Farewell Father Jim...

Father Jim Solari receives a banner made by children at St. Eugene in Asheville as part of their parish's annual Vacation Bible School. The banner was a going-away present for Father Solari who has been transferred to St. Leo in Winston-Salem.

Photo by BEA LAMB



Bishop John F. Donoghue (c) and Msgr. John J. McSweeney, vicar general and chanc welcome Father Tan V. Le and his sister, Dat Le, to the Diocese of Charlotte. Trieu worked with the diocese to bring his brother and sister to Charlotte.

Photo by CAROL HAZ

Vietnamese Priest, Sister Rejoi Family; Will Minister In Charlott

By CAROL HAZARD
Associate Editor

CHARLOTTE — A prisoner for 13 years, Father Tan V. Le arrived in Charlotte last month free at last to live and practice his priestly ministry.

He and his sister, Dat Le, were welcomed into the Diocese of Charlotte by Bishop John F. Donoghue. The diocese helped bring them to the United States from Vietnam and reunite them with their older brother, Trieu Le.

Trieu Le, 50, who left Vietnam in a fishing boat after the fall of Saigon in 1975, has been trying for years to bring the family together again. Both parents are dead.

Their arrival here is considered by many accounts "a miracle." Neither Father Le, 48, nor Dat Le, 40, qualified for immigration since they were not former U.S. government officers or employees.

However, the person in charge of interviewing noticed that Father Le lived with Bishop Vinh Long in an area south of Saigon. The Catholic interviewer granted a special dispensation.

Father Le was incarcerated in 1975 for helping his people organize against communist invaders. He was assistant pastor of a church with 14,000 parishioners, half of whom died in defense of their freedom.

Father Le prefers not to talk about prison camp. "Very bad condition can not imagine," he says throug brother, who serves as interprete worked days in the fields and s times all night as well. He ate yucc mixed with rice and slept on a n hard mattress in cramped quarter

While in prison, Father Le pre the Gospel quietly and only one o he says. Even so, he occasionally dered if God was still there. Yet, i his faith that brought him throug ordeal, he says.

Released from prison camp in Father Le was ordered to refrain saying Mass or celebrating his fait Le, who was associated with a F religious order, taught kindergarte sewing.

As newcomers, they are adj to life in a strange place, learnin glish and other fundamentals su how to drive a car.

Father Le says he is sad to Vietnam and his people there, bu grateful for the opportunity to co the United States and serve as a p

The Le family converted to Ca cism several centuries ago. An mated 6 to 10 percent of the Vietn population is Catholic. Most ar affiliated with any religion.

Father Le entered the semin age 11 and was ordained in 1973.

See Le,

Students Get Taste Of Life On Streets, Raise Funds For Habit

GREENSBORO — In an effort to raise money for Habitat for Humanity, high school students from St. Paul the Apostle Church got a taste of homelessness when they constructed and lived in a "Cardboard City" for the entire night of June 12.

Approximately 30 students collected sponsors prior to the event in hopes of reaching their $2,000 goal. After the evening kicked off with Mass, the participants were each given a cardboard box from which he or she constructed a house to live in for the night in the church parking lot.

To make the event more realistic, designated thieves were placed in the group to swipe neglected belongings stressing how theft is commonplace among the homeless and those living in insufficient housing communities. Students reclaimed their belongings morning.

Unfortunately, despite some wishes to remain outside, heav and lightning forced the event to inside the parish center. Once i homes were reconstucted, stu played in all-night card games and ies were shown on poor or disa taged families.

The "Cardboard City" even part of a fundraising effort of Ca parishes throughout Greensboro t Habitat for Humanity build a hou a family who can't otherwise af place to live.

More than $2,400 was collec the event with an additional anon donor matching funds up to $ putting the Habitat project off to start.

om and Karen Ascik of St. Lawrence Parish in Asheville with their children who are taught home. A third set of twins is due this summer. Photo by JEFF MINICK

Mary Katherine, Elizabeth and Peter, children of Tom and Karen Ascik, in school at home. Photo by JEFF MINICK

Schooling At Home Shows Resurgence In Growth

By JEFF MINICK

Inventor Thomas Edison, writer gatha Christie, singer Donnie Osmond nd painter Jamie Wyeth; all have one ing in common: a home education.

There's nothing new about learning home. It's the oldest form of educa- on. What's new is a resurgence in rowth in home schools across the coun- y.

In 1986, when North Carolina first stablished legal guidelines regarding ome schools, some 300 families regis- red with the N.C. Division of Non- ublic Education in Raleigh. This past ear, 4,000 families across the state hose to teach their children at home.

Catholic families are a part of this ove toward home education. They, ke other non-Catholic Christian fami- es, are attracted to home schooling ecause they want to be free to teach eir children traditional religious val- es, said Rod Helder, director of the .C. Division of Non-Public Educa- on. Public schools are prohibited from ving religious instruction.

Moreover, home school educators ant to make sure their children are etting good fundamentals, Helder said. oung children make up the largest umber of students educated at home, said. Older children are more likely go to public, parochial or private hools.

Summer doesn't necessarily mean hool's out. Sure, some families take mid-summers breaks. But many stick to their routines of reading, writing and arithmetic. And, for many, religion.

In the household of Tom and Karen Ascik of St. Lawrence Parish in Asheville, the school day starts after breakfast. Mary Katherine, 10, Elizabeth, 9, and Peter, 6, take turns watching their four younger siblings — 4-year-old twins Gregory and Daniel, and 2-year-old twins John Michael and Christine — while their mother teaches. (Another set of twins is expected this summer.)

In addition to learning the fundamentals, the children are also taught special subjects and subjects not taught in public schools. This past year, they studied the lives of saints. "It was very helpful and inspirational to our children," says Karen Ascik.

Tom Ascik, an assistant U.S. district attorney, works on special projects like building shelves for his children's books. But he also helps Mary Katherine on spelling and geography in the evenings. This past year, he organized a geography bee for area home educators.

Both Tom and Karen are educators. Karen, who has two masters degrees in education, taught for seven years in Catholic schools at primary and secondary levels. Tom worked for the Reagan administration in the Department of Education and later with the National Institute of Education.

Even so, both say a background in education is not a requirement for teaching children at home. "Anyone can home school," Tom says. "A full-base school is entirely unnecessary before the fourth or fifth grade — and maybe even later."

Home school families are as diverse as those whose children attend public schools. In Haywood County, for example, home school families include a veterinarian, a doctor, a plumber, a bookseller, a farmer, several construction workers, a truck driver and two ministers.

Equally diverse are the curricula available for home instruction. There are scores of full lessons plans and materials for every subject. In the volume, "Big Book of Home Learning," author Mary Pride lists hundreds of programs and supplies for home schools. Subjects range from art to calculus.

At least three full curricula are specifically Catholic: Our Lady of Victory, Our Lady of the Rosary and the Seton School. Dennis and Beth Sadelson of St. Eugene Church in Asheville are using the Seton curriculum for Andrew, 14, and Laura, 6. Rebecca, 2, is too young for school, but likes to copy her older brother and sister.

Beth Sadelson has taught at home for five years. She used an eclectic approach to schooling in the past. This year, however, she wanted a program that would give more structure to her teaching as well as more Catholic emphasis. "The Seton School is designed so that the child can take over his own schoolwork. Andrew does a lot of the work on his own."

The program also offers a transcript service, giving credit for courses taught at home and allowing children to transfer into public or parochial schools.

North Carolina laws help rather than hinder home educators. Families register with the state, provide attendance and health records, and each child takes a yearly examination such as the California Achievement Test. On standardized achievement tests, home school students performed at or above the 80th percentile, according to the National Home Education Research Institute.

Practically all major cities in North Carolina have annual home school book fairs, and there are several statewide organizations for home educators. Support groups have sprung up many counties.

Home education takes an enormous amount of time, energy and self-discipline. But parents/teachers say the benefits are worth the effort. "It's much easier to integrate love with discipline in an intimate setting like the family than in an institution," says Tom Ascik.

After all, the chief responsibility for education stops with parents, says Karen Ascik. "The documents of the Church tell us that the parents are the primary educators. If we take these documents seriously, we must do all we can to safeguard our children and teach them correctly. Our goal is to see that our children go to Heaven. Everything we do is directed toward that — helping them go to Heaven, helping them to become saints."

For more information about home schooling, call Jeff Minick at (704) 456-7521 or call the Office of Non-Public Education at (919) 733-4276.

Jeff Minick is a parishioner at St. John Church in Waynesville. He and his wife, Kris Gillet, teach their children, ages 5, 7 and 9, at home.

Le (From Page 2)

Le is a former Salesian brother who was forced to leave the order when he left Vietnam. The IBM computer programmer and his wife, Nani, have two children, ages 7 and 14.

Father Le will most likely be assigned to the growing Vietnamese community in the diocese. The only other Vietnamese priest, Redemptorist Father Vang Cong Tran, is leaving in September to work in a refugee camp in Hong Kong.

"I am happy he got a chance to start his ministry again," says Father Tran. "It was a kind of miracle, since he didn't belong to any category (that would allow him to immigrate). He will be a great asset to the community and we are glad he is here."

Father Le and Dat Le were met June 16 at Charlotte/Douglas International Airport by their brother whom they had not seen for 18 years, his brother's family whom they had never met and about 30 Vietnamese.

Immersed and welcomed into the community, Father Le attended a Vietnamese Cursillo weekend within days of his arrival.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

Editorial

FOCA in Trouble

It is becoming more and more apparent that the pro-abortion Freedom of Choice Act (FOCA) is in big trouble in the Congress. We hope that the congressional leadership will read the handwriting on the wall and never even bring it up for a vote.

The first sign of trouble came last month when the House overwhelmingly approved the Hyde Amendment which bans federal funding of abortions. In two votes on the amendment, the votes were 255-178 and 256-171 in favor of continuing the ban which has been in effect since 1977.

House supporters of abortion rights admit that they misread the pro-life sentiment in the House which has 114 new members this year.

Rep. Pat Schroeder, D-Colo., said, "Everybody thought this was a much more pro-choice Congress. We were wrong."

Perhaps even more importantly, FOCA is beginning to lose the support of some members of Congress and some groups which are normally considered supporters of abortion rights.

While FOCA would prohibit most state restrictions on abortion, it would allow states to require parental notification in cases involving minors and it would allow states to ban public funding of abortions. It is the funding issue which is causing problems.

Sen. Carol Moseley-Braun, an Illinois Democrat who supports abortion rights, has withdrawn her name as a Senate sponsor of FOCA. She maintains that it discriminates against poor women. There are indications that other minority members of Congress are prepared to oppose the bill on the same grounds.

We happen to think they are opposing the bill on the wrong grounds but we also feel that opposition to FOCA on any grounds is a step in the right direction.

And, despite the promising signs, this is no time to let up in the fight against FOCA. Keep up the stream of letters to your congressional representatives opposing this bill.

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Pro-Life Corner

"Many people believe the 'number of deaths from legal abortion per 100,000 procedures' is easy to determine. It is 100,000."
Dr. James Carroll, letter to *The Journal of the American Medical Association.*

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — Children sometimes make the best missionaries, able to inspire young and old with their sincerity, Pope John Paul II said in a message marking 1993 World Mission Day.

The pope encouraged parents and Church leaders to emphasize the "missionary formation of children" as a pastoral goal in families, schools and parishes. The text of the message, released July 3, will be used to celebrate World Mission Day Oct. 17.

"Children can become missionaries of their peers and of others. With their simple honesty and their generosity, they can attract their small friends to the faith and create in adults the longing for a faith that is more impassioned and joyous," the pope said.

The whole Church must demonstrate its conce for the material well-being of children in poorer pa of the world, the pope said. He announced that a part this year's Mission Day collection will go towa young people who live in "subhuman conditions" poverty.

He said children must be made aware that evang lization and human promotion are two essential a pects of the faith. He said there were "grave and urge needs" in both areas.

"I have personally been able to see this during n missionary visits to various continents. There is ne for spiritual support and concrete solidarity, includi material aid," he said.

The pope also praised the "heroic" witness of t Church's missionaries who carry out their task situations of adversity. He said the Church has its ov important needs in many parts of the world, to construction of churches and chapels, funding f formation programs for seminarians and religion teac ers, and the publication of religious texts and c echisms.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience July 7.

Dear brothers and sisters,

Following our catechesis on the priest as a man of God, we now consider his duty to be a man of charity. This link between love of God and love of neighbor is exemplified in the life and death of Christ the Good Shepherd. Those to whom the Lord gives the mission of being shepherds through priestly ordination are called to embody the heroic love of Jesus himself in their lives and to bear witness to it in all that they do. The essential qualities of this pastoral love are humility and compassion: In imitation of Jesus, priests must be humble servants, ready to lay down their lives for all (cf. Mk 10:45). Jesus is their model for how they should willingly share in the burdens of the suffering, the poor, the afflicted and, in a special way, sinners.

The fathers of the Second Vatican Council remind us that pastoral charity "forbids priests to be conformed to this world, yet at the same time it requires that they live in this world" and give themselv completely to the service of those entrusted to th care (cf. *Presbyterorum Ordinis*, 3). The priest shou always be patient and gentle with his people, genero in assisting them in their needs, eager to know the better, ready to forgive. His love for them is nourish by the Eucharist. His communion with Christ, t priest and victim, leads him to be, as St. Ignatius Antioch said, "God's wheat in order to become pu bread" for the good of his brothers and sisters (cf. *Epi ad Romanos IV*, 1).

I offer a warm welcome to the athletes who ha come to Rome for the European Cup for Visua Impaired Swimmers. I likewise extend a cordial gre ing to those participating in the American Sumn Institute at the Waldensian Faculty, as well as to t pilgrim groups from Indonesia and Korea. Upon all t English-speaking visitors and pilgrims I invoke Go gifts of joy and peace. May the all-gracious Lord wat over you in your travels, and may he always guide a protect you and your loved ones.

VATICAN CITY (CNS) — Pope John Paul II said the slaying of Salvadoran Bishop Roberto Joaquin Ramos Umana was a "barbaric murder" in a country where too much blood has already been shed.

The 55-year-old bishop, head of the military ordinariate in El Salvador, was killed June 25 by outlaws as he rode in a car from the Comalapa airport to San Salvador, the El Salvadoran capital. The route is notorious for nighttime holdups.

The pope, speaking at a Sunday blessing at the Vatican June 27, expressed his deep sadness at the prelate's death. He said he joined the rest of the Salvadoran Church in prayer.

The pope said he begged God that "no more blood may be shed in El Salvador, where too much has been spilled and where there is still great suffering."

He said the entire Latin American Church was still mourning San Salvador Archbishop Oscar Romero, murdered in 1980, and Mexican Cardinal Juan Jesus Posadas Ocampo, shot dead in May in the Guadalajara, Mexico, airport in what was reportedly an attempt one gang to assassinate a prominent member of a ri mob. Questions are still being raised about that sho ing.

Reports said Bishop Ramos died en route t military hospital after he was shot in the head. He v returning from Costa Rica, where he had participa in a meeting of family and youth pastoral director

Archbishop Arturo Rivera Damas told the Ital newspaper Avvenire that he thought the bishop wa victim of common banditry, which he said has cont ued to plague the Salvadoran countryside follow the civil war.

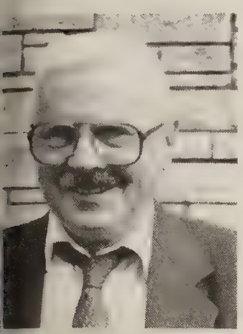
However, the archbishop's human rights offi Tutela Legal, has rejected the robbery motive, but s it is impossible to determine whether the assaila knew who their victim was.

Archbishop Rivera Damas also said Bishop Ran had spoken out frankly about the conduct of cert military officers.

Editor's Notebook

By BOB GATELY

I would like to add a few thoughts of my own to Joann Keane's comments on ge 7 about the movie *Jurassic Park.* My wife and I saw the movie and enjoyed it. t we agree, in general, that it is not for young children.



I want to remind parents that the Motion Picture Association of America rates it PG-13, meaning that some of the scenes may not be suitable for children under 13. That is the official opinion of the MPAA but it seems that some theaters are not abiding by it. I know of at least one theater in Charlotte which tells inquiring parents that it's suitable for children 10 or older. I certainly don't agree with that.

Admittedly, some children under 13 can handle the movie. My 9-year-old granddaughter saw *Jurassic Park,* enjoyed it and suffered no ill effects. I assume there are other children under 13 who would react the same way.

From where I sit, it would appear to be a judgment call by parents in each individual case. If you KNOW POSIVELY that your child can handle a scary, sometimes violent, movie without any blems, I would say let him or her see it. However, I suggest that parents view the vie first before making any decision.

By the way, it you have read Michael Crichton's novel on which the movie was ed, don't let that color your judgment. There's not as much bloodshed or violence he movie as there was in the book. The ending is also somewhat brighter in the vie.

Speaking of Michael Crichton, did anyone else notice the story about his new k? The novel about corporate corruption is so far untitled and only half written. von't be published until sometime next year. But Warner Brothers already has d Crichton $3.5 million for the movie rights. I'm beginning to think I'm in the ng end of the writing business.

ew Words For The Sign Of The Cross?

By FATHER JOHN DIETZEN

Q. We need to ask a question that one of our group remembers you writing ut several years ago. It has to do with a new sign of the cross. A young priest ur parish, who generally is quite traditional, likes to say, "In the name of Creator, Redeemer and Sanctifier." I should make clear he doesn't do this Mass. But he claims these are traditional names for God, and it's all right to use them instead of the usual sign of the cross. We have serious doubts about it, but is he right? (Florida)

A. This formula, along with a few others I've heard of, can be legitimate prayers. There's nothing wrong with it as it stands. Christian tradition considers all of those titles quite proper ones for God. As your good Catholic instincts seem to be telling you, however, big-time problems arise when this prayer is presented as a substitute for the traditional sign of the cross.

Most Catholics and other Christians know that the mystery of the Holy Trinity, three persons in one God, is the fundamental doctrine of our faith.

The fact that there is "within" God an eternal community of existence, a mutual hange of life and love that we call three persons, is something we would know olutely nothing about unless Jesus himself had told us. Theologians refer to this r divine life as God's action "ad intra," on the inside.

This inner life of God — Father, Son and Holy Spirit, to use the Gospel's own ds — is the core of all Christian beliefs. Without it all other crucial elements of spirituality — the incarnation, Eucharist, sacraments, the Church as we know it would be unthinkable.

Since the beginning, Christians have approached this mystery with the utmost rence and care. It was in the name of the persons of the Trinity that Christians e, and still are, baptized into the faith of Jesus Christ. It is in their name, as in the of the cross, that all Christian prayer and important action take place.

In light of the centrality of this great mystery it is highly significant that this w" sign of the cross is not an explicit invocation of the Trinity at all.

True, our creeds sometimes attribute creation to the Father, redemption to the and sanctification to the Holy Spirit. (See the Nicene Creed, for example, which ertheless first stresses the inner Trinitarian life of the Father, Son and Holy it.) But these attributes or titles all involve actions that theology calls *ad extra,* ide of God. As such, they are each and all actions of all three persons, not only ne. In other words, they are not Trinitarian personal actions but "God" actions.

In fact, one need not even believe in three divine persons to use this prayer. vah's Witnesses, for example, reject belief in the Trinity but staunchly believe God is their Creator, Savior and Sanctifier.

These differences may not appear significant to many of us, but to equate ator, Redeemer and Sanctifier with Father, Son and Holy Spirit is theologically spiritually dangerous and contrary to Christian and Catholic tradition. It ignores relational interior activity of God which is central to our faith in the Trinity.

As our bishops recently repeated, we urgently need to study our liturgical texts iminate certain expressions which have lost a more general human connotation once had.

Why should we say things like "Christ died for all men," as we often do, when mean all people, men and women? Even newer dictionaries recognize this shift neaning in the word "men."

Speaking directly of God, however, is something else entirely. The pitfalls in substitute sign of the cross, if it is indeed presented as such, indicate again the eme care and accuracy we must exercise when we begin tampering with itional terminology about God.

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Light One Candle

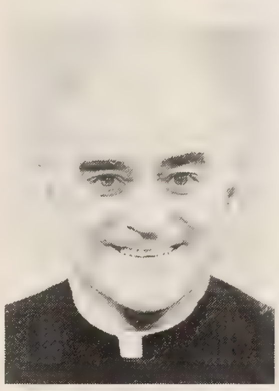
One Pro-Lifer Can Make A Difference

By FATHER JOHN CATOIR

One person can make a difference. There are many positive, constructive ways to be pro-life. You can write a letter, take a stand, counsel, comfort, volunteer, and even hand out leaflets. Here is a sampling of needs met by people who are making a difference in quiet, prayerful ways:

George Schimming, a top salesman for the Upjohn Company of Kalamazoo, Mich., resigned because of the pharmaceutical company's involvement in abortion research. "Until I resigned," he said, "I felt a burden I couldn't carry."

A client at the Community Pregnancy Center in Norton, Ohio, reported that she decided to continue her pregnancy after seeing a bumper sticker that read, 'Abortion stops a beating heart.' Her experience points up the urgent need for better education in this country concerning abortion. Public opinion polls have shown that 56 percent of Americans believe that the right of the unborn to life should prevail once the heart starts beating, and that's just three weeks after conception.



Fourteen-year-old Jim Riely of Croton, N.Y., resigned his paper route because the Sunday edition carried prominent abortion advertising. His act of conscience received nationwide publicity.

Bill Koehler, a Lutheran layman, met a woman who was seeking an abortion at a clinic in West New York, N.J. She was an illegal alien, and she thought she had no alternatives to abortion until Koehler and his wife explained the options to her. They arranged for financial help and even sheltered the woman and her child until she could get an apartment of her own.

Maureen Shields of Oak Lawn, Ill., asked a neighborhood hospital to provide space for a pro-life office once she found out space was given to a family planning clinic. The hospital agreed. Now 75 volunteers from St. Germaine's parish provide counseling and other assistance. The volunteers include a psychologist, an attorney and a gynecologist. Parishioners contribute baby and maternity clothes to the young mothers being helped. They all believe that while there are unwanted pregnancies, there are no unwanted children.

Things to keep In mind:

The pro-life cause appeals to a wide spectrum of people: Catholics, Protestants, Jews and people of no particular faith. Don't be afraid to become active. If you are shy, ask for help. Others have travelled the route before you. They are peaceful and will gladly share ideas an information with you. Contact your local diocese for advice.

To be more effective, pro-life advocates should be seen as reasonable people appealing to reasonable people in a reasonable way. Strive to present your message in ways that will appeal to those who do not share all of your convictions. Stridency is usually counter-productive. What we need is patient endurance and a positive attitude.

There is room for everyone in the pro-life movement.

"Do what you can do and pray for what you cannot yet do." (St. Augustine)

For a free copy of the Christopher News Note, "To Save A Life," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

"I have all of my Moms here," said a little girl whom I met at the beach. She then went on to name them and it was obvious that her two grandmoms as well her own mom were vacationing together. To the girl, on the first day of the vacation, it sounded like great fun.

The social worker in me, and all non-social workers of the world, know how much the above scenario is an exception in today's world.

The setting of the beach and the ocean waves caused me to think how glibly I will come back from this weekend and announce, "I've been to the ocean and yet my exposure to it was fairly limited to the morning when it was relatively calm." In the afternoon, when the tide had shifted and the going got rough, I was the first one to exit to a safe place. Truly, my skills are limited when it comes to riding the waves, going through them or getting out beyond them. Something in me seems to announce "that's it" and I retreat to a safe place.

There is 100 percent wisdom in retreat, but it cannot be an approach to life in general. Marriages usually hang together longer than my venture into the water, but as I prepare for my first appointment this day the "lack of skills" issue comes to the fore.

We can get banged up emotionally in marriage and at times, stay in one beyond a wise point. But we can also stay in one without taking advantage of some of the skills training in communication, mediation and negotiation that could help us stay afloat, get through the situation, get beyond it. For those who early in their marriage decide to keep it afloat, if at all possible, and reach out for guidance, I particularly commend.

AIDS And Teens; How Are They Related?

By CHRIS NEWNAN

Young male adolescents are testing positive for the HIV virus in alarming numbers. Many contracted the virus which leads to AIDS by sharing needles for injecting steroids. Many teen girls testing HIV positive became infected after one sexual encounter with an intravenous drug user.

These teens will join the 1.5 million reported AIDS cases in the United States. One of every five infected people ranges in age from 20 to 29. The latency period — the time from acquiring the infection (HIV virus) to the expression of the symptoms of the illness (AIDS) — averages from 8-10 years.

This means that most of these young people (20-29) acquired the HIV virus as adolescents. It also means that until they were tested and aware they were HIV positive, they were able to pass this virus to others through sexual intercourse and needle sharing.

AIDS has now replaced birth defects as the number five cause of premature deaths among younger Americans. The disease is fastest growing among teens and women and through heterosexual contact.

Thirty-four percent of HIV positive women were infected through heterosexual transmission only. Each year 2.5 million teens, or one of six, acquire a sexually transmitted disease (STD). The South is the fastest growing region in the United States for the number of reported AIDS cases, among persons reporting heterosexual contact with persons with AIDS or at high risk for HIV infection.

Perhaps facts such as these prompted men and women (ages 18-75) in a recent *Parade Magazine* survey (May 16, 1993) to say schools should teach sex education. Yet, 55 percent of those polled said schools need to do a better job teaching sex education and 64 percent said parents should be given the perogative of having their children excused from sex education classes.

Sixty-three percent rated the quality of public education as poor or fair. The responses clearly reflect ambivalent thoughts and feelings. Respondents want sex education to be taught but recognize the poor or fair quality of public education. They also want to retain their parental rights to grant or refuse permission for sex education. Moreover, 57 percent said condoms should be available in high schools to help stop the spread of AIDS.

The survey showed a reactive response to the fear of AIDS rather than an informed response based on knowledge of AIDS, teens and adolescent development.

Because of the intrinsic nature of their cognitive skills, teens have limited ability to recognize the potential impact of their choices. They are less likely to think about the future and consider the consequences of their actions. Professionals who work with teens recognize daily the tragic consequences of teens living out the adolescent fable that "it can't happen to me."

Anticipating and evaluating results of behavior are essential to mature decision making. Teens generally do not have the cognitive nor psychological strength t recognize the consequences of their actions. They tend to be impulsive, have troub delaying gratifications and difficulty making long range plans. Studies have show teens, especially younger teens, are not able as effectively as adults to appl knowledge. Knowledge alone does not change behavior.

For example, high school students more knowledgeable about the consequence of sexual activity — pregnancy, sexually transmitted diseases including AIDS - were not more likely to use contraceptive methods or condoms. Many other studie show contraceptive services for adolescents have been accompanied by increase instead of decreased rates of adolescent sexual activity, sexually transmitte diseases and teenage pregnancy.

The implications are clear. AIDS prevention strategies and pregnancy and ST reduction among adolescents must begin with acknowledging the developme stage of adolescents. Appropriate programs must then be developed which recogni that adolescent cognitive skills differ significantly from those of a mature adult.

Interestingly, approximately 60 percent of our teens are not sexually active b no study to date has been done to tell us why they are not sexually active. Howeve we do have studies about effective abstinence programs for adolescents includir inner city programs that promote direct parental involvement in issues regardir adolescent sexuality, education in values and demonstrated achievement in scho work by these same adolescents.

We see a pattern of achievement in the lives of these adolescents regardir values, goals and family involvement. Many studies show that adolescent sexu activity and pregnancy are symptomatic of or are associated with psychologic problems related to personal and/or socioeconomic stresses. Some of these stress are abuse, sexual abuse included, of these teens as children (61-62 percent), oth problems such as drug and/or alcohol abuse, depression, low self-esteem, a histo of deprivation and neglect, and family problems.

Any approach to reduce adolescent sexual activity, pregnancy, sexually tran mitted diseases (including AIDS) must be multi-faceted. Simply calling for mo contraceptive education and the distribution of condoms does nothing to acknow edge or address recognized underlying factors, namely the psychological develo ment of adolescents, parental involvement as well as values, goals and achieveme and the family environment.

To teach, advocate for and/or distribute condoms to adolescents in our clas rooms, especially for those teens who are not sexually active, is an affront to the personal choices and value systems. Students who are not sexually active should affirmed for their choices and for exercising mature responses. They should not a captive audience for an approach based on the inability or unwillingness to he them achieve the knowledge, beliefs and values for making mature decision. Tl approach is a cop out, underscored by the popular sentiment, "when you are sexual active, use a condom."

What's more, it's an affront to those 40 percent of students who are sexual active because it also says to them we cannot or are not willing to help you achie the skills for mature decision making and, in effect, only reinforces their choice be sexually active.

Education in wholeness in human sexuality is available for all Catholic parer and young people. Excellent materials are available beginning with the U. bishops' document of 1990, *Human Sexuality A Catholic Perspective for Educati*

See **Newnan,** Page

How Does Canon Law Affect Us?

Sacred Places

By SISTER JEANNE-MARGARET MCNALLY

When Canon 1205 speaks of a sacred place it means a place dedicated and blessed for worship or burial. Obviously, this would include churches, oratories and cemeteries. The diocesan bishop decides these places and forbids any activities which would violate the sanctity of the place (c. 1210). If a very serious violation occurs, e.g., a murder, assault, rape, etc.) in a sacred place then a liturgical rite is held in the place to repair the scandal, before using the place for services again. One may recall the ceremony of reparation and re-dedication of St. Patrick's Cathedral in recent years following a suicide in the church.

Sacred places may be churches, oratories, shrines, altars or cemeteries. A church is intended for public worship (c. 1214). In order to build a church, the diocesan bishop must grant permission and he must be assured that this church will serve the needs of the people and that there are adequate funds to build, support and maintain it. Before making this decision, the bishop is required by law to consult with his presbyteral council and the pastors of nearby parishes (c. 1215). The design and building must follow the decrees on liturgy and sacred art. Further, the churches are to be well maintained and their furnishings safeguarded (cc. 1216-1220. The faithful should have free access to the church at times of celebrations and no entrance fee may be charged (c. 1221). Churches may be used for other than sacred uses as long as the pastoral welfare of the people is not endangered. The presbyteral council must be consulted about these uses (c. 1222).

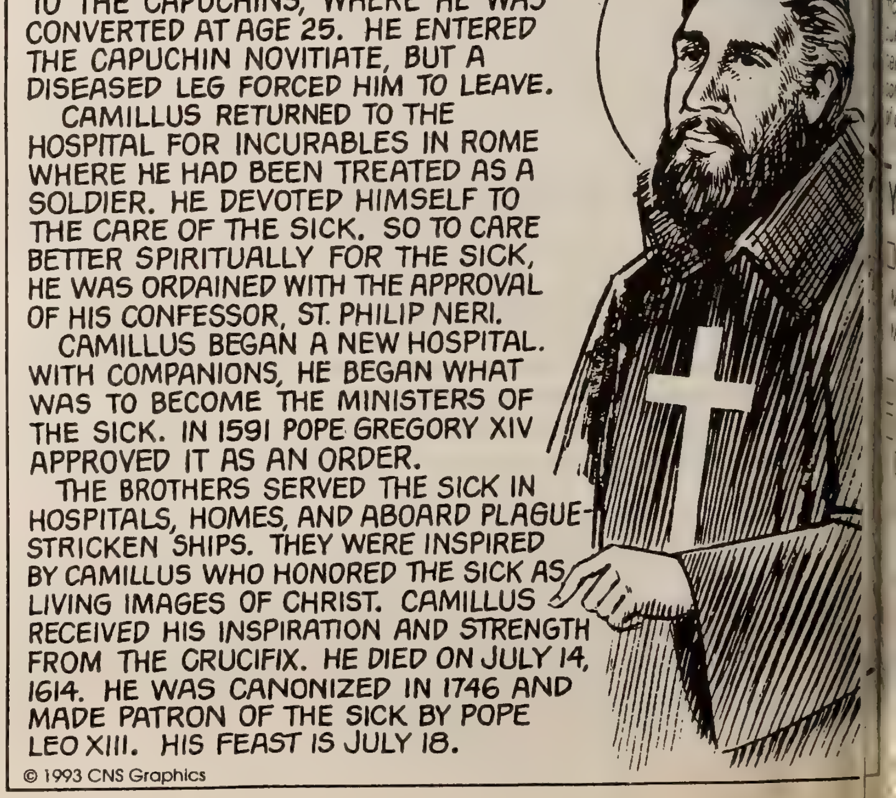
Oratories are places of worship for a particular community, such as a hospital, school or religious community. Other people may participate in these services and have access to the oratory. The permission of the ordinary is required to establish an oratory (cc. 1224, 608).

Shrines are churches to which the faithful make pilgrimages (c. 1230). They may be diocesan, national or international but must have permission from the appropriate authority to use the title of shrine (cc. 1231-1232).

Altars are tables for the eucharistic sacrifice. Every church should have a fixed altar, i.e., one attached to the floor. This altar is to be dedicated and should contain a relic of a saint (cc. 1235, 1237, 1239).

Cemeteries are blessed places reserved for the faithful departed. Parishes and religious communities may have their own cemeteries (c. 1241). If a civil cemetery is used then the individual grave should be blessed as it is used (c. 1240).

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on a research project on dysfunctional families and marriage.



CAMILLUS WAS BORN IN ITALY IN 1550. IN HIS YOUTH HE BECAME A SOLDIER AND LED A WAYWARD LIFE. HE LOST SO MUCH IN GAMBLING THAT HE WAS FORCED TO WORK AS A LABORER ON A BUILDING BELONGING TO THE CAPUCHINS, WHERE HE WAS CONVERTED AT AGE 25. HE ENTERED THE CAPUCHIN NOVITIATE, BUT A DISEASED LEG FORCED HIM TO LEAVE.

CAMILLUS RETURNED TO THE HOSPITAL FOR INCURABLES IN ROME WHERE HE HAD BEEN TREATED AS A SOLDIER. HE DEVOTED HIMSELF TO THE CARE OF THE SICK. SO TO CARE BETTER SPIRITUALLY FOR THE SICK, HE WAS ORDAINED WITH THE APPROVAL OF HIS CONFESSOR, ST. PHILIP NERI.

CAMILLUS BEGAN A NEW HOSPITAL. WITH COMPANIONS, HE BEGAN WHAT WAS TO BECOME THE MINISTERS OF THE SICK. IN 1591 POPE GREGORY XIV APPROVED IT AS AN ORDER.

THE BROTHERS SERVED THE SICK IN HOSPITALS, HOMES, AND ABOARD PLAGUE-STRICKEN SHIPS. THEY WERE INSPIRED BY CAMILLUS WHO HONORED THE SICK AS LIVING IMAGES OF CHRIST. CAMILLUS RECEIVED HIS INSPIRATION AND STRENGTH FROM THE CRUCIFIX. HE DIED ON JULY 14, 1614. HE WAS CANONIZED IN 1746 AND MADE PATRON OF THE SICK BY POPE LEO XIII. HIS FEAST IS JULY 18.

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al Preparations Made r World Youth Day

WASHINGTON (CNS) — Final arations are under way for World th Day '93 Aug. 11- 15 in Denver.

Some 150,000 people between the of 13 and 39 are registered for the t, which will feature a visit by Pope Paul II Aug. 12-15.

In Macerata, Italy, the pope told a p of young people that he hoped ld Youth Day would offer a sign of "new unity" needed in an age of al upheaval and division.

Meanwhile, organizers were setting ntertainment, food provisions and ntenance of the main facility during vent.

McDonald's was chosen as the offi- food concessionaire to offer break- lunch and dinner at its restaurants several other sites. Outside of its urants, McDonald's will furnish ical fare such as fruit, bagels, cereal, salads, bratwurst, Polish sausage hot dogs.

rganizers have agreed to widen at Cherry Creek State Park, a state ation facility that is the site of an 14 vigil and the Aug. 15 papal s. They are also ordering portable s for the facility and providing drink- vater.

The U.S. Catholic Conferences calls Jurassic Park "the mother of all monster movies." It classifies the film A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -- some material may be inappropriate for children under 13. (CNS photo from Universal Pictures)

Jurassic Nightmare

Monster Movie Not For Kiddies

By JOANN KEANE
Associate Editor

It was an accidental viewing.

On a rare childless outing, my husband and I set out for big screen adventure. Deciding the movie *Dave* was just the comedic departure to lift our spirits, we headed for the neighborhood cinema.

A 7:30 p.m. movie would not keep us out too late, we reasoned. We arrived 10 minutes early, purchased popcorn and soda and proceeded to the darkened recesses of entertainment wonderland.

The theater seemed darker than usual, and what appeared to be coming attractions were about 10 minutes premature. Kevin Kline on the screen caused us to question. The star of *Dave* should not be in coming attractions for *Dave*. These were not coming attractions, this was the movie.

We questioned the manager. Oops. The rocket scientist in the projection booth started the movie one half hour early. The manager issued complimentary passes to return, and extended the invitation to remain and view another movie.

At the triple-plex theatre, *Dave* shared the marquee with *Sliver* and *Jurassic Park*. The latter intrigued us. Our 9-year-old son has been begging to see this new adventure flick. Of course, his interest piqued the curiosity of his two younger brothers. Our resistance came from reviews, and news stories suggesting an audience of 13-plus.

Let's take a look, we thought, and determine if the Keane-sanctioned Jurassic-ban was sound.

Although we missed the first half hour, our eyes never left the big screen. As prehistoric jaws opened wide for assault — appearing to jump off the screen into our laps — my fingernails dug deep into my husband's arm.

There's something hypnotic about big-screen viewing. For the past nine years, our movie entertainment has centered on released video versions of last year's blockbusters. But the sights and sounds of the theater are never matched. The larger-than-life characters, the surround-sound-dolby-electronically engineered sound reverberate throughout the theater. You are no longer viewing, you are transported, part of the action.

And *Jurassic Park* is one of those made-for-the-big-screen giants.

The reviews are correct. It's an adult adventure, or at least a PG-13, not for children under 13 movie.

It is a terrific movie. But make no mistake, it's not for the younger set.

We made jokes all the way home. The thought of our son in that theater would send him into months of nightmares. It probably won't send him into years of therapy, but why take youngsters to a flick just to scare them. And this movie will frighten them.

As we envisioned our 9-year-old watching the big screen roars and melee, we thought of him some evening lying in bed; a rustle of trees outside would send him deep under the covers. Surely he would imagine a Tyrannosaurus rex peering through an open window. Birds nesting in the attic would be construed as a predator pecking its way through his ceiling.

Jurassic Park is a well produced spectacle, loaded with high-tech effects, that dazzle the imagination.

Indulge. See it. But leave the kids home.

In our home, the Jurassic-ban will not be lifted.

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When is flexibility a virtue?

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CNS Photo by Michael

By Father Robert Kinast
Catholic News Service

Tevya, the beleaguered father of five daughters in the musical "Fiddler on the Roof," is a man of strong values. He passionately extols "tradition" and tries to uphold it in the face of the changes occurring in his family, his village and world.

The humor and the humanness of the play revolve around his desire to be true to his values and flexible.

Tevya's predicament is shared by men and women of all ages.

—Husbands and wives who maintain the value of their marriage even as they go through major changes in their roles, expectations and personalities.

—Parents who struggle with their children's decisions concerning a marriage partner, sexual orientation or career choice.

—Citizens who affirm the values of democracy but see them shaped into public policies which permit abortion, tolerate pornography and seem unable to curb violence, drugs and racism.

Like Tevya, people with strong values find it hard to be flexible. They appreciate the value of values.

These people know what they believe and where they stand on complicated issues.

This gives them a firm basis for affirming their own identity and making decisions. It also provides a standard by which they can measure their lives and take satisfaction in acting consistently.

So it is important to say at the outset that while flexibility is a good thing, it shouldn't be confused with abandoning or compromising one's principles.

Still, values do not drop out of the sky intact. They arise from the experience of life and the interaction of people.

Even in the history of God's people, the way of God gradually became clear as people adapted their tradition — without abandoning it — to meet the challenge of new developments.

For any value system to be effective, it must be able to interact with the changing demands and possibilities of life, and this requires flexibility. Flexibility is putting principles into practice, and values are real only when you live by them.

Flexibility can be both a value and a virtue. It is a value because it respects reality. It gives worth (the literal meaning of value) to the fact that life changes.

Family life is an enduring value but how family life is lived out varies greatly from generation to generation. Think today how many women work outside the home — unthinkable to a much earlier generation. Every generation of parents who worry about their children's differences gave their own parents comparable worries.

Not every change is positive or for the better, of course, but a value system that is not somehow open to the changes of life loses its effectiveness. Flexibility helps here also.

One of the great proponents of strong values with flexibility, St. Augustine, offers: "In essential things, unity; in forms and expressions, freedom; in all things, love."

Is flexibility a sort of virtue — which literally means a power, an ability to have an effect? A flexible value system generates the strength to deal with changing circumstances without losing balance, perspective or worth, without abandoning or destroying one's value system.

Flexibility is virtuous when it opens possibilities for relating with people who are not in perfect agreement, thereby strengthening bonds of communion.

But flexibility is not easy for the Tevyas of the world who hold their values strongly. It can suggest a betrayal of those values and a feeling of hypocrisy or contradiction.

A person can worry that a single change will lead to the collapse of the whole system of doing things or give rise eventually to indifference toward any particular values.

On a personal level people with strong values may hesitate to be flexible because they don't want to appear weak, indecisive or cowardly. At the same time inflexible values provide a sense of security and control in their lives.

Likewise, many values are laden with emotion and are deeply entwined with a person's identity: "In our family we just don't do that. That's not the way to run a business (or a country or a church)."

What does it mean for a person with strong values, especially religious values, to be flexible? Vatican II gives an example.

The council took centuries-old values and adapted them to the circumstances of modern times. It encouraged changes which would give new expression to traditional values and thereby maintain their vitality.

For example, in the liturgy the council approved use of vernacular languages and local, cultural expressions in order achieve the value of "full, conscious active participation" by the faithful.

In ecumenical relations Vatican I acknowledged that the Eucharist both a sign of unity and a source of gr for achieving unity. Whereas the for value ordinarily prohibits the sharin communion with Protestants, the l ter value may at times permit it un specified conditions.

Regarding the church's mission tivity, the council recommended t Christians become part of the local ture, allowing the Gospel to take r in the midst of a particular people's and customs.

The ideal for the council, as for e individual, has been summarized one of the great proponents of str values with flexibility, St. August in essential things, unity; in forms expressions, freedom; in all thir love (Decree on Ecumenism, no. 4).

(Father Kinast is director of the C ter for Theological Reflection, Mad Beach, Fla.)

FAITH IN ACTION

When the king's messenger appeared at the farmer's door to invite him to a royal banquet, the farmer's humdrum life was transformed. What an honor! Then he thought about the perfect weather for finishing the plowing he'd begun and the oxen who were new to the job. Regretfully, he declined the invitation. However, being inflexible, rigidly firm in will or purpose, cost him an opportunity that would not come again. This is one of several stories based on New Testament accounts cited in Salesian Father Flor McCarthy's book, *Windows on the Gospel, Stories and Reflections* (Twenty-Third Publications, Box 180, Mystic, Conn. 06355. 1992. Paperback, $9.95).

Reflection: Father McCarthy states, "Blessed are those who know how and when to let go — they will have the joy of seeing people find themselves."

FAITH alive!

FOOD FOR THOUGHT

It pays to be flexible. But not if that somehow means giving up on what you believe and what you want to live by.

You are likely to grow angry and resentful over a period of time if others call upon you to be so flexible that nothing you believe seems to matter to them. It's not unreasonable at times to say, "But here is what I believe."

The kind of flexibility that is virtually virtuous doesn't have to do with compromising values. It has something to do with achieving a balance in ordinary human interactions between appearing unreasonably rigid and acting as if nothing really matters.

On any given day, I will have to adjust to another's need to have a discussion that doesn't fit into my already-full day. I may need to adjust to another's need to express a point of view I won't be able to accept easily, or perhaps at all. I may have to deal with an unanticipated problem.

In these instances I am called to be flexible — acknowledging that I don't have total control over much of anything and renewing my confidence that God knows where things are headed.

David Gibson, Editor, Faith Alive!

FAITH alive!

Flexibility's rewards

By Father Eugene LaVerdiere, SSS
Catholic News Service

Sometimes Jesus seemed very flex- e.

There was the time the apostles had t returned tired from their first mis- n. Jesus invited them to a secluded ice to rest a little. But people saw em leaving by boat and went on ead of them by land.

When Jesus and the apostles got ere, the crowd was waiting for them. eing them, Jesus' heart went out to em. They were like sheep without a epherd!

Jesus set aside his plans for quiet e with the apostles and began to ich them.

That was flexibility!

Things like that happened to Jesus the time. Jesus was certainly flex- e, but not in all matters. With some ngs he was not flexible at all.

Jesus' whole life was intent on nging divine life to all human be- s, reconciling them with God and h one another. With regard to this, was absolutely unflinching.

Jesus knew his mission on behalf of was not the political thing to do. e fact is, it would bring popular re- tion; it would end in his passion and th.

But in this matter, Jesus showed no xibility at all, at least not human xibility.

With regard to things that abso- ely mattered, things like his mis- n of salvation, the only flexibility sus showed was divine.

For this, Jesus' prayer in the Gar- n of Gethsemane is a very striking e: "Abba, Father, all things are pos- le to you. Take this cup away from , but not what I will but what you ll" (Mark 14:36).

Humanly speaking, that was inflex- lity! Submission to the will of God is xibility of a superior kind.

Reflecting of Jesus' life brings up many questions about flexibility: When should someone be flexible? Can someone be too flexible? When is flexibility out of order?

It all boils down to a prior question: Flexibility in relation to what?

Some goals are far more basic than others. It sometimes happens that a lesser goal has to be sacrificed to a greater one. Recently, someone told me a good story about just such a situation.

Some businessmen were rushing through an airport to get to their plane. Turning a corner, the briefcase of one of them hooked a cart piled high with apples and sent them flying.

Three of them looked back, shrugged and raced on. The fourth saw the cart's owner was blind. He too shrugged, waving his colleagues on and bent down to pick up the apples.

That was flexibility. The man was able to set aside his plan to catch a plane. Something more important had come up. There was always another plane.

When the apples were restored to the cart, the man reached out to shake the blind man's hand.

"Are you Jesus?" the blind man asked.

Not a bad reward for a little flexibility.

But there is no sacrificing something very basic in the name of flexibility. Every so often I find myself in the midst of a conversation that started off pretty well, but somehow got into bashing somebody like a theologian, or even the pope. In such cases, common human wisdom suggests joining in, at least with laughter, or silence — and on occasion most have done that sort of thing.

But conscience tells me this is out of order, that I'm being overflexible.

Something like this may change the conversation: "That has not been my experience. Things look different when we put ourselves in the pope's position. His responsibility is for Catholics all over the world. Each of us sees things from a particular point of view. The pope's point of view has to be universal."

Besides, there are always those who come up and say, "I am so glad you said that; I did not know what to say."

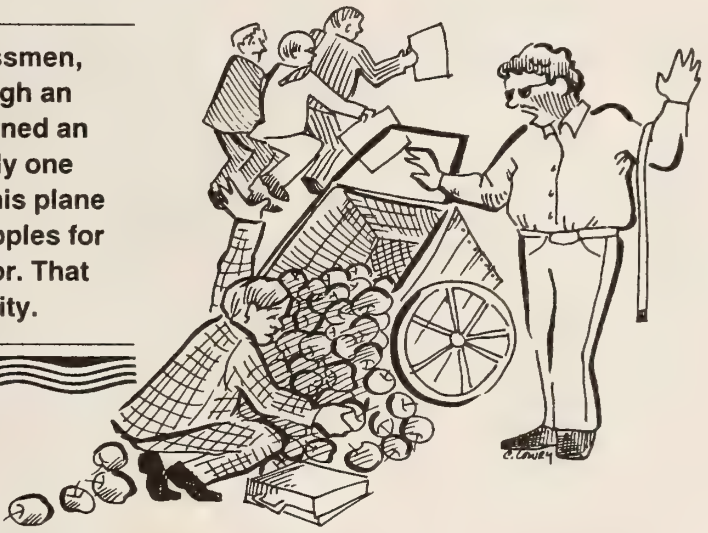
Not a bad reward for a little flexibility.

Flexibility with regard to ordinary things is easy, so long as there is nothing evil about them.

And speaking as a priest, I would say: When you're preaching and babies start crying in church, it is time to be flexible!

(Father LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Some businessmen, rushing through an airport, overturned an applecart. Only one risked missing his plane to pick up the apples for the blind vendor. That was flexibility.



FAITH IN THE MARKETPLACE

When — and why — has a flexible approach to problem solving served you well?

"I grow prize roses. One day I found someone had picked them. I knew it was my children. I was a little dismayed and I asked my children where the flowers had gone. Because I took a flexible approach, I was able to reassure them that I was in fact looking for information and not for a way to get mad at them. We ended up having a good discussion about lying." — Celeste Madison, Westerville, Ohio

"When you're working with volunteer CCD teachers, it's very important to take a flexible approach to solving their problems. Many times they come to me at the last moment with problems.... I have to take a step back and realize that they are volunteers and deal with it rather that getting upset." — Shirley Moore, Westerville, Ohio

"Sometimes in job situations when two other people are at odds, I have been able to point out to them how to bend in each other's direction to find a livable solution. My own flexibility is an example that enables others to be more flexible. Also in marriage, you have to be flexible." — Ron DeMoss, Kingman,Ind.

"That's what we use most of the time in our pastoral team. First we pray. Then we put forward what we think and then let go of it so we don't fight for a particular position. Then we talk it out and reach a consensus on a solution. It serves us well because it works ... in an atmosphere of caring." — Charles Matzker, Colorado Springs, Colo.

An upcoming edition asks: As a parish staff member, what do you consider the key to effective ministry? If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

Let go and let God! A basic approach to flexibility

By Father John J. Castelot
Catholic News Service

John the Baptist was puzzled. Some of his disciples had reported to him in prison about Jesus' activities, and these activities did not square with his expectations.

Apparently he was anticipating the return of the prophet Elijah, popularly believed to be the herald of God's reign (see Malachi 3:23). Elijah was a "messianic" figure, but one with distinctive characteristics: a fiery preacher of reform, relentless in condemning evil. John himself is painted in these colors in Luke 3:7-14.

Jesus' spectacular ministry pointed to him as a messianic figure, a prophet to be reckoned with, but so different from the image John had formed!

Instead of breathing fire and brimstone, and threatening people with damnation, he was healing human ills, forgiving public sinners, welcoming people rejected by the religious authorities.

What was going on here?

In his perplexity John sent two of his disciples to ask Jesus bluntly: "Are you 'the one who is to come' (a common epithet for Elijah) or should we look for another?" (Luke 7:19).

Jesus answers by pointing to his fulfillment of another divine promise as recorded in Isaiah 35:5-6: "The blind regain their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have the good news preached to them." He concludes with a subtle warning: "Blessed is the one who does not take offense at me."

John had been offended by Jesus' reversal of his expectations. God's promises were being fulfilled in a way John did not completely approve. But Luke shows us clearly a God of surprises.

God always can be counted on to keep promises. But the promises will be kept in God's own way. It is really rather arrogant to hold God to one's preconceived notions.

It is surprising to see who accepts God's offer of salvation. Wouldn't those labeled as sinners, like prostitutes and hated tax collectors, have been the least likely candidates for acceptance of God's offer of salvation? Yet they were the very ones who said a big "yes!" to that offer.

Surprise!

People who cling to their literal interpretation of God's promise find it difficult to see the God of surprises at work in their lives.

As the Greek philosopher Heraclitus said in the sixth century B.C., "Unless you expect the unexpected, you will never find truth."

God is indeed faithful, reliable. God did send a Messiah, but a carpenter, a wandering preacher unauthorized by the religious leaders, ultimately a condemned person!

God does hear our prayers, but in marvelous ways that transcend our myopic vision, our narrow interests, our demands for immediate self-seeking gratification.

Let go; let God! And trust God's wisdom and goodness.

(Father Castelot is a Scripture scholar, author and lecturer.)

People In The News

Dominican Priest Who Worked With American Indians Moves Toward Sainthood

VATICAN CITY (CNS) — Father Samuel Mazzuchelli, a 19th-century Dominican missionary who worked among settlers and Indians in the American Midwest, has taken a step toward sainthood. Pope John Paul II approved a decree July 6 that declared the heroic virtues of the Italian-born priest, who founded an order of nuns and helped design several public buildings in Iowa. If a miracle is attributed to his intercession, Father Mazzuchelli can be beatified; that is the major step before canonization. Born in Milan in 1806, Father Mazzuchelli joined the U.S. missions as a professed Dominican in 1828 and was ordained in Cincinnati in 1830. He was assigned to pastoral work among the scattered settlers of the Upper Peninsula of Michigan and northern Wisconsin. He eventually built the first church in Wisconsin.

Tests Show Pope's Condition 'Normal' Year After Operation

VATICAN CITY (CNS) — Pope John Paul II underwent hospital tests July 2 that showed his condition to be "normal" nearly a year after surgery to remove an intestinal tumor, a Vatican spokesman said. The pope had a computerized axial tomography exam, or CAT scan, of the abdominal area at Rome's Gemelli Hospital, and returned to the Vatican about an hour and a half later. "The results of the test — as for all others performed following his surgery of July 15, 1992 — were normal," said Vatican spokesman Joaquin Navarro-Valls.

Archbishop Curtiss New Episcopal Moderator Of Serra International

CHICAGO (CNS) — Archbishop Elden F. Curtiss of Omaha, Neb., has been named episcopal adviser of Serra International, succeeding Cardinal Roger M. Mahony of Los Angeles. In the post, Archbishop Curtiss will counsel Serra's leadership regarding the organization's vocation mission and act as liaison with the nation's hierarchy. He was appointed to a three-year term. Serra International is an organization of Catholic laity who promote vocations to the priesthood and religious life and strive to develop their own vocation to service.

New World Order Creates New Rights Questions, Says Priest

DAYTON, Ohio (CNS) — Some of today's most graphic reports of human rights violations are coming from Bosnia-Herzegovina, but the United States should probably not intervene, said Father J. Bryan Hehir in an address at the University of Dayton. "There was a moment of opportunity, and I don't think it's now. It would've been much, much earlier," said Father Hehir, a professor of religion and society at Harvard Divinity School. He said that the just war theory's requirement that proportional good be attained for the measure of force used could probably not be met. Father Hehir's talk, "Catholicism and Human Rights: Issues of Theory and Practice," opened the summer lecture series "Human Rights: The World and the Church," sponsored by the University of Dayton's religious studies department.

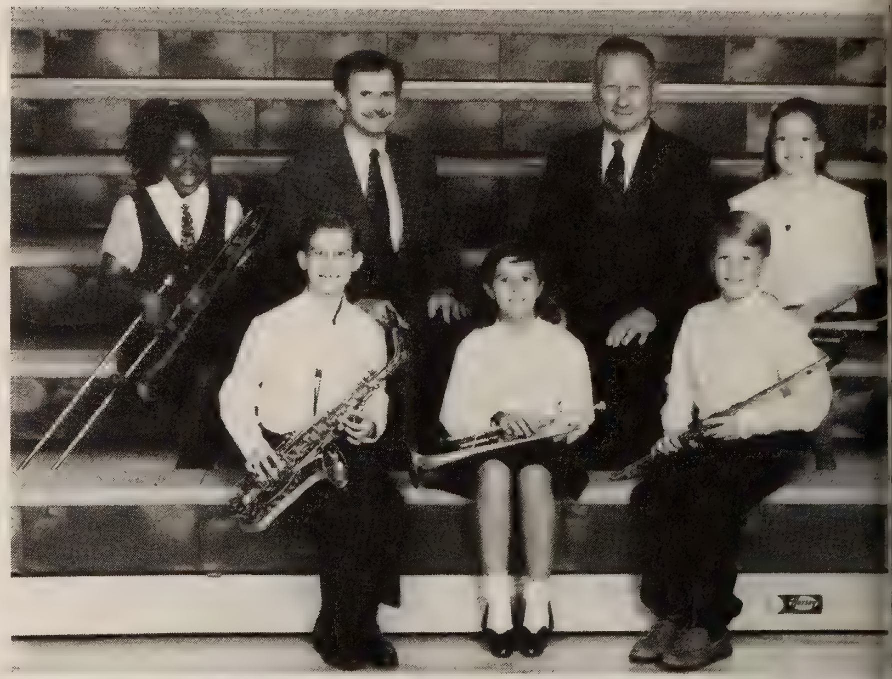
Bishop Ganter's Brain Tumor Recurs; Further Surgery Ruled Out

BEAUMONT, Texas (CNS) — Nearly a year after Bishop Bernard J. Ganter of Beaumont underwent surgery to remove the major portion of a brain tumor, the malignant growth has recurred, his doctor said. In a July 1 statement issued by the bishop and his physician, Dr. Mark J. Kubala said further surgery is ruled out because of the location of the brain tumor. "The doctors are considering further chemotherapy when his strength improves," it said. "The bishop is resting comfortably and is in no pain."

Vatican Ambassador Criticizes Kurds For Attacking Tourists

MILAN, Italy (CNS) — The Vatican ambassador to Turkey criticized Kurdish guerrillas for attacking tourists in a campaign for greater Kurdish autonomy. H also warned that the Kurdish situation i being used by Turkey's neighbors t diminish its influence as a moderat Muslim country in the Near East. A interview with Archbishop Sergi Sebastiani, Vatican ambassador to Turkey, appeared in the July 2 Milan-base Catholic newspaper, *Avvenire*.

Let The Music Play...



Dr. Michael Skube (rear, second from left), diocesan superintendent of schools, and D Stanley Michalski, coordinator of instrumental music, with musicians representing eac of the five Charlotte area Catholic elementary schools before a performance June 6 at S Gabriel's School..

Scripture

Readings For The Week Of July 18 - July 24

Sunday: Wisdom 12:13, 16-19; Romans 8:26-27; Matthew 13:24-43.

Monday: Exodus 14:5-18; Matthew 12:38-42.

Tuesday: Exodus 14:21-15:1; Matthew 12:46-50.

Wednesday: Exodus 16:1-5, 9-15; Matthew 13:1-9.

Thursday: Songs 3:1-4; John 20:1-2, 11-18.

Friday: Genesis Exodus 20:1-17; Matthew 13:18-23.

Saturday: Exodus 24:3-8; Matthew 13:24-30.

Readings for the Week of July 25 - July 31

Sunday: 1 Kings 3:5, 7-12; Matthew 13:44-52.

Monday: Exodus 32:15-24, 30-34; Matthew 13:31-35.

Tuesday: Exodus 33: 7-11, 34:5-9, 26; Matthew 13:36-43.

Wednesday: Exodus 34:29-35; Matthew 13:44-46.

Thursday: Exodus 40:16-21, 34-38; Matthew Luke 10:38-42.

Friday: Leviticus 23:1, 4-11, 15-16, 27, 34-37; Matthew 13:54-58.

Saturday: Leviticus 25:1,8-17; Matthew 14:1-12.

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sit (From Page 1)

ting bishops zeroed in on sensitive es and matters close to their hearts. bishop said he was particularly ressed by the pope's comments on role of women in the Church.

While the changing role of women t be addressed with a "keen sense of ortance," compromise particularly he issue of women's ordination is an alternative, the pope said in a y of his speech made available ugh Catholic News Services.

"What is certain is that the question (of women's roles) cannot be resolved through a compromise with a feminism which polarizes along bitter, ideological lines ... Unfortunately, this kind of feminism is being encouraged by some people in the Church, including some women religious, whose beliefs, attitudes and behavior no longer correspond to what the Gospel and Church teach."

Both in his public and private audiences, the pope's remarks were reaffirming and enlightening, Bishop Donoghue said.

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manae (From Page 1)

"Nothing could be further from the h," he said. "The teaching of the rch in regard to marital love, dbearing and the importance of the ily is a positive teaching, a liberat teaching."

"Through sexual union," said the ement, "couples strengthen their ital relationship and participate in a ial way in God's creation of new From this follows the profound ning of a life of intimacy — that munion of two persons who must pen to each other in a mutual self ation that reaches its apex in the ng union that bears fruit in chil ."

In *Humanae Vitae,* Pope Paul said Church's teaching against all forms rtificial contraception "is founded n the inseparable connection, willed od and unable to be broken by man is own initiative, between the two nings of the conjugal act: the uni meaning and the procreative mean "

The only licit means of regulating h, he said, is natural family plan , in which the couple "take into unt the natural rhythms immanent e generative functions, for the use marriage in the infecund periods ."

The bishops' committee attributed rates of divorce, abortion, sexual se and sex outside marriage in erica to pervasive attitudes of indi alism, confusion about the mean of sexuality and trivialization of sex.

"When a society permits sexual be ior to be torn from its moorings in an love and marriage, when it treats as a mechanism for personal pleasure, it encourages a destructive mentality and diminishes the value of personal commitment and of human life itself," it said. "To a large degree this is the situation in our nation today."

The Church's teaching on human sexuality stands in sharp contrast to that view, the committee said.

"In *Humanae Vitae,* Pope Paul recognized conjugal love as eminently human but rooted in God's love for his people,'' it said. "He saw it as the dynamic element in every marriage, bringing permanence to the marriage and enabling the couple to make wise, generous and responsible decisions about the spacing of births and the size of their family.''

"The teaching of *Humanae Vitae* reminds us that parenthood is a privilege as well as a responsibility. Couples are able to associate themselves in the deepest and closest way with God in the work of procreation.... Responsible parenthood, then, implies a positive openness to life," the committee wrote.

In defense of natural family planning, the committee said that it "demands continual effort" but "gives couples a richer appreciation of human sexuality and of their own marital relationship, and it strengthens their openness to childbearing."

"In the face of a society that has lost sight of the profound meaning of marital intimacy, a society that has separated sexuality from married love and intimacy from procreation, it is important to call everyone to listen once again to the wisdom of *Humanae Vitae* and to make the Church's teaching the foundation for a renewed understanding of marriage and family life," it said.

Seminar In Theology
Aug. 1-7, 1993
Short Journey Center
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he modern world often sees ligious faith as a "waste of me." This seminar shows ncrete ways in which Catholic ith makes sense in our world. hrough liturgy, study, discussion and community, students and culty discern the joy of being atholic in North Carolina. articipants are encouraged to rapple with questions concern g their faith and God's call in eir lives. The program is open rising high school juniors and niors and first- and second-year ollege students. Presented by Fr. hillip Leach, Ph.D.
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Letters To The Editor

Pray for vocations

To The Editor:

I think it would be great to see priests writing articles in the paper to promote vocations to the priesthood and religious life. I personally believe there are a number of vocations that get lost. Young people who are considering a vocation have no one to talk to about making the decision. It would be great to have a column by a priest who would discuss the priesthood and religious life.

How many parishes in the diocese have weekly vocation vesper services? How many priests in the diocese give homilies about vocations? How many priests and nuns encourage the young people, as well as the widowed, to consider the priesthood or religious life?

I attended a Catholic high school. I never heard a priest, nun or brother encourage anyone to consider the priesthood or religious life. I hope that anyone who teaches in a Catholic school is constantly reminding their students about the priesthood or religious life.

In my home parish, we are blessed with six priests. I have not heard one of them talk about vocations. It's time priests reminded lay people in their homilies to pray and sacrifice for vocations in the Church.

I hope everyone in the diocese will take time to pray and sacrifice daily for vocations to the priesthood and religious life. I don't know about you, but I believe in miracles.

Respectfully,
A.T. Anastos
Chicago, Ill.

World Youth Day

To The Editor:

Catholic young people planning to attend World Youth Day this August may find Denver, ironically, a hotbed of attacks upon their faith. Tracts denigrating the Catholic Church were distributed in the thousands when Pope John Paul II visited Columbia, S.C., six years ago. There are indications this will happen again in Denver.

John J. Moran
Columbus, N.C.

Thanks for help

Dear Bishop Donoghue,

It is our pleasure to express the gratitude of this Congregation for the generous contribution of $36,658 to the Society for the Propagation of the Faith and of $1,261 to the Society of St. Peter Apostle from the Diocese of Charlotte.

The recent pastoral visit of our Holy Father to Benin, Uganda and Sudan focused the attention of all on the vital role of the Church in this part of the world and the critical challenges it faces as it strives to be a sign of hope to the people; indeed, the only real hope.

There, as in other countries in the care of this Congregation, subsidies provided through the Propagation of the Faith and St. Peter Apostle are essential for the pastoral missionary work of the Church: for the training of catechists, the support of seminarians and local religious Communities, the building of churches, the opening of new missions and the faith development of young people.

We thank you personally for encouraging prayer, sacrifice and vocations for this urgent mission *ad gentes* and for your fraternal cooperation in this task with Bishop William McCormack, National Director of the Society for the Propagation of the Faith.

Sincerely in Christ,
Cardinal F. Tomko

Dear Bishop Donoghue:

Heartfelt thanks for your check of $36,509.88 representing the contribution of the Diocese of Charlotte to the 1993 Collection for the Church in Latin America. Our Committee for the Church in Latin America is most grateful for this assistance.

As you know, our purpose is to provide aid to those projects whose thrust will permit the Latin Americans to help themselves. May God bless our concerned U.S. Catholics who — under the able guidance of their bishops — are bearing true witness of solidarity with our sisters and brothers int he Latin American countries.

Begging a place in your Masses and prayers for our work in behalf of the Church in Latin America, I remain

Fraternally yours in Christ,
Bishop Arthur N. Tafoya
Chairman, Committee for the
Church in Latin America

Dear Bishop Donoghue:

It is our pleasant duty to acknowledge with sincere thanks the Good Friday Collection offerings of the Church of Charlotte, for the year 1993 in the amount of $16,194.98.

The Franciscan friars of the Commissariat of the Holy Land are most grateful to you and to your people for the collection you have so generously taken up for the care of the Holy Places and the support of our missionary activities. Please assure your faithful people that they will be remembered in the Masses and prayers of the Holy Land Franciscans.

It is the continuous aid of your people that enables the friars of the

See **Letters,** Page 16

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

HA, LAB, MGC

Thanks To The Blessed Virgin Mary

Thanks to the Blessed Virgin Mary for prayers answered and favors granted.

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Equipo que dirigió el Retiro Espiritual dando las charlas, de izquierda a derecha: Micki Cazares, Mercedes Jones, Denise Hernández y Rafael Torres Mora.

Confiamos En El Señor

La Hermana Irene Halahan, de las Esclavas del Corazón de Jesús, nos cuenta los incidentes del Retiro Espiritual que tuvo lugar a fines del mes de mayo, entre las bellas montañas de Maggie Valley. Todos lo esperábamos con ilusión, pues se anunciaba que venía de España un sacerdote invitado para esta ocasión. Pero . .nos falló el sacerdote y entonces, ¿Qué hacer? Era el momento preciso de capacitar a los laicos y formar un equipo dirigente. Las personas elegidas en seguida contestaron que sí, estaban dispuestas a dar las charlas, mas no había ya tiempo para prepararlas. Sólo quedaba confiar en el poder del Espíritu Santo que hablara por boca de Micki Cazares, Mercedes Jones, Denise Hernández y Rafael Torres Mora, los cuales contaban con una rica experiencia y conocimientos previos acumulados en el pasado.

Ismael y Evi Valdez, de Kernersville, en lo alto de la montaña a la salida de la iglesia, terminándose el Retiro Espiritual en Maggie Valley.

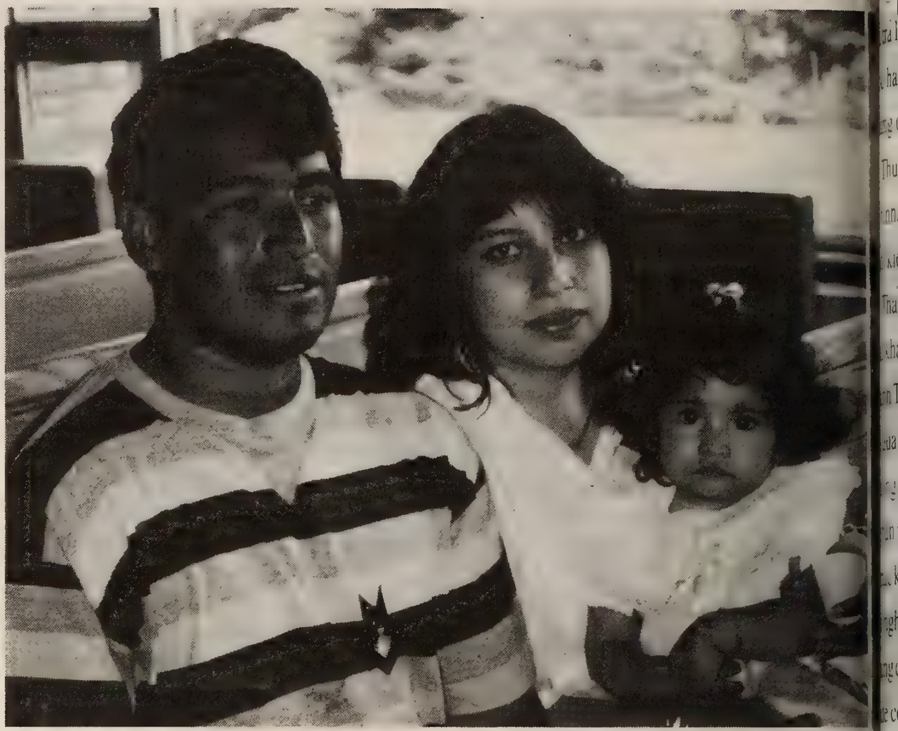
El Señor no se dejó ganar en generosidad y los 52 hispanos participantes sentimos con gran gozo la presencia del Señor entre nosotros. Había unos cuantos jóvenes, quienes se abrieron a recibir abundantes gracias de Dios, según ellos mismos dieron testimonios conmovedores al final del retiro. Ellos animaron a los oyentes a salir dispuestos para seguir a Cristo, atrayendo a otros también.

Hubo mucho diálogo y nos enriquecimos mutuamente compartiendo nuestras experiencias de fe. Ayudó con eficacias el ministerio de la música ofrecido por la familia Anaya; Toni y su hijo mayor tocaron los instrumentos, mientras Angie los acompañaba cantando sola o animando a todos a cantar. Quedamos muy agradecidos por este servicio, pues la música es importante para los hispanos y su cultura.

El joven Guadalupe Rosales, de Winston-Salem, dando testimonio ante el grupo del impacto que este retiro había hecho en su vida para encontrar al Señor.

El Padre Allen Dec, OFM Cap., vino de Hendersonville a Living Waters, casa de retiros de la diócesis, para escuchar las confesiones el sábado y celebrar la Eucaristía el domingo. Fue providencial que el Padre Philip Kollithanath, CMI, se encontraba ese fin de semana en Maggie Valley y con gusto ayudó con el sacramento de la Reconciliación.

Era el domingo de Pentecostés y verdaderamente la acción del Espíritu Santo se palpaba en el ambiente. Nos sentíamos ser Iglesia, comunidad de hermanos y hermanas unidos en Cristo. Con gran alegría terminábamos este retiro convencidos que podemos más de lo que creemos si confiamos en el Señor. Algunos de los participantes quedaban determinados a llevar este mensaje a sus comunidades locales para tomar acción en el futuro.



Jesús Martinez y su esposa Lorena con su hija Jazmín, de la comunidad de Holy Infa Reidsville, participaron con entusiasmo en el Retiro Espiritual.

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¿Qué Cursos?

La Misión del Cristiano Hoy por el Padre Aurelio Ferrín, septiembre 11 y 12, 1993.

La Bibilia y su Uso Pastoral por Rogelio Zelada, noviembre 20 y 21, 1993.

Cristología: El Mensaje y Proyecto de Jesús por Jorge Presmanes, OP, febrero 5 y 6, 1994.

Eclesiología: La Iglesia y su Misión por Guillermo Fernández, MA, marzo 19 y 20, 1994.

Historia de la Iglesia Católica en los Estados Unidos por Lydia Menocal, MA, mayo 14 y 15, 1994.

Principios de Pastoral Hispana por Lydia Menocal y Ronald Cuadra, junio 11 y 12, 1994.

Metodología Pastoral por Mario Vizcaíno, SCH.P., septiembre 10 y 11, 1994.

Liturgia y Sacramentos por Rogelio Zelada, octubre 29 y 30, 1994.

Pequeñas Comunidades Eclesia por Carlos Salgado y Ronald Cuad enero 14 y 15, 1995.

Técnicas de Evangelización Jorge Presmanes, OP, febrero 11 y 1993.

¿Cómo Inscribirse?

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Ra di

Hè về chính là những khởi dầu cho bao hành trình. Tôi rất thích quan sát nh khách bận rộn tai Phi Trường. Người dến kẻ di thật là náo nhiệt. Số ưởi nay vội vã, số nguời khác nhàn ha ung dung. Thường thường tối hay i mình. "Muc dích gì mà thiên ha phải làm như vậy?" Có phải dời sống a người dòi hỏi phải liên tuc như vậy chăng? Người ta kiếm tìm gì? Có thể trả lời của tôi là con người di tìm hướng lac hay thỏa mãn bằng những ọc hành trình hoặc dể mưu sinh. Có thể dó chính là muc dích của ho. ưng dầu sao di nữa cuộc RA ĐI mới dáng chú ý.

Thực tế mà nói, con người luôn luôn bị thúc dẩy ra di dể tìm một cái gì hình. Sự hữu hình và có ngay sẽ không bao giờ thỏa mãn dược con tim n kiếm tìm.

Tháng Sáu vừa qua tôi có dip di Atlanta với các bạn trẻ, sáu chục em linh ıt khác thường. Chúng tôi có cuộc tĩnh tâm cho các em gọi là Thiếu Nhi anh Thể. Cuộc tĩnh tâm này diễn lại cuộc hành trình mà dân Chúa dã phải qua trong sa mạc. Dân Chúa dã phải chấp nhận nhiều khó khăn, nhiều ớng ngại và phải nhất tâm khắc phục. Ban dêm bọn trẻ phải ngủ trong ban ngày phải lo họp nhóm và theo hướng dẫn. Tóm lại họ phải sống dời nac không dược nản lòng và phải dạt tới dích. Sa mạc là nơi không có một nghỉ nào cả, không có tự do vì tại sa mạc tự do có nghĩa là hủy diệt. úng quan trọng hơn cả sa mạc cần có LÃNH DẠO. Các trưởng nhóm làm dể có thể hướng dẫn nhóm mình qui về một lãnh dạo là MAISEN và vì phải trực tiếp thi hành ý Chúa, làm việc ngoài quỹ dạo của Chúa các lãnh khác sẽ chỉ mang vào thân những tan tành dổ vỡ, theo lẽ thường, họ sẽ tìm quyền bính, tiền của và thỏa mãn tình dục cuối cùng ánh dèn sáng của chúa trong mắt họ sẽ bị dập tắt chỉ còn lại là bóng dêm mà thôi.

Sa mạc là nơi có nhiều cám dỗ. Sự ham hố dời sống trưởng giả, như thờ bò vàng hoặc những ngẫu thần nào khác. Họ mong dược gần nồi thịt tại Ai Cập, chọn nô lệ xưa và quên hẳn dất mà Chúa dã hứa cho họ. Họ chấp nhận cuộc sống không hy vọng, không mục dích và nếp sống quá u tầm thường. Nhưng nếu biết thật sự sống dời sa mạc nó sẽ dưa dến gần dất hứa nơi Chúa dã hứa.

Tôi nghĩ rằng người ta không thể nán lại dằng sau mà vẫn dược vào dất hứa. Người ta không thể doạt giải huy chương mà không cần nước mắt mồ hôi. Nhà văn Kalhil Gibran dã nói: "Bạn làm dúng khi bạn hướng về mục dích và vững mạnh bước di từng bước."

Có những người ra di nhiều lần nhưng chẳng bao giờ dạt tới dích. Tại sao vậy? Vì hành trình thì da dạng có thể họ ra di dể tìm hoan lạc hay dể giết chết thì giờ và tiền của. Còn mục dích của sự RA ĐI là dể tìm một cái gì dã ước vọng và ấn dịnh từ lâu, nó khác biệt với sự ra di dể có ngày về khi họ dã thành công.

Trong Một Phút Khôn Ngoan, Cha Anthony de Mello SJ dã cho chúng ta một thoáng nhìn:

"Con dường dẫn tới KHAI QUANG khó hay dễ?"

"Không khó mà cũng không dễ."

"Tại sao vậy?"

"Bởi vì nó không nằm trong dó."

"Như vậy làm sao ra di dể có thể dạt mục dích?"

"Người ta không cần phải ra di vì hành trình này không có dường di, hãy ngừng di thì bạn sẽ tới dích."

Journeying

By SISTER CECILIA TONG

ummer is the time for journeys. I like to watch people busy at the airports — and coming as the seasons flow. Some are in a hurry while others are walking ely. I often ask myself: What is the purpose of all of this? Is it life that needs going all the time? What do people seek anyway? The answer for me may be that the people seek pleasure, seek self-fulfilment through business and travels are the only ways to help to achieve them. What ever it may be it is the goings that count.

Human beings are urged always to go on searching, searching for something that is intangible. For the tangible and the immediate can never give satisfaction to them, the ones with longing hearts.

ast month, I had a chance to go with some young Vietnamese to Atlanta. There about 60 young people who were particularly restless. We had a retreat called aristic Youth retreat. It was a replica of a journey made by the chosen people desert.

he young people had to choose their leaders who in turn would act as Moses desert. They had to go through a lot of hardship, accept contradiction and e it bravely. At night they slept in the tents and during the days they had to learn to live in groups. In other words, they had to learn how to survive desert life, se heart and achieve their destiny. Desert is a place where there are no facilities soever. There is no freedom because freedom in this place would mean death estruction. Definitely, it is, above all else a need for leadership. Group leaders bring their groups to the one true leader who is Moses who in turn must listen to the bidding of God.

Apart from God all leaders will bring chaos and confusion. Because then the hunger for power and money ultimately will snuff out the light of their eyes. Desert is a place full of temptation, the temptation that longs for worldly comfort, wrong things in life such as worship of a golden calf, false idols or even false leaders. To be at the fleshpots of Egypt — a place of slavery — and to forego the promised land that God had promised for the chosen people. To accept a life without any goal and thus to succumb to the life of ordinary people with no hope, no future. Desert life, if it is truly lived would bring us closer to the goal which is in search of the promised land — promised by God only.

I think one cannot stay behind and still go into the promised land. One cannot reach the goal desired without sweat and tears. Kalhil Gibran urged: " You are good when you walk to your goal firmly with bold steps." There are people who travel a lot and do not reach the goal. Why, since the purpose of travelling is for pure leisure or for no leisure at all. It may be that the purpose of it is to kill time and money. Meanwhile the purpose of a journey is to achieve something. Therefore it has a purpose and a definite plan of action to accomplish it. It is not the hustle and bustle of goings and comings but of the expectation of the arrivals when the journeys are made.

In *One Minute Wisdom,* Anthony de Mello SJ gave us a glimpse of his thought on the matter: "Is the path of Enlightenment difficult or easy?"

"It is neither."

"Why not?"

"Because it isn't there."

"Then how does one travel to the goal?"

"One doesn't. This is a journey without distance. Stop traveling and you will arrive."

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

Employment Opportunities

lth Care Minister: Large Catholic parish is responsible for pastoral care at ge, non-profit community hospital plus nine other health care facilities. We a Health Care Minister to provide pastoral care in the hospital and to manage sh volunteer pastoral ministers. The Health Care Minister will provide oral care in the hospital and recruit, coordinate, train and support volunteer isters in other institutions. Strong organizational and training skills, an ctive, motivating style, an ability to work with volunteers and health care essionals are musts. Must be Roman Catholic in good standing with an ergraduate degree and experience in pastoral ministry to the sick and a imum of one unit of CPE or equivalent in supervised pastoral ministry in a ical setting. Salary commensurate with degree and experience. Send resume ntion: Health Care Minister Search Committee, Church of the Holy Family, 9 Great Neck Road, Virginia Beach, VA 23454.

th Minister: Seeking enthusiastic individual to coordinate junior and senior Youth Ministry. Creative team leader to work in collaboration with volunteer chists, religious education staff, school faculty at dynamic parish.
imum Qualifications: Degree or equivalent certification in Youth Ministry youth ministry experience in leadership role. Full-time position. Apply before 31, 1993. Send resume, salary requirements, two references to: Judy Kiely, edral of Christ the King, 2699 Peachtree Street, Atlanta, GA 30305.

Newnan (From Page 6)

and Lifelong Learning, as well as material from Cathedral Publishing. Our diocesan curriculum on faith formation includes directives from the bishops' document.

Direct services from the Diocesan Offfice Of Faith Formation are available to all parishes, parents and catechists to help them as Catholic Christians to help our young people grow in their understanding that they are indeed "... fearfully and wonderfully made, in the divine image He created ... male and female He created them." (Psalms 139:14 Gen 1:27)

Please note: The U.S. bishops' document (Publication #4058) can be obtained from United States Catholic Conference, 3211 Fourth St. NE, Washington DC 20017 or call the USCC, (800) 235-8722.

The Carolina Catholic Book Store in Charlotte is also an excellent resource for parents and teens. I suggest the booklet, *AIDS & Adolescents* (with an introduction by Cardinal Bernard Law) by Linda Thayer. The booklet can also be obtained by sending $2 and a self addressed, stamped envelope to Community Relations, 2122 Commonwealth Ave., Brighton, Mass. 02135 or call (617) 254-0100.

For more information, call the Office of Faith Formation, (704) 331-1714.

Chris Newnan is diocesan director of Faith Formation.

Diocesan News Briefs

Vietnamese Youth Program...

A Eucharistic Youth Group member raises his hand to promise prayer, Mass attendance, sacrifice and apostolate for the Church. He was a leader for a four-day program in Atlanta for Vietnamese youth from throughout the Southeast, including 20 from the Diocese of Charlotte.

New Parish Center...

Ground was broken June 27 for a new 5,200-square-foot parish center at Holy A
Church in Mount Airy. The architect is Dennis Altic. Show (l-r) are Msgr. Arthur Du
pastor; Chuch Wittenauer, parish council chairman; Rick Shutt, vice president, Jo
Clark Co.; and John Quinn, building committee chairman.

St. Philip's Pledge Campaign

STATESVILLE — St. Philip the Apostle Church has successfully completed a Building Pledge Campaign for a $1.2 million church. The campaign goal of $455,000 was reached. Construction is expected to begin this fall. Completion is targeted for the summer of 1994.

The new sanctuary will be constructed on the present site adjoining the parish center. It will accommodate nearly 600 people. The building project includes renovation of the existing parish center.

Hurting Marriages

HICKORY — The first Retrouvaille program for the diocese will be at the Catholic Conference Center the weekend of July 30-Aug. 1. Retrouvaille is designed to help and support married couples who are experiencing difficulties in their relationship. It is also helpful for couples who are separated or divorced.

The program, sponsored by Catholic Social Services, is open to couples of all faiths. For more information, call Scott or Elizabeth Thomas, (704) 875-1535.

Mark Your Calendars

The Diocesan Pastoral Council is planning three regional assemblies for next fall and winter. The assemblies are being announced in advance so people can reserve the time to attend.

The dates and places are: Oct. 9, 1993, Bishop McGuinness High School, Winston-Salem; Oct. 30, 1993, Immaculata School, Hendersonville; and Feb. 12, 1994, St. Ann School, Charlotte.

Anniversary Celebration

SALISBURY — Msgr. John Roueche's 60th anniversary of ordination celebration is Tuesday, Sept. 21 at 4 p.m. at Sacred Heart Church. Msgr. Roueche was born in Salisbury.

Student Leaders

NEWARK, Dela. — Joey Hazel and Scott Gant, middle school students at All Saints Catholic School in Charlotte, attended the 57th National Association of Student Council conference June 26-30 at Glasgow High School, Newark, Dela. They were among 1,800 student council leaders and student activity advisors who attended.

The program, "Discovering Small Wonders," included training sessions on leadership skills, communication, motivation and student activity projects.

Joey is the son of Mr. and Mrs. Richard Hazel of Matthews. Scott is the son of Mr. and Mrs. Robert Gant of Charlotte.

Ecumenical Vacation Bible School

WINSTON-SALEM — St. Benedict the Moor Church participated in an ecumenical Vacation Bible School program June 14-19 with St. Paul United Methodist Church, Dellabrook Presbyterian Church and Spencer Memorial Christian Church. About 82 people participated.

Theresa Watkins of St. Benedict led an adult class, six of whom were from St. Benedict. Robin Ach, also of St. Benedict, led a pre-school group of 15.

St. Benedict Church has participated in the interfaith program for three consecutive summers, building bridges among various community churches.

Justice & Peace Newsletter

CHARLOTTE — The Justice & Peace Ministry of the Diocese of Charlotte will publish a monthly newletter focusing on how the faith community can respond to the call to serve others.

To be included on the mailing list, write to the Justice & Peace Ministry, 1524 E. Morehead St., Charlotte, N.C. 28207 or call Scott Spivak, (704) 331-1714.

Respect Life Meeting

CHARLOTTE — Respect Life Parish Coordinators are invited to a luncheon meeting Aug. 16 from 11 a.m.-1 p.m. at the Catholic Center, 1524 E. Morehead St.

For more information, call Maggi Nadol, (704) 331-1720.

Piedmont Council

GREENSBORO — Piedn
Council of the Knights of Colum
#939, elected officers for the 1993-
term: Bob Grabasky, grand kn
George Stratton, deputy grand kn
Larry D'Amelio, chancellor;
Thompson, warden; Mike Wachte
corder; Brian Kirwan, treasurer;
Chapman, advocate; Don Redm
inside guard, and Pat Rooney, ou
guard.

See **Briefs,** Pa

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World and National Briefs

SN Chief Says New Cable TV w Restricts Religious Speech

WASHINGTON (CNS) — The sident and chief executive officer of Vision Interfaith Satellite Network s a new cable television law has the ect of restricting religious speech. lson Price says he knows because ble TV franchises across the nation ve removed VISN from their systems d replaced it with local low-power annels, many of which feature funda- ntalist Christian preachers. Under the visions of the cable TV bill enacted t year, cable franchises must carry all al channels within their nicipality's service area.

ee Education Can Be No Bargain, tholic Home Schoolers Told

MANASSAS, Va. (CNS) — "A e education, if not done well, isn't ch of a bargain," a home schooling ther of four told participants in the tional Catholic Home Education nvention. More than 800 people from states attended the convention July in Manassas, adding momentum to at seems to be a growing movement ong Catholic parents. Kimberly hn, a convert to Catholicism and quent speaker on Catholic family life, d that if parents delegate the respon- ility for educating their children, "we ve to do so very carefully."

rsuit Of Holiness' First Response Sex Abuse, Says Cardinal

NEW YORK (CNS) — The "pur- t of holiness" on the part of the entire urch should be the first response to rical sexual misconduct, said Cardi- John J. O'Connor of New York. he responsibility for holiness ... is not lusively that of priests, nor are priests ely accountable if God's people fail be holy," the cardinal said. "We are one in the mystical body of Christ. all profit one another with our good- s, hurt one another with our evil." rdinal O'Connor's comments came "An Exhortation: Called to Holi- s," delivered July 1 with a new state- nt of the New York Archdiocese's icies and procedures on clerical sexual sconduct.

ston Archdiocese Sends Medicine rth $500,000 To Cuba

BOSTON (CNS) — The Archdio- e of Boston has donated $500,000 rth of medicines and medical supplies to the poor, elderly, children and mentally ill of Cuba. Auxiliary Bishop Roberto O. Gonzalez of Boston and Msgr. William Murphy, archdiocesan secretary for community relations, flew to the Cuban capital of Havana July 5 with the medical supplies, which will be distributed through Caritas Cuba, a Church-run charitable agency. Under an agreement with the Cuban government, the medical help will not be used by the military or for tourists or foreign visitors. It will go directly to hospitals and clinics run by religious staff, and is specifically earmarked for the poor, elderly, children and the mentally ill.

Diocese Sues City Over Zonning Plan Affecting Church-Owned Land

SAN JOSE, Calif. (CNS) — The Diocese of San Jose has sued the city of Cupertino over a zoning plan that it said reduces the value of diocesan land without compensation. Announcing the lawsuit July 1, Father Michael Mitchell, vicar general for the Diocese of San Jose, described Cupertino's new general plan and the environmental impact report on which it is based as "seriously flawed." The plan labels 208 acres of diocese-owned property in Cupertino as "hillside," sharply reducing the number of housing units that can be built there. Under the previous general plan, 293 units would have been allowed, but the new plan permits only 41.

36 Catholic High Schools Named Blue Ribbon Schools

WASHINGTON (CNS) — Thirty-six Catholic high schools were recognized by the U.S. Department of Education in June as Blue Ribbon Schools, receiving the nation's highest honor for secondary schools. "We are proud of the Department of Education's recognition given to these schools and applaud their efforts and achievements," said Michael Guerra, executive director of the Secondary Department of the National Catholic Educational Association. According to the U.S. Department of Education, the 11-year-old school recognition program identifies public and private schools that are exceptionally effective at educating students.

Pope Assures Prayers For Those Affected By U.S. Base Closings

CHARLESTON, S.C. (CNS) — Pope John Paul II told Bishop David B. Thompson of Charleston he will pray for the people who will be affected when naval operations in Charleston shut down as part of the scheduled closings of several U.S. bases. Four military installations in Charleston were recommended to be shut down, according to a list released July 1 by the independent Defense Base Closure and Realignment Commission. About 38,000 people would be thrown out of work. Bishop Thompson said he asked the pope to pray for Charleston and its "good" people. The pope replied, "I certainly will, and let your people know that I am with them in prayer at this time." During his June 28-July 5 *ad limina* visit to Rome, Bishop Thompson learned about the recommended closings.

Pope To Meet Clinton During Visit To Denver

VATICAN CITY (CNS) — Pope John Paul II will meet President Clinton during his visit to Denver for the World Youth Day celebration in August, the Vatican announced. The pope, meanwhile, said he hoped the youth day festivities would offer a "sign of confidence" and multicultural cooperation to a tense and troubled world. The Vatican said the pope's meeting with Clinton would take place at Denver's Regis University Aug. 12, shortly after the pontiff's arrival in the city. The encounter, the first between the new president and the pope, was confirmed July 5 when the Vatican released the complete schedule of the pope's Aug. 9-16 visit to Jamaica, Mexico and Denver.

Pope Plans September Visit To Lithuania, Lativa, Estonia

VATICAN CITY (CNS) — Pope John Paul II is planning to visit the Baltic countries in September, his first trip to nations that were once part of the Soviet Union. The Sept. 4-10 trip will take him to Lithuania, Latvia and Estonia, the Vatican announced July 5. The three countries separately declared their independence during 1990-91, when the communist grip in the region weakened.

Pope Pleads For Return To Peace In Somalia

VATICAN CITY (CNS) — Pope John Paul II pleaded for a return to peace in Somalia and expressed his sadness over the killing of three Italian soldiers in the East African country. During the same week the pope and a top Vatican diplomat defended the right of "humanitarian intervention" by the international community to assist populations whose survival and human rights are threatened. At the same time, the Vatican newspaper said military orders in Somalia appear to come from the U.S. command and not the United Nations, leading to "interferences that prejudice military action."

Pope Chooses Family As Theme Of 1994 World Peace Day Message

VATICAN CITY (CNS) — Pope John Paul II, concerned at new threats to family values throughout the world, has chosen the family as the theme of his 1994 World Peace Day message. The papal message, usually released in December in anticipation of the Jan. 1 observance, will focus on the theme "The Family Creates the Peace of the Human Family," the Vatican said July 6. The message will explore the positive contributions of the family, as the place where basic values are transmitted and new generations receive moral formation, a Vatican statement said.

Pope Says Support Women's Rights, But Not 'Extreme Feminism

VATICAN CITY (CNS) — The Church must support the rights of women and seriously reflect on their role in the Church, but without compromising with an "extreme" and ideological form of feminism, Pope John Paul II told a group of U.S. bishops. In dealing with the question, Church leaders should be careful not to raise false hopes, particularly on the Church's refusal to ordain women as priests, the pope said July 2. The pope was speaking to some 30 bishops from several Eastern and Southern states, in Rome for their consultative *ad limina* visits. His talk examined the many kinds of assistance lay people are able to provide pastors in the United States, a situation which he called a "blessing."

Vatican Official Says Don't Blame Islam For Terrorism

VATICAN CITY (CNS) — Blaming Islam for recent episodes of terrorism is wrong and risks damaging relations between Christians and Muslims, a Vatican official said. The Church should help people recognize that "there is no such thing as 'Islamic terrorism'" any more than acts of violence by Christians can be labeled "Christian terrorism," said U.S. Jesuit Father Thomas Michel, who heads the Muslim section of the Pontifical Council for Interreligious Dialogue. Father Michel spoke in an interview July 2. In previous weeks, several people arrested for alleged terrorism in the United States have been described as Muslim fundamentalists, and attention has been focused in part on their religion and their reported links to an Islamic preacher.

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Race Driver Davey Allison Dies From Helicopter Crash Injuries

By CAROL HAZARD and
JOANN KEANE
Associate Editors

America lost more than a stock car racing star when Davey Allison, 32, died Tuesday, July 13 from injuries suffered in the crash of a helicopter he was piloting. The country lost a good, sound individual who had God and Church at the center of his life, said Father Dale Grubba, a photo journalist who follows the NASCAR circuit.

Allison's Catholic faith was "central to everything he did," said Father Grubba, a priest of the Diocese of Madison, Wis. It was a trait he inherited from his parents, NASCAR living legend Bobby Allison and his wife, Judy.

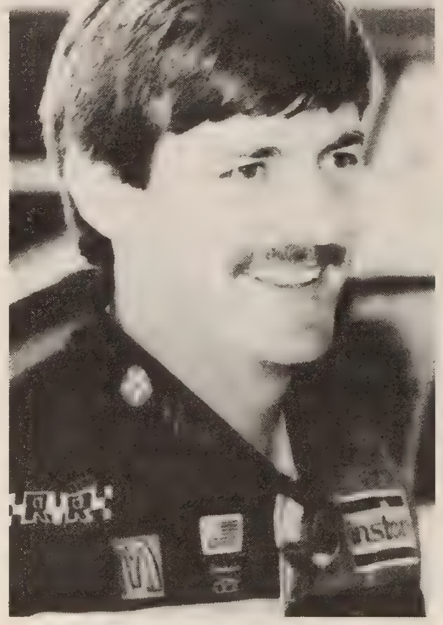
"Judy has to feel like Rose Kennedy; just how much suffering can a family take," said Father Grubba. Davey's brother, Clifford Allison, died at age 27 in an accident last summer at Michigan International Speedway. Bobby hasn't raced since he crashed at Pocono Speedway, Pa., in June 1988.

"They have got to be devastated by this. But even when Clifford passed away, they didn't think it was God punishing them and they didn't give up on their faith."

As busy as the Allison family was with racing, they always had time for Mass, said Father Grubba. Whenever Father Grubba said Mass for the family in their home or in hotel rooms, all the children would run up to Davey, he recalled.

"He was the uncle who always grabbed them and tickled them and pretended to wrestle with them," said Father Grubba. "He loved people and people as a result would flock to him, even the little kids. He was one of those people who seemed to attract people."

Tremendously popular, Davey was loved by young and old. Even though he won a lot of races and was involved in two championships, "it went far beyond that," said Father Grubba.



DAVEY ALLISON
(Photo by Father Dale Grubba)

People embraced the whole family, he said. "No matter how much success they had, they remained close to their fans. They had a whole network of fans built up throughout the country."

Their fans mourn a favorite stock car racer, a hero who set an example for them and a person who lived his faith.

"For the Catholic Church, it's a tremendous loss," said Father Grubba. "Like Alan Kulwicki (who died in a plane crash April 1), Davey was a good, sound, practicing Catholic. "In this day and age, here you have two people who were tremendous examples of dedication and determination, and good clean living. They didn't do drugs and didn't get into fist fights and arguments. It's a tremendous loss."

Allison was a parishioner of St. Aloysius Church, Bessemer, Ala.

Letters (From Page 11)

Custody of the Holy Land to help preserve the "Christian Presence" in the Holy Land, maintain the sites sacred to our Saviour's life, and work to improve the lot of the people now dwelling where Christ lived, who have been subjected to many hardships and much suffering. Without your concern and assistance our apostolate could not long endure.

Asking Your Excellency to bestow a paternal blessing on the work of the Holy Land, I remain,

Gratefully yours in Christ
Br. Callistus Welch, O.F.M.
Commissary

To The Editor:

Your recent series of personal testimonies on the Most Blessed Sacrament has been most encouraging and edifying.

The June 4 article by Kelly Hebert, however, contained what I assume was a typographical error. She is quoted as saying that first communicants are taught that the "transfiguration is an actual occurrence, not a sign or symbol," and further on mentions the "mystery of transfiguration." The correct Catholic terminology for what happens at the consecration is, of course, transubstantiation, whereby the bread and wine are substantially changed into the Body and Blood of our Lord. The transfiguration refers to the Lord's appearing in His glorified state to Peter, James and John before His passion and death.

As Father Peter Stravinskas, editor of *The Catholic Answer*, is fond of saying, language safeguards meaning. Certainly the Church has no greater treasure to guard with proper language than the Most Holy Eucharist.

Estelle Wisneski
Charlotte

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

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Confirmation At Murphy...

Bishop John F. Donoghue recently visited St. William Church in Murphy to admini confirmation to members of the parish and its mission, Immaculate Heart of Mary Hayesville. Those confirmed were Mary Schafer, Anna Block, Tara Turcotte and Thor Nelson of St. William and Katherine Smith and Kristin Smith of Immaculate Heart of Ma Pictured are (front, l-r) Tara Turcotte, Mary Schafer, Bishop Donoghue, Katherine Sm and Anna Block; (rear, l-r) Kristin Smith, Father Edmund Kirsch, pastor of the parish a mission, and Thomas Nelson.

Briefs (From Page 14)

OWLS

CHARLOTTE — St. Gabriel's OWLS (Older, Wiser, Livelier Seniors) will meet July 21 at 11 a.m. in St. Gabriel's Fellowship Hall. A guest speaker will demonstrate portable security equipment for use in homes and for travel. Plans for a trip to Branson, Mo., will be discussed.

All 50 plus young people are invited. Bring a bag lunch; dessert and coffee will be provided.

National Issue Forums

PEMBROKE, N.C. — A National Issues Forums Public Policy Regional Institute will be at Pembroke State University July 30 through Aug. 1.

The institute, a training program for convenors, moderators and educators, provides information about conducting NIF forums. The forums are nationwide, nonpartisan programs that provide opportunities for considering public policy choices.

Newly developed material provides the opportunity to discuss public issues in light of Scripture and Catholic tradition. Teachers can obtain continuing education credit.

Cost is $162 and includes housing, meals, all instruction and materials.

For more information, write to Terry Hutchins, Pembroke State University, Pembroke, N.C. 28372 or call him at (919) 521-6281.

50 Plus Club Officers

CHARLOTTE — Newly elected officers for the 50 Plus Club of St. John Neumann Church are Mrs. Edward McIntyre, president; Mrs. Elmer Davis, vice president; Mr. John Beff, secretary, and Mr. Stephen Bespalko, treasurer.

Home-made Bread Sale

LENOIR — St. Francis of Assisi is sponsoring a home-made bread sale in the fellowship hall Saturday, July 24 after 6 p.m. Mass and Sunday, July 25 after 8 a.m. Mass.

Large, round loaves of bread baked by the Maryvale Sisters will sell $3.50 for a loaf of white bread and $4 wheat. The sisters are bringing 1 loaves to the sale.

Colors and Spiritual Presence

MAGGIE VALLEY — Livi Waters Catholic Reflection Center presenting "Colors and Spiritual Pr ence," a retreat Aug. 2-5. The focus w be on how God speaks to people throu all creation and how He reveals I presence in the colors of life. Capuch Father Allen Dec will be the directo

The suggested donation is $7 person, or $140 per couple. For inf mation, call the center at (704)) 9 3833.

Married Couples Retreat

RCOK HILL, S.C. — A weeke retreat for married couples will be p sented July 23-24 at The Oratory Hugo and Bobbie May. The retreat designed to help couples discover hidden value of their partners. Cost $110 per couple and includes room a board.

Registration deadline is July 7. register, send a $50 non-refundable posit to Bobbie May, 5617 Clearla Dr., Hickory, N.C. 28601. For m information, call (704) 327-8692.

The Catholic News & Herald w*comes parish news for the diocesan n briefs. Good photographs, prefera black and white, also are welcor Please submit news releases and pho at least 10 days before date of publi tion.*

Thanks To St. Jude

Thanks to St. Jude for prayers ar swered and favors granted.

DD

Employment Opportunity

Director of Liturgy: Would you like to serve full time beginning Sept. 1, 199 in a welcoming and prayerful community as the primary developer and coordina tor of all parish liturgical programs? Vatican II community; 1,200 families locate in central North Carolina. Work with Director of Music Ministries and other sta members. Qualifications: Masters degree or equivalent; keyboard skills; steepe in Church rites; empowering and pastoral. Salary commensurate with degree an experience. Send resume to: James W. O'Neill, OSFS; St. Paul the Apostl Parish; 2715 Horse Pen Creek Road; Greensboro, NC 27410.

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ATHOLIC
NEWS & HERALD

rving Catholics in Western North Carolina in the Diocese of Charlotte

Volume 2 Number 42 • July 30, 1993

SISTER FRANCES SHERIDAN
Photo by CAROL HAZARD

ister Frances Sheridan Leaving fter 18 Years With Diocese

By CAROL HAZARD
Associate Editor

CHARLOTTE — Company loy- may be dead in the corporate world. it's thriving in Catholic Social Ser- es.

Those who report to Trinitarian Sis- Frances Sheridan, director of the ncy, say she is more than a boss. 's a friend, confidant and spiritual isor.

When she leaves next month after years of service in Charlotte for bile, Ala., to head up that diocese's ial services agency, she will be sorely sed.

Sister Frances has steered CSS since 4, building a small office into multi- eted, efficient and well managed ncy. The CSS refugee resettlement gram is considered the best in the nty.

Teased for her slow speech and nnerisms, Sister Frances is nonethe- highly regarded by many for her liance and an unswerving ability to dle difficult and potentially explosive issues with aplomb and grace.

"Sister Frances is one of the brightest and most talented people I know," says Elizabeth Thurbee, director of the Charlotte area CSS office.

"She is also one of the kindest and most compassionate ... She may give the impression that she's slow but she can think circles. She listens to all sides of an issue and cuts through to the heart of the matter, eliminating the extraneous."

The diocese will be "much the poorer" for her leaving, Thurbee says. "Mobile's gain is our loss."

Always open to new ideas, Sister Frances is masterful at "piloting" new projects. She has put in place, for example, a home care program for seniors that will begin this fall in the Charlotte area.

Although she won't be here to see it through, Sister Frances has scores of projects to her credit. These include CRISM for Catholic retirees, Engaged

See **Sister Frances,** Page 3

Diocesan Tribute Planned Aug. 9 As Farewell To Bishop Donoghue

Everyone in the Diocese of Charlotte is invited to a celebration of Prayer, Praise and Thanksgiving for Bishop John F. Donoghue at St. Patrick Cathedral Monday, Aug. 9 at 7:30 p.m.

The event is planned as a tribute and an opportunity to offer best wishes to Bishop Donoghue on his appointment to archbishop of Atlanta.

A procession will include Bishop Donoghue, retired Bishop Michael J. Begley, Benedictine Abbot Oscar Burnett and Vicars General Msgr. John J. McSweeney and Msgr. Joseph S. Showfety.

One or two special representatives from parishes, diocesan organizations, religious communities and other Catholic groups are invited to participate in the procession.

To express the diversity of ministries and cultures within the diocese, music will be provided by Vietnamese, Hispanic and Korean choirs, the cathedral choir, Perpetual Hope Gospel Choir from Our Lady of Consolation, Charlotte, and contemporary music from St. Matthew Church, Charlotte.

The celebration will conclude with a Benediction of the Blessed Sacrament and a reception in the cathedral courtyard. The Knights of Columbus will provide the color guard. The Catholic Daughters of America are hosting the reception.

To submit the names of representatives for the procession, parishes and church groups should write to Father Frank O'Rourke at St. Patrick Cathedral, 1621 Dilworth Rd. E., Charlotte, N.C. 28203 or, they may call him at (704) 334-2283.

Suzanne Bach Named As New Coordinator For Retirees' Group

By CAROL HAZARD
Associate Editor

CHARLOTTE — Suzanne Bach, a parishioner and Bible study teacher at St. Patrick Cathedral, has been named coordinator for CRISM, Catholic Retirees Invited To Special Ministries. She succeeds Rachel Greene who is pursuing a career in hospital chaplaincy.

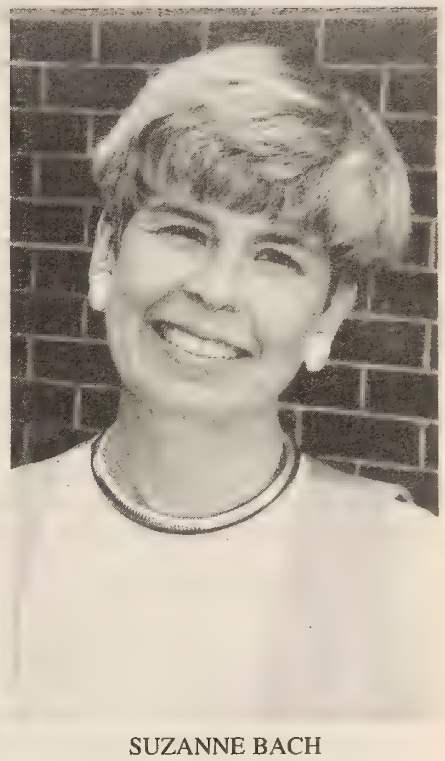
Bach, a single mother, has been working with the diocese's Widowed, Separated and Divorced Ministry since 1988. She is a team member and coordinator of the annual WSD retreat.

As CRISM coordinator, Bach, 52, says she hopes to encourage discipleship among parishioners 50 years and older. "I see us all as disciples, and as bridges from ourselves to others," says Bach.

"I believe we are created for joy more than we are for pleasure, and we get joy from being good disciples and bridges."

In her new position, Bach will be the coordinator of a home care pilot program for seniors, which will begin in August in the Charlotte area for seniors who need help at home. A nurse will tend to medical needs.

Bach is also planning a Day of Renewal, for people ages 50 plus on Oct. 20 at the Catholic Conference Center in Hickory. Father Andy Latsko of St. Patrick Cathedral will be the spiritual director for the retreat.



SUZANNE BACH
Photo by CAROL HAZARD

She says she hopes to start an outreach program within each parish, whereby a team of people would keep in touch with older parishioners to make sure their needs are met. Team members, for example, could help with transportation or alleviate loneliness for older parishioners.

See **Bach,** Page 3

Our Next Issue

The next issue of *The Catholic News & Herald,* to be published Aug. 13, will be devoted almost entirely to a tribute to Bishop John F. Donoghue as he leaves the diocese to become archbishop of Atlanta.

It will feature a chronological account of his almost nine years as bishop of the Diocese of Charlotte along with pictures and stories about the major events during his leadership of the diocese.

Fund Allows Peace Of Mind For Retired Diocesan Priests

By JOANN KEANE
Associate Editor

CHARLOTTE — Imagine spending your life working for the same employer, looking forward to retirement benefits only to find the plan has gone flat once you reach retirement age.

It's not uncommon as corporate mergers, buyouts and bankruptcies often leave retirees holding a broken promise and dependant on meager social security payments.

Many empty-nesters spend a lifetime preparing for a stress-free retirement.

Similarly, diocesan priests work in confidence that their retirement years will be worry free.

When a parish priest retires, he counts on monies from the Priests Retirement and Benefits Fund to offset his living expenses during the golden years.

His fate lies in the hands of those he's served over the years. The Priests Retirement and Benefits Fund receives the bulk of its funding through lay contributions.

Once a priest retires from active diocesan service, he gives up the amenities provided by the diocese. As a priest, he never worried for his housing and meals were tended to by the diocese.

Retirement brings a new twist for a priest who has been provided for throughout his years of service. No longer is the roof over his head paid for, nor is the food on his table. Plus he picks up expenses never before directly attributed to himself. Utility bills and other routine living expenses now come directly from his own pockets.

Active priests are considered self-employed for tax purposes. Throughout their years of service, the diocesan priest personally contributes to Social Security. Coupled with individual savings, the combination of Social Security and diocesan benefits can provide a modest existence for the retired.

An active priest receives $600 per month. Retirement adds $350 to that. And as any retired person will attest, it takes creative financial planning to cover all monthly needs on a fixed income.

Retirement promises rest and relaxation in the waning years of life. For a priest, who has devoted his life in service to God and the Church, the last worry of retirement years should be financial.

And for the nine retired diocesan priests, peace of mind is at hand.

"Concern enters as we look at the retirement projections for the next decade," said Msgr. John J. McSweeney, chancellor and vicar general of the Diocese of Charlotte. "Twenty-five priests will be eligible for retirement by the year 2001."

Aside from representing half of the current diocesan priests, the graying priestly population places potential strains on the Priest Retirement and Benefits Fund. The fund receives backing from an annual diocesan collection — this year's collection will be conducted the weekend of August 14-15 — and relies heavily upon the generosity of diocesan faithful.

"Without contributions from the laity, we would be hard pressed to fund retirement and benefits," said Msgr. McSweeney. The annual collection brings in about $100,000 annually. And although the diocesan population has nearly doubled in size in 20 years, the collection has remained fairly consistent. While this funds today's retirees and maintains the priests' benefits, it won't come close to meeting the needs of the aging population.

Each retired priest receives $950 each month. While the diocese provides medicare supplement, the monthly stipend must be stretched wisely to cover living expenses.

The upcoming collection also provides an annual contribution for religious community priests in service to the Diocese of Charlotte. The diocese contributes $1,110 per priest each year to the priest's community.

"The support of retired priests is specifically for diocesan priests who have given their lives in service to Western North Carolina," said Msgr. McSweeney. "Those retired deserve a reasonable retirement."

Living Memorial To Honor Monks

BELMONT — The Confraternity of Christian Women will thank the Benedictine monks at Belmont Abbey for their 91 years of service at St. Michael Church in Gastonia with a Living Memorial at Belmont Abbey Saturday, Aug. 7 at 11 a.m.

To mark the occasion, oak trees planted by the confraternity will be dedicated.

"From a minute gathering of Catholic faithful, St. Michael's grew large and strong, sinking its roots deeper and deeper into the religious life of Gastonia," the invitation to the memorial says. "Thanks to the spiritual leadership of the pastors of St. Michael's and their involvement in the civic community of Gastonia, Catholics began to be respected rather than suspected."

The public is invited. The dedication will be followed by Mass and a picnic lunch. For more information, call Eunice Cherry at (704) 864-4716.

Official

The Most Reverend John F. Donoghue announces the following appointment in the Diocese of Charlotte:

Effective August 9, 1993
Rev. Mr. Curtiss Todd, Vice Chancellor of the Diocese of Charlotte.

Rev. Msgr. John J. McSweeney
Chancellor

Health Insurers Give Boost To Program For Low-Income Kids

By PATRICK O'NEILL

RALEIGH — A health insurance program for low-income children recently received a big boost when two major insurers put aside competition and joined forces to increase coverage for children of the working poor.

Carolina Physicians Health Plan and Blue Cross and Blue Shield of North Carolina, in cooperation with the North Carolina General Assembly announced plans to finance a program that would provide outpatient and emergency health coverage for more than 2,000 uninsured children.

The non-profit program, called the Caring Program for Children, is run by the N.C. Council of Churches. For six years the Caring Program has been providing low-cost policies for low-income families with uninsured children.

At a Raleigh press conference, Father George Kloster, pastor of St. Michael Church in Gastonia and chairman of the Caring Program board of directors, said the Caring Program was a basic first step in the health care reform effort.

"This is the one thing that's being done," Father Kloster said. "When the money comes in kids will be able to go to the doctor. That's the bottom line."

Under the plan a child is covered for an annual premium of $264. The coverage includes routine physicals and preventive care, immunizations, outpatient surgery, diagnostic testing and emergency room care. Inpatient hospital care is not covered.

Blue Cross Blue Shield and C
lina Physicians are donating $18
each to the Caring Program. Earlie
month the General Assembly appr
ated $1 million. The program's expe
last year were $380,000.

The new funds eventually wil
crease enrollment form the current 1
to nearly 4,000 children, said Ca
Program executive director Karen
Mortimer.

The program provides coverag
families that earn too much to be
gible for Medicaid, but too littl
afford insurance. Approxima
168,000 North Carolina children
live below the poverty line are unins
Mortimer said.

The Rev. S. Colin Kilburn, ex
tive director of the N.C. Counc
Churches, said too many childre
into the ineligible category.

Father Kloster said the issu
uninsured children hit home when
Michael's Parish School survey rev
three students without health insur
The children's parents were unempl
and without health care. "The m
was raised to enroll the three childr
the Caring Program," Father Kl
said.

The Caring Program covers the
majority of preventive care for chil
Father Kloster said. "The downsi
the program doesn't cover inpa
care," he said.

Patrick O'Neill is a freelance
nalist in Raleigh.

Diocese of Charlotte P.O. Box 36776 Charlotte, NC 28236

July 21, 1993

Dear Friends in Christ:

For many years, the people of the Diocese of Charlotte hav
generously contributed to the Priests Retirement and Benefit Fund,
enabling us to provide for our priests in their retirement years.

At the present time, we have one priest who, because of ill
health, resides in a nursing home. In addition, we have several
priests who have had to take early retirement because of reasons o
health.

It is because of your past generosity and the careful manage
ment of monies that we have been able to establish a funded retirement plan, providing a comfortable and dignified retirement for ou
senior priests and covering medical needs of our ailing priests. W
continue to be grateful to you for your love and concern for our
priests.

In addition to the retirement benefits for diocesan priests, t
Religious order priests ministering in the diocese will be provided
for from this collection, as well.

This special collection will be taken up in all parishes and missions of the diocese on the weekend of August 14th and 15th, and we ask you to be as generous as you possibly can.

Thanking you for your many kindnesses and wishing you a
yours God's blessing, I am

Sincerely in Christ,

John J McSweeney

Rev. Msgr. John J. McSweeney, V.
Chancellor

1524 E. Morehead Street Charlotte, NC 28207

Sister Frances (From Page 1)

Encounter, Prison Outreach, Respect Life, Family Life and People With Disabilities.

Typically, she sees a need and fills t, finding competent people to manage he project. She delegates. She not controlling, but in control. She guides. She doesn't dictate.

"She's quiet, effective and diplomatic," says Paul vander Straeten of Hendersonville, CSS board president.

Her work as a staff member for the Campaign for Human Development led o the formation of a Peace and Justice Office for the diocese.

When Sister Frances arrived in Charotte in 1975 as part of an administrative eam, CSS was basically a pregnancy upport service. The three-member Trinitarian team expanded the function, roviding adoption services, foster famy placement and instruction in Natural Family Planning.

ister Frances in 1983 with her friend, Maha Ghossanada, a Buddhist cleric from Cambodia.

To respond to individuals and familes in crises, area offices were opened n Asheville, Winston-Salem and Charotte. More than 10,000 counseling hours re provided each year. Specialized prorams were spawned at the grassroots evel, such as Host Homes in Winston-Salem for teens in difficult situations at ome.

In 18 years, the CSS staff has grown om the three sisters and a director to 37 ull- and part-time employees, 21 of hom have master's degrees.

"Sister Frances has the insight and uidance ability to see the big picture," ays Thurbee, crediting her for the gency's growth.

"What I consider so special about ster is she seems to be the one who eeks out needs of people that aren't eing met," says Msgr. Joseph A. Kerin. She's available and flexible."

Her greatest asset, he says, is her low key manner. When dealing with a high profile or sticky issue, she can make it seem almost like no problem, Msgr. Kerin says.

For the past several years, Sister Frances has been counseling homosexuals, quietly forming support groups for the gay community and a support network for parents and spouses of people who are gay.

Her work is with people whose homosexuality is burdensome. Controversial though her approach may be, Sister Frances sees homosexuality as a psychological problem — the manifestation of emotional wounding that can be healed — and not genetic predisposition.

A person's homosexual interests decrease if the person is able to deal with his or her obsessive/compulsive behavior, Sister Frances says. Not everyone agrees with her position, especially not gay people whose sexual partners are being counseled. Some have marched angrily into her office. Chances are they left a lot less angry.

People who know and work with Sister Frances say she is adept at handling conflict and turmoil.

"Frances never goes in like dynamite," says Mercy Sister Rosalind Picot, former CSS board member. "She chips away skillfully in a deliberative, tenacious fashion."

"In the midst of the worst crisis on a personal, business or agency level, she has a soothing, calming effect so you can regain a sense of balance," Thurbee says. "She is just a real neat lady, not one who get histrionic and adds to chaos."

On a personal level, Sister Frances helped Thurbee through traumas of losing first a son and then a husband. "She was my lifeline," Thurbee says.

'Frances never goes in like dynamite. She chips away skillfully in a deliberative, tenacious fashion.'

She was also there for Helene Russell, who had slipped into depression following a heart attack. Russell was the last surviving family member of her generation and she had lost some ability to manage her life. She found solace in Sister Frances' advice to "let go and let God."

"If something is troubling me, she's the one I go to," says Russell, a volunteer typist for Sister Frances. "Invariably, I come out feeling a lot better."

In the six years Russell, now 83, has been working for Sister Frances, she has never heard her "friend and confidant" make an unkind or derogatory remark about anyone, she says.

Sister Frances chats with H Mi Ksor, a Montagnard refugee.
Photo by CAROL HAZARD

"Frances is a faith-filled person who is brilliant and who has brought to CSS a spiritual dimension and high level of organization and response to needs," says Sister Rosalind.

"She has stuck her neck out on many controversial issues always for the sake of justice and always with a deep Christian love for those she serves and for those with whom she ministers," Sister Rosalind says. "She is always true to herself and the Christian ideals by which she makes decisions and takes action."

Moreover, Sister Frances is politically savvy and works effectively with diocesan officials, city and state officials and networking agencies, Sister Rosalind says. "CSS and the diocese and the geographic area are going to miss her and I am going to miss her too."

Sister Frances, 63, says she would have been happy to stay in Charlotte. "I'm more of a settler than a pilgrim," she says. But when she was asked by her order to move to Mobile, she could think of no compelling reason she shouldn't go.

"Changes happen in everybody's life," Sister Frances says. "I trust I am old enough to understand that we don't always get to do what we want to do." She is healthy enough to handle the move, however, and for that she is grateful, she says.

It will be the fourth move for Sister Frances since she entered the convent in 1949. Sister Frances, who grew up in Brooklyn and Long Island, waited a year after graduating from high school before joining so her mother could get used to the idea of having the second of two daughters become a nun.

In 1951, Sister Frances was assigned to CSS in Trenton, N.J., where she stayed until 1969. She received a masters degree from Catholic University the year she left for CSS in York, Pa. While there, she was introduced to the charismatic movement.

"It was the thread that helped me make the connection between my activities and the spiritual dimension," Sister Frances says. "I continue to be nurtured by the charismatic waters. It opened me to the possibilities for personal healing and growth." It strengthened her resolve that God is "accessible and interested in us in a tangible way."

From York, she went to Charlotte. And now from Charlotte, she leaves for Mobile at the end of August.

"I'm going to miss her, not just professionally but personally," says Lee Accettullo of Winston-Salem, CSS board vice president. "She's the kind of person who is always there when you need her."

Bach (From Page 1)

"We all have gifts and graces, and they are wasted if we don't share them," Bach says.

Bach was raised with older people — aunts, uncles, grandparents — in the small farming community of St. Henry, Ohio, 60 miles northwest of Dayton. "I've always loved to hear their life experiences," she says. "They have so much wisdom."

"Suzanne has enthusiasm and a love for retirees," says Sister Frances Sheridan, director of Catholic Social Services for the diocese. "Her background has equipped her with good tools to work with people."

Bach has a bachelor of science degree in education from Bowling Green University, Bowling Green, Ohio, and a master's degree in human development and learning from UNC-Charlotte.

She asks that anyone interested in senior housing, retreats, fellowship and "helping others develop spiritually" write to her at The Catholic Center, 1524 E. Morehead St., Charlotte, N.C. 28207 or they can call her at (704) 377-6871, ext. 314.

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."
Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF EVANGELIZATION 1990 - 2000
Diocese of Charlotte

Editorial

Priests' Retirement

The annual diocesan collection for the retirement fund for priests will be taken up at all Masses in the diocese next weekend, Aug. 14-15.

In his letter on Page 2 of this issue, Msgr. McSweeney explains the importance of this collection which provides funds to help ease the retirement of the priests who have served us so well over the years.

The letter outlines the need and we will not attempt to duplicate what Msgr. McSweeney says. However, we urge you to read the letter and the accompanying story about our retired priests.

Since the Diocese of Charlotte is only slightly more than 20 years old, we know there are many of you who know and remember the retired diocesan priests. The collection gives you an opportunity to express your gratitude for their long service to the Church and its people.

We hope that you will be generous.

Communion By Intinction

A letter to the editor in this issue suggests that distribution of Communion by the method of intinction might answer the problem of those concerned about the possible health risks of sharing a common cup. Under this method, part of the host is dipped into the chalice of wine.

There is no question that this method eliminates any need for communicants drinking from the same cup. However, there are some restrictions on the use of this method.

The *Official Guidelines of the Diocese of Charlotte* say use of this method of distributing Communion "is not encouraged or recommended and is permitted only if the intinction is performed by the priest or authorized minister of the Eucharist. It is not permitted for the communicant to perform the intinction."

We suggest that those of you who are interested in this method of distributing Communion discuss the matter with your pastor.

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Pro-Life Corner

Respect Life

Call your U.S. senators this week to oppose confirmation of Dr. Jocelyn Elders for surgeon general of the United States. Elders has stated: "We support abortion rights. We are tired of women being barefoot, pregnant and in the kitchen." She favors sex education from kindergarten to 12th grade. While she held a similar post in Arkansas, the out-of-wedlock birth rate went up 15 percent and the syphilis rate went up 150 percent.

Senators' Washington offices:
Lauch Faircloth (202)224-3153 Jesse Helms (202) 224-6342
U.S. Capitol switchboard: (202) 224-3121

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

VATICAN CITY (CNS) — The Catholic Church has become more convinced throughout the centuries that celibacy is valuable for its priests and that it follows Christ's design for the priesthood, Pope John Paul II said.

The pope, at a special July 17 general audience following his mountain vacation, said the Church's commitment to celibacy among Latin-rite clergy remains firm despite modern obstacles to living a celibate life.

But the existence of married priests in the early Church and among some Eastern churches today shows that celibacy "is not demanded of the priesthood by its nature," the pope said, quoting from the Second Vatican Council.

While the discipline of celibacy is not imposed on all churches, he said, "there are no doubts about its suitability and even congruence with the requirements of sacred ordination."

Priestly celibacy reflects Christ's call to His disciples to leave everything and follow Him, the pope said. While not all of the disciples renounced marriage, it is clear that the Apostles, Christ's closest collaborators, did so.

"Jesus did not promulgate a law, but proposed an ideal of celibacy for the new priesthood He instituted," Pope John Paul said. The ideal was affirmed wit increasing insistence and consistency throughout th Church's history, he said.

"One can understand that in the first phase of th propagation and development of Christianity a grea number of priests may have been married men, chose and ordained following the Jewish tradition," he said.

But gradually, "on the basis of experience an reflection, the discipline of celibacy was progressivel affirmed" to the point of becoming part of the cano law of the Latin-rite Church, he said.

The pope said the Church's commitment to priestl celibacy "reflects her conviction that the voluntar renunciation of marriage 'for the sake of the Kingdom of Heaven' is a particularly appropriate sign of th priest's special consecration to Christ and to the mission of His Church."

"It is also the source of greater freedom in servin God and his people and a sign of the world to come, he said.

The pope asked those at the audience to pray tha more people would receive and esteem the gift o celibacy and that the gift would be understood an lived more generously.

Greeting Croatian pilgrims at the audience, th pope prayed with them that "the minds of leaders o nations would be illuminated so that they would ac according to the criteria of justice to return true peac and freedom to the peoples of the Balkans."

VATICAN CITY (CNS) — The faith calls on all Christians — and priests in particular — to live a "spirit of poverty" and maintain an attitude of detachment from earthly goods, Pope John Paul II said.

But that doesn't translate into a "radical poverty" that would deny the right to own property, the pope said at a general audience July 21.

"The spirit of poverty is necessary for everyone, in every time and every place. To fall short of this would be to betray the Gospel," he said.

Being faithful to this spirit, however, does not entail for either priests or lay people "the practice of a radical poverty with the renunciation of all property, or even the abolition of this human right," he said.

He noted that the Church has never accepted the idea that Christ's teaching means individuals cannot own property. Instead, he said, the Church has sought to bring "moderation" to the understanding and practice of poverty.

The pope said the growing awareness that priests should demonstrate poverty in their own lives represents "great progress" in the modern Church.

"If ever the clergy may have appeared in some places as belonging to the categories of the rich, today he feels honored, along with the whole Church, to be in the front row of the 'new poor,'" he said.

This "new sense of poverty" is a blessing for priestly life and brings the clergy closer to Christ, who was born and lived among the poor, the pope said.

The priest should be disinterested in money an unselfish regarding earthly possessions, and shoul live a simple lifestyle in a modest house that is accessible to everyone, he said. The priest should "refus everything that is or even appears to be luxurious," h said.

The pope said the problem of earthly possession among the clergy was a "delicate" one. On the on hand, he said, Christ did not prohibit the Apostles from acquiring the goods needed for their daily life. Likewise, priests and the institutional Church today ar allowed to maintain some possessions.

But the pope added: "This should be especiall underlined: Ecclesiastical office cannot be used b priests or bishops for personal enrichment or profit fo their own families."

Priests should generally stay away from commercial activity and stay out of lay professions, the pop said. He acknowledged that in special cases, priest who also work a regular job can demonstrate grea generosity and help bring the Church to the workin world.

But he said there is always a risk that the sacre ministry of such clergy will become secondary.

"Above all, everything should be done so tha these remain exceptional cases," he said of workin priests.

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English during his general audience at the Vatican July 21.

"Dear brothers and sisters,

Continuing our catechesis on the priesthood, we now turn to the evangelical poverty which must mark the life of the priest. Like all Christ's followers, priests must cultivate an interior detachment from earthl goods and a generous openness to the needs of others

As part of the priest's consecration to Christ, th spirit of poverty fosters an inner freedom and a correc attitude toward material goods, understood as generous gifts from God the Creator.

See **Pope**, Page 1

Editor's Notebook

By BOB GATELY

I would like to call your attention to the story on Page 12 about the new booklet evangelization published this month by the Paulist National Catholic Evange-ition Association. I have not yet seen a copy but the description in the story indicates that it would be an extremely useful tool for our parishes during this "Decade of Evangelization" in the diocese. The price of $6.95 per copy would appear to be a good investment.

For the record, in case anyone is wondering, I do not get a commission on sales of the book.

Our next issue will be the last one before Bishop Donoghue leaves us to become archbishop of Atlanta and it will be almost entirely devoted to a tribute to him and a review of his many accomplishments during almost nine years as bishop of the Diocese of Charlotte. It will include a chronology of the events of that period, stories about the jor events and a large number of pictures. The Aug. 27 issue will include stories l pictures of Archbishop Donoghue's installation in Atlanta.

The Aug. 13 issue, by the way, will be our largest since we began publication nost two years ago. At this writing, it appears likely that it will be a 32-page paper twice the size of a normal edition.

The Aug. 27 issue also will include stories about Bishop Donoghue's participa-n in' World Youth Day in Denver — one of his final appearances as bishop of arlotte. Associate Editor Carol Hazard will be in Denver to cover the activities of diocesan delegation to World Youth Day which will be highlighted by an earance by Pope John Paul II. Youth groups from several parishes in the diocese l be represented at the event. In addition to World Youth Day participants, some mbers of the Vietnamese Catholic Community in the diocese will be in Denver the pope's meeting with Vietnamese Catholics from around the United States. ndmaids Sister Cecilia Tong, diocesan director of the Vietnamese Apostolate, is nember of the committee which arranged the meeting.

he Temptation Of Adam And Eve

By FATHER JOHN DIETZEN

Q. I have been reading the Bible more lately and found something in it that esn't make any sense to me. In the story of Adam and Eve and the devil, or snake, the devil says, "That's not true; you will not die. God said this ause he knows that when you eat (the fruit of the tree of knowledge of good l evil), you will be like God." Why would Satan want them to be like God and have God's knowledge? Why would he push God's knowledge on Adam and Eve? (Missouri)

A. Clearly, the devil in this creation story (Gn 3) did not intend for Adam and Eve to become like God. His words were a plain lie, but a very seductive lie with just enough truth in it to make it sound attractive.

Until the fall, the couple were on extremely intimate terms with God, even walking with Him in the cool of the evening (Gn 3;8). This closeness and intimacy resulted from their recognition of the order of creation; God was God and they were not.

As long as they acknowledged this fact of life, a wonderful harmony and openness existed between them l between them and God, a happiness and communion we can hardly comprehend. vas this harmony, this happiness that the devil set out to destroy.

The temptation could be put like this. "Why should you be subject to this God en you can show Him you are as good and powerful as He is? God gives you this nmandment to hold you under His thumb.

"But if you disobey, if you act against what God says, you will prove you are equal. That's what God is afraid of, not that you will die, but that you will cover that you are like Him."

In their pride, of course, Adam and Eve forgot, or ignored, the fact that no matter v much they pretended otherwise, they were in reality not God's equal.

Like a child who won't believe a sharp knife will cut his finger, they suffered consequences. By rejecting their relationship as creatures to Creator, they troyed the harmony of creation, and their whole world began to disintegrate.

They became alienated from themselves ("I was afraid because I was naked"), m God ("The man and his wife hid themselves from the Lord God"), and from one ther ("The woman you put here with me" gave it to me), and their children killed h other.

One division and hatred after another piled up until their very speech became a n and instrument of estrangement (Chapter 11).

It is into this awful mess that the Lord enters (Chapter 12) and begins, with raham, the long story of His redemptive love once again bringing us together, onciling us to each other and to God.

As in so many other elements of the creation story, the sin of Adam and Eve is lly the story of ourselves. Every serious sin committed since then follows the ne pattern of pride, rejection of God's dominion, more or less deliberate blindness what is really happening, disintegration and alienation, and finally a need for the giving and healing grace of Jesus Christ.

(A free brochure on confession without serious sin and other questions about the rament of penance is available by sending a stamped self-addressed envelope to ther John Dietzen, 704 N. Main St., Bloomington, Ill. 61701. Questions for this umn should be sent to Father Dietzen at the same address.)

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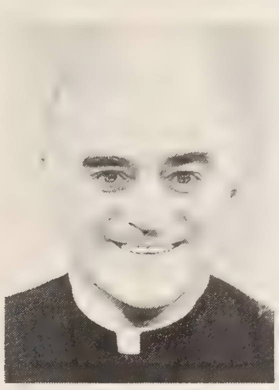
Light One Candle

On Being A Bishop

By FATHER JOHN CATOIR

I would like to make a few comments on the role of a Catholic bishop in today's turbulent world. I have no desire to be a bishop; this has been very clear in my mind for the last 25 years. I see the heavy burdens bishops carry and I don't envy them. It must be difficult trying to cope with all the problems that fall upon their shoulders.



I often ask myself what would I have done if I had even been a bishop? Could I have done it better than anyone else? I doubt it. But I'd try to keep my purpose and direction as simple and as focused as possible. Easy to say, I know. It's one thing to outline a plan, but quite another to carry it out courageously. At the risk of being simplistic, I humbly offer a vision which reflects the words of Jesus Christ.

If I were a bishop, I would ask for help from my people because I would need their strength and support every step of the way. Then I would visit every pastor one by one, not only to find out their problems and needs, but to ask two questions: :What are you doing to help your parishioners to love God?"; and, "What are you doing to encourage them to pray and to love one another?" I would expect each pastor not only to have a pastoral plan but to carry it out. They all might have different approaches, but I would want them to hold on to the essential goal. I would also want them to know that they are accountable to me. I would not tolerate prejudice, bigotry or abuse of any kind. Any pastor who proved to be more an obstacle than a facilitator would be given special attention.

With spirituality as my top priority, I would then create a team of business consultants to help me and the pastors cope with the demanding financial aspects of our mission. I would be open and honest about diocesan finances. But I would pursue a policy which makes it clear that the chancery office exists to serve the parishes, not the other way around. There would be no diocesan officer hell-bent on collecting assessments. Those pastors who could not keep up would be given help in their management and human relation skills. Very often complicated problems can be solved when pastors are supported and made to feel appreciated.

I would then hire a communications expert to aid me in using the media more effectively in getting my messages out to the people.

"Jesus said, 'Love one another as I have loved you.'" "Love one another" would be my motto. I would repeat this theme over and over again. I would plead with my people to put all our problems in perspective and not allow anything to undermine our trust in God's love. Above all, I would try to urge them to practice charity in all things. It sounds awfully pious and a bit simplistic I admit, but there it is.

Priests and bishops exist to serve their people and help them cope with the difficult problems they face in life. No one can avoid suffering in this world, but united with Jesus and one another, we can learn to bear our troubles with courage.

For a free copy of the Christopher News Note, "You Can Be a Leader," send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.

Father John Catoir is director of The Christophers.

Crosswinds

Crosswinds is a series of columns written by staff members of Catholic Social Services. In order to protect client confidentiality, the staff members are not identified.

A recent difficult situation with a client reminded me of a blessed moment that occurred some years ago and the hope the moment gave me.

I was employed with the Department of Social Services, and I participated in courtroom testimony that resulted in a young mother going to jail. While I believe that jails are not rehabilitative most times, I also could not "not tell" the truth regarding her actions during my court testimony.

It was clear as the trial proceeded that the data I supplied was key to the jail sentence. The young mother looked directly at me and cursed me and, while I was stoic at the time, that night I cried.

I attempted to keep up with the woman in jail, but she was monosyllabic or just totally rude. I was pregnant with my daughter and it was time for another visit. I lay awake several hours that night anticipating the worst. Shortly after midnight, I started praying for her and for myself that I might calm down. I prayed that she might get some insight regarding her prison sentence and I hoped she would let go of her hatred for me.

The next day, she seemed different. She wondered if I would accept an apology for all the ugly things she had said to me. She said that the previous night — shortly after midnight — after some tossing and turning, a sense of comfort and assurance came to her that this could be the beginning of something new and even beautiful, if she could begin to trust the DSS worker she had scorned.

From that day on, building blocks to a new beginning were put in place. But more importantly, we established a relationship, even a friendship.

Today, as I reflect on this "difficult" client, I am nudging myself to "let go and let God" since the end of my rope proved before to be the beginning of His.

Lifeline

The 'A' Factor

By JIM MCINERNEY

When President Clinton nominated Judge Ruth Bader Ginsburg to fill the U.S. Supreme Court seat being vacated by Justice Byron White, many people were taken by surprise. It appears that Judge Ginsburg is not a 100 percent down the line liberal.

In matters of labor law, and a few other key areas, she has developed a case record some observers view as increasingly conservative. Does that mean that she will be "Borked" by liberals wanting a purist who is "right" on all of their issues? Not at all. Here's why.

Judge Ruth is right on the "A" factor. They know that she will retain abortion on demand. While it is true that she criticized the Court's 1973 decision that permitted abortion on demand, her criticisms were about the legal reasoning, not the outcome.

Pro-abortionists need not fear. Judge Ruth will strengthen, rather than jeopardize the Court's pro-abortion majority.

The subject of Ginsburg's developing conservatism has me intrigued. According to the media, if you are liberal you are supposed to be "pro-choice," if conservative, "antichoice." This dichotomy is perfect in all respects but one. It simply is not true.

It was a "conservative" Republican-appointed court that gave us the infamous abortion decision in the first place. And it is the Reagan-Bush appointees (the so-called "moderate center") that are maintaining abortion on demand now, even though they all but admitted last year in the Casey decision that the original Roe decision of 1973 might be wrong.

If you want to do some interesting reading, get yourself a copy of that decision. The justices' ruling was based on, not the Constitution, or whether the original 1973 case was correct, but on preserving American lifestyles and Court credibility.

Back to Judge Ruth. I maintain that if she were the most extreme of reactionaries, with an I.Q. of 50, opposition to her appointment to the Supreme Court would be muted in liberal circles, as long as she toed the line on abortion.

I believe that this single issue is more important than anything else to the hacks who control the Democratic Party. I think that most of these folks would vote to repeal the last 25 years of civil rights legislation if that were the only way to preserve abortion on demand.

But at least these folks have some principles they believe in so strongly that they will sacrifice everything else for them. I don't think the hacks who control the Republican Party believe in anything.

Watch for the movement to remove the pro-life plank from the GOP platform in 1996. If it succeeds, then pro-life Americans, both liberal and conservative, will become, in effect, politically disenfranchised.

Being a Democrat, I've never been comfortable voting for Republicans. But that is what I've been doing for the past 12 years. I, and many others like me, see the pro-life plank of the Republican platform as a beacon of hope. If the beacon is dimmed or extinguished, any chance the GOP has of recapturing the "Reagan Democrats" will be lost.

When I was growing up, like all good Democrats I learned that Republicans didn't have hearts. If the GOP backs off on its opposition to abortion it will lose more than its heart. It will lose its soul.

Time To De-Program Tommy's Girlfriend

By CHRIS NEWNAN

New disturbing research about girls and education, particularly teens, reminds me of my experiences in counseling teens.

Invariably, when I inquired about a new female student, the reply would be, "Oh, I don't know. She's Tommy's girlfriend." "She" never seemed to have a name, an identity of her own apart from being some boy's girlfriend.

What happens in a girl's experience of growing up that leads her to accept an amorphous identity of being "some boy's girlfriend"? Why does an adolescent girl smother her identity in favor of "being loved" to the extent of settling for someone who is "ugly" or "disgusting" in her eyes?

The 1992 AAUW report, *How Schools Shortchange Girls*, indicates what has happened to girls. "Girls and boys enter school roughly equal in measured ability... Twelve years later girls have fallen behind their male classmates in key areas ... and measures of self-esteem," the report says. "Girls in grades six and seven rate being popular and well liked as more important than being perceived as competent and independent." Girls are often heard to say, "It's 'cool' to fail and be stupid. I even pretend sometimes that I'm not smart."

The report shows significant declines in girls' self-esteem and self-confidence as they change from childhood to early adolescence. According to a 1990 AAUW nationwide survey, 69 percent of elementary school boys and 60 percent of elementary school girls said they were happy the way they were. Among high school students, the percentages dropped to 46 percent for boys and 29 percent for girls.

The AAUW report, *Psychology of Women and the Development of Girls*, describes the "silencing" of girls as they move from elementary into junior and senior high schools. "Up until the age of 11 or 12, girls are quite clear and candid about what they think and feel and know." But their voices become more tentative and afflicted as they mature and enter mid adolescence. Their responses reveal a

See **Newnan,** Page 13

How Does Canon Law Affect Us?

Sacred Times

By SISTER JEANNE-MARGARET MCNALLY

The part of the code that includes sacred times addresses holy days and days o penance established by the Church. Only the pope can establish or change these day for the universal Church (c. 1244). The diocesan bishop a pastor or superior of a religious institute can dispense, i individual cases, from the obligation to observe these day (c. 1245).

The primary holy day of obligation in the universa Church is Sunday when the faithful are obliged to participate in Mass and to refrain from business or work whic interferes with the worship of God and the relaxation o mind and body (c. 1247). The obligation of assisting a Mass may be satisfied anywhere, in any Catholic Rite, o the day or the preceding evening unless this is impossible Impossibility may include personal reasons or the fact tha no priest is available. The altar is a phenomenon experienced throughout the world and a reality that faces us in the U.S. in the present tim and will become more serious in the immediate future.

In addition to holy days, days of penance have been established for the faithful' conversion and repentance. All Fridays are penitential days for the universal Church The Conference of Bishops establishes the prescriptions governing abstinence (from meat) to be observed on Fridays. Abstinence and fast are to be observed on As Wednesday and on the Friday of the Death and Passion of Our Lord Jesus Chris (Good Friday) (canons 1250-1253).

Abstinence is described as "the forbidden use of meat, but not of eggs, th products of milk or condiments made of animal fat. The law of fasting allows onl one full meal a day, but does not prohibit taking some food in the morning an evening, observing-as far as quantity and quality are concerned-approved loca custom" (POENITEMINI III-1 and 2).

Everyone over 14 years of age is obliged to abstain from meat on designate days. Only those over 18 and under 59 are obliged to fast (c. 1252). The completio of the fourteenth year means the day after one's birthday. The beginning of th sixtieth year means the obligation ceases at midnight between the fifty-nint birthday and the next day. Concerning age, the fast had been understood a applicable to those who completed their twenty-first year, however, the Code use the term "adult", i.e., those who have completed their eighteenth year (c. 97.1).

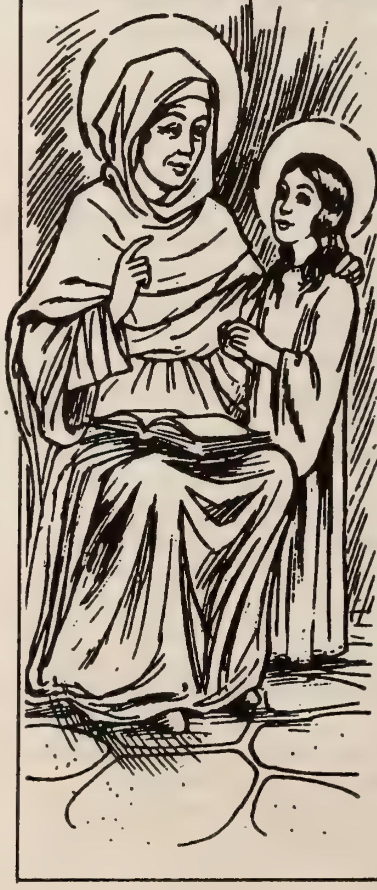
The National Conference of Catholic Bishops in the U.S. has determined tha Catholics in the U.S. are obliged to abstain from the eating of meat on As Wednesday and all Fridays during Lent. They are also obliged to fast on As Wednesday and on Good Friday. While recommending times of abstinence and fas this practice, on the whole, has been left up to the individual. Directives from th diocesan bishop are usually published annually to remind the faithful of th prevailing practice in the diocese.

The liturgical ceremonies for these times are not in the code but in liturgical la and the reformed liturgical books. It is the celebration of the mysteries of ou redemption in the liturgical year which gives meaning to penance and fasting, as we as celebrating.

Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on research project on dysfunctional families and marriage.

the Saints by Luke

St. ANNE



ST. ANNE WAS THE MOTHER OF MARY AND THE GRANDMOTHER OF JESUS. SHE AND HER HUSBAND JOACHIM LIVED IN NAZARETH. THEY WERE CHILDLESS, WHICH WAS CONSIDERED A STIGMA AMONG THE JEWS. HE WAS SAD AND LEFT HIS WIFE ANNE TO GO INTO THE DESERT TO PRAY FOR A LONG TIME. ANNE PRAYED AND BEGGED GOD TO SEND THEM A CHILD. EVENTLALLY, AN ANGEL CAME TO HER AND SAID, "ANNE, THE LORD HAS LOOKED UPON YOUR TEARS. YOU WILL GIVE BIRTH TO A DAUGHTER AND SHE WILL BE HONORED BY ALL THE WORLD." JOACHIM HAD A SIMILAR VISION IN THE DESERT.

THEIR DAUGHTER WAS NAMED MIRIAM, WHICH MEANS MARY. ANNE OFFERED HER CHILD TO GOD IN THE SERVICE OF THE TEMPLE AT A VERY EARLY AGE.

ST. ANNE'S NAME MEANS "GRACE," SHE WAS ENDOWED BY GOD WITH SPECIAL GRACES IN HEI PRIVILEGED ROLE OF THE MOTHER OF THE MOTHER OF GOD.

THE FEAST OF SS. ANNE AND JOACHIM IS JULY 26.

© 1993 CNS Graphics

ınxious For World Youth Day, ’olish Teen Arrives Weeks Early

DENVER (CNS) — Malgorzata ber, a 17-year-old from Poland, took heart advice to show up early for orld Youth Day by arriving two nths ahead of time.

e arrived in mid-June, without a place stay and without a full command of English language.

But she knew one thing: she had nted to be at 1993 World Youth Day er since she attended the youth event o years ago in her native country.

"I don't know what the Spirit has (in re) for me," she told the *Denver Catho- Register*, archdiocesan newspaper. t "I can pray that the Spirit will make good experience," she added.

To pay her airfare to Denver, which saved money on by planning so ly, Faber cleaned houses and waited les.

Just a day before she was to leave, found out that the Polish family she s planning to stay with had moved. t she was determined to go to Denver, l neglected to tell her mother about housing detail.

However, she did discuss her plight h Jim and Stacy Gardner, who sat t to her on the plane. Fortunately, the ther and sister from Denver were ling to help.

Jim Gardner took Faber to the Catho- church nearest his home, St. Vincent Paul in Denver. The director of religious education at the parish, Marlin ale, offered the young woman hous-. With five children grown up and e, she and her husband have a big pty house.

Polish teen-ager Malgorzata Faber was so anxious to attend World Youth Day that she arrived in Denver two months early. (CNS photo by James Baca, *Denver Catholic Register*)

"I agreed to take her in before I met her," she said. "When I did, I knew I made the right decision. It's been a wonderful experience."

"People here make me very welcome and happy," said Faber. "I am very happy I am here."

At the insistence of St. Vincent's pastor, she called her mother to tell her she is OK, and she has learned more English during her time in Denver.

As one of about 200 Polish youths attending World Youth Day, she described Pope John Paul II as "the hope for the world" and said she is "proud that he is Polish."

Movie Reviews

NEW YORK (CNS) — The follow- are capsule reviews of movies re- tly reviewed by the U.S. Catholic nference Office for Film and Broad- ting. The reviews include the film's ssification by the USCC and its rat- by the Motion Picture Association America.

mongst Friends" (Fine Line)

Three buddies (Joseph Lindsay, ve Parlavecchio, Patrick McGaw) grew up together in an affluent v York suburb take up a life of crime, ling them eventually to betrayal and dly confrontations with each other. ter-director Rob Weiss portrays the 's smug lawbreaking and violent ons with raw energy but no insights their wasted lives. Some nasty vio- e and cold-blooded murders, a bedroom scene, recreational drug use, brief nudity and constant rough language. **The USCC. classification is O — morally offensive. The MPAA rating is R — restricted.**

"Free Willy" (Warner Bros.)

After befriending a killer whale trapped in a cramped marine park, a rebellious 12-year-old (Jason James Richter) persuades his foster parents (Michael Madsen and Jayne Atkinson) and two park workers (Lori Petty and August Schellenberg) to help free the giant animal before it is killed for the insurance money. Director Simon Wincer's beguiling relationship story affirms family values, though it must be noted the adults **cavalierly break the law in saving the whale. Fleeting violence. The USCC classification is A-II — adults and adolescents. The MPAA rating is PG — parental guidance suggested.**

"Un Couer en Hiver" (October Films)

French character study of a man (Daniel Auteuil) who perversely steals the affections of a concert violinist (Emmanuelle Beart) with whom his business partner (Andre Dussollier) is in love, then coldly rejects her because he is unable to love anyone including himself. Director Claude Sautet's strange portrait of an individual untouched by passion is all the more chilling set in the soulful world of music and the emotional lives of musicians, but the result of all this is itself empty of feeling. Subtitles. Discreet treatment of sexual relationships and passing reference to a mercy killing. **The USCC classification is A-III — adults. Not rated by the MPAA.**

"Weekend at Bernie's II" (TriStar)

Moronic sequel set in the Caribbean where two junior executives (Andrew McCarthy and Jonathan Silverman) pass off the corpse of their boss (Terry Kiser) as alive so they can get the funds he embezzled to clear their reputations. Writer-director Robert Klane's witless comedy resorts to a voodoo subplot in which the corpse becomes a dancing zombie, but nothing can save a script that was dead on arrival. Disrespectful treatment of a dead person, some mild sexual innuendo and tasteless gallows humor. **The USCC classification is A-III — adults. The MPAA rating is PG — parental guidance suggested.**

Michael Watts, a 17-year-old graduate of a Baltimore Catholic high school, with some of the African children he met in Gambia on a trip that he won in an essay contest sponsored by Catholic Relief Services. (CNS photo from Catholic Relief Services)

If There Are Monkeys On The Roof, This Can't Be Maryland

BALTIMORE (CNS) — Michael Watts knew he wasn't in Maryland anymore when he heard the monkeys scratching on the roof of the hut where he was trying to sleep. The 17-year-old Watts, who will enter the University of Maryland this fall, was half a world away in the West African country of Gambia.

He won the trip through an essay contest sponsored by the Baltimore-based Catholic Relief Services, designed to help students gain a global knowledge of the world and explore the differences and similarities between their own communities and those in Gambia.

The contest, involving just the Baltimore area this year, is expected to be expanded to the national level next year.

Watts was accompanied on the nearly two-week trip by Tom Durkin, his English teacher at Loyola High School in Baltimore, from which Watts graduated this spring.

"We got our very first impression of Africa as soon as we got into the airport," said Durkin. "It was a very small airport — ours was the only airplane there. Cattle, goats and sheep were wandering around right next to the landing strip. And it was hot — like August in Baltimore."

Some of the CRS-related projects that Watts and Durkin observed included peanut crop development and work done by the women-only Sesame Growers Association.

"The women bought a processing machine to grind seeds into oil and then they sell the oil," said Durkin. "The focus is very much on self-sufficiency."

The women's group had asked CRS for additional money to start a literacy center. Watts was the one who actually delivered the check to the women, and they were so appreciative they decided to name the new building after him — the Michael Watts Multi-Purpose Center.

"It was quite an honor," said Watts. "The people were so happy to see us they started singing and dancing. Some of the women had walked 10 miles to greet us."

Durkin said the women of Africa "are the poorest of the poor and they are also the hardest workers."

"We saw so many women who were eager to learn," he said. "One woman was breast-feeding two children and was also studying from a book in her lap at the same time."

Although he experienced a brief illness in Africa, Watts bounced back after several hours. He said he never felt uncomfortable or afraid in Africa, but he did recall one evening when he became a bit curious.

He and Durkin were sleeping in the hut of a local village family when they heard a strange scratching on the roof. After some investigating, they discovered the sound was caused by some frisky monkeys at play.

"At one point we were worried that a gorilla might get into the hut and go after us," laughed Durkin. "I guess that's Americans for you."

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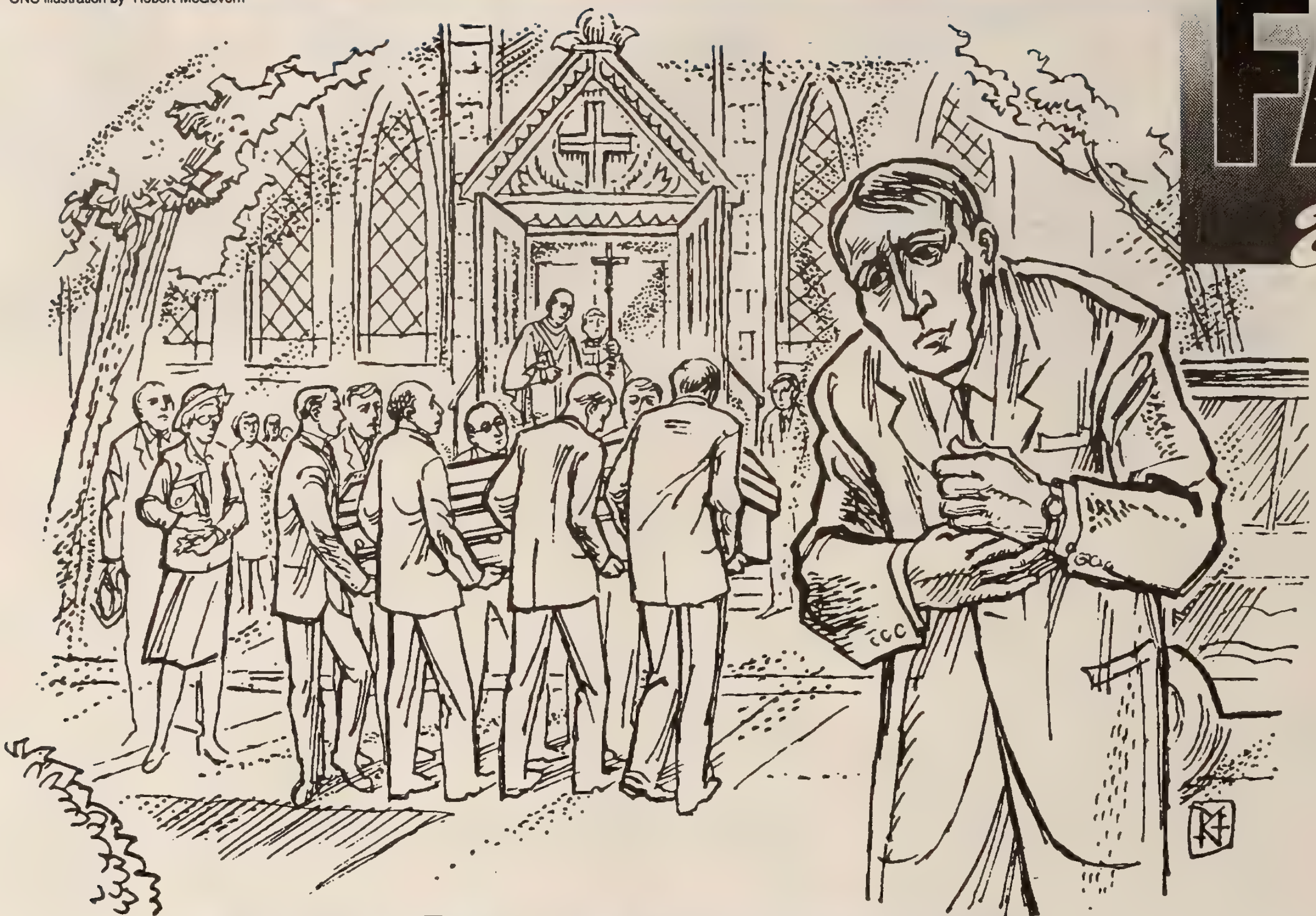

Is guilt outmoded?

By Brother Cyprian L. Rowe, FMS
Catholic News Service

It lay inside him like an invading force — at times quiet and then all of a sudden in full attack, causing him to cringe. The man tried to relive the moment he made the decision not to go to the funeral, as if he could roll back the sea, rid himself of the invasion of guilt and start again.

But guilt is not like that.

It wasn't as if he didn't love his family. He did. Nor was it as if he didn't love the man who died. But a fear that he always has had about funerals from the time of his childhood rendered him powerless, and he had not gone to the funeral and had not called to make an excuse and, in shame, had waited a year before there had been further contact.

> "When guilt serves only to make a person cringe, it becomes useless. When guilt directs human activity into ways of growth for self and others, it is a positive force."

By that time, the widow would not even come to the phone when he called. From that moment on, the guilt had been there. It surfaced whenever terms like "loyalty" and "love" were spoken; it attacked whenever he read stories about abandonment and faithlessness in the newspapers.

Whenever the necessity arose of admitting that love and loyalty cannot be accommodated to our indulgence or even our fear, his guilt curled through his body, causing him to visibly draw up at times as if to steel himself for blows.

From their very beginnings, human beings receive messages from the world around them — spoken and unspoken messages telling them that there are ways that all persons must live in this world, telling them what makes them part of a family or neighborhood or city, how they are to live within such groups.

People begin to learn from the very beginning of life not only how their fellows are to be treated in casual contacts but also what the demands of closer relationships are, the demands of intimacy with family and friends.

They learn how one is to treat the earth, its plants and its animals. They also learn to be pleased when they honor these messages and learn to feel "their failure" when they do not honor them.

Nations respond to the needs of other nations out of a sense of magnanimity, at times, but far more often out of a sense that if they do not respond their guilt would be too great to bear. Look at the failure of the West in responding to the Holocaust carried out under the Nazis in the 1930s and '40s, for example, and the response today to the terrors of Bosnia and the hungers of a nation like Somalia.

What happens if guilt is quieted or banished? It can be killed.

When the human desire for being first wins out — the desire to become the absolute center of a selfish universe where only "I, me and mine" determine the spin of the moral compass — conscience dies.

And there are people who cannot understand that anything "out there" can make demands upon them. Even if they can speak the language of the group, they never feel they owe anything to it.

They may bury their guilt and turn to all kinds of supports to keep it buried: alcohol; never standing still long enough to listen to the voice within; blaming their conduct on others.

Guilt is powerful, but one can and must control it.

Sometimes, in families, too many interactions come to be driven by guilt. We have heard children, young and old, talking about "guilt trips" being laid on them by their parents.

If laying on guilt becomes the only way of molding and directing human behavior, it can steal one's urge to challenge the world in new and ative ways.

To determine whether guilt is w ranted, a person must attempt to derstand whether he or she had power in a given situation — powe do good, to act in ways that are cult ally and morally life-giving. And person did have power and refused, any reason, to use it, that per should face the failure, learn fron and grow.

Often when we examine our f ures, we discover that we really have more power than we think make a difference in the situati that involve us.

—When guilt serves only to mak person cringe, it becomes useless.

—When guilt directs human ac ity into ways of growth for self others, it is a positive force.

Peter, unlike Judas (who commit suicide), wept and then waited for Lord. When Peter was approached the risen Lord on the beach in Gali he asked three times if Peter lo him. Three times! And three times ter was told to go and serve others attend to the mission: "Feed lambs.... Feed my lambs.... Feed sheep."

(Brother Rowe, a Marist, is a search associate in the Departmen Psychiatry at Johns Hopkins Scho Medicine in Baltimore and on the ulty of the Graduate School of So Work at the University of Maryl Baltimore.)

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FAITH IN THE MARKETPLACE

What moves a person to accept, for the first time, responsibility for a particular action's consequences?

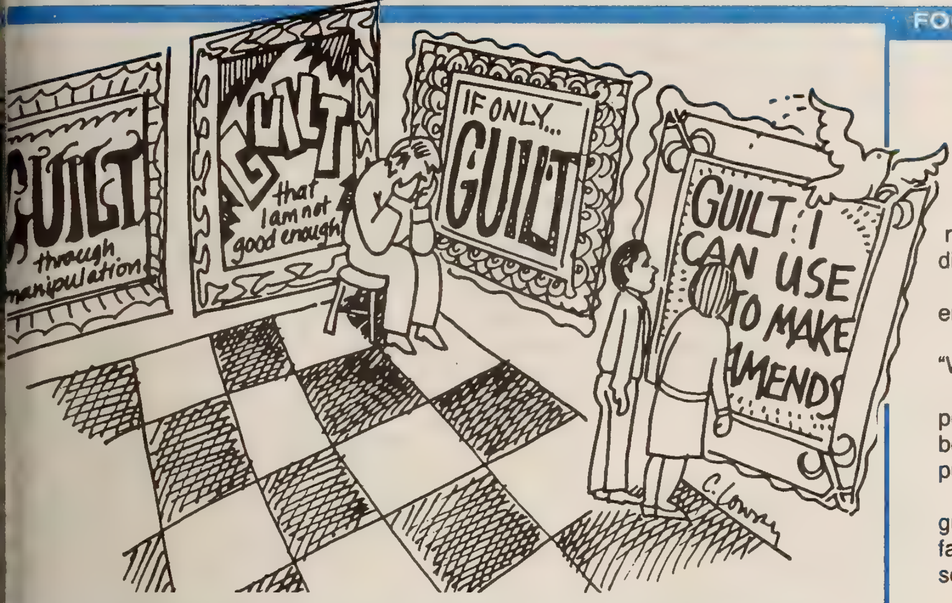
"The other person's reaction. I might make a joke about someone's jacket. But he might ... (say) the jacket was a gift from his deceased mother. People don't always react to situations the way I expect. And that gets me to think about what effect my actions may be having on them." — Garland Freeman, Bridgeport, Ohio

"It's not in the end pride or sense of justice or wanting to get rid of the guilt. The bottom line is wanting to love God. The only way to love God is to love my neighbor. So in clearing the air or owning up to my responsibility, I love God." — Marian Adams, San Antonio, Texas

"Change starts within. If I'm not willing to be the first to change, then nothing is ever going to happen." — Sister Bernice Mallory, San Antonio, Texas

"If we take for example the one Beatitude about being a peacemaker, it can lea us to questions such as, 'How am I a peacemaker in my own home?' If there is a tense situation in the family, do I settle it through anger or do I ... figure out a more peaceful resolution? Growing in ... understanding of what our faith says ... helps u grow in our ability to accept responsibility for our actions." — Rosemary Maspripolito, Santa Fe, N.M.

An upcoming edition asks: Name two family values you consider essential for a strong home. If you would like to respond for possible publication, please write: Faith Alive! 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



he rights and wrongs of guilt

By Father Paul Schmidt
Catholic News Service

Comedians get a lot of mileage from ilt — Jewish guilt, Catholic guilt. / commercials make frequent use of ilt, exhorting viewers to "call your other" or make sure children have the est item of designer clothing.

Guilt not only gets ghs, it sells!

Not all guilt, however, the same. Not all guilt lings are caused by ral guilt, the result of .

Some guilt comes m psychic wounds experienced in childhood. rhaps because of criti- m and correction by rents and teachers (of- well-meaning and not always exces- e), individuals begin to feel guilty the time.

They often become their own worst tics, never satisfied they've done ough. They are sometimes scrupu- ıs, exaggerating every fault and liv- g in constant fear of punishment and d's wrath.

Going to confession does not cure is kind of guilt; it gives only tempo- ry respite. Sometimes the church ts blamed for causing this guilt, en its causes are deeper. Psycho- gical help can enable people to get to roots.

Another kind of guilt provides a de- se in the face of misfortune or trag- y. This guilt employs the word "if": If ly I had done such and such, so and would not have committed suicide had that accident.

Sometimes the "if" word is used to oject guilt onto another person, as en Martha said to Jesus: "Lord, if u had been here, my brother would t have died."

The word "if," in these cases, is a y of asserting that we have control er something really beyond our con- l. Feeling guilty is a way to "pre- d" we are in charge.

We have to recognize this kind of ilt for what it is and not let it keep from acknowledging that only God completely in control.

Moral guilt is the feeling we get en we realize we actually have done mething wrong. We've committed a , offending God and harming fellow man beings, and we regret it.

In this kind of guilt there is a connection between acts in our control and the feeling we experience. It is this kind of guilt that is a matter for confession.

Often the experience of other kinds of guilt leads us to ignore the guilt we should feel. People who become convinced that they should feel guilty for every sexual inclination or for missing Mass when sick, for example, may ignore the fact that they are dishonest at work or that they treat others with prejudice.

Not all guilt is the same. Some comes from psychic wounds. "But moral guilt is the feeling we get when we've actually done something wrong."

Wallowing in nonmoral guilt can take so much energy that none is left for justifiable guilt.

In recent years, also, the moral teachers of the church have tried to open our eyes to the social dimension of our sins and the guilt we bear for keeping in place unjust structures like racism, sexism, ecological neglect. Our responsibility reaches beyond our personal sphere. It might be proper for us to feel more guilty about what theologians call "social sin" than we sometimes do.

To experience the proper kind of guilt, we need a healthy emotional life as well as a rightly formed conscience. We need to grow up as morally responsible adults.

In Psalm 51 we pray: "From my unknown sins deliver me." This can be the neurotic prayer of an immature or wounded person who cannot imagine a non-guilty act.

But it can also be a prayer for the clarity to see truthfully the harm we really do and the need to say sincerely, "I'm sorry."

(Father Schmidt is director of priest personnel for the Diocese of Oakland, Calif.)

FOOD FOR THOUGHT

Feeling a little guilty?

When people feel guilty, often they are preoccupied by something they did or something they didn't do but wish they had done. Whatever, their focus tends to be on themselves — analyzing their actions, assessing attitudes.

Fair enough! Healthy introspection helps human beings accept responsibility for their actions and unearth their potential for doing things differently in the future.

But for a Christian feeling a little guilty, focusing on the self isn't enough. The person needs at some point to shift gears, to focus on God.

Contending with a sense of guilt is more than an opportunity to ask, "What am I like?" It is also an opportunity to ask, "What is God like?"

If people harbor a skewed image of God — a God who just waits for people to slip up and then rejects and resents them — self-assessment becomes dispiriting; people devalue themselves against a God intent on putting them down.

But growth becomes possible when people contending with a sense of guilt refocus on God as a loving parent. The process, then, brings them face to face with someone they can talk with, someone with a smile — someone who is faithful and supports them.

David Gibson,
Editor, Faith Alive!

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There is guilt, and there is guilt

By Father John J. Castelot
Catholic News Service

Unquestionably, there is a type of guilt that is sick and paralyzing. But to avoid all guilt as if it were a plague is equally sick and paralyzing. For that is simply dishonest, a refusal to acknowledge the truth.

"If we say, 'We are without sin,' we deceive ourselves, and the truth is not in us" (1 John 1:8).

Acknowledging one's guilt can lead to self-hatred and eventual despair. Everywhere a person turns he sees that terrifying sign: "No Exit." But that is a worst-case scenario.

"Honest guilt is actually liberating. It points toward a passage from darkness to light, from slavery to freedom."

Scripture assures us that "if we acknowledge our sins, (God) is faithful and just and will forgive.... If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous one. He is expiation for our sins" (1 John 2:1b-2).

Honest guilt is actually liberating. It points toward a passage from darkness to light, from slavery to freedom.

Remember how St. Paul, speaking in the name of humanity, cried out these words: "Miserable one that I am! Who will deliver me from this mortal body (this self doomed to death)?" But this lament led immediately to an answer and a joyous shout of gratitude:

"Thanks be to God through Jesus Christ our Lord.... Hence, now there is no condemnation for those who are in Christ Jesus. For the law of the spirit of life in Christ Jesus has freed you from the law of sin and death" (Romans 7:24-25; 8:1-2).

Guilt? Yes, but guilt as a condition for guiltlessness.

Peter had every reason to feel guilty for having so shamefully denied Jesus. When Jesus caught his eye, Peter "went out and wept bitterly" (Luke 22:62).

But Peter's tears were not tears of self-deprecating hopelessness. They watered the garden of reconciliation and joy when the risen Lord embraced him.

Judas, on the other hand, admitted ruefully, "I have sinned in betraying innocent blood." But his guilt was a dead end: "He departed and went off and hanged himself" (Matthew 27:4,5).

The prophet Hosea in the Old Testament urged the people to acknowledge their guilt and thereby to experience healing and fulfillment. "Return, O Israel, to the Lord, your God; you have collapsed through your guilt.... Say to him 'Forgive all iniquity.'"

And they heard the wonderful words, "I will heal their defection, I will love them freely, for my wrath is turned away from them" (Hosea 14:2-3,5).

The prophet's words call out to everyone: "Let him who is wise understand these things; let him who is prudent know them" (14:16).

Honesty is the best policy — the honest kind of guilt that is liberating.

After all, there is guilt and there is guilt; one healthful and the other deadly.

(Father Castelot is a Scripture scholar, author and lecturer.)

FAITH IN ACTION

Alcoholics who universally suffer feelings of inadequacy "learn early that alcohol will help them to forget about their feelings of guilt.... Evasion of reality begets drinking, which begets guilt, which begets drinking to assuage guilt, and so on," according to Roy Barkley, author of *Catholic Ministry to the Addicted* (Our Sunday Visitor Publishing, Huntington, Ind. 46750. 1992. Paperback, $5.95).

Reflection: Do I sometimes feel guilty about developments in other people's lives that I had no control over? Perhaps I wanted to aid someone, but my good intentions were blocked. The sense of inadequacy and guilt that I am experiencing may thus be misdirected. But could I now be led, instead, to contemplate what it is I do have some control over — what I can change, especially in my own attitudes?

FAITH alive!

People In The News

A Texas-Size Reunion Brings Together 2,500 Family Members

MCALLEN, Texas (CNS) — Texans say everything is bigger in Texas. You don't need to convince the Vela family, who gathered by the thousands for a family reunion. About 2,500 people from 49 states and six foreign countries came to McAllen July 8-11 to claim their place in the Vela family tree and celebrate their common roots. They believe it may have been the largest Hispanic family reunion in the United States. They met at 79-year-old Reynaldo Vela's 8,000-acre Laguna Seca Ranch, which includes part of the original 4,000-acre ranch that Salvador and Leonor Vela purchased in South Texas in the 1820s.

Paulist Evangelization Group Honored With Paul VI Award

WASHINGTON (CNS) — The Paulist National Catholic Evangelization Association has been named winner of the 1993 Pope Paul VI Award for leadership in Catholic evangelization. The award citation said the Washington-based Paulist group "has excelled in leadership, unfailing vision, zeal, service and dedication in the mission of evangelization" since its founding in 1977 and has made an "outstanding contribution to the advancement of Catholic evangelization in the United States." Paulist Father Kenneth Boyack, director of the group, received the award during the National Council for Catholic Evangelization's convention in June in Phoenix.

Foundation Established To Honor Rabbi Tanenbaum

NEW YORK (CNS) — A foundation in memory of Rabbi Marc H. Tanenbaum was launched on the first anniversary of his death to support national and international studies aimed at ending theologically based bias. Eugene Fisher, the U.S. bishops' specialist in Catholic-Jewish relations, and Judith H. Banki, who worked with Rabbi Tanenbaum for 23 years at the American Jewish Committee, are program co-chairs of the Rabbi Marc H. Tanenbaum Foundation. Among the Catholic members of the foundation's advisory board are Thomas Melady, former U.S. ambassador to the Vatican; Dominican Sister Rose Thering of the National Christian Leadership Conference for Israel; Father Edward Flannery of the Diocese of Providence, R.I., and Holy Cross Father Theodore Hesburgh, president emeritus of the University of Notre Dame.

New York Youth With Cerebral Palsy Will Go To Denver With Group

NEW YORK (CNS) — Carey Girat has the date programmed into his computer: Aug. 10, 1993. That is when he will fly to Denver for World Youth Day '93, the international gathering of youth from around the world with Pope John Paul II. Girat, who has cerebral palsy, cannot speak. But he has the date programmed into his computer voice communicator, along with a host of other important dates, phrases, personal thoughts and scriptural passages. Girat will be traveling with his 15-year-old sister, Melanie, and a group of 14 other disabled young men and women and 25 family members and escorts. Of the 14, 11 are from the New York Archdiocese and three are from the Boston area.

Pope Performed Exorcism In 1982, Say Papal Aide's Memoirs

VATICAN CITY (CNS) — Pope John Paul II performed an exorcism in the Vatican in 1982 and afterward described his encounter with the possessed woman as "a biblical scene," a longtime papal aide said in his memoirs. French Cardinal Jacques Martin, the former head of the Prefecture of the Pontifical Household who died late last year, described the episode in a diary entry from his book, *My Six Popes*, published in late June in France. Cardinal Martin's main job was to arrange the pope's public and private audiences. Cardinal Martin said an Italian woman, Francesca F., was brought to a March 27, 1982, papal audience by Bishop Ottorino Pietro Alberti of Spoleto. She was "rolling on the floor and shouting — those of us outside (the room) heard her screams," the cardinal said. The Vatican had no immediate comment on the book's revelations. Previous reports that the pope had performed an exorcism in the Vatican have brought denials from informed Vatican sources.

Catholic Chaplain Backs New Policy On Gays In Military

WASHINGTON (CNS) — President Clinton's new policy on homosexuals in the U.S. armed forces is compatible with Catholic teaching, Father Eugene T. Gomulka, deputy chaplain of the U.S. Marine Corps, said July 20. "I'm pleased that the distinction is there between homosexual orientation and homosexual activity," he told Catholic News Service. The church makes fundamentally the same distinction, condemning the activity but not the orientation, he said. Dominican Father Nicholas Halligan, vicar general of the Catholic Archdiocese for the Military Services, said the archdiocese continues to favor the former total ban on homosexual service members and opposes the new policy.

Church's Ecumenical Commitment 'Irrevocable,' Cardinal Says

EAST ORANGE, N.J. (CNS) — Efforts since the Second Vatican Council show "the Catholic Church's commitment to ecumenism is irrevocable," the Vatican's chief ecumenical officer said July 15. Following decades or centuries of division, progress toward dialogue with other faiths has often been dramatic, said Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity. He spoke at the National Institute for Clergy held at Seton Hall University in East Orange.

Bishop Criticizes White House Meeting With Catholic Dissidents

WASHINGTON (CNS) — Bishop James T. McHugh of Camden, N.J., blasted the Clinton administration for hosting a meeting at the White House with a coalition of dissident Catholic groups. "Is the White House staff now in the role of theological arbiter as to what constitutes orthodox teaching?" he asked. Bishop McHugh made his comments in mid-July in "Life Issues Forum," a biweekly column distributed to Catholic newspapers by the U.S. bishops' Secretariat for Pro-Life Activities. He said the coalition, Catholic Organizations for Renewal, has among its members "organizations that are diametrically opposed to specific Catholic doctrines or moral teachings, often hostile and openly political in trying to undermine Church teachings and policies."

Church Bans Homosexual Acts, Not Individuals, Cardinal Says

LONDON (CNS) — The church's traditional rejection of homosexual acts but not of homosexual people, was reaffirmed by Cardinal George Basil Hume of Westminster in a statement published July 21. Cardinal Hume said that the "particular inclination of the homosexual person is not a sin." "Being a homosexual person ... is neither morally good nor morally bad," he said. "It is homosexual genital acts that are morally wrong."

Scripture

Readings For The Week Of August 1 - August 7

Sunday: Isaiah 55:1-3; Romans 8:35, 37-39; Matthew 14:13-21.

Monday: Numbers 11:4-15; Matthew 14:22-36.

Tuesday: Numbers 12:1-12; Matthew 15:1-2, 10-14.

Wednesday: Numbers 13:1-2, 25-14:1, 26-29, 34-35; Matthew 15:21-26.

Thursday: Numbers 20:1-3; Matthew 16:13-23.

Friday: Daniel 7:9-10, 13-14; 2 Peter 1:16-19; Matthew 17:1-9.

Saturday: Deuteronomy 6:4-13; Matthew 17:14-20.

Readings for the Week of August 8 - August 14

Sunday: 1 Kings 19:9, 11-13; Romans 9:1-5; Matthew 14:22-33.

Monday: Deuteronomy 10:12-22; Matthew 17:22-27.

Tuesday: 2 Corinthians 9:6-10; John 12:24-26.

Wednesday: Deuteronomy 34:1-12; Matthew 18:15-20.

Thursday: Joshua 3:7-10, 11, 13-17; Matthew 18:21-19:1.

Friday: Joshua 24:1-13; Matthew 19:3-12.

Saturday: Joshua 24:14-29; Matthew 19:13-15.

Employment Opportunities

Youth Minister: Seeking enthusiastic individual to coordinate junior and senior high Youth Ministry. Creative team leader to work in collaboration with volunteer catechists, religious education staff, school faculty at dynamic parish. **Minimum Qualifications:** Degree or equivalent certification in Youth Ministry and youth ministry experience in leadership role. Full-time position. Apply before July 31, 1993. Send resume, salary requirements, two references to: Judy Kiely, Cathedral of Christ the King, 2699 Peachtree Street, Atlanta, GA 30305.

Director of Liturgy: Would you like to serve full time beginning Sept. 1, 1993, in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community; 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Masters degree or equivalent; keyboard skills; steeped in Church rites; empowering and pastoral. Salary commensurate with degree and experience. Send resume to: James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Road; Greensboro, NC 27410.

Part-time Clerk: *The Catholic News & Herald* has an opening for a part-time (20 hours a week) clerk. Individual will perform clerical duties, including typing and filing. Ideal candidate will have PC experience using Windows. Microsoft Word knowledge preferred. Send resume to *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237.

K OF C

Please pray for the following deceased priests during the month of August:
Reverend Henry J. Becker, 1992
Reverend William S. O'Byrne, 1946
Reverend William Kuder, 1960
Monsignor Dennis Lynch, 1968
Reverend Thomas F. Carney, 1969
Reverend Thomas A. Williams, 1969
Reverend William C. Frost, 1983
Reverend Ignatius Remke, OSB, 1944
Reverend Brendan Dooley, OSB, 1964

HD Advises Officials: 'Trust The People'

By FATHER JOSEPH R. HACALA

The president and the Congress are struggling over the shape of the new federal dget. But, as important as the budget itself is, we can't afford to lose sight of long- nge needs.

Even if the Congress accepted the president's budget exactly as he offered it, and en if it accomplishes everything that he hopes it will, millions of Americans still ill remain in poverty. While new jobs will move some people out of poverty, the ministration and Congress also will have to design and redesign — and build blic support for — programs that deal directly with poor people.

The best way to help the poor is to help them help themselves. The best way to ild public support for anti-poverty programs is to show that they work.

That advice reflects the experience of the Campaign for Human Development, e domestic action, education-for-justice program of the Catholic Church and the rgest funder of grassroots, self-help organizations in the nation. The U.S. Catholic shops created CHD in 1969. Since 1970, the campaign, which is funded by an nual collection in Catholic parishes, has given $175 million in seed grants to 3,000 mmunity self-help groups.

CHD is unique. It funds only programs that are controlled by the poor and that ork to change the social structures that create and sustain poverty. We say that CHD fers a hand up, not a handout.

The heart of the CHD philosophy is empowerment of the poor. We created a able program to implement "empowerment" long before it became a political tchphrase. In fact, the CHD approach cuts across political philosophy. This was ear in the 1992 presidential campaign.

President Bush praised CHD in highlighting the South Suburban Action onference in the Chicago area for its work in enabling poor people to purchase blic housing units. Ross Perot did likewise in letting it be known that he had orked closely with CHD-funded groups like the Industrial Areas Foundation in exas on issues like school and health care reform. Bill Clinton, in a speech at the niversity of Notre Dame, praised CHD as an effective expression of community ilding rooted in Catholic social teaching.

CHD-funded groups have focused on the issues that are high on Clinton's enda. They have helped insure child care, rebuild homes and housing infrastruc- re, registered people to vote, helped the poor develop their skills and open small sinesses, and cleaned up neighborhoods by drugs.

CHD's strategy and successful methodology involve treating poor people with spect. The poor, by definition, lack certain resources. But they retain their human dignity and the potential for human development. And they have many resources, particularly due to their capacity for creative and effective leadership, which are too often ignored.

Here are some examples of what poor people in CHD-funded organizations have accomplished:

The New Cities Development Corporation, the housing arm of the group that President Bush praised, has enabled more than 100 low-income families to buy newly-rehabilitated housing. Its consulting program has helped more than 170 low-income families avoid mortgage foreclosure.

Two coalitions of parishes and congregations in Maryland led a successful effort to win equitable state funding for public schools. In the process, Interfaith Action Communities in Prince Georges County and Baltimoreans United in Leadership Development earned a role in working on the annual state education budget.

The Community Organizing Project in San Antonio (COPS) has been instrumental in bringing more than $500 million in government services into low-income neighborhoods.

People Acting in Community Together (PACT) represents more than 25,000 of the poorest people in the Silicon Valley. In San Jose it persuaded the downtown area's only grocery store to upgrade service, led a campaign to make five city parks safe for children, and developed a program to care for latchkey children.

CHD also has a tried and true formula when it comes to building support for poverty programs. We treat middle class Americans and the poor with equal respect. We don't view those with more resources as part of the problem. Time after time, we have found that the more people know about the work of CHD-funded groups, the more generous they are.

Parishioners who meet members of funded groups develop an enthusiasm to support — financially and beyond — their efforts to improve the community. A real sense of solidarity across economic lines emerges.

Middle-class Americans, correctly, do not want to see more money wasted on poverty programs that don't work. They understand the need to provide the opportunity for everyone in America to be a productive citizen. They support poverty programs that are effective, and the most effective poverty programs help the poor to help themselves. And, that is what CHD is all about.

When it comes to fighting poverty and building public support for the effort, my advice to President Clinton and to Congress is "Trust the people."

Jesuit Father Joseph Hacala is executive director of the Campaign for Human Development, United States Catholic Conference.

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avings Accounts Add More Gift Methods

By JAMES KELLEY

Every Catholic in the Charlotte Diocese has different likes, dislikes, interests, tential, goals. But we're joined by a common commitment to serve as Christ would have us serve in the furtherance of Catholic principles.

Each individual brings his or her own talents, energy, and resources to the work of the church, which is only strengthened by the diversity.

Stewardship of material possessions is no exception. When you consider your gifts, take a look at the personal property you own and think about what among it may be given. You may be surprised at the variety of assets that can be welcome gifts to your parish, Catholic schools, other Catholic organizations or the diocese.

For example, as we've seen in previous columns, retirement plans and life insurance you own may be able expand your giving options. Securities, including stocks and bonds, may also ake welcome gifts for many people.

As an example of how conveniently a gift may be made from assets you already wn, I'd like to suggest another way of giving — through your savings accounts.

Savings accounts carry many names, depending upon the bank, credit union, or vings and loan association that offers them. "Passbook" and "money market" vings are two of the more common terms. Certificates of deposit (CDs) are also hicles for savings.

A gift may be arranged through your savings account without in any way threatening the safety of your savings or your access to your money. If you wish to change your plans, you can do so at any time.

For example, you may be able to create what is known as a "trust savings account" when you make a deposit in your bank or savings and loan association or when you purchase a CD.

A simple agreement, it permits you to retain all rights to the principal in your account and all income it earns. At death, whatever remains in the account goes to the Church or another charitable organization you name.

Your financial institution may also be able to put your account in your name, with a designation of "P.O.D." (pay on death) or "in trust for" your parish, the diocese, or a Catholic organization of your choice. Also known as a "Totten Trust," this plan may be loosely compared to owning your account jointly with your church. As long as you live, you have full control and access, with any money in the account at your death going directly for church use.

This has been a general discussion to open the door to giving opportunities. Ask a representative of your financial institution what methods are available to you for naming a charitable beneficiary.

Cash gifts are welcome and popular, but other giving forms may unlock unexpected ways to further your faith.

We at the diocese can help you find out more about giving options. Call or write me at the Diocesan Development Office, 1524 E. Morehead Street, Charlotte, NC 28207, (704) 331-1709 or 377-6871. We will help you find the answers you need, at no obligation.

James Kelley is director of development for the Diocese of Charlotte.

Have you given thought to being a priest in the Diocese of Charlotte?

Contact :
Father Frank O'Rourke, Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283

Help Sought For Midwest Flood Victims

WASHINGTON (CNS) — The president of the National Conference of Catholic Bishops has asked his fellow bishops to appeal to the people in their dioceses to help the victims of the Midwest floods.

Archbishop William H. Keeler of Baltimore said after consulting with bishops in the affected areas of the country, "it appears that an appeal for a national response is very much in order."

Donations will be funneled through local Catholic Charities agencies in the flood-stricken areas of Minnesota, Wisconsin, Iowa, Illinois, Missouri and South Dakota, Archbishop Keeler said.

"The director of the Catholic Charities USA Disaster Response Office reported that many people in the affected areas are facing a horrendous uncertainty about their future," he said. "There is a need to provide them with material goods to rebuild their homes, financial assistance to meet their living needs and counseling support to ease their fears and anxieties."

The Disaster Response Office, along with the U.S. bishops' conference, represents the Catholic community during domestic disasters.

Catholic Charities USA had already begun a nationwide appeal for flood victims. Contributions may be sent to: Catholic Charities USA, Midwest Flood Relief Processing Center, 13331 Pennsylvania Ave., Hagerstown, MD 21742.

Christine Palombi (l) and Colette Truesdale prepare dinner for campers at the Oraatory Religion Camp. Both women have served the camp for more than 20 years.

Photo by DANNY HOLMES

Summer Camp Is Family Affair

By DANNY HOLMES
Staff Writer

YORK, S.C. — 'Family Ties' could be the ongoing theme of the annual Oratory Religion Camp at Kings Mountain State Park in York, S.C.

Year after year, many of the same families return for two weeks in July to give their services to the camp. Colette Truesdale, camp nurse for the past 21 years, is the backbone of the largest of the Oratory Camp families.

Truesdale's children were campers when she took on her camp nursing duties, more than two decades ago. Now, Dominique and Francois (Truesdale) are directors. Several children are camp counselors, and some of her grandchildren are campers.

Thirteen Truesdales contributed to the camp this year, either as staff members or as campers.

"When I became the nurse here, I didn't know I would be here for 21 years, but I knew I would be here as long as I could," Truesdale said.

"The best part is being with the children. They enjoy playing and just being together learning more about their religion," said Truesdale.

The Barry family has been involved with the camp for the past 14 years. Brendan, Megan, and Bridget were all counselors this year, and Mary, their mother, worked in the past. Shaun Barry has worked as co-director and is now religious coordinator.

The time from breakfast to lunch is devoted to religion, Shaun said. This year, studies focus on the first five commandments, taking them one day at a time. Each morning at 11, the campers celebrate Mass or participate in a penance service.

The Davis family is the younger generation of the camp staff. Matt and Mark were campers since they were 6 years old, but now they, along with sisters Maureen and Mary Ellen, are counselors. Younger sister Moira will become a junior counselor next year.

Oratorian Father William Pentis has been with the camp since its beginning in 1970.

"When I was pastor at Divine Savior in York, we had Summer Vacation School," he said. "However, that was during the daytime only. Parents were driving so many miles to drop off and pick up their kids, I said to myself, 'Wouldn't it be nice if they (parents) could drop off their children for an entire week.'" That was the beginning of the overnight summer camp.

In fact, the camp was originally called the Divine Savior Religion Camp until the early 1980s when The Oratory began sponsoring it.

One of the best parts about this camp is the way people grow into it, said Father Pentis. It's a tradition for the campers to eventually become counselors. It's a great tradition.

The cost for the camp is $80 per week which includes meals, lodging, and activities.

Eighty kids came to the camp the first session, and 82 came the second.

"Enough people were interested to have one more week of camp," said Dominique Truesdale May, "but we had to turn them down. I'm not sure the staff could last another week," she said with a smile.

Pope (From Page 4)

As part of the responsible stewardship of temporal goods, the Church's income must be administered in conformity with canon law, for the celebration of divine worship, the support of the clergy and the promotion of works of the apostolate. The Second Vatican Council also encouraged individual priests to devote their income to the needs of the church and to works of charity (cf. *Presbyterorum Ordinis*, 17).

Jesus Christ is the model of all priestly poverty. The example of the Lord's own detachment from earthly goods and His love for the poor should be increasingly reflected in the lives of all His followers, and first and foremost in the lives of priests.

My greetings go to the pilgrim groups from China, Indonesia and South Africa. Upon all the English-speaking visitors present at today's audience I cordially invoke God's blessings of grace and peace.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

ALC, CRC, CK

St. Elizabeth Parish In Boone Celebrates 35th Anniversary

BOONE — Bishop John F. Donoghue presided at a 35th anniversary Mass earlier this summer for St. Elizabeth of the Hill Country Catholic Church. Assisting Bishop Donoghue were Jesuit Father H. Cornell Bradley, pastor of St. Elizabeth, the Reverend Damion Lynch, parochial vicar, and other priests of the diocese.

Father George Kloster, pastor from 1973 to 1979, said in the homily that the present congregation reflected new directions in the Catholic Church under the late Pope John XXIII, who called for a Council of the Church just three days before the first Mass at St. Elizabeth. The original church, on a site now occupied by Blockbusters, burned in January 1984. The new church, under the name St. Elizabeth of the Hill Country, opene in April 1988.

Father Church Blanck of St. Luk Episcopal Church and the Rev. Mari Swann of Deerfield Methodist attend the celebration and reception as repr sentatives of the High Country Coal tion of Churches.

During the Mass Jim Deni, chai man of the parish council, present Father Bradley with a painting of shepherd following his sheep. Bish Donoghue, recently appointed Arc bishop of Atlanta, was also present with a painting.

After the reception, parishione buried a time capsule under the cro outside the church. The capsule will opened in 2008 during the 50th annive sary celebration.

New Paulist Book Tells Parishes How To 'Go And Make Disciples'

WASHINGTON (CNS) — For a Catholic parish concerned about reaching out to inactive Catholics and unchurched Americans, the Paulist National Catholic Evangelization Association has produced a study and planning guide on what that means and how to do it.

The association estimates that there are 65 million unchurched Americans and 16 million inactive Catholics in the country — all people whom Catholics should be inviting "to be enriched by Jesus Christ within the Catholic family of believers."

The 110-page book, released in July, was written in consultation with the U.S. bishops' Committee on Evangelization.

Its framework is "Go and Mal Disciples," the national plan and stra egy for Catholic evangelization deve oped by the committee and adopted the U.S. bishops last November. Pauli Fathers Frank DeSiano and Kenne Boyack, two of the leading consultan for the bishops in the writing of "Go a Make Disciples," wrote and edited t book.

It includes the complete text of t bishops' statement, with commenta alongside to help readers or study a planning groups understand and apply to their own local setting.

The book also includes a detail look at practical ways that Catholic pa ishes and individual Catholics can in

See **Book,** Page

LOOKING FOR GOD?

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C-NC

ewnan (From Page 6)

ometimes debilitating tension between caring for themselves and caring for others, etween their understanding of the world and the awareness that it is not appropriate o speak or act on this understanding.

Research shows that girls are systematically taught by parents and other adults o avoid conflict in the name of being “nice.” They bury their sense of what is appening in a relationship in ways spoken or unspoken to avoid hurting people’s eelings and making waves. The result is a growing sense of estrangement among irls as they lose touch with their own feelings of sadness or anger. They often say, I don’t know,” an indication of the lack of authenticity they have learned in the rocess of growing up.

“Patterns of declining self-esteem, negative body image, and depression that egan at early adolescence do not disappear as girls mature,” the report says. esearch traces depression in 12th grade to changes experienced in early adolesence and to coping strategies developed to deal with stressful events. Also oticeable is the direct confrontation between the denigrating messages young omen receive and the high expectations for women in society.

“The growing inconsistencies and contradictions of female adolescence provide eater stress and fewer coping resources for girls ... It appears that current cohorts f girls experience stress because of conflicting demands to achieve in the public phere and be successful in interpersonal relations, especially dating.” These girls now marriage, family and employment outside the home are not equal situations or women and men in our society today.

Low self-esteem is also linked to the increased likelihood of early pregnancy. tudies show that low self-esteem is causally related to sexual abuse. Among teen others, the incidence of sexual victimization is high. Other factors associated with arly pregnancy and child bearing are low academic standing, drug and alcohol buse, school related problems, low school attendance and poor parent-child ommunication, all relating to the common thread — low self-esteem and inadquate self-identity.

Low self-esteem is widespread among school dropouts. While it is commonly elieved that female students drop out of school because of pregnancy, 50 to 60 ercent says they are leaving school for other reasons. “Some background characristics associated with dropping out apply equally to girls and boys,” the AAUW port says. “These include low socioeconomic status, minority status and low rents-education levels. Another set of background characteristics seem to influnce more females than male dropouts. These include having a large number of blings and mother’s education level.” Girls who drop out of school are more likely hold traditional gender-role stereotypes.

Additionally, the report quotes findings of researcher Michelle Fine, who found at often it is the most assertive girls who leave school: “A moderate level of pression, an absence of political awareness, persistent self-blame, low assertiveness, d high conformity may tragically have constituted the ‘good’ urban student at this gh school. They learned not to raise and indeed to help shut down ‘dangerous’ nversation. The price of academic ‘success’ may have been the muting of one’s vn voice.”

Educators question the connection of falling self-esteem in girls and curricula nission and bias. Historian Linda Kerber in the AAUW report says, “Lowered selfteem is a perfectly reasonable conclusion if one has been subtly instructed that hat people like oneself have done in the world has not been important and is not orth studying.”

The National Council of Teachers of Foreign Languages in 1984 listed six mmon forms of sex bias in instructional material: exclusion of girls; stereotyping members of both sexes; subordination or degradation of girls; isolation of aterials on women; superficiality of attention to contemporary issues on social oblems; and cultural inaccuracy through which most of the people active in a lture are excluded from view.

Equally critical components of education are the classroom interactions with th teachers and students. Twenty years of research reveals that males receive more acher attention than do females. Not only is there an inequitable distribution of acher contacts, but also inequity in content.

A three-year study of 4, 6 and 8 grade classes by researchers David and Myra dker identifies four types of teacher comments: praise, acceptance, remediation d criticism. They found that while males received more of all four types of teacher mments, the difference favoring boys was greatest in the more useful teacher actions of praise, criticism and remediation.

Other researchers have cited the difference in teacher evaluations of male and male students as a cause of “learned helplessness” or a lack of academic rseverance in females.

Among student interactions, there is mounting evidence of negative treatment girls by boys. The incidents of sexual harassment, unwelcome verbal or physical nduct of a sexual nature are increasing at both junior and senior high levels. Boys rassing girls make up the majority of cases. Although rates of physical and notional abuse for boys and girls are similar, the rates of sexual abuse are four times gher for girls, and their abusers are overwhelmingly male.

These cases reveal the misuse and misunderstanding about power and authority on the part of the boys as well as school authorities. The interactions appear to be permitted in schools. Or, if not always approved, they are viewed by school personnel as harmless instances of “boys being boys.” The message is clear to both boys and girls: Girls are not worthy of respect. And it’s OK for boys to exert power over girls.

These patterns of violence, sexual, physical and emotional abuse, combined with biased curricula materials, are de-humanizing to our girls and young women.

Care, concern and respect are the norm in all girls’ prep schools and women’s colleges. There, the track record is outstanding in encouraging girls and women to be leaders and to pursue fully their educational goals. With role models in female teachers, principals, deans, alumnae and older girls who serve as mentors, they are challenged to discover how they too can be leaders and contributing members of society. The focus is learning for leadership, and not on interactions that are physically or emotionally damaging.

Wait a minute! What about media and its influence? Kerry Skorlick of *Media and Values*, says, “Close to one million adolescent girls watch prime time network television programs every night. Television’s adolescent female characters are important role models for teenage viewers and are able to influence attitudes and behavior. However, their portrayals are both narrow and unrealistic. Teenage viewers see their counterpart on the screen poised for professional careers and productive adulthood, but viewers rarely catch a glimpse of the steps one must take to achieve those goals ... TV’s teens are preoccupied with shopping, grooming and dating, not the real world of school, family and work”.

Jean Kilbourne, creator of award winning films, tell us in *Media and Values* (Winter 1989), “The aspect of advertising most in need of analyses and change is the portrayal of women.” Women are sex objects, mannequins. Their only attribute is conventional beauty, no lines, no wrinkles, no scars, no blemishes, generally tall, long legged, and young. “Women are constantly exhorted to emulate this ideal, to feel ashamed and guilty if they fail and to feel that their desirability and love are contingent on physical perfection.”

“Women are encouraged to remain little girls, to be passive, and dependent, never to mature. The contradictory message — ‘sensual, but not too far from innocence’ — places women in a double bind, somehow we are supposed to be both sexy and virginal, experienced and naive, seductive and chaste, the disparagement of maturity is, of course, insulting and frustrating to women and the implication that little girls are seductive is dangerous to real children.” No wonder it’s been easy to program our girls into being “Tommy’s girlfriend.”

Desiree Smith, 21, summed up the dilemma succinctly in a recent *Parade Magazine* question and answer column about the importance of having a boyfriend: “Being without a boyfriend can feel like a persecution ... We are brought up with false expectations ... There is no divine plan that says every teenage girl is supposed to have a boyfriend. Having that young man would show the world that you’re worthy, you’re pretty, you’re fun and exciting. It would make you feel sexy and alive. But then it never happens to you. You don’t feel like a normal girl. It bludgeons your self-esteem to death ... But I have stopped moping. I need to figure out how to support myself and get a car. I am going to learn to be self-reliant.”

Therein lies a tremendous challenge for all women: the development and encouragement of integrity of identity.

The challenge is to recognize what is happening in the lives of our young girls, to speak out against all the negative and debilitating behaviors toward girls/women and to act for change, a change built on respect for each individual person. Until this challenge is met, we are helping to perpetuate and reinforce a cycle of de-humanizing behaviors toward all girls/women. It’s an American legacy we do not want.

Chris Newnan is diocesan director of Faith Formation.

Letters To The Editor

On sharing cups

To The Editor:

Several of your recent articles addressed the health concerns of drinking from a common chalice. Few of us like to drink from a cup used by many persons after a mere wipe with a cloth. True, the 1985 statement of the bishops’ Committee on the Liturgy says that the Lord’s command to take and drink outweighs the risk of drinking from the same Communion cup. The committee does add that we should not drink the cup when there’s danger of infection, e.g. we have a cold.

Three comments. 1) We formerly were taught that receiving under one species was adequate, certainly not opposed to the Lord’s command. Of course receiving both species seems a preferable option.

2) Many Catholics seem to be uneasy with the present practice of drinking from the same cup. Why isn’t there a wider use of Communion by intinction, i.e. by dipping part of the host in the chalice? This is an accepted practice used in some parishes that with care involves no health problems. A special chalice-ciborium has been devised to facilitate this practice.

3) It should be basic manners not to distribute Communion or receive from the chalice with e.g. the flu or a cold. (Same applies to shaking hands at the Pax, no offense should be taken when one refrains.)

Michael McKinnon
Hendersonville

Help needed

To The Editor:

My name is Friar Luis Felipe Zapata and I am a member of the Conventual Franciscan Order. I write to you on behalf of the other friars working here in Central America as part of the newly formed vice-province, Maria, Madre de los Pobres, asking you to please place this plea for help in your diocesan newspaper.

We are a small group of Franciscans representing all five Central American Countries. We presently staff two parishes here in Honduras and have three houses of formation for Central American men interested in joining the Franciscan Order. One of the houses is located in Tegucigalpa, Honduras, and the other 2 are in Costa Rica. In the near future we will be opening another house of formation in El Salvador, in that the Lord is certainly blessing us with vocations.

One of our major concerns at this point is how to fund our houses of formation. The friars in our province do what we can to support ourselves but

See **Letters**, Page 16

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Diocesan News Briefs

Migrant Ministry Picnic

REIDSVILLE — St. Mary Church, Greensboro, is hosting an Annual Migrant Ministry Picnic/Social Sunday, Aug. 8 at Holy Infant Church, Reidsville.

Pancake Breakfast

KANNAPOLIS — The Youth Ministry at St. Joseph Church is sponsoring a Pancake Breakfast July 31 in the parish activity center. Cost is $3 per person, $8 for family of four and $2 for each additional family member. Tickets will be available at the door.

Proceeds will be used to help pay for the trip of two youth group members, who will be going to Denver next month for World Youth Day.

Elijah's Cave In Yadkin

BOONVILLE — Elijah's Cave Retreat Center has moved from Highlands, N.C., to Yadkin County, 30 miles west of Winston-Salem. The center is ready to receive retreatants again.

For more information, write to Father John Hoover, Rt. 1 Box 451, Boonville, N.C. 27011 or call the center, (919) 699-4005.

Separated Or Divorced?

CHARLOTTE — Pathfinders, a support group for those going through the painful process of separation and/or divorce, meets at St. Gabriel Church each Tuesday night at 7:30 p.m. For more information, call Martin, (704) 523-1708.

Healing Mass

HENDERSONVILLE — Immaculate Conception Church is having a healing service and Mass the first Friday of each month at 7 p.m. Prayer teams will be available for individual prayer after Mass. For more information, call Allen Drabicki, (704) 697-8668.

'Broken Heart' Retreat

HICKORY — The annual retreat for widowed, separated and divorced Catholics is Aug. 28-29 at the Catholic Conference Center. The theme is "Broken hearts ... Broken bread ... Shared To Make Us Whole."

The suggested donation is $50. A $15 non-refundable deposit is required. For information, write to Suzanne Bach, Catholic Social Services, 1524 E. Morehead St., Charlotte, N.C. 28207 or call her at (704) 377-6871, ext. 314.

Justice & Peace Bulletin

CHARLOTTE — The Justice & Peace Ministry of the Diocese of Charlotte will publish a monthly bulletin focusing on how the faith community can respond to the call to serve others.

To be included on the mailing list, write to the Justice & Peace Ministry, 1524 E. Morehead St., Charlotte, N.C. 28207 or call Scott Spivak, (704) 331-1714.

Respect Life Meeting

CHARLOTTE — Respect Life parish coordinators are invited to a luncheon meeting Aug. 16 from 11 a.m.-1 p.m. at the Catholic Center, 1524 E. Morehead St. For more information, call Maggi Nadol, (704) 331-1720.

Colors and Spiritual Presence

MAGGIE VALLEY — Living Waters Catholic Reflection Center is presenting "Colors and Spiritual Presence," a retreat Aug. 2-5. The focus will be on how God speaks to people through all creation and how He reveals His presence in the colors of life. Capuchin Father Allen Dec will be the director.

The suggested donation is $75 a person, or $140 per couple. For information, call the center at (704) 926-3833.

Charlotte Hornet Offers Basketball Camp

CHARLOTTE — Muggsy Bogues of the Charlotte Hornets will host a one week basketball camp at St. Gabriel Aug. 8-12 for ages 7-13. The boys only session is 8:30-12; the boys and girls session is 1-4:30. Cost for the camp is $125.

For more information contact Avi Adler at (800) 942-9304. Registration forms are available at the church office Mon.-Fri. 8:30-12:30 or 1:30-4:30.

HIV/AIDS Care Conference

GREENSBORO/HIGH POINT — A one-day Conference for Caregivers will be held Thursday, Sept. 9, at the Greensboro/High Point Marriott (near Piedmont Triad International Airport), 8:30 a.m. to 4:30 p.m. Topics include caring for special populations, terminal care treatment, issues/pain management, developing a congregational response and ethical issues.

For more information contact the Triad Health Project at (919) 275-1654.

Bloodmobile!

GREENSBORO — The annual Red Cross Bloodmobile Blood Drive will be at St. Andrew Episcopal Church Tuesday, Aug. 3, 3:00-7:00 p.m. Donors may give at anytime during those hours. If you are between 17 and 75 and weigh at least 110 pounds, you are eligible to donate.

If you have any questions, please call Louise King at (919) 294-2986.

Eliada Home Celebrates 90 Years

ASHEVILLE — Eliada Home for Children will host a celebration for 90 years of caring for children and families Aug. 7, 10 a.m-4 p.m. Scheduled events include square dance team performances, face painting, visits by clowns, Mac and Rex the search dogs and Ducky Derby Duck. Games are also planned.

All are welcome to bring a blanket and enjoy a day of picknicking and celebration. For information and reservations call (704) 254-5356.

Women's Day Of Reflection

ASHEVILLE — St. Joan of Arc is sponsoring "A Women's Day of Reflection" Aug. 21, 8:30 a.m.-4:00 p.m. All women are invited to enjoy beautiful music, inspiring speeches, prayer and fellowship. The S.J.A. Men's club will provide breakfast and lunch.

For information or reservations, call Susan Blanchard at (704) 299-3347 or Diana Rothweiler at (704) 299-1000.

Church Dedication

HICKORY — The new church dedication for St. Aloysius is set for Saturday, Aug. 28 at 5:00 p.m. Due to Bishop John F. Donoghue's appointment as archbishop of Atlanta, retired Bishop Michael J. Begley will preside at the ceremony.

Catholic Host Families Needed

Catholic families are needed to open their homes September through June to international teenage exchange students 15-18 years old. If you are interested in becomming enriched with a wealth of knowledge about another language while making a lifetime friendship, call (800) 848-2121.

Car Wash

GREENSBORO — High school students of St. Paul the Apostle Parish have planned a car wash fund raiser Aug. 7 10 a.m. - 4 p.m. at CCB Bank on Guilford College Road across from Harris Teeter.

Catholic Host Families Needed

Catholic families are needed to open their homes September through June to international teenage exchange students 15-18 years old. If you are interested in becomming enriched with a wealth knowledge about another language wl making a lifetime friendship, call (8 848-2121.

50 Plus Club

CHARLOTTE—The 50 Plus C of St. John Neumann will meet Aug. at 11 a.m. in the church hall. Al Norwood from the *Charlotte Obser* will be the guest speaker. Please br your lunch; dessert and beverages be served. For information, call A McIntyre at (704) 545-5046.

Denver World Youth Event On EWTN

CHARLOTTE—Vision Cable the Chalotte area will be carrying co plete coverage of the World Youth Ev in Denver, Colo., Aug. 11-15 on EW Catholic television channel 13. To sh your appreciation to Vision Cable carrying the event, please send the letter expressing your gratitude.

For those people in the Cable sion system who would like to see c erage of the event, contact Randy Wat at (704) 377-2228, ext. 183. Please sure him that this event would be v received in our community. If you h any questions, contact Cathy Adam (704) 568-2972.

The Catholic News & Herald w *comes parish news for the diocesan r briefs. Good photographs, prefera black and white, also are welco Please submit news releases and pho at least 10 days before date of publi tion.*

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For Youth, Ages 13-18

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Mass: Sunday, Aug. 15, 1 a.m.
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Cost: $65
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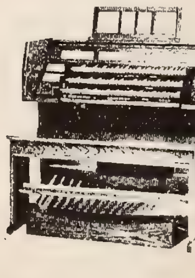
Pam Smith (704) 331-1723



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World and National Briefs

Bishops Ask Congress To Keep 'Children's Initiative' In Budget

WASHINGTON (CNS)—The U.S. Catholic Conference has urged Conress to retain provisions of a so-called "Children's Initiative" in the federal udget when House and Senate conferes meet to reconcile differences beween their budget bills. In essence the USCC asked for retention of the House-pproved budget for several programs ut or weakened in the Senate versions. The "Children's Initiative" is being promoted by a coalition of groups, including the U.S. Catholic Conference, that dvocate better social policies for chilren.

Catholic Involvement Mixed In 'Cities Of Refuge' Abortion Protests

WASHINGTON (CNS) — Operaon Rescue abortion protests got a mixed reception from Catholic leaders in the even cities targeted for the "Cities of Refuge" campaign July 9-18. Accordng to figures supplied by Operation Rescue's national headquarters in Summerville, S.C., more than 10,500 eople officially registered to take part n the protests. Police arrested 593 profe activists and 32 counter demonstraors. According to Operation Rescue, 9 pregnant women told sidewalk counelors or pregnancy center staff memers during the "Cities of Refuge" camaign that they had decided not to have bortions as a result of the protests.

Magazine Zeroes In On Links Between Screen, Societal Violence

LOS ANGELES (CNS)—The links etween violence on the screen and vioence in society are inescapable, accordng to the writers of a special issue of the magazine *Media & Values*. One article n the magazine, released July 16, said ,000 studies in the past four decades ave established a causal link between iolence on the screen and violence in he streets. Sister Elizabeth Thoman, xecutive director of the Los Angeles-ased Center for Media and Values, which publishes the magazine, told Catholic News Service July 14 the teleision industry continues to resist any ink between the two.

USCC Asks Administration To Back Zaire Democracy Efforts

WASHINGTON (CNS)—The U.S. Catholic Conference has joined a Zairean archbishop in pleading for assistance in restoring democracy to the African nation. Jesuit Father Drew Christiansen, director of the USCC Office of International Justice and Peace, wrote to the U.S. State Department asking that the administration support Zaire's High Council of State, which is chaired by Archbishop Laurent Monsengwo Pasinya of Kisingani. In a July 7 statement, Archbishop Monsengwo accused President Mobutu Sese Seko and his allies of engineering the country's collapse for their own gain.

Priest Sex Abuse Charges Reach Miloitary, Federal Courtrooms

WASHINGTON (CNS) — The trauma of child sex abuse cases involving priests appeared in some unusual arenas this summer, with guilty pleas in military and federal courtrooms. Father Robert C. Hrdlicka, a Navy lieutenant and chaplain at the Marine Corps Air Station in Beaufort, S.C., halted his court-martial trial July 2 to plead guilty to six counts of indecent acts with a minor under 16 and one count of indecent liberties with a minor under 16. In New York, a July 9 guilty plea by Father Edward A. Pipala to one count of transporting minors across state lines for sexual activity was believed to be the first use of the federal Mann Act against a priest.

Orthodox Protest Stops Ukrainian Catholic Liturgy

LVIV, Ukraine (CNS) — Orthodox demonstrators prevented 2,000 Ukrainian Catholics from celebrating a Divine Liturgy in a church building used primarily as a museum, said a Ukrainian Catholic statement. Rather than provoke a confrontation, the Catholics decided not to hold the liturgy in the church despite permission from government authorities and the presence of police at the site, according to the statement. The incident took place July 19 at Kiev's St. Cyril Church. The Catholics were led by Cardinal Myroslav Lubachivsky of Lviv, head of the Ukrainian Catholic Church, and Archbishop Antonio Franco, Vatican ambassador to the Ukraine, said the statement, which was issued by the cardinal's press office in Lviv.

Irish Court Upholds Ban On Clinics Giving Info On Foreign Abortion

DUBLIN, Ireland (CNS) — Ireland's Supreme Court July 20 upheld a ruling that prevents a clinic from giving women information on where to get abortions abroad. The court's five judges ruled 4-1 to keep the ban despite a referendum last year in which most people voted for making abortion information available in the Irish Republic and allowing women to travel abroad to terminate pregnancies. An amendment allowing abortion in rare cases when a mother's life was at risk was defeated in the 1992 referendum.

Blockade Of Serbia Leaves War Untouched, Says Vatican Official

Milan, Italy (CNS) — An international blockade has had little influence in getting the Serbian government to help end the fighting in the republics of the former Yugoslavia, said Msgr. Giuseppe Pasini, Italian Caritas director. Needed food and medicines are blocked while weapons continue entering, he said in a bylined article in the July 21 *Avvenire*, Milan-based Catholic newspaper. Msgr. Pasini wrote the article after a July 15 visit to the Serbian capital of Belgrade for meetings with Orthodox and Catholic officials. He also said that most of Belgrade's tiny Catholic population has left because of a strong anti-Catholic campaign in the mass media.

Salvadoran Archbishop Pleased With U.S. Reaction To U.N. Report

VATICAN CITY (CNS) — The leader of the Catholic Church in El Salvador expressed satisfaction with a recent U.S. State Department report recognizing that the American government made serious mistakes in dealing with El Salvador's civil war. Archbishop Arturo Rivera Damas of San Salvador said, "it is a reason for joy to learn that the United States has taken seriously the dossier drawn up by the Truth Commission," a United Nations panel which reviewed atrocities committed during the civil war. The archbishop made his comments July 18 during a homily in San Salvador's Sacred Heart Basilica. His remarks were reported July 19 by Vatican Radio.

Veteran Scottish Cardinal Dies Following Heart Attack

VATICAN CITY (CNS) — Pope John Paul II sent condolences to Catholics in Scotland July 20, the day after retired Cardinal Gordon Joseph Gray died at the age of 82. The cardinal, former archbishop of St. Andrews and Edinburgh, had been hospitalized for about a week after suffering a heart attack. Cardinal Gray's death leaves the College of Cardinals with 149 members. When he was named a cardinal by Pope Paul VI in 1969, he was the first resident Scottish cardinal in more than 400 years.

Italian Bishops Condemn Racist Attacks On Migrants

NAPLES, Italy (CNS) — The bishops of the Naples area have criticized what they call race-motivated attacks on African immigrants, many of them seasonal farmworkers. "Racist posters and meetings, malicious burnings of non-European immigrant housing" and the burning of a trailer camp Church officials wanted to turn into an immigrant residence area are the latest "tragic events" of prejudice, they said in a July 15 statement. The one-page statement was signed by Cardinal Michele Giordano of Naples and the four other bishops of the region.

Peace Group Wants Less U.S. Influence In United Nations

ROME (CNS) — An Italian-based peace organization founded by priests has asked for a restructuring of the United Nations because, it says, U.N. actions are dominated by the United States. Military policies regarding Iraq, Somalia and Bosnia-Herzegovina show "the complete subordination of this international organization to the unilateral will of the U.S. government," said a statement issued by Blessed are the Builders of Peace. The U.S.-led actions in the three countries could lead to further warfare, said the July 16 statement.

Pope Says Prayer Helps Ecumenism

CASTEL GANDOLFO, Italy (CNS) — Through prayer everyone can make an effective contribution to the search for Christian unity, Pope John Paul II said. After reciting the midday Angelus prayer July 18 at his summer residence south of Rome, the pope asked Catholics throughout the world "to intensify common prayer for the progress of the many dialogues underway." He said, "It is prayer, in fact, that gives this movement the secure orientation and the necessary light to always have a clear aim and to discern the paths to follow and the means to use.'

State-Approved Chinese Catholic Group Publishes Vernacular Bible

HONG KONG (CNS) — The first 50,000 copies of a Chinese-language Bible, part of a planned run of 200,000, have been published by China's government-approved Catholic organization. The event, which took place in early June, marks the first time the state-sanctioned church has published the entire Bible in Chinese, Anthony Liu Bainian, a vice chairman of the Chinese Catholic Patriotic Association, was quoted as saying July 6 by UCA News, an Asian church news agency based in Thailand. The state-approved Catholic organization says there are 3.5 million Chinese Catholics.

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Winston-Salem Parish Says Farewell to Msgr. Showfety

By WESLEY R. YOUNG

WINSTON-SALEM — Msgr. Joseph Showfety says a church is more than bricks and mortar.

But still, as he readied himself to leave St. Leo Parish in Winston-Salem, you could notice a little twinkle in his eye when he talked about the parish activity center. For he remembered that the parish had a little more than $3,300 in the checking account, when he arrived in July of 1985.

The parish plant was in need of many repairs. It needed updating, including a new parish center, he said.

"I've said many times that a priest can have anything he wants in a parish if he is reasonable with the people," Msgr. Showfety said. "You do your work, you put your priorities in order, and appeal to the people for support."

Not that he hasn't done a lot of work himself. Whether it's at St. Leo or anywhere else, Msgr. Showfety hasn't held back from mowing grass, trimming hedges, washing dishes or whatever needed doing.

Msgr. Showfety has now gone "home" to the parish of St. Benedict in Greensboro, where he was baptized, made First Communion, and celebrated his first low Mass.

Ordained in 1955, Father Showfety began his career at Our Lady of Guadalupe in Newton Grove. The next year he became assistant pastor at St. Mary in Wilmington, and was simultaneously administrator at Elizabethtown and the mission church of Delco during his last year at St. Mary.

It was hard work and the church was poor (Msgr. Showfety remembers the Elizabethtown church had $1.73 in the bank.)

"We had nothing in those days," he recalls. "To compare those days and these days is like apples and oranges...But we always had a good, dedicated corps of people in the parish that would help. People would do so much for you."

In 1959, Father Showfety was named director of Bishop McGuinness High School, which was still under construction in Winston-Salem. He held the position seven years until 1966. He assisted at St. Leo Parish.

In September of 1963, while still at Bishop McGuinness, Father Showfety began his seven-year direction of Our Lady of the Hills summer camp in Henderson.

In 1966, Father Showfety was transferred to become principal of Asheville Catholic High School, and he was made pastor of Hendersonville parish in 1967 through January, 1972.

Anyone who's seen him talk to children knows how that makes his face light up.

"I like to work with kids but I have not had the time here at St. Leo," he said. "My first three years as priest at St. Mary, I taught eighth grade religion every day, and I played with the kids on the playground. I taught each day for eight years at the high school."

In 1972, the Diocese of Raleigh was split and the new Diocese of Charlotte created. Msgr. Michael Begley was appointed the first bishop, and Father Showfety became his chancellor. The Chancery is the bishop's office, and Father Showfety handled the affairs of the diocese, spiritual and temporal, in the name of the Bishop.

"You name it, I did it," he said.

Father Showety served as chancellor from 1972 to 1979. About half the weekends he was covering some parish or another, saying Mass.

Father Joseph Kelleher (l) joins Msgr. Joseph Showfety at the farewell reception for Msg Showfety before his transfer from St. Leo in Winston-Salem to St. Benedict in Greensbor Father Kelleher, pastor of Our Lady of the Rosary in Lexington, succeeds Msgr. Showfet as vicar of the Winston-Salem Vicariate.

"I was pastor of Concord for six months, and filled in at St. Peter in Charlotte when they had no priest there," he said. His job as chancellor involved a lot of travel, both in-state and out.

"One of the nicest things that anyone ever said to me as chancellor was, 'You must run a tight ship — you don't have any crises,' " Monsignor said.

Of course, Msgr. Showfety wasn't a monsignor until 1976 when Pope Paul VI appointed him monsignor. He became vicar general of the diocese in 1979.

When Msgr. Showfety became a full-time parish pastor again, he served in High Point and at St. Eugene in Asheville. Ironically, in 1983, when he had to have a couple of back operations while in Asheville, it was Father James Solari who replaced him. Father Solari has now come to St. Leo to replace Msgr. Showfety.

After a six-month sick leave, August of 1983 found Msgr. Showfety at Queen of Apostles Church in Belmont. And he's still there, in a way: While there, he had someone paint the 12 Apostles on the plexiglass coverings of the clear windows.

Coming into the church one day, Msgr. Showfety noticed that one of the apostles looked a little familiar.

"He had painted me up there as one of the apostles," he said. "I can't remember which one it was, but it looked just like me. I told him to cover it up, but he just painted a beard on it. You can see it there today."

Now, anyone who knows Msgr. Showfety knows how he likes to play golf. Would you believe he does it at the doctor's orders?

"I was told by the doctor to play golf two or three times a week, for leg and back problems, but once a week is all I can ever manage," he said. "I may be able to go two days when I get to Greensboro."

But there are some things he just wouldn't tell: his handicap, for instance, although he did note that it is "not getting much better."

Msgr. Showfety has been around long enough to see many changes in the Church: the switch from Latin to English in the Mass, the amazing increase in the number of Catholics in North Carolina, and the decline in priestly and religious vocations.

"I unfortunately see in some people a watering down of the faith," he said, reflecting on the condition of the Church today. "People are accepting positions and beliefs that are contrary to the magisterium."

But Monsignor does not want to go back to the Latin Mass.

"Vatican II was a great Council, b it has been misinterpreted by too man people, too many in the Church," Msg Showfety said. "Everything that h taken place is blamed on Vatican II – But read the documents!"

What we as Catholics need to do, h says, is place God, not man, at the cent of our lives.

"I don't think the primary reas (for the decline) is celibacy," Mons gnor said. "I think it is our way of livi and our interest in material possessions

A longtime parishioner, Ma Markey, said it will be hard to imagi St. Leo without Msgr. Showfety aroun

"I feel really sad," she said. "I fe like he's put his whole self here ov these eight years and done so much – would have liked to see him stay couple more years so he could enjoy it

But she added she can't really ima ine him taking it easy. She's sure he find lots to do in Greensboro.

In addition to the parish center, oth projects done over his stay have i cluded a church remodeling, includi new carpet; remodeling of the rector installation of protective glass over t stained glass windows, and repairs the church steeple.

But Msgr. Showfety told the past ral council in June that he will be taki advice he was given long ago:

"When you leave a parish, leave it he said. "Never interfere. So you wo see me over here, and I won't interfe or be taking any sides.

That is the way it should be," Ms Showfety added. "The new pastor m do things differently, and that is fi that is the way it should be."

Wesley Young is a parishioner at Leo in Winston-Salem.

Letters (From Page 13)

formational needs are very demanding.

St. Francis of Assisi always exhorted his friars to be beggars in this world. And so, in the Spirit of St. Francis of Assisi, and in the name of all our friars I ask you to please publish our requests in the hope that some of your readers will be moved to help us with their prayers and, if it's possible, with their support.

My mailing address is:

Hermanos Menores Conventuales
Apartardo 20108
Comayaguela, D.C.
Honduras, C.A.

Peace,

Friar L. Felipe Zapata, OFMConv.

The wrong response

To The Editor:

Much has been made of the fact that President Clinton, in ordering the recent missile attack on Iraq's intelligence headquarters, delayed it in deference to the Muslim Sabbath and then launched it in the early morning to minimize the loss of life. For these exercises of restraint we are grateful.

When, however, did it become appropriate for the United States or any country, to launch retaliatory military aggression against another country because of a belief that a U.S. citizen (albeit a former president) may have been the target of an assassination plan approved by the other country?

The papers have stressed that only eight Iraqis were killed. We are thankful that former President Bush was neither killed nor injured. If, however, he had been, how many innocent civilians would we then have been entitled to kill?

The law has evolved over time to provide the method for resolution of conflicts. After World War II, the United States and other nations collaborated in establishing .. the United Nations. Perhaps if the United States were to wholeheartedly support this organization ... in strengthening its potential for handling international problems instead of unilaterally killing civilians, we could initiate a new world order aimed at peaceful conflict resolution.

Very truly yours,
Pax Christi Triad
Sister Anne Joseph Edelen, DC
Sister Lucy Hennessy, SMG
Father David Hyman, OFM
Jeanne Isacco
Patrick Nugent
Kitty Smith
Miriam Williams

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Book (From Page 12)

vite others to take a new look at t Gospel's message and at the local Cath lic parish as a welcoming, witnessi community of faith.

It outlines a model seven-sessi study and planning program for use parishes, dioceses or Catholic organi tions to develop their understanding evangelization and local plans and p grams to carry it out.

"Commentary and Planning Gu for 'Go and Make Disciples"' is av able from: Paulist National Catho Evangelization Association, 30 Fourth St. N.E., Washington, D 20017. Telephone 1-800-237-5515. C is $6.95 plus postage and handli with quantity discounts available.

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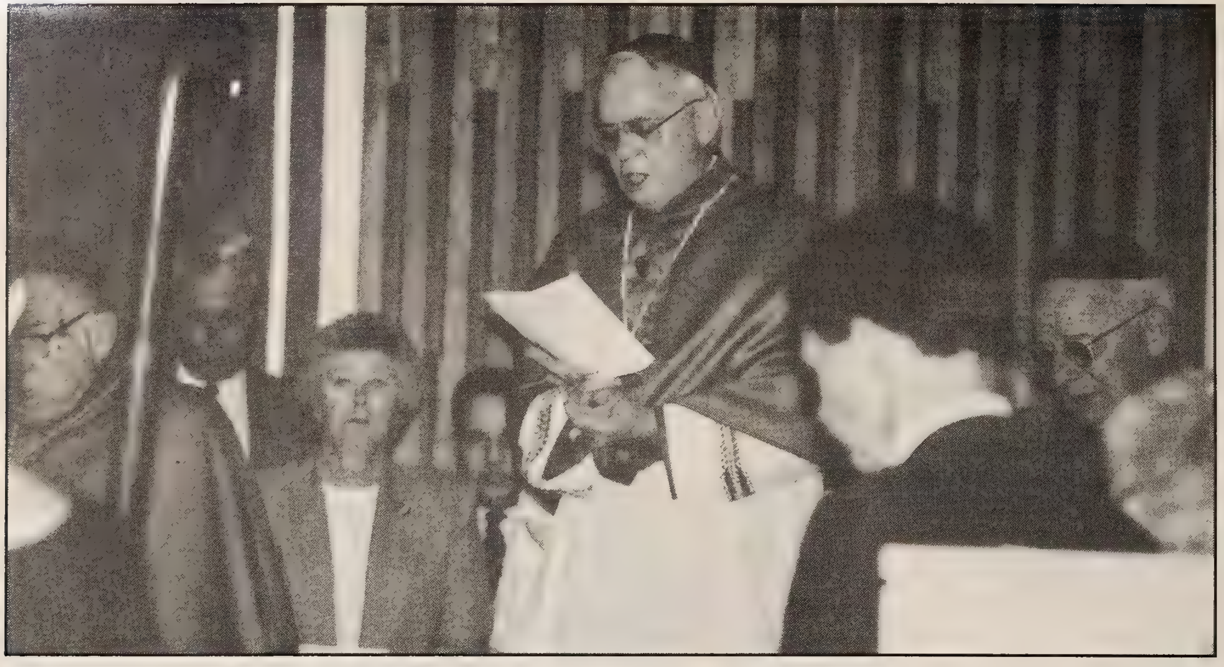
CATHOLIC NEWS & HERALD

he Diocese of Charlotte
Volume 2 Number 43 • August 13, 1993

A Tribute To Bishop John F. Donoghue



Bishop Donoghue offers thanks to the people of the diocese. More than 500 people turned out for the diocesan farewell celebration Aug. 9 at St. Patrick Cathedral. Photo by JOANN KEANE

Hundreds Say Farewell To Bishop Donoghue

By CAROL HAZARD
Associate Editor

CHARLOTTE—Bishop John F. Donoghue thanked the people of the Diocese of Charlotte for their support, encouragement and inspiration at a farewell tribute in his honor Monday, Aug. 9 at St. Patrick Cathedral.

The people, in turn, came from throughout the 46-county diocese to thank him for his friendship and leadership. More than 500 parishioners, priests, brothers and sisters packed the cathedral for the Prayer, Praise and Thanksgiving celebration.

Bishop Donoghue leaves for Atlanta Aug. 17 to become one of 34 archbishops in the United States. There are 250 U.S. bishops.

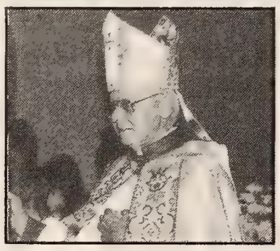
"When you leave us, it is just a farewell," said Msgr. John J. McSweeney, chancellor and vicar general. "As you go to the Archdiocese of Atlanta be assured this diocese supports you in prayer and friendship."

Bishop Donoghue said he "envied" his successor. He would have been happy to stay in the Charlotte Diocese for

See **Farewell,** Page 15

Inside

22 A nine-year record of achievement



Question and Answer: Bishop Donoghue talks about his achievements during his nine years as chief shepherd for the Diocese of Charlotte.

25 Close to his heart

Issues close to the heart; respect life, ecumenism, eucharistic adoration. His many achievements notwithstanding, Bishop Donoghue has been steadfast and passionate about these key issues.

Other features...

5 A bishop's boyhood
Bishop Donoghue grew up in Washington, D.C., in the era when no one thought to lock their doors at night.

16 No surprise to him
Retired Bishop Begley not surprised by Bishop Donoghue's promotion.

13 Reflections of a friend
Msgr. James Montgomery, a close friend of the bishop, reflects on the bishop's abandonment to God and the meaning of his motto, "To live in Christ Jesus."

13 Bishops of the province pay tribute
Bishops F. Joseph Gossman of the Raleigh Diocese, Raymond W. Lessard of the Savannah Diocese and David B. Thompson of the Charleston Diocese pay tribute to Bishop Donoghue.

20 Coat of arms reflects beliefs
Bishop chooses a coat of arms that reflects his love for Christ, devotion to the Blessed Mother and dedication to serve as Christ's shepherd in the Archdiocese of Atlanta.

4 Elderly woman loses visitor
The bishop says goodbye to nursing home resident, Bessie Godbold, whom he has visited regularly for the past several years.

A DECADE OF EVANGELIZATION
1990 - 2000
Diocese of Charlotte

Editorial

A Time For Prayer

Only a short time remains before Bishop Joh Donoghue leaves us. In less than a week, he will be insta formally as archbishop of the Archdiocese of Atlanta an metropolitan of the Province of Atlanta.

It gives us time to look back at his many accomplishm in the almost nine years that he has been our shephe congratulate him on his well-deserved promotion and to that he will receive divine help as he comes to grip wit many problems he will face in the archdiocese which has more than its share of troubles in recent years.

As retired Bishop Begley points out in a story in issue, we should also be praying for a speedy selectio Bishop Donoghue's successor in Charlotte. Only about months passed between Bishop Begley's retirement an selection of Bishop Donoghue to replace him.

But it seems to be taking much longer now to fill episc vacancies. Six to eight months appears to be abou present norm and some vacancies have existed for as l as a year. We hope that a long selection process will not the momentum which has marked the growth of the Dio of Charlotte under Bishops Begley and Donoghue.

The Catholic population of the diocese has grow more than 94,000. The growth of the population has l establishment of new parishes and missions and to cons tion of new, larger churches in already existing paris Many dioceses across the country are closing Cath schools because of diminishing enrollment and lack of fu But the Diocese of Charlotte is building new schoo adding to existing facilities.

Under Bishop Donoghue's leadership, the recomm dations of the 1986-87 Diocesan Synod have been o being implemented. New programs have been initiate others are being considered.

However, future implementation of synod goals addition of new diocesan programs will depend upo views of the new bishop. As a practical matter, it will be dif to move forward with any major programs until a new bi has been appointed.

We join with Bishop Begley in urging you to pray f speedy appointment of Bishop Donoghue's successo

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"Finalmente, hermanos y hermanas, deseo que vivan felices y que busquen la perfección en su vida. Animense y vivan en armonia y paz; y el Dios de amor y de paz estara con ustedes." (2 Cor 13:11)

TO LIVE IN CHRIST JESUS

OFFICE OF THE BISHOP

Queridos amigos en Cristo,

Nunca es fácil decir adiós y debo reconocer que me es muy dificil hacerlo ahora. Cuando supe mi nombramiento como Arzobispo de Atlanta, tuve emociones diversas. Estas eran debida a lo que he gozado en mi casi nueve años en la Diócesis de Charlotte, debido en gran parte a ustedes, el Pueblo de Dios, quienes me recibieron con tanto cariño a mi llegada y han respondido tan generosamente a mis llamas pidiendo asistencia y ayuda de tantas maneras y demonstrando sincero interés y amor hacia la Iglesia. Ustedes han sido una fuente de inspiración y edificación para mi durante mi estacia en la Diócesis de Charlotte. Les agradezco el magnifico ejemplo de vivir como fieles servidores de Cristo y les quiero urgir a que permanezcan junto al Señor, siguiendo fielmente las enseñanzas del Magisterio de la Iglesia. Sean hombres y mujeres de fe, que proclaman la verdad. Confien que el Espirítu Santo les guie hacia el Camino, la Verdad y la Vida.

Durante mi tiempo entre ustedes he visto un gran crecimiento en la Iglesia y surgir muchos y muy hermosos programas, que no sólo ofrecen asistencia en muchgas áreas, sino también son un medio para comprender mejor a la Iglesia y enriquecer nuestras vidas. El acercanos más a la Iglesia nos lleva a caminar más cerca del Señor y esta unión con El es tan necesaria en nuestra peregrinación terrena. Este maravilloso crecimiento no habria sido posible sin ustedes, sacerdotes, religiosos y laicos.

Aunque siento tristeza al dejar la Dócesis de Charlotte, me dispongo para los retos que encontraré. Espero ver crecer a la Iglesia de Atlanta y adelantar como ha sucedido aquí. Les pido sus oraciones para que el Espirítu Santo me guie y tratar de complir las muchas responsabilidades que me esperan. Yo también simpre oraré por la Iglesia e Charlotte — que la diócesis continúe creciendo y floreciendo, siempre respondiendo a la llamada de Cristo en esta parcela de su viña.

Sé que darán al nuevo obispo, cuando sea nombrado, la misma cooperación y apoyo que me hand dado a mĩ.

Que el Señor les bendiga abundamente.

Sinceramente en Cristo,

+ John F. Donoghue

Muy Reverendo John F. Donoghue
Obispo de Charlotte
(Arzobispo nombrado de Atlanta)

ocese of Charlotte • P.O. Box 36776, Charlotte, NC 28236-6776 • (704) 377-6871

"Finally, my brothers and sisters, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11)

TO LIVE IN CHRIST JESUS

OFFICE OF THE BISHOP

Dear Friends in Christ:

Goodbye is never easy to say, and I must admit that it is most difficult for me at this time to do just that. When I learned of my appointment as Archbishop of Atlanta, I truly had mixed feelings. I have enjoyed my almost nine years in the Diocese of Charlotte and this is due, in large part, to you, the People of God, who embraced me so warmly upon my arrival, who responded generously to my calls for assistance and support in so many ways, and who have exhibited a sincere interest in and love for the Church. You have been a source of inspiration and edification for me during my time in the Diocese of Charlotte. I thank you for the wonderful example of how to love as a genuine follower of Christ, and I would urge you to remain close to the Lord by following, unequivocally, the teaching of the Magisterium. Be men and women of faith, who will always stand up for the truth. Rely upon the Holy Spirit to guide you to the Way, the Truth and the Life.

During my time with you, I have seen much growth in the Church, and many wonderful programs have been instituted which not only offer assistance in numerous areas but, also, are a means of learning more about the Church and enriching our lives. As we are drawn closer to the Church, we, naturally, have a closer walk with the Lord and this relationship with Him is so necessary as we continue our earthly pilgrimage. Again, this wonderful growth would never have been possible without you — the priests, the religious and the laity.

While there is sadness at leaving the Diocese of Charlotte, I look forward to the challenges that await me. Hopefully, I will see the Church of Atlanta grow and continue to move ahead, much as we have seen here. I would ask your prayers that the Holy Spirit will guide me as I try to fulfill the many responsibilities that await me. Likewise, I shall always pray for the Church of Charlotte — may the Diocese continue to grow and flourish, always responding to the call of the Lord in this part of His Vineyard.

I know you will give the same generous cooperation and support to your new bishop, when he is appointed, as you have give me.

May God bless you abundantly.

Sincerely in Christ,

+ John F. Donoghue

Most Reverend John F. Donoghue
Bishop of Charlotte
(Archbishop-designate of Atlanta)

Diocese of Charlotte P.O. Box 36776, Charlotte, NC 28236

TO LIVE IN CHRIST JESUS

OFFICE OF THE BISHOP

" Sau cùng, thưa anh chị em, anh chị em hãy vui mừng, hãy gắng sức nên trọn lành, hãy huyến khích nhau, hãy hợp nhất với nhau, hãy hòa thuận thương yêu nhau. Như vậy Chúa bình an và thương yêu sẽ ở cùng anh chị em.
2 Cor 13,14

Anh chị em thân mến,

ói lên hai chữ từ biệt với tôi lúc này thật là khó. Khi được nhậm chức Tổng iám Mục tại Atlanta ,cảm nghĩ của tôi lúc này rất là bối rối. Đã chín năm qua ôi sống tại Charlotte thật là hạnh phúc., Phần lớn là nhờ ở anh chị em dân Chúa ã hết sức hỗ trợ tôi rất nồng nhiệt từ khi tôi mới về đây. Anh chị emđã đáp ứng i kêu gọi của tôi và nâng đõ cũng như hỗ trợ tôi rất nhiệt tâm vì tình yêu Giáo ội. Trong thời gian tôi ở Giáo Phận Charlotte anh chị em đã là nguồn cảm hứng à gương sống đạo cho tôi . Tôi cảm ơn anh chị em vì những gương sống động, ự theo Chúa chân thành đó,đồng thời tôi cũng xin anh chị em tiếp tục sống gần húa,quyết tâm theo lời dạy bảo của Giáo Hội. (Magisterium) Hãy là Nhân chứng ủa đức Tin luôn luôn và săn sàng dứng lên để bảo vệ sự Thật. Anh chị em hãy ể Thánh Linh hương dẫn tới Ngài là ĐƯƠNG LÀ SỰ THẬT LÀ SỰ SỐNG.

Trong thời gian sống với anh chị em, tôi đã được chứng kiến sự bành trướng của Giáo Hôi và nhưng chương trình tốt đẹp khác được thành lập không những để hỗ trợ nhiều địa hạt khác nhau mà còn là một phương tiện trau giồi hiểu biết về Giáo Hội và làm cho đời sống tinh thần được phong phú hơn.Khi chúng ta đến gần Giấo Hội hơn thì lẽ dĩ nhiên chúng ta cũng đến gần Chúa. Sự tương giao này với Ngài rất cần thiết cho đời sống tại thế gian này. Một lần nữa, sự bành trướng tốt đẹp này có được là nhờ ở anh chị em,các Linh Mục,các Nam Nữ Tu Sỹ và GiaóDân.

Trong khi rất buồn vì phải xa rời Giáo Phận Charlotte, tôi chờ đợi những thử thách sắp đến cho tôi.Tôi hy vọng sẽ chứng kiến sự bành trưćng của Atlanta trong chiều hướng mà tôi đã mục kích tại đây.Xin anh chị em cầu nguyện để Chúa Thánh Linh hướng dẫn tôi trong rất nhiều trách vụ sắp tói. Về phần tôi,tôi sẽ luôn luôn cầu nguyện cho Giáo Phận Charlotte được mở rộng và tiến triển luôn luôn đáp ứng lời mời của Chúa. trong một phần của vườn nho của Ngài tại đây.

Tôi tin chắc rằng anh chị em sẽ hợp tác chăt chẽ và hỗ trợ Vị Giám Mục mới như anh chị em đã hỗ trợ tôi.

Xin Thiên Chúa tuôn tràn muôn ơn trên anh chị em.

Thành thực trong Ngài

+ John F. Donoghue

Giam Muc John F. D onoghue
Giao Phan Charlotte
Bo Nhiem Tong Giam Muc Atlanta

Bishop Donoghue says goodbye to Bessie Godbold, a nursing home resident whom he has visited for the last several years. Photo by CAROL HAZARD

Nursing Home Resident Loses A Visitor

ByCAROLHAZARD
Associate Edtior

CHARLOTTE — Bessie Godbold doesn't like it "one little bit."

"You know I'll be leaving for Atlanta soon," Bishop John F. Donoghue tells the nursing home resident. "So, I've come to say goodbye."

The bishop had sandwiched the visit into his hectic schedule before he leaves Aug. 17 for Atlanta to become the archbishop there. Even so, Mrs. Godbold, 84, figures he has enough time to drop by again. The bishop tells her he will try.

Bishop Donoghue has been visiting Mrs. Godbold every four months or so for the last several years for no particular reason other than she is "a nice lady" and "a delight."

Mrs. Godbold, who was once married for a short time many years ago, has no children. But she has a niece and "a grand niece" who check in on her. And parishioners from Our Lady of the Assumption make sure she gets to Mass two or three times a week.

"Well, how are you doing?" the bishop asks as they walk down the nursing home aisle together, her arm in his. "Can't brag on myself, but I'm doing OK," she says.

See **Bessie,** Page 20

ARCHBISHOP DONOGHUE
The Laity, The Daughters of Charity,
The Franciscans of St. Pius X,
Greensboro,
send greetings and prayers
on this momentous occasion.

Christ

TO LIVE IN CHRIST JESUS

Prayerful Best Wishes

Archbishop John F. Donoghue

St. Patrick Cathedral
Charlotte, N.C.

3rother Says Future Bishop Was 'Regular Boy'

By CAROL HAZARD
Associate Editor

The son of Irish immigrants, Bishop hn Donoghue grew up in modest surundings in a close knit neighborhood.

Circa 1935. Washington, D.C. No one ought to lock their doors at night.

The boy who would one day grow up to archbishop of Atlanta was 7 years old at e time. He liked to play baseball and football, and was captain of his grade school sketball team.

"He was a regular boy, well liked by eryone," said Patrick Donoghue, the shop's younger brother and a barber by ofession. Typical of most families of four ys, "we always fought, carried on and ised the devil like everyone else."

At age 15, Bishop Donoghue drove a bway car between the Capitol and the nate office buildings. Subsequent summers, he worked in a bank.

Like most families at the time, the onoghues did not have a car. They rode eet cars and the bishop and his brothers, of whom still live in the Washington D.C. ea, had plenty of room to roam. Once a onth, they forked out a dime each for a turday matinee movie to watch their screen ro, cowboy Tom Mix and his horse called ny.

In the evenings, they gathering around e radio, listening to Fibber McGee and olly and "the All-American boy," Jack mstrong.

"It was a much easier time to grow up," id Bishop Donoghue. "We had a childod. We weren't exposed to so much so rly in life."

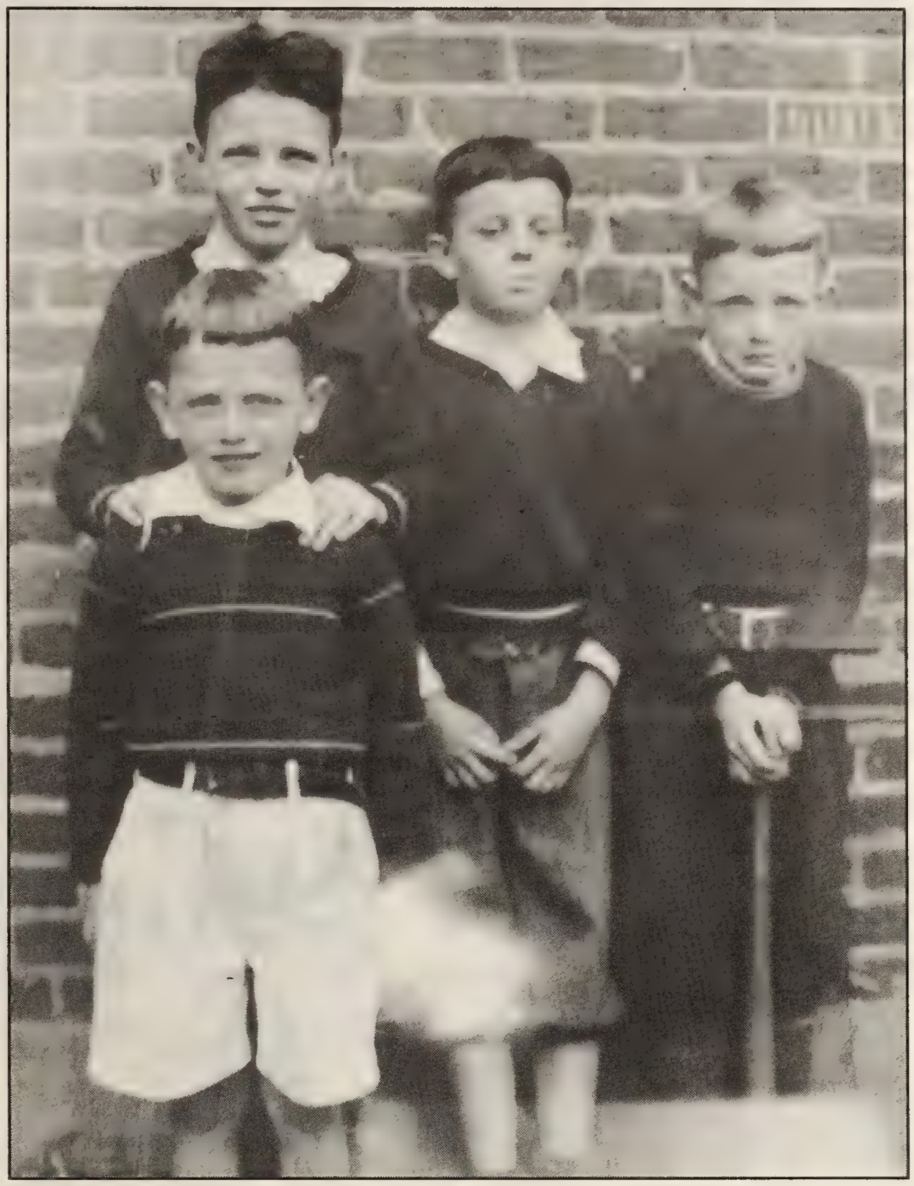
A devout family, the Donoghues prayed gether every night on their knees. Come ay and October, they said the rosary every day in honor of the Blessed Mother. On Sundays, they'd go to Mass and twice a week, they went to novenas. The boys served as altar boys until well into high school and all four went to a "good" Catholic school taught by Dominican nuns.

Three of the four entered minor seminary. Although only one made it all the way through, it was enough to make the family proud. They are prouder still of his new appointment to Atlanta.

"Great, even though he's sad to leave Charlotte," said Edward Donoghue, a younger brother and retired government employee.

"Beautiful," said Patrick Donoghue. "Our parents would have been happy to see it." The bishop's mother, Rose Ryan Donoghue, died in 1954 the year before his

See **Childhood,** Page 17



The future Archbishop Donoghue with his brothers in the back yard of their Washington, D.C., home in about 1936. (Front) Pat; (rear, l-r) Danny, John and Eddie.

Bishop Donoghue at the time of his ordination in June 1955.

Saint Philip the Apostle
Catholic Church

Congratulations To

The Most Reverend John F. Donoghue

Archbishop Of Atlanta

TO LIVE IN CHRIST JESUS

The North Carolina State Council

Knights of Columbus

Representing 7,400 members, their wives and families

Wish To Thank

Bishop John F. Donoghue

For his
Dedication
Interest
Devotion and
Spiritual Guidance

TO LIVE IN CHRIST JESUS

OFFICE OF THE BISHOP

To Bishop Donoghue:
We wish you God's Blessing on your installation as Archbishop of Atlanta.

K OF C

Knights of North Carolina

laking Tracks

lighlights Of Bishop Donoghue's 9 Years ls Chief Shepherd Of Charlotte Diocese

mpiled By DANNY HOLMES

v. 6, 1984 — An announcement is de at the Catholic Center in Charlotte t Msgr. John F. Donoghue, chancel- of the Archdiocese of Washington C. will succeed Bishop Michael J gley as bishop of the Diocese of Char- e.

v. 6, 1984 — Bishop-elect Donoghue ds his first press confer- e. He said his first goal as nop is to get out to the ishes in the diocese and et the pastors and people.

c. 18, 1984 — Msgr. noghue is ordained and talled as the second nop of the Charlotte Dio- e at the Charlotte Con- ition Center. Bishop chael J. Begley, the or- ning prelate, is accom- ied by Cardinal Hickey Bishop Lyons in the sence of Archbishop Pio hi, apostolic delegate to United States.

. 21, 1985 — Bishop noghue carries out his nary goal as he begins first phase of visits to shes in the Diocese to o know the pastors, par- councils and parishio- .

. 10, 1985 — Bishop noghue grants permis- for the first Latin Mass North Carolina since).

. 23, 1985 — Bishop oghue meets with the cesan Pastoral Council the first time and re- es reports from six diocesan com- sions.

ch 10, 1985 — Bishop Donoghue es his first church dedication of the sh worship center at Holy Family sh in Clemmons.

ch 22, 1985 — Bishop Donoghue ts permission for Latin Mass to be on a monthly basis the first Sunday e month at St. Vincent De Paul in lotte and St. Leo in Winston-Sa-

9, 1985 — Bishop Donoghue dedi- the new St. Thomas Aquinas ch in Charlotte

12, 1985 — Bishop Donoghue irms his first class at Our Lady of ssumption parish in Charlotte.

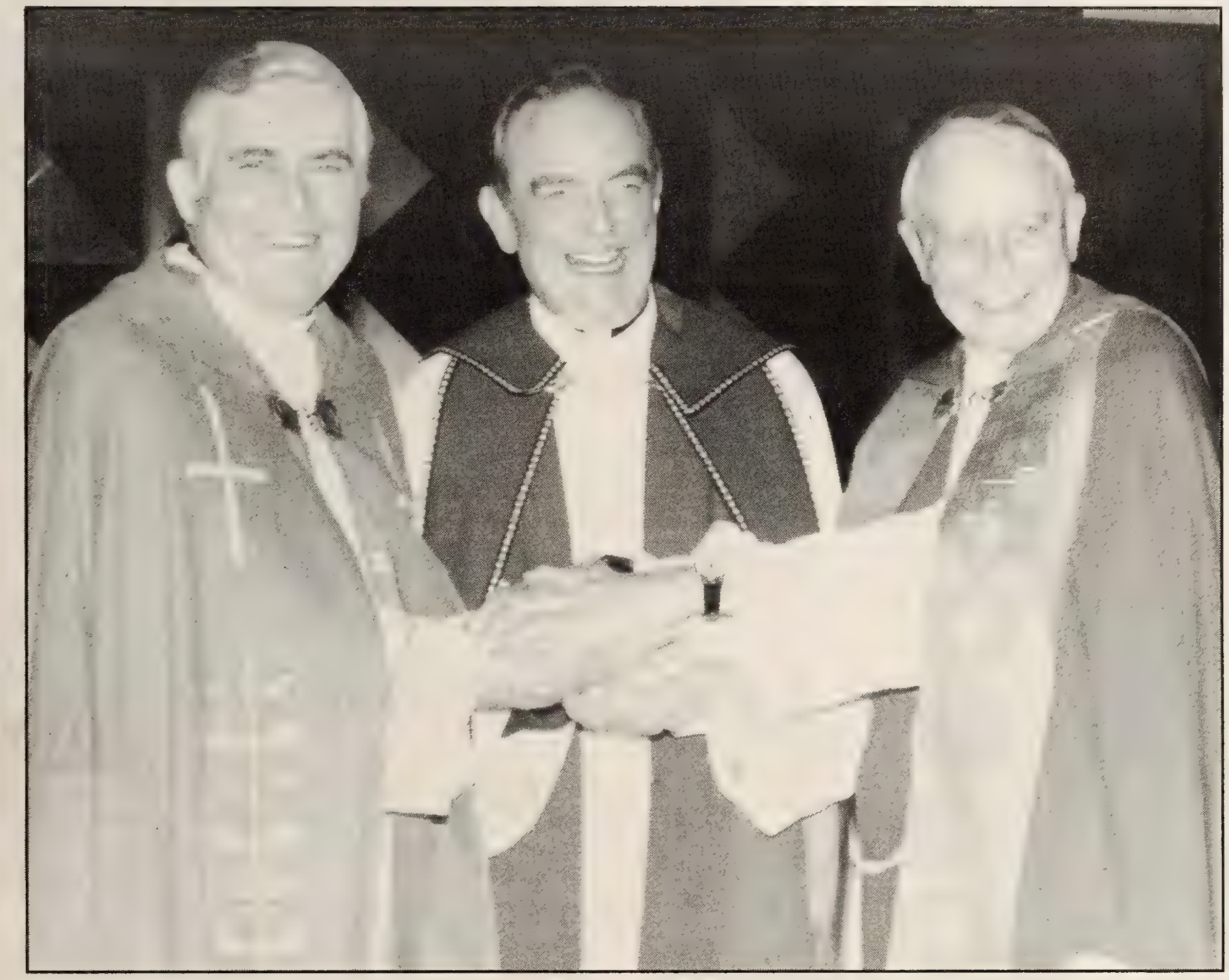
4, 1985 — Bishop Donoghue marks 0th anniversary of his ordination as est. He was ordained June 4, 1955 at latthew Cathedral in Washington

23, 1985 — Bishop dedicates St. Newmann Church in Charlotte in of 1,000 people.

25, 1985 — Bishop Donoghue dedicates Immaculate Heart of Mary Church in front of 150 people.

Sept. 21, 1985 — Bishop Donoghue announces his decision to launch plans for a Diocesan Synod in the Diocese of Charlotte, the first synod for the 13-year-old diocese.

Oct. 14, 1985 — Spiritual Life, Evangelization, Education, Poverty, Lay Ministry, Councils and Growth are the seven areas Bishop Donoghue chooses to concentrate on in the Diocese Synod.



Bishop Donoghue clasps hands with Bishop F. Joseph Gossman of the Diocese of Raleigh, left, and now retired Bishop Michael McDaniel, center, of the Evangelical Lutheran Church In America after signing a covenant May 19, 1991 between Catholic and Lutheran churches in North Carolina.

Oct. 27, 1985 — Bishop declares date as "Catholic High Sunday" and encourages members of the Charlotte area to contribute to the annual fund drive.

Dec. 1, 1985 — Bishop appoints members of the Diocesan Synod's Preparatory Commission.

Jan. 1, 1986 — Trinitarian Sister Frances Sheridan is appointed by Bishop Donoghue to succeed Rev. Thomas Clements as Diocesan Director of Catholic Social Services.

Jan. 25, 1986 — Bishop Donoghue signs an affirmative action policy for the Diocese of Charlotte. The policy strives to seek fairness in minority and female opportunity in employment and advisory bodies in the diocese.

Jan. 29, 1986 — Bishop Donoghue announces that Sacred Heart Mission in Wadesboro, previously attached to Our Lady of Lourdes, Monroe, is the responsibility of St. James Church in Hamlet.

Feb. 6, 1986 — Bishop Donoghue announces the Diocese of Charlotte purchased 172 acres in Bandy's Township of Catawba County for new Diocesan Assembly Grounds. Also announced is the appointment of Father Edward Sheridan as superintendent of these grounds.

Feb. 15, 1986 — Bishop Donoghue speaks at a Respect Life workshop at St. Joseph in Newton. He discusses pastoral plans for pro-life activities of the National Conference of Catholic Bishops.

Apil 6, 1986 — Bishop Donoghue is the guest speaker at the Festival of Faith in Salisbury where he speaks about the grace Christians can share through Christ while here on earth.

April 15, 1986 — Bishop Donoghue sends a letter of protest to the U.S. Department of Energy on proposed development of a nuclear waste site in western North Carolina. "Resources are ours to use and care for but not to destroy," he said.

April 16, 1986 — Bishop Donoghue invites priests, deacons and wives, men and women, religious and lay leaders to celebrate a prayer service for vocations.

April 24, 1986 — St. William Church in Murphy is dedicated by Bishop Donoghue.

May 25, 1986 — New and more detailed Confirmation guidelines are approved by Bishop Donoghue increasing the minimum age of the sacrament.

June 5, 1986 — Bishop Donoghue becomes the first Catholic bishop to address the Western North Carolina Conference of the United Methodist Church. He tells the conference that churches need to be more public about their demands for peace.

June 29, 1986 — The newly renovated Our Lady of Fatima Chapel in Winston-Salem is blessed and the new altar is dedicated by Bishop Donoghue.

July 18-21, 1986 — Bishop Donoghue leads 103 pilgrims to the National Shrine of the Immaculate Conception in Washington D.C. where he celebrates Mass in the Crypt Church.

July 31, 1986 — Bishop Donoghue blesses an office in the Catholic Center as the new home of the Charismatic Renewal Services.

Aug. 3, 1986 — Bishop Donoghue celebrates a birthday Mass for Father Michael William Murphy who turned 95.

Sept 21, 1986 — St. Gabriel Church in Charlotte opens. A new $2 million facility is blessed and dedicated by Bishop Donoghue.

Oct. 5, 1986 — Bishop Donoghue dedicates the education building and parish hall at St Frances of Rome in Sparta.

May 23, 1987 — Bishop Donoghue hears the final priorities of the Diocesan Synod Committee and announces the creation of the Diocesan Implementation Committee to oversee Synod goals.

May 24, 1987 — Bishop Donoghue designates the use of money donated in honor of Dr. Donion R. Martin to be used to develop a post abortion counseling program and provide emergency pregnancy services.

May 30, 1987 — Bernard A. Manley is ordained to the priesthood by Bishop Donoghue in Father Manley's home parish of St. Lawrence in Asheville.

June 6, 1987 — Jim Collins of St. Lucien in Spruce Pine is ordained to permanent diaconate by Bishop Donoghue.

June 20, 1987 — Bishop Donoghue ordains Raymond Hourihan to the priesthood at St. Mary's in Elmira, N.Y. Father Hourihan is assigned parochial vicar at St. Gabriel in Charlotte.

June 27, 1987 — Bishop Donoghue ordains Jim Johnson as permanent diaconate at St. Charles Borromeo in Morganton.

Continued on next page

Making Tracks

Continued from previous page

July 4, 1987 — Benedictine Father Nicholas Gibilisco is ordained into the priesthood at Belmont Abbey by Bishop Donoghue.

Aug. 9, 1987 — Bishop Donoghue presents Habitat For Humanity with $25,000 for construction of one of 14 houses for lower income families of Charlotte.

Sept. 11, 1987 — Bishop Donoghue and Bishop F. Joseph Gossman of Raleigh travel to Columbia, S.C., to hear Pope John Paul II speak. Bishop Donoghue is the first bishop to greet the Holy Father as he walkes to the altar.

Sept. 13, 1987 — The Bishop Michael J. Begley Retirement Residence for priests at the Maryvale Motherhouse in Vale is dedicated by Bishop Donoghue.

Oct. 18, 1987 — Bishop Donoghue, at the Central United Methodist Church in Concord, preaches on "Our Oneness in Christ" and refers to our duty to serve God as a whole community.

Dec. 27, 1987 — The new Family Center at Holy Family Church in Clemmons is dedicated by Bishop Donoghue.

Jan. 16, 1988 — Father Richard Contiliano becomes a priest at St. Patrick Cathedral in Charlotte when he is ordained by Bishop Donoghue.

Apr. 6, 1988 — Bishop Donoghue and Bishop Gossman sign a statement declaring support of Soil and Water Stewardship Week. Their signatures express community awareness of environmental problems facing society.

May 10, 1988 — Bishop Donoghue is named honorary chairman of the Capital Campaign Committee for the Catholic Conference Center near Hickory. Dick Keffer, Jr. is named chairman.

May 21, 1988 — Bishop Donoghue ordains Edmund Kirsch and Kenneth Whittington at St. Patrick Cathedral in Charlotte. Father Kirsch is assigned to Our Lady of Assumption in Charlotte, Father Whittington is assigned to St. Patrick.

June 18, 19, July 3, 1988 — Twenty permanent deacons for the Diocese of Charlotte are ordained at St. Gabriel in Charlotte, St. Joseph in Newton, and Holy Cross Church in Kernersville.

Bishop Begley, the ordaining prelate, imparts the Holy Spirit through the laying of hands during Bishop Donoghue's Dec. 18, 1984 ordination in Charlotte. CN&H File Photo

June, 1988 — Bishop Donoghue, Bishop Gossman and other southeastern bishops make *ad limina* visit to Rome to venerate the tombs of the Holy Apostles, Peter and Paul, and to meet with the Successor of Peter, Bishop of Rome.

July 17, 1988 — St. Elizabeth of the Hill Country Church in Boone is dedicated by Bishop Donoghue.

Sept. 11, 1988 — Bishop Donoghue, Father Joseph Kerin, Sister Pilar Dalmau and St. Francis de Sales Father Gerard R. Clarke celebrate contributions of the Hispanic Catholic Community.

Sept. 25, 1988 — Bishop Donoghue gathers with area Koreans to remember martyrs ages 13-79 killed from 1839-1846 following the introduction of Christianity in Korea.

Dec. 6, 1988 — Bishop Donoghue appoints Dr. Michael F. Skube superintendent of Catholic schools in the Diocese of Charlotte.

Dec. 18, 1988 — The main building of the Catholic Conference Center in Hickory is dedicated by Bishop Donoghue. The facility accomodates 200 overnight guests and 500 daytime vis tors on a 172-acre lot.

Jan. 8, 1989 — Bishop Donoghue ce ebrates National Migration Week saying Mass for all newcomers to th country.

Jan. 15, 1989 — The Monsign Lawrence Newman Center of Our La of Mercy Church in Winston-Salem dedicated by Bishop Donoghue.

Jan., 1989 — Bishop Donoghue trave with Raleigh and Charlotte parishione to Washington D.C. for the March f Life protest and rally.

Feb. 27, 1989 — Bishop Donogh recommends to Pope John Paul II th six priests be appointed monsignors "prelates of honor." The recommend tions were Monsignors John McSweeney, Joseph A. Kerin, Antho Kovacic, Felix R. Kelaher, Arthur Duncan and Thomas P. Burke.

March 19, 1989 — Bishop Donogh blesses and breaks ground for a ne church for Our Lady of Assumpti parish of Charlotte.

May 20, 1989 — Father Joseph Mack ordained a priest by Bishop Donogh at St. Patrick in Charlotte.

June 11, 1989 — Five men in the Di cese of Charlotte are ordained perm nent deacons at Holy Family Church Clemmons: Camio M. Codella of W ston-Salem, Gregory M. Coward Asheboro, Thomas J. Kak of Hayesvil David McMahon of King and George McMahon of Boone.

July 16, 1989 — Ground is broken Bishop Donoghue for the new Go Shepherd Church in King.

July 22, 1989 — Bishop Donogh dedicates a $1.5 million St. Matth facility on West Elm Lane in Charlot The dedication concluded three years

Continued next p

Felicitaciones
Nuestra Señora de las Américas

Congratulations
Our Lady of the Americas

Biscoe, N.C.

Saint Luke
CATHOLIC CHURCH
IN MINT HILL

Rev. Joseph V. Mulligan
Pastor

**In Gratitude,
with Grace and
Godspeed.**

**Thanks and
prayerful wishes.**

**St. Vincent de Paul Church
Charlotte, N.C.**

*Congratulations on Your
appointment as
Archbishop of Atlanta.
Our Prayers and Best Wishes
go with you.*

HOLY ANGELS CHURCH,
MT. AIRY, N.C.

aking Tracks

ntinued from previous page

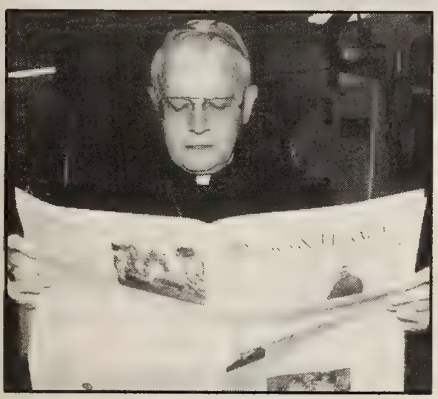
sses at a movie theater and a Lutheran urch.

y 29, 1989 — St. Bernadette Church Linville is dedicated by Bishop noghue.

g. 8-10, 1989 — Bishop Donoghue, ng with a dozen U.S. Bishops, attend ission 2009 — The Birthing of the urch Among Southern Peoples" sponed by Glenmary Home Missioners in hmond.

t. 21, 1989 — Bishop Donoghue edicates the urch of St. er of Charte after npletion of 35 x 44 foot sco behind altar. The work was ie by North rolina artist Long.

v. 4, 1989 Bishop noghue licates St. ies Church lamlet near chmond mmunity lege and US 74 in front of 300 people.



Bishop Donoghue, founder and publisher of *The Catholic News & Herald*, inspects first issue of the newspaper, Sept. 6, 1991.
Photo by Joann Keane

v. 6-9, 1989 — Bishop Donoghue nds the annual bishop's meeting in timore, Md., where he is honored by National Catholic Education Association for his contributions to Catholic cation in the United States.

v. 19, 1989 — Good Shepherd Church King is dedicated by Bishop noghue.

. 8, 1989 — Brother Mark Lamprich, , is ordained a deacon by Bishop noghue at Our Lady of Grace Church reensboro.

Dec. 18, 1989 — Bishop Donoghue celebrates his fifth year anniversary as bishop of the Diocese of Charlotte.

Jan. 14, 1990 — Two large doors of St. Lawrence Church in Asheville are dedicated by Bishop Donoghue. The 11-foot doors, which came 15,000 miles from India, weigh 800 pounds each.

Jan. 23, 1990 — Bishop Donoghue announces a pilot project regarding housing for retirees. Property was purchased near Eastland Mall in Charlotte by Catholic Social Services.

Feb. 4, 1990 — The 15,000-square-foot Our Lady of the Assumption Church is dedicated by Bishop Donoghue. The facility includes a 750-seat sanctuary, offices and classrooms.

Feb. 25, 1990 — The first Hispanic mission in the Diocese of Charlotte, Our Lady of the Americas, is dedicated by Bishop Donoghue in Biscoe. The mission is part of Our Lady of the Annunciation in Albemarle.

April 24, 1990 — Members of a task force for regionalization of Charlotte area Catholic schools meet with Bishop Donoghue and Dr. Skube for the first time at the Catholic Center in Charlotte.

May 26, 1990 — Damian Lynch of Charlotte and Anthony Marcaccio of Greenwood, S.C., are ordained deacons by Bishop Donoghue at St. Patrick in Charlotte.

June 4, 1990 — Bishop Donoghue celebrates the 35th anniversary of his ordination as a priest.

July 22-25 — Bishop Donoghue travels to Washington D.C. for the 4th Annual Diocesan Pilgrimage to the National Shrine of the Immaculate Conception in order to worship God and honor Mary.

Bishop Donoghue braves the cold with Harriette Gabriele and Anne Baecker in Washington, D.C., at an annual March for Life rally.
CN&H File Photo

Sept. 26, 1990 — Bishop Donoghue blesses and dedicates the Kervick CRISM House in Charlotte. The house provided shared housing for retired persons.

Oct. 3, 1990 — The downtown Franciscan Center in Greensboro is dedicated by Bishop Donoghue. He also blesses the Franciscan team that ministers at the facility.

Oct. 13, 1990 — Bishop Donoghue leads 160 laity in saying the Rosary in front of an Asheville abortion center.

Oct. 20, 1990 — Bishop Donoghue, along with Bishop Gossman of Raleigh, present the Bishop Vincent S. Waters Award in Charlotte for volunteer service to the Church in North Carolina. The recipient is Patricia Romans Rokoske of St. Elizabeth in Boone.

Dec. 4-5, 1990 — Bishop Donoghue attends a forum with other bishops in Charleston, S.C.. The discussion was on health care coverage for laity and priests, comparative remuneration policies and continuing education and formation of priests.

Dec. 23, 1990 — The new church for the Catholic Hispanic Center, "Cristo Rey," is blessed by Bishop Donoghue in Yadkinville.

Jan. 27, 1991 — Bishop Donoghue issues a statement for Catholics to join in prayer for peace and a just resolution to the crisis in the Persian Gulf. He asks for specific prayers to those in the armed services and the innocent victims on both sides.

March 14, 1991 — On behalf of Catholic Social Services, Bishop Donoghue presents the first Spirit Awards to Mary Catherine Kearney and St. Andrews Presbyterian Church, and the first

Continued on next page

With gratitude and praise to God,
the Hispanic Ministry of Taylorsville
extends Best Wishes to
Archbishop Donoghue

Congratulations, Prayers and Best Wishes,
Archbishop Donoghue

From Holy Trinity Mission, Taylorsville

God's abundant blessings
go with you to Atlanta!
CONGRATULATIONS!

St. John Baptist de la Salle
North Wilkesboro, N.C.

St. Jude's
Catholic Community,
Sapphire, N.C.
sends
Best Wishes
and Prayers

ΙΧΘΥΣ

Making Tracks

Continued from previous page

Francis J. Beatty Award to James G. Babb, Jr.

March 31, 1991 — Bishop Donoghue announces the formation of the Charlotte diocesan newspaper, *The Catholic News and Herald.*

April 1991 — Bishop Donoghue speaks at a forum at St. Eugene Church in Asheville encouraging laity to become involved in fostering of vocations within the Diocese of Charlotte.

June 1, 1991 -- Damion Lynch, Anthony Marcaccio and Samuel Orlando are ordained to the priesthood by Bishop Donoghue at St. John Neumann.

Aug. 25, 1991 — Additions at the Maryfield Nursing Home in High Point are blessed and dedicated by Bishop Donoghue. They included a 17-room resident wing, resident lounge, courtyard, and living and dining area.

July,1991 — Bishop Donoghue installs Capuchin Father Robert Salamone as pastor of Immaculate Conception in Hendersonville. It is the first ministry for the Capuchin Order in the Diocese.

Sept. 15, 1991 — Bishop Donoghue presides at the parish blessing of the Bishop Begley Parish Center at St. Leo in Winston-Salem.

Sept. 22, 1991 — Bishop Donoghue breaks ground for St. Aloysius' new church building in Hickory.

Gretchen Keiser, editor of *The Georgia Bulletin*, the Atlanta Archdiocese's newspaper, presents Bishop Donoghue with Alanta Braves cap. Photo by Joann Keane

Sept. 25, 1991 — Bishop Donoghue names the first regional board to Mecklenburg Area Catholic Schools to oversee operations of the regionalization plan.

Oct. 19, 1991 — Marian Father David Lord is ordained a priest at Our Lady of Grace in Greensboro by Bishop Donoghue.

Jan. 4, 1992 — Benedictine Father Oscar Burnett becomes the seventh abbot of Belmont Abbey College. Bishop Donoghue confers the blessing.

Feb. 16, 1992 — Bishop Donoghue blesses a new parish family center and education building at Queen of the Apostles Church in Belmont.

March 22, 1992 — Holy Trinity Mission in rural Taylorsville is dedicated by Bishop Donoghue.

April 26, 1992 — Bishop Donoghue dedicates a refurbished organ in St. Leo Church, Winston-Salem. The organ has 12 pipes representing the apostles.

May, 1992 — The 7,400-square-foot church of St. Mary in Shelby is dedicated by Bishop Donoghue.

May 30, 1992 — Andrew Lasko a J.T. Putnam are ordained priests b Bishop Donoghue at St. Patrick Cath dral in Charlotte.

July 1, 1992 — Bishop Donoghue a nounces the formation of the Office Faith Formation which includes Rel gious Education, Youth Ministr Young Adult Ministry and Justice a Peace. Guy Piche is appointed direct of the Catholic Conference Center.

Sept. 1992 — Bishop Donoghue dec cates All Saints and Our Lady of t Assumption Catholic Schools Mecklenburg County.

Oct. 10, 1992 — Bishop Donogh leads 100 people in the rosary at a Pr Life demonstration outside an Ashevil abortion center.

Nov. 8, 1992 — A 4,014-square-fo activity center at St. Joseph Mission dedicated by Bishop Donoghue. Th day is also designated as Stewardsh Awareness Sunday by the Bishop to c people to a new way of service.

Dec., 1992 — Bishop Donoghue de cates the parish center at St. Gabriel Charlotte. The facility includes cla rooms, a cafeteria and a basketb court.

Jan. 22, 1993 — Bishop Donogh leads a trip on the 20th anniversary the March for Life in Washington D.

March 4, 1993 — Chuck Grace

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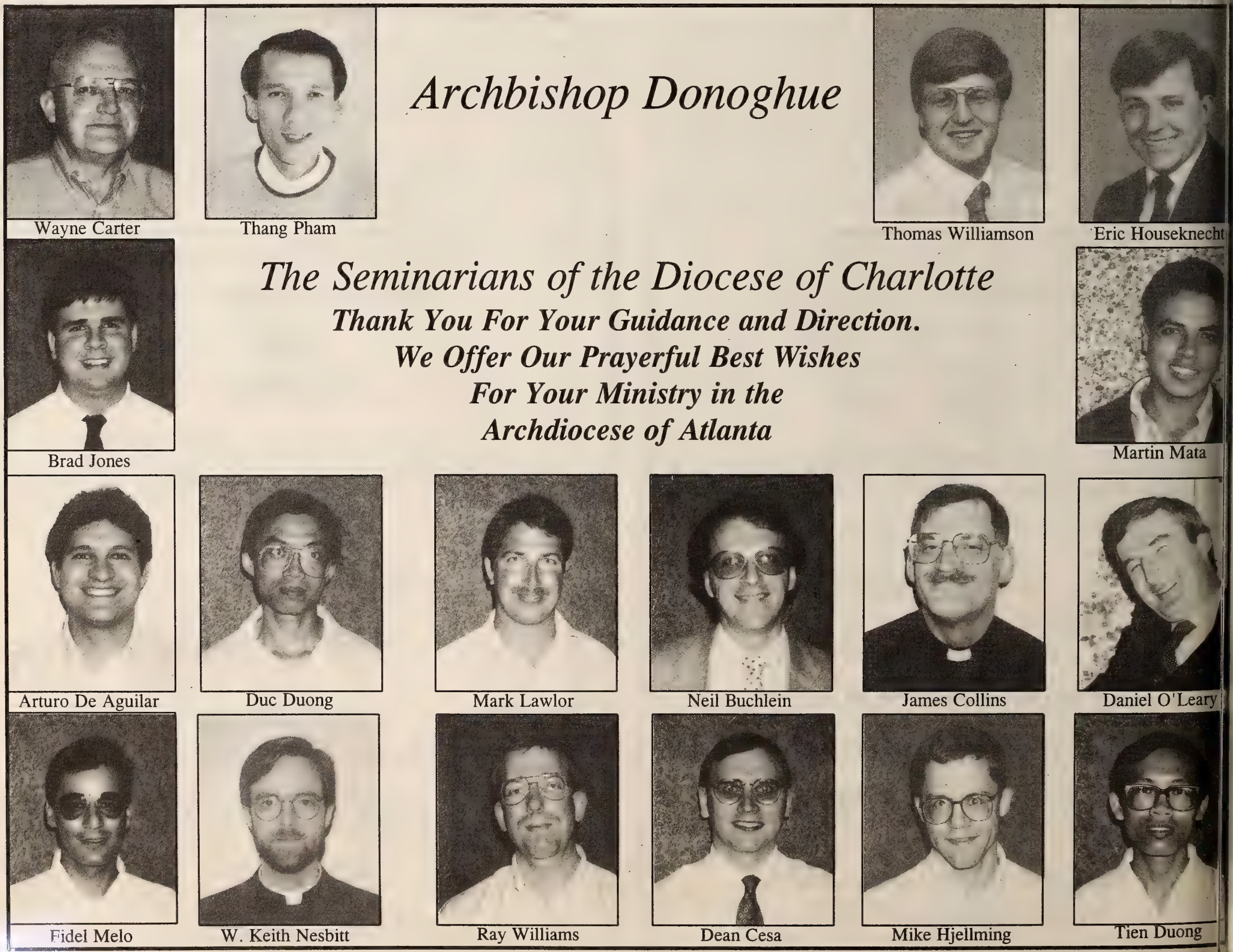


Archbishop Donoghue

The Seminarians of the Diocese of Charlotte
Thank You For Your Guidance and Direction.
We Offer Our Prayerful Best Wishes
For Your Ministry in the
Archdiocese of Atlanta

Wayne Carter
Thang Pham
Thomas Williamson
Eric Houseknecht
Brad Jones
Martin Mata
Arturo De Aguilar
Duc Duong
Mark Lawlor
Neil Buchlein
James Collins
Daniel O'Leary
Fidel Melo
W. Keith Nesbitt
Ray Williams
Dean Cesa
Mike Hjellming
Tien Duong

Making Tracks

Continued from previous page

presented with the second annual Beatty Award by Bishop Donoghue for leadership in faith and public service in Mecklenburg County.

March 28, 1993 — Bishop Donoghue dedicates the new St. Paul the Apostle Church in Greensboro. The facility doubles the capacity to 850 people.

Bishop Donoghue with parishioners at the dedication of Our Lady of the Americas Church, Biscoe, on Feb. 27,1990. Photo by Joann Keane

May 29, 1993 — The 10th anniversary of the first permanent deacons of the Diocese of Charlotte is celebrated by Bishop Donoghue at Queen of the Apostles Church in Belmont.

June 5, 1993 — Joseph Valentine is ordained a priest by Bishop Donoghue at St. Patrick Cathedral in Charlotte.

June 7-12, 1993 — Bishop Donoghue leads 32 parishioners of the Diocese of Charlotte on a pilgrimage to Seville, Spain for the 45th International Eucharistic Congress.

June 22, 1993 — Archbishop Agostino Cacciavillan, apostolic Pro-Nuncio to the United States, announces that Bishop John F. Donoghue of the Diocese of Charlotte will succeed Archbishop James Lyke as Archbishop of Atlanta. Archbishop Lyke died of cancer Dec. 27, 1992. The Bishop will be installed Aug. 19 at Cathedral of Christ the King in Atlanta.

June 28, 1993 — Bishop Donoghue and bishops from the ecclesiastical provinces of Atlanta, Baltimore, Washington and Miami make *ad limina* visit to Rome to reconnect with the Holy Father. The trip was the second *ad limina* visit for Bishop Donoghue.

Aug. 9, 1993 — The Diocese of Charlotte hosts a farewell evening of prayer, praise and thanksgiving for Bishop Donoghue at St. Patrick Cathedral before his departure to become archbishop of Atlanta.

The parish and parishioners of
Holy Cross Church
wish
Archbishop John F. Donoghue
good luck and a multitude of
Christ's graces
in his new assignment.

Holy Cross Church
Kernsersville, N.C.

St. Margaret Mary Church
extends a warm farewell,
offers prayers
and congratulations.

St. Margaret Mary
Swannanoa, N.C.

St. Paul the Apostle Church
Greensboro
sends prayerful
regards to
Archbishop John Donoghue
for his nine years
of service in the
Diocese of Charlotte

To Archbishop Donoghue,
a special friend of
the Knights of Columbus,
Wishing You Well

Council 770
The Original Charlotte Council.

Congratulations
and
Best Wishes

to

Archbishop
John F. Donoghue

WACHOVIA

God's Blessings
and
May the Lord make you
an Instrument of His Peace

Conventual Franciscan Friars
Immaculate Conception Province

St. John Neumann, Charlotte
Our Lady of Mercy, Winston-Salem
Our Lady of Fatima Chapel, Winston-Salem

The faith communities of
St. Benedict the Moor,
Winston-Salem,
and
Good Shepherd,
King,
join in congratulating
Bishop Donoghue
on his appointment to
Archbishop of Atlanta.
Mindful and grateful
for the attention and care he gave
to our small communities,
we pledge our prayers for God's
blessings on his new mission.

Called To Serve; Called To Lead

By MSGR. JAMES MONTGOMERY

WASHINGTON — Bishop Donoghue's motto: "To live in Christ Jesus" summarizes his life as a priest and a bishop. Teaching ministry is essential to his priesthood as bishop. The teacher preaches God's message, not his own.

The bishop has spoken to me many times about standing up for the teaching of the Church. He always placed himself completely in the hands of the Lord, convinced that as long as we do our part, He will never fail us. It is this abandonment which gives the bishop strength and makes the message believable and exciting. I know personally that this has always been the role of Bishop Donoghue: Always encouraging his flock that they may experience conversion of the heart, "To live in Christ Jesus."

One of the most beautiful examples of Christ is that of shepherd. Jesus calls Himself the Good Shepherd. The image of shepherd supports and enriches the concept of leader and servant. Bishop Donoghue is a man that does that admirably. He is a leader who is very low key but when needed has that Irish steel to stand up for what he believes. He wears his title with humility and graciousness. He has the Irish charm when needed and the Irish humor to go with it.

I am certain I have not said anything that those who have known him do not know well. For the people of Atlanta, they should be aware that they are getting a pleasant man who has compassion and understanding and, above all, a sense of humility that permeates his whole being.

We here in Washington, D.C., miss him and I am sure the people of Charlotte will feel the same. But Atlanta can rejoice in knowing they have someone who really cares about them and will serve them well in the spirit of his motto, "To live in Christ Jesus," all the days of his life in serving the priests and people of Atlanta, Ga.

Msgr. James Montgomery, pastor of the Church of the Annunciation in Washington, D.C., is an old friend of Bishop Donoghue. They met in 1952 as seminarians at St. Mary's Seminary in Baltimore, Md. They later renewed their friendship at Catholic University, where Bishop Donoghue was studying canon law and Msgr. Montgomery was studying for work in Catholic Charities. They then worked together for more than 15 years in the chancery of the Archdiocese of Washington.

Bishops Of Province Honor New Archbishop

Oldest See In Province Offers Congratulations

Habemus Metropolitam! Deo Gratias! Ecce Archiepiscopus Magnus!

Archbishop Donoghue, it was ideal for me to serve with you in the Atlanta Province as a fellow suffragan bishop. To have you now as metropolitan archbishop is supreme. May God, who has begun this work in you through the Vicar of Christ, bring it to glorious and graceful conclusion. Congratulations on your appointment as Archbishop of Atlanta.

You can rely on the bishop of the oldest see in your province to support you in your additional duties and to join with you in those works you consider beneficial to our ecclesiastical province. It is a privilege to be your friend.

To these felicitations are added my thanks to Almighty God for having placed you among us, as well as my daily prayers for your well being and happiness.

Ad multos annos!
Most Rev. David B. Thompson
Bishop of Charleston

New Archbishop Has Strong Faith Dedicated Leadership And Vision

As Bishop John Donoghue leaves for the Archdiocese of Atlanta, I wish him the very best of God's blessings and ministerial success in his new vineyard. Bishop Donoghue has been a friend and he has done an outstanding job as the second bishop of Charlotte. In his nine years he has brought strong faith, dedicated leadership and bright vision to his work, to the Diocese of Charlotte and to its people. And now he leaves to face a new ministry.

Because of his many gifts and obvious talent I cannot say I was surprised by his promotion to Atlanta. The Archdiocese of Atlanta needs a person of his energy, commitment and style at this time in its history. I have personally wished Bishop Donoghue the very best as he begins his new responsibility. And I have promised him a special place in my prayers for the challenges and the work that lies ahead for him and for the people of Atlanta. May he go and may God go with him.

Bishop F. Joseph Gossman
Bishop of Raleigh

Blessings For The New Archbishop

We join with our Catholic sisters and brothers in the Archdiocese of Atlanta in rejoicing and praising the Provident God for the appointment of their new shepherd, Archbishop John F. Donoghue. We offer him our heartiest congratulations and the assurance of our prayers as he assumes his

See **Province,** Page 19

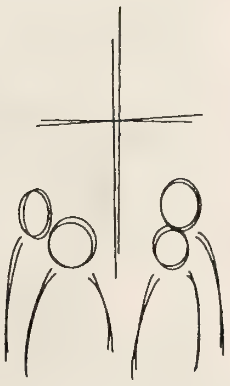
CONGRATULATIONS
Most Reverend John F. Donoghue
on your installation as archbishop
of the Archdiocese of Atlanta
Best Wishes from
The Office of Planning
Diocese of Charlotte

Archbishop Donoghue,
Our prayers go with you always.
St. Mary Church
Sylva, N.C.

CONGRATULATIONS!

Thank you
for your service
to St. Gabriel's

PEACE
© Virginia Broderick



Our Prayers & Good Wishes
Go With You
Archbishop Donoghue

St. Leo's Parish Family
Winston-Salem, N.C.

CHRIST THE KING CHURCH • THAT ALL MAY BE ONE •

A Ω

CONGRATULATIONS AND BEST WISHES TO OUR BELOVED

BISHOP JOHN DONOGHUE

ON HIS APPOINTMENT TO ARCHBISHOP OF ATLANTA

Fr. Martin Madison, S.A.
Mrs. Addie Mebane, CRE
Mr. William Callas, Guild
Mr. Jorge Valdes, Youth
Deacon Franklin Manning
Mr. Joseph Carter, Choir
Mrs. Janie Hogan, Council
Mrs. Jerrye Mooring, Organist

and all the Members and Friends of Christ the King, High Point.

-- PARISH MISSION STATEMENT --

God has molded our parish into a small and intimate community, which has a tremendous outreach. We are endowed and empowered by the Holy Spirit. From a humble beginning in 1940, we have become a very diverse and cohesive body in High Point and the Triad for the praise and service of Our Lord and Saviour, Christ the King.

Our prayerful best wishes for

Archbishop Donoghue

**as he begins
his new pastoral ministry
as Archbishop of Atlanta.**

*The faith community of
Immaculate Heart of Mary Church
High Point, North Carolina*

Congratulations and Best Wishes, Archbishop Donoghue

**From the faithful of
St. Eugene Parish
Asheville, N.C.**

arewell (From Page 2)

rest of his life, retire and be buried here, said.

"I don't know how to explain in words deep gratitude to everyone here and the usands throughout the diocese who were t able to come tonight for their example, couragement, inspiration and help you ve provided me."

The bishop offered special thanks to ired Bishop Michael J. Begley, his predessor and the first bishop of Charlotte. "You lcomed me so warmly, made me feel an portant part of the diocese, never interfer or criticising decisions I made."

Bishop Donoghue recalled the advice shop Begley had passed along to him: on't worry. The Holy Spirit guides and otects the Church. The only thing you ve to do is stay out of the way and let Him the work." The bishop said he hopes to fer the advice to his successor.

In closing, the bishop said he will rember the people of the diocese in his ayers. He asked them to remember him in eir prayers.

The farewell "was very beautiful and armly done," said Msgr. Joseph S. owfety, pastor of St. Benedict Church, eensboro, and vicar general of the diose. "The bishop is grateful for the kindss shown to him."

Msgr. Showfety was among about 100 priests who came to Charlotte for the celebration and dinner before the event at the bishop's home. "The priests are happy for the bishop but sad to see him leave," he said.

"Mixed emotions," says Deacon Curtiss Todd, vice chancellor. "I'm happy the Church and the pope think highly enough of him to appoint him to the position of archbishop, but I hate to see him go. I know he has the prayers of all of us."

"We will certainly miss him," said Carlos Medina, a Cursillo leader, at a reception following the service. "The Lord has poured His blessing through him to all the Hispanic community. I hope we get somebody like him (as his successor)."

"The service expressed how we have truly come to love and appreciate the bishop and how he has won our hearts," said Father Frank Cintula, pastor of St. John Baptist de la Salle, North Wilkesboro.

"We celebrated not only Bishop Donoghue but the diocese too," said Father Damion Lynch, parochial vicar of St. Elizabeth Church, Boone. "It was a sign of the spirit and life within the diocese. And hopefully the new bishop will see that spirit and light."

Bishop Donoghue bids farewell to one of the many individual representatives from parishes, diocesan organizations, religious communities and other Catholic groups during an evening of Prayer, Praise and Thanksgiving. Photo by JOANN KEANE

Father Lynch said he was impressed with the various cultural aspects of the service, reflecting the ability of people to share a common faith but maintain their uniqueness.

Music was provided by the Cathedral Choir, Perpetual Hope Choir of Our Lady of Consolation Church, Charlotte, a choir from the Hispanic Ministry and a contemporary music choir from St. Matthew Church, Charlotte.

The celebration concluded with a Benediction of the Blessed Sacrament. The Knights of Columbus provided the color guard. The Catholic Daughters of America hosted the reception.

Congratulations and Best Wishes
Archbishop Donoghue
on your new appointment.

Church of the Immaculate Conception
Forest City, N.C.

Our thoughts and prayers are with you
Archbishop Donoghue
as you begin
your new assignment.
St. Helen Mission
Spencer Mtn., N.C.

Congratulations
Archbishop John F.
Donoghue
on your installation as
Archbishop of Atlanta

The Office of Development
offers prayers
and best wishes for your future.
We thank you for the guidance
and wisdom
you gave in fostering growth
and development in the
Diocese of Charlotte

When
God
puts
a
little
LIFE
in you
let it
SHINE

Thank you for your commitment
to the Sanctity of Life.

The Respect Life Office
Diocese of Charlotte

'He Is Very Well Qualified'

Bishop Begley 'Not Surprised' By Successor's Promotion

By BOB GATELY
Editor

Retired Bishop Michael J. Begley was not surprised when his successor as bishop of the Diocese of Charlotte was selected to be the new archbishop of Atlanta.

He said he felt that Bishop John F. Donoghue had all of the qualifications to head the Archdiocese of Atlanta and the Province of Atlanta.

"I wasn't really surprised because of his previous position as chancellor of the Archdiocese of Washington for 15 years," Bishop Begley said. "That experience and his nine years as bishop here certainly qualified him for the promotion."

Bishop Donoghue, then a monsignor, was serving as chancellor in Washington in 1984 when he was chosen to replace Bishop Begley who had retired at age 75 after 12 years as the first bishop of Charlotte.

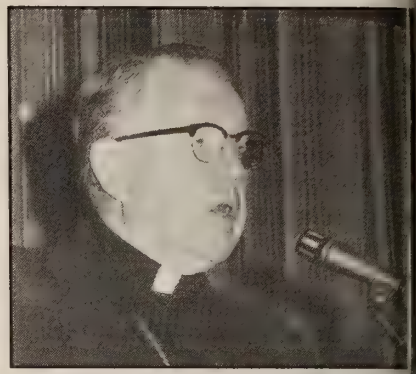
Bishop Begley said he was surprised that Bishop Donoghue had not been named a bishop even before then.

The retired bishop admitted to having mixed feelings about Bishop Donoghue's promotion.

"Although we congratulate him on his new position," he said, "at the same time we lament losing him in Charlotte. He has done much to promote the Church here. We will miss his continued grace and spiritual way of life."

Bishop Begley said he hoped the people of the diocese will join him in praying that Archbishop Donoghue receives the guidance of the Holy Spirit as he deals with the problems that will face him in Atlanta.

One problem he mentioned is the reported apparitions of the Virgin Mary which draw thousands of people each month to a rural home outside Conyers, Ga. Because of the turnover in archbishops in recent years, the Church has not formally studied the reported apparitions and has not taken a position on their authenticity. Bishop Donoghue has said that, when he becomes archbishop later this month, he will have to look into the matter.


BISHOP BEGLEY

Bishop Begley said he recently reminded Bishop Donoghue of what Pope John Paul had said about similar alleged apparitions at Medjugorje in what formerly was Yugoslavia. The pope said that there has been no definite statement on the apparitions but that they have brought thousands back to the Church. He went on, "Why not just let this thing continue? It is bringing closer to the Lord."

Bishop Begley said he knew of son

See **Begley**, Page

Congratulations and Prayers
from
Our Lady of the Mountains
Catholic Community,
Highlands, N.C.

Peace and Best Wishes
Archbishop Donoghue

Our Lady of
Mercy
Winston Salem

A WARM FAREWELL
TO
ARCHBISHOP DONOGHUE

FROM YOUR FRIENDS
AT
ST. PETER CHURCH,
CHARLOTTE, N.C.

ST. LUCIEN CHURCH
in Spruce Pine
sends
PRAYERFUL BEST WISHES
to
ARCHBISHOP
JOHN F. DONOGHUE
and to the
ARCHDIOCESE OF ATLANTA

THANK YOU
for your
LEADERSHIP
in the
DIOCESE OF CHARLOTTE

Year By Year Focus

Each year brought a new emphasis by Bishop John F. Donoghue as the diocese xpanded from 58,932 Catholics in 1984 to 94,930 in 1993. Installed and ordained the bishop of Charlotte on Dec. 18, 1984, Bishop Donoghue's ministry started in earnest with 1985.

1985 — Bishop Donoghue visited all the parishes in the diocese to get to know the pastors, pastoral councils and parishioners.

1986 — The bishop began building the first of 40 new churches and activity centers and began the first diocesan synod to set goals for the future.

1987 — The first diocesan synod was completed, and goals for seven areas were set.

1988 — The Catholic Conference Center in Hickory, a $2.4 million project funded by parishioners, was built.

1989 — The bishop began a special emphasis on stewardship; the giving of time, talent and treasure.

1990 — Bishop Donoghue declared the 1990s the decade of evangelization.

1991 — The bishop regionalized religious education by opening northern, southern and western regional offices. He also founded *The Catholic News & Herald*, the first newspaper for the Diocese of Charlotte.

1992 — The bishop reorganized Catholic schools by starting a regionalized system in he Charlotte area.

Childhood (From Page 5)

ordination. His father, Daniel Donoghue, a Washington attorney, died in 1960.

Moving on his career path, Bishop Donoghue became friendly with leaders of the Church. He lived for more than 19 years with the late Cardinal Patrick O'Boyle — who was like a father to him — and he worked for Cardinals William Baum and James Hickey.

Even so, he is still a "regular" guy. "He's very easy to get along with; he's not aloof," said Edward Donoghue. "He's not a French gourmet. He's more a McDonald's type."

"I don't think he's basically changed; he's still the same," said Daniel Donoghue, the bishop's older brother and lawyer for an engineering firm. "Serious minded but with a good sense of humor, well liked with a lot of friends."

"He's so down to earth and holy at the same time," said Daughter of Charity Sister Eileen Donoghue, the bishop's niece.

Begley (From Page 16)

cases in the Charlotte area in which former Catholics had returned to the Church because of what they or members of their families experienced at Conyers.

He said there are many other problems in the archdiocese but he feels certain that Archbishop Donoghue "will be able to face them and to unite the archdiocese."

Bishop Begley said he hopes the people of the diocese also will pray that Bishop Donoghue's successor in Charlotte will be selected soon. He noted that there have been vacancies in some dioceses for several months. "I hope we're going to find someone soon," he said.

Parishioners of Sacred Heart,
Salisbury,
Send Prayers and Best Wishes

to
Archbishop John F. Donoghue

A TIME OF THANKSGIVING ...

A TIME OF CELEBRATION

to reflect the Son. deep in the heart of a mountain...
living waters catholic reflection center
Maggie Valley, N.C.
(704) 926-3833

With appreciation for
your nine years
of presence and support

Catholic Social Services

wishes
Archbishop Donoghue
abundant blessings
and support
in his new undertaking

Congratulations
and
Prayerful Best Wishes
to the
Most Reverend John F. Donoghue, D.D.
from the
Archdiocese of Washington

ST. JOHN NEUMANN CATHOLIC CHURCH

Conventual Franciscan Friars

8451 Idlewild Road Charlotte NC 28212 Phone 704 536-6520

TO ARCHBISHOP JOHN F. DONOGHUE

With praise and gratitude
to the Lord
for your ministry among us
and for your ministry
among our Brothers and Sisters
in the Archdiocese of Atlanta

Franciscan Friars
and
people of St. John Neumann

Bishop Donoghue's Career Highlights

Born: Aug. 9, 1928 in Washington, D.C.
Family: Bishop Donoghue is the son of Irish immigrants Daniel and Rose Ryan Donoghue. He has three brothers who still live in the Washington, D.C., area.

Education: Bishop Donoghue earned a B.A. in philosophy at St. Mary's Seminary in Baltimore, Md., and a M.A. in theology at St. Mary's Seminary in Roland Park, Md. He also studied at The Catholic University of America where he became a licentiate in canon law.

Career: Bishop Donoghue was ordained to the priesthood at St. Matthew Cathedral, Washington, D.C., on June 4, 1955. He served as assistant pastor at St. Bernard Church in Riverdale and then at Holy Face parish from 1955-1964. After a year of graduate studies in canon law, he joined the staff of the Archdiocesan Chancery (Washington, D.C.) where he was Chancellor/Moderator of the Curia and served there until his appointment as Bishop of Charlotte on November 6, 1984.

In 1970, he was given the papal rank of Chaplain to His Holiness with the title "Monsignor." A year later, he was raised to the additional monsignorial rank of Prelate of Honor.

Boards and Committees: Since 1984, Bishop Donoghue has served as:
Episcopal Advisor for Region VII Cursillo;
Member of the Canonical Affairs Committee, NCCB;
Member of the Nominations Committee, NCCB;
Member of Board of Directors, Holy Angels Nursery, Belmont, N.C.;
Board member of Good Shepherd Home Health Agency, Hayesville, N.C.;
Board member of Cathedral Publishing Corp.; publisher and founder of *The Catholic News & Herald.*
Board member of Catholic Social Services, Diocese of Charlotte;
Board member of Pax Christi, Inc.;
Board member of National Directory Service for Catholic Parishes.

The Handmaids of the Sacred Heart of Jesus
Congratulates
***Archbishop John F. Donoghue* on His Installation**
as Archbishop of Atlanta

The North American Province of the Handmaids of the Sacred Heart of Jesus

Ethnic Diversity...

Bishop Donoghue greets parishioners following a Mass commemorating the Korean Martyrs.

Province (From Page 13)

new responsibilities as metropolitan archbishop.

On a personal level, I am so pleased to welcome to Atlanta and the State of Georgia a dear friend whom I have known for a number of years and with whom I have collaborated and shared on a provincial level since his appointment in 1984 as bishop of Charlotte. The faithful of the archdiocese are indeed blessed to have as their shepherd a man so distinguished for his pastoral accomplishments and admirable personal qualities.

May the Lord Jesus, through the intercession of Mary, His Mother and Mother of the Church, bless and prosper his newly assigned ministry as our beloved archbishop.

Bishop Raymond W. Lessard
Diocese of Savannah

Congratulations
Archbishop Donoghue
From
St. Joseph's Hospital
Asheville, N.C.

The Holy Ghost Fathers (Spiritans) in the Diocese of Charlotte
Grateful for the opportunity of serving
in the Diocese under the Leadership of
Archbishop John F. Donoghue
Offer Congratulations to the Archdiocese of Atlanta
for their good fortune.
We extend warm prayerful best wishes to
Archbishop Donoghue as he takes up his new mandate.
We are grateful for his support and kindness
in being such a Good Shepherd.

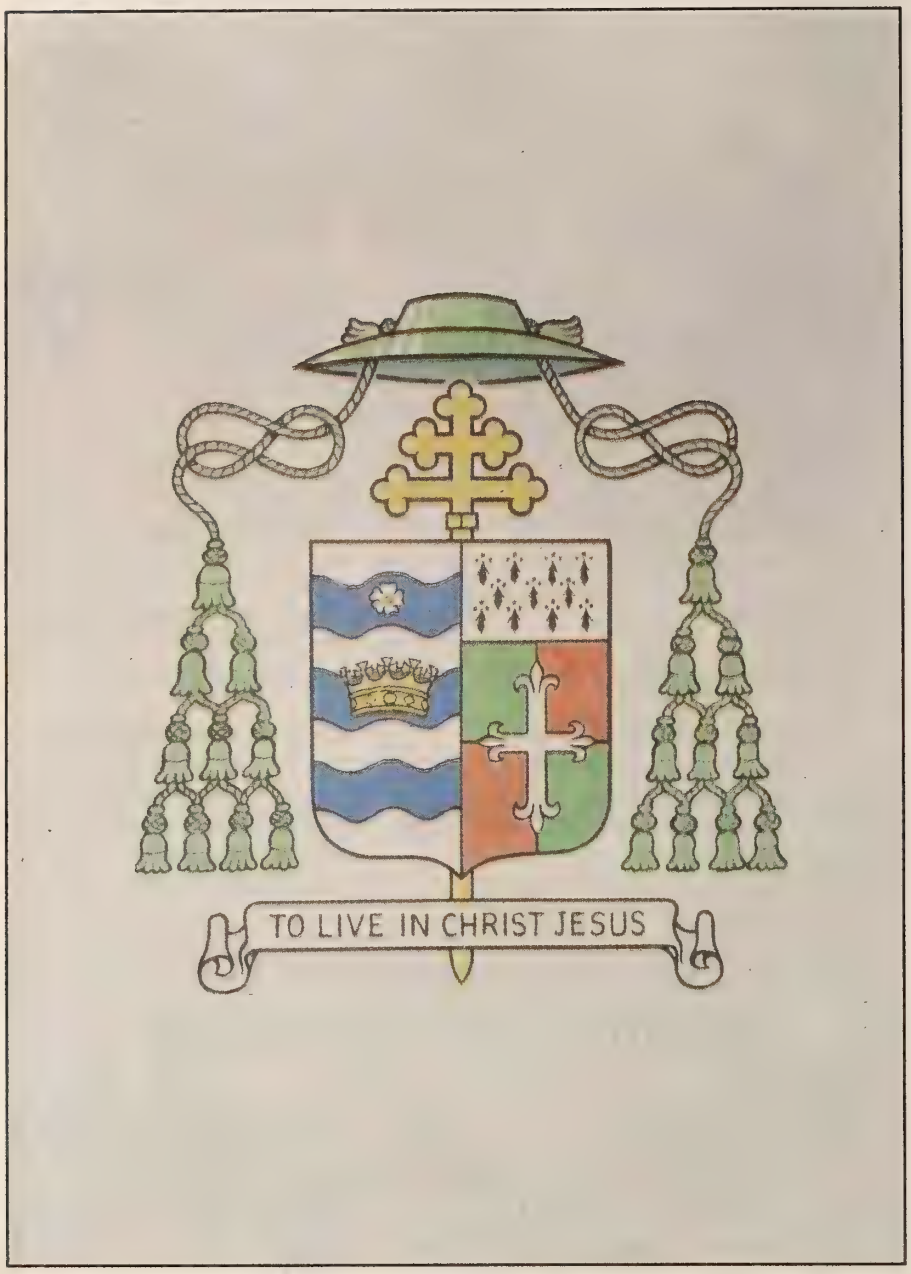
Rev. Martin Conroy, C.S.Sp.
St. James, Hamlet

Rev. Robert Graves, C.S.Sp.
Chaplain, Hispanic Ministry
Charlotte

Rev. Edward J. Vilkauskas, C.S.Sp., pastor
Rev. Vincent Donovan, C.S.Sp.
Our Lady of Lourdes, Monroe

It is not ourselves we preach but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness" has shown in our hearts that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. (2 Cor 4, 5-7)

Archbishop Donoghue's Coat Of Arms


TO LIVE IN CHRIST JESUS

Arms Express Archbishop's Love For Christ And Devotion to Blessed Mother

The coat of arms chosen by Archbishop John F. Donoghue expresses his love for Christ, his devotion to the Blessed Mother and his dedication to serve as Christ's shepherd in the Archdiocese of Atlanta.

The motto, "To Live in Christ Jesus," was adapted from Saint Paul's Letter to the Philippians 1:21.

The left half of the shield bears the jurisdictional arms of the Archdiocese of Atlanta. The seven white and blue wavy bars —the heraldic equivalent of the sea— represent Atlanta, the see city which is indirectly named after the Atlantic Ocean. The seven bars also represent the seven sacraments administered in the Archdiocese of Atlanta. Blue and white are Marian colors and the wavy lines are also used to symbolize the rolling foothills of the Blue Ridge country.

The open crown represents the crown of Christ the King, the titular of the cathedral church of the archdiocese. The crown has secondary representation commemorating King George II of England after whom the state of Georgia was named.

The Cherokee Rose on the upper wavy blue bar—a white flower with a yellow center —is the state flower of Georgia.

The sinister impalement, on the right, displays the personal arms of Archbishop Donoghue. By combining it with the arms of the archdiocese, spiritual unity of the archbishop with his flock is signified.

The quartering in the personal arms is found in the Arms of the Archdiocese of Washington, in honor of the archbishop's priestly ministry there. Green and red are the surface colors of the arms of the Irish septs of O'Donoghue and Ryan, honoring the archbishop's paternal and maternal ancestry.

The central charge of the arms —a silver cross with fleurs-de-lis limbs—honors Archbishop Donoghue's baptismal patron, St. John Vianney (1786-1859). The fleur-de-lis is a symbol of the Blessed Virgin Mary, and joined to the cross, alludes to the archbishop's Pauline motto and his devotion to Christ's Mother.

The "chief," or upper portion of the sheld with ermine tails commemorates Archbishop Donoghue's long association wit Cardinal Patrick O'Boyle, second archbishop of Washington, whose arms also bore an ermine chief.

In pale behind the arms is a gold archiepiscopal cross with double traverse. The pontifical hat with ten tassels on each side is the heraldic insignia of a prelate with the rank of archbishop. The color of the hat and the number of tassels are signs of the rank o a prelate, a custom preserved in ecclesiasti heraldry.

Bessie (From Page 4)

They chitchat a few minutes. She talk about growing up in Dillon County, S.C. about her baptism—"me and my mama both —and converting to Catholicism at age 40 "I'd never been a member of nothing before," she says.

After 10 minutes or so, the bishop tell her he must be on his way. "I think you ca get over to see me again," she reminds him again. "And don't forget to pray for me direc to the man upstairs." He smiles and assure her on both counts.

The parishioners and priests of
Our Lady of Lourdes Parish
Monroe, N.C.

Offer our THANKS to Bishop Donoghue for his spiritual leadership and kindness

our CONGRATULATIONS on his new appointmentand the confidence placed in him

our PRAYERS that the Holy Spirit will continue to guide him.

Our Lady of Lourdes
MONROE, N.C.

"Keep watch over yourselves and over the flock the Holy Spirit has given you to guard. Shepherd the Church of God..." (Acts 20:18)

Rev. Edward J. Vilkauskas, C.S.Sp.
Rev. Vincent Donovan, C.S.Sp.

A Tribute To Bishop John F. Donoghue

Above: Worldwide pilgrims meet in Spain. Bishop Donoghue led 32 pilgrims to the Eucharistic Congress in Seville, Spain during June, his first pilgrimage outside the United States. Bishop Donoghue greets Rita Goffinet of Cherokee, following Mass in Cardiz, Spain, as Dale Young of Newland and Mary Barker of Charlotte look on.

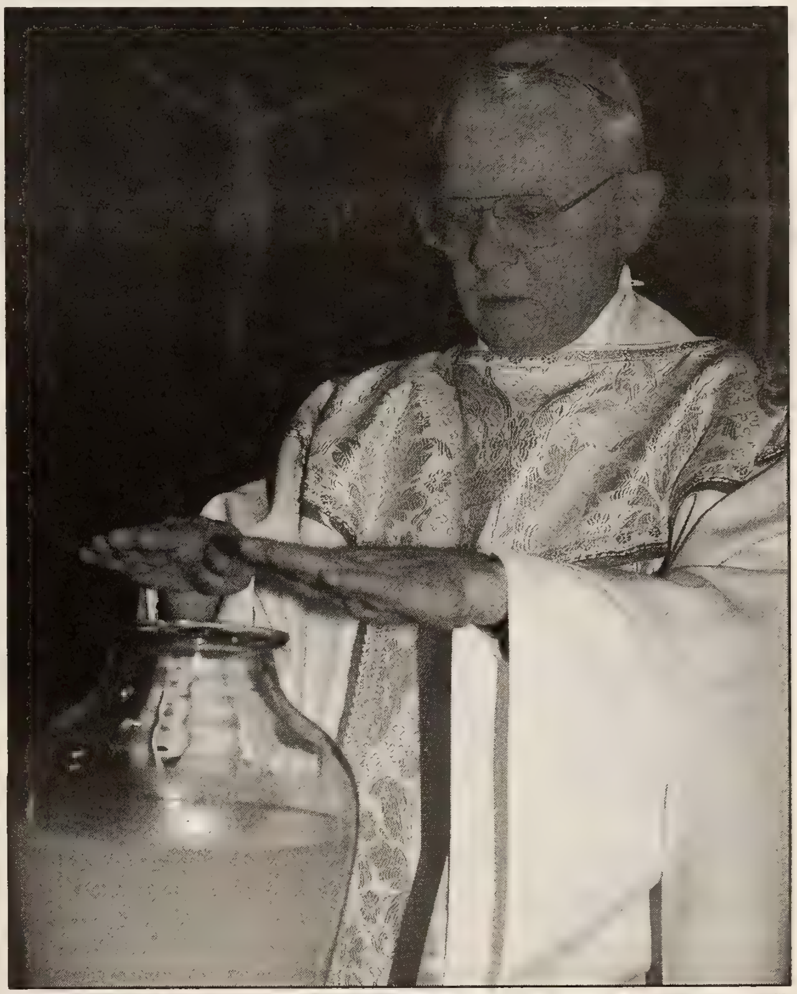
Right: Blessing the Holy Oils. Bishop Donoghue consecrates holy oils distributed to parishes for use throughout the year during the Crism Mass April 6.

Below: The rite of ordination. Bishop Donoghue and retired Bishop Michael J. Begley with newly ordained Father Joseph Valentine. "As a Eucharistic community, we will always need priests," says Bishop Donoghue. Currently, 18 men are in seminary for the Diocese of Charlotte.

Bottom right: Catholic Education remains strong in the diocese. Bishop Donoghue chats with All Saints student, Adam Piacentino, during a Sept. 1992 visit to the newly opened school. Regionalization of Mecklenburg Area Catholic Schools led to the opening of two new schools.

**Photos by
Joann Keane**

Above: "The source and summit of our Christian life is the Eucharist," says Bishop Donoghue. A strong proponent of perpetual adoration, Bishop Donoghue worked to establish perpetual adoration across the diocese. Two diocesan parishes have perpetual adoration, while other parishes throughout the diocese hold adoration services as frequently as possible.



Bishop Discusses Accomplishments, Challenges

By JOANN KEANE
Associate Editor

Bishop John F. Donoghue reflects on his nearly nine years as bishop of the Diocese of Charlotte while he prepares for installation as archbishop of the Archdiocese of Atlanta. Bishop Donoghue looks fondly upon his tenure as chief shepherd of the 46 counties that make up the diocese he never expected to leave.

Q. What do you see as the most significant accomplishments under your direction?

A. I see the synod as one of the most significant. It gave us a direction, and helped coalesce all of the ideas that came together from the parish visitations. Ultimately, the synod helped the entire diocese, by forcing us to address at least seven issues. All have been addressed in great detail, and much of it has already been implemented.

Q. Are you pleased with the process that formed the Synod?

A. Very much so. The input from the people was very helpful. There is no other process in the Church that is a broad as a diocesan synod as far as allowing input from the people. A synod is not simply the bishop, clergy and religious setting policy. It invites anyone who wishes to be involved. We had meetings in parishes and the people voiced many concerns. That was most beneficial.

Q. Are any of the seven synod issues more important than others?

A. They are all important. However, the issue of education, particularly Catholic school education, surfaced again and again. I knew if we didn't do something we probably would end up with few or no schools. That's why I am pleased with regionalization here in Charlotte and why we are looking still to regionalization in other areas of the diocese.

Q. Do you see regionalization of schools as the key to survival of Catholic education in the future?

A. Not necessarily in every place. However, I think it is the key to survival in the Charlotte area. Parishes could not subsidize Catholic schools indefinitely without regionalization. It's too much of a burden on any individual parish. Under regionalization, all the Charlotte parishes share the support. That's what makes it work.

Q. Last year, the office of Faith Formation shifted its emphasis to better meet the needs of the diocese. Why the change of structure of religious education?

A. That too, was a part of the synod process. It wasn't simply Catholic schools, it was faith formation or religious education of our children, young adults and adults. Some diocesan agencies were found to have commonalities—youth formation, religious education of our young and campus ministry, for example. Faith formation allows a more effective use of funding, while providing services for more people at the same time.

Bishop Donoghue in one of his final appearances as chief shepherd of the Diocese Charlotte.
Photo by JOANN KEA

Q. The diocese has grown tremendously in recent years. How is the impact felt?

A. It affects everything; every single agency, every office. We can't sit idly by. We can't have people coming in to the diocese and say to them, "Sorry, we don't have a parish for you, or there's no room in our schools for your children." We have a responsibility to meet those needs. And we call upon our people to help with those needs. We don't have any source of support other than through the generosity of our people. The people of the diocese are extremely generous. They believe religion is important in their lives, and are willing to make great sacrifices.

Q. Fundraising is never easy. Ho ever, the diocese has been very su cessful in achieving and exceedi financial goals. What's the secret this success?

A. The campaigns are successful b cause of the generosity of the people. T people of the diocese understand the nee recognize the benefits, and they respon For example, the first diocesan-wide capi campaign took place in 1988 to build t Catholic Conference Center. We need $2.4 million and the people came throu

See **Review,** Page

Congratulations
Archbishop
John F. Donoghue

We appreciate you and your dedication to Catholic education, and the 16 schools in Western North Carolina.

Best wishes from the Office of Catholic Schools

Congratulations and Best wishes to Archbishop John F. Donoghue

We thank you fo
the direction an
support leadin
the way fo
regionalization o
Mecklenburg Are
Catholic Schools

MACS
Mecklenburg Area Catholic Schools

St. Michael's Church, Gastonia
Congratulates
Archbishop John F. Donoghue
on his new ministry
in the Archdiocese of Atlanta

Congratulations
on your new
appointment
Archbishop Donoghue.
Be assured of our
best wishes and prayers.

--The staff of the
Catholic Conference Center,
Hickory, N.C.

Bishop Donoghue meets with students, parents and administrators at All Saints Catholic School, one of the new schools built in connection with school reorganization in the Charlotte area. Photo by JOANN KEANE

Bill Hausle (l) and Jim Kelley show Bishop Donoghue the plans for the $2.4 million Catholic Conference Center at Hickory which was completed in December 1988.

Review (From Page 22)

with the funding. Today, the Conference Center in Hickory is used by many parish and diocesan organizations, and is available for use by any non-profit organization.

Q. The Conference Center is an example of a specific goal. What about the annual Diocesan Support Appeal?

A. If we are going to continue to provide the service that we do and attempt to increase our services to meet the growing demands, then it is important for people to give of themselves. I'm always delighted to see our Catholic people give back to the community some of what God has given to them. The services provided by DSA-supported agencies touch the lives of all parishioners, either directly or indirectly.

Q. Stewardship has taken on a dramatic new role in many parishes. Why has the concept of stewardship become such an intricate part of parish life?

A. When we talk about stewardship, we are talking about time, talent and treasure, sharing our gifts with others. When we make a stewardship commitment that is intentional, planned and proportionate, we have the opportunity to include the Church in our stewardship of treasure commitment. However, sometimes people think of stewardship only in terms of treasure. That's one aspect, but time and talent are equally important. We encourage our people to give of time and talent for the benefit of the Church, too. Out of that flows the desire to support the Church financially as well.

Q. The laity has been very involved in this diocese. Why have you chosen to use lay people to such an extent?

A. The people are the Church. The Church exists for them and they have a responsibility to take part in the ministries that comprise the Church. I've tried to encourage that. All of the ministries in our parishes and on the diocesan level would not be possible without the laity's involvement.

Q. Is there anything more you wish you could have accomplished in the Diocese of Charlotte?

A. I really wanted to do something for the elderly, some kind of housing for our elderly Catholics, the elderly poor in particular. There is a strong need for retirement facilities for this growing age group. The issue must be addressed in the future.

Q. In retrospect, what do you see as some of the greatest challenges facing the diocese in the future?

A. Growth will continue to be a challenge for a long time. How we meet those needs, both material and spiritual will be a priority. Along with growth, comes the need for priests to staff the needed parishes. As a eucharistic community, we will always need priests. The Diocese of Charlotte has a good vocations program, but three to five ordinations a year are needed to keep up with growth.

Our prayers and best wishes
To Bishop Donoghue
On your appointment as
"Our" Archbishop
Of Atlanta
from
The Parish Family of
St. Thomas Aquinas
Charlotte, N.C.

The Tribunal of Charlotte
Congratulates
Most Rev. John F. Donoghue
On his installation as
Archbishop of Atlanta

The Lord's Choicest Blessing
Upon You,
Archbishop John F. Donoghue.

Sacred Heart Church
Brevard, N.C. 28712

Congratulations and Best Wishes!

May the Sun Shine
Gently On Your Face
And May the Wind
Be Always At Your Back.

St. William Church, Murphy
Immaculate Heart of Mary Mission, Hayesville

ARCHBISHOP JOHN F. DONOGHUE

**Thank you for your support
and
recognition of the importance of
media.**

CONGRATULATIONS AND BEST WISHES

Office of Telecommunications

Gail Hunt Violette
Ann Wynette O'Connell

Loretta Wnetrzak
Sister Irene Halahan

Congratulations

Archbishop John F. Donoghue

The Chancery of the Diocese of Charlotte extends prayerful best wishes on your installation as the new Archbishop of Atlanta

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In Thanksgiving
And with best wishes to
Archbishop John F. Donoghue
As he continues to call the Church

To Live In Christ Jesus

St. Charles Borromeo — Morganton, NC
Our Lady of the Angels — Marion, NC

**LA COMUNIDAD HISPANA
DE LA
DIÓCESIS DE CHARLOTTE
AGRADECE A SU OBISPO JUAN
EL APOYO CONSTANTE
QUE LE HA
OFRECIDO ESTOS AÑOS,
PASADOS Y LO DESPIDE
CON CARIÑO DESEÁNDOLE
MUCHA FELICIDAD**

Bishop David B. Thompson

and the people of
the Diocese of Charleston

congratulate

Archbishop John F. Donoghue

on his appointment as
Archbishop of Atlanta

ssues Of The Heart: Life, Dialogue And Devotions

By CAROL HAZARD
Associate Editor

Bishop John F. Donoghue faces new hallenges as he goes from shepherding 4,000 Catholics in the Diocese of Charlotte 300,000 in the Carolinas and Georgia. ome things will never change, however. hese are the issues of the heart.

Steadfast and passionate about respect fe, ecumenism and eucharistic devotions, he bishop will carry his convictions about hese and other issues to Atlanta.

espect Life

Bishop Donoghue hasn't skipped a eat. Since he became bishop, he's attended very March for Life rally in Washington, .C., to protest legalized abortion. He's udged through rain, sleet and snow to ake his position known.

What's more, he's participated in life hains, lines of people who stand along reet intersections for an hour or so holding lacards denouncing abortion. One cold, et and wintry Saturday morning, he arched to an abortion center in Greens- ro, where he led an assembly of pro-lifers the rosary. He said Mass afterward at St. enedict Church.

The bishop has always placed the sanc- y of life, from conception, high on his iorities, says Maggi Nadol, Respect Life ordinator for the diocese. "His unswerving lief in the right to life has been a source of rength and courage for many."

Although Bishop Donoghue has never en involved in an Operation Rescue at- mpt — blocking access to abortion centers - he says he doesn't oppose it. "It's a per- nal decision, but I have a problem myself ith civil disobedience," he says. Even so, has attempted to visit people in jail who were arrested for their Operation Rescue activities.

The bishop knows parents who learned they were to have a Downs Syndrome baby. Distraught over the news, they considered an abortion but did not go through with it. "Of their six children, this child has brought the greatest joy," Bishop Donoghue says.

He knows from his heart abortion is wrong. "I know they (people who get abortions) are wrong. I know it instinctively. I think it's engrained in the very nature of people. That's why I find it so difficult to understand people who say they can do away with this life."

He is as adamant and outspoken toward euthanasia as he is toward abortion.

"God is the author of life and only He can take it," the bishop says. "No one has the right — parents, mother, father, doctor — to decide this life would be better if is ended." While the motivation for taking a life — namely mercy killing — might be good, the means is bad, Bishop Donoghue says.

He says suffering can be a purifying act. "Suffering for one's own sins and the sins of the world is a wonderful step toward holiness," he says.

"I believe everybody is created in the image and likeness of God and because of that, we have to respect the life He has given us."

Ecumenism

One Christmas, when Bishop Donoghue was about 13 years old, he and a neighborhood buddy went to a Methodist church to get some hard candy. His mother wanted to know where he got the candy. "You know you aren't supposed to do that," she said.

Bishop Donoghue leads a graveside prayer service for the unborn at Belmont Abbey.
Photo by CAROL HAZARD

As a boy, the bishop knew there was something was wrong with that way of thinking. But he didn't fully understand it until many years later.

It wasn't until he came to Charlotte in 1984 that ecumenism became more than a passing interest. It became an issue close to his heart, precipitated by his friendship with Michael C.D. McDaniel, then bishop of the N.C. Synod of the Evangelical Lutheran Church In America.

"He initiated the friendship more than I did at first ... and he gave me a real appreciation for ecumenism," Bishop Donoghue says. "He helped me understand that this is the Lord's command that we be one."

The friendship grew to include Bishop F. Joseph Gossman of the Raleigh Diocese. The threesome met regularly. A dialogue with Baptists was started and soon thereafter, LARCUM (Lutheran, Anglican, Roman Catholic, United Methodist) was formed. The assembly meets once a year at the Catholic Conference Center in Hickory.

Meanwhile, various dialogues were occurring on the international level. On the local level, clergy and lay people were hashing out a grassroots approach.

"We're not going to decide doctrinal problems, but we can discuss them so we can understand each other's positions," Bishop Donoghue says. "Even though there are still issues that divide us, we can pray together so one day — once the theologians resolve the theological problems — we can be one."

Although the sticking points probably won't be resolved in this lifetime, "we have come a long way," the bishop says. A long

See **Issues,** Page 29

Diocese of Savannah

John F. Donoghue
Archbishop of Atlanta

We join with our Catholic sisters and brothers in the Archdiocese of Atlanta in rejoicing and praising the Provident God for the appointment of their new shepherd, Archbishop John F. Donoghue. We offer him our heartiest congratulations and the assurance of our prayers as he assumes his new responsibilities as Metropolitan Archbishop.

On a personal level, I am so pleased to welcome to Atlanta and the State of Georgia a dear friend whom I have known for a number of years and with whom I have collaborated and shared on a provincial level since his appointment in 1984 as Bishop of Charlotte. The faithful of the Archdiocese are indeed blessed to have as their shepherd a man so distinguished for his pastoral accomplishments and admirable personal qualities.

May the Lord Jesus, through the intercession of Mary, His Mother and Mother of the Church, bless and prosper his newly assigned ministry as our beloved Archbishop.

Raymond W. Lessard

Raymond W. Lessard
Bishop of Savannah

Managing Diocese More Than One-Man Task

By JOANN KEANE
Associate Editor

CHARLOTTE—So long to the evening walks through historic Dilworth. Same goes for passing the hours playing gin rummy and sneaking off for an indulgence of an ice cream sundae.

Bishop John F. Donoghue leaves more than his personal legacy of shaping the diocese as he assumes leadership of the Archdiocese of Atlanta. Once he packs the last box of belongings into the car, he says farewell to his chief confidant of eight years.

As chancellor and vicar general of the Diocese of Charlotte, Msgr. John J. McSweeney shares the bishop's residence, as well as the confidence of the departing diocesan leader.

"I found the bishop to be a very easy person to live with," says Msgr. McSweeney. Bishop Donoghue and Msgr. McSweeney's preference for a simple lifestyle makes for an easy transition into a close working relationship.

In many aspects, Msgr. McSweeney is the bishops' alter ego. It is a rare decision that the two have not thoroughly discussed. Bishop Donoghue relies on the sound judgement of his assistant. "We meet almost daily," says Msgr. McSweeney. "I apprise the bishop of the many different events going on, and he is apprising me of areas he wants looked into, or areas of concern. It's a good two-way communication."

The two share a management style that reflects compassion and cautious decision making. Utilizing the talents and advice of many, the bishop and chancellor work closely to see all sides of a situation.

"Our decisions affect people," says Msgr. McSweeney. "Although we must make sound business and management decisions, we always realize we are Church, which is a broader perspective. Good sound business practices reflect good stewardship."

The bishop has always been a very proactive leader, says Msgr. McSweeney. "He believes in delegation. He enunciates what he wants to see happen, and says go with it."

"Sometimes we're labeled as conservatives," says Msgr. McSweeney. "I believe it's following the sense of the teachings we espouse as Catholics and making that known."

"Our efforts constantly involve the awareness of Church teachings. Sometimes it's easy to get glossed over, but that's the basis for everything," says Msgr. McSweeney.

CẦU CHÚC

Congratulations and prayerful best wishes

to our ARCHBISHOP
JOHN F. DONOGHUE

Vietnamese Catholic Ministry -- Diocese of Charlotte

The Office of Lay Ministry
Extends warmest
congratulations

Archbishop
Donoghue

As he
assumes his
new duties
as leader of
the
Archdiocese
of Atlanta

CRESCAT

The Benedictine Monks
of
Belmont Abbey
salute

Bishop John F. Donoghue
Archbishop-Elect of Atlanta

Our prayers

And best wishes

Go with Bishop Donoghue

As he accepts his new

Responsibility as

Archbishop of Atlanta

St. Matthew
Parish
Charlotte, NC

Scripture

Readings For The Week Of August 15 - August 21

nday: Revelation 11:19; 12:1-6, 10; 1 Corinthians 15:20-28; Luke 1:39-56.

onday: Judges 2:11-19; Matthew 19:16-22.

esday: Judges 6:11-24; Matthew 19:23-30.

ednesday: Judges 9:6-15; Matthew 20:1-16.

ursday: Judges 11:29-39; Matthew 22:1-14.

iday: Ruth 1:1, 3-6, 14-16, 22; Matthew 22:34-40.

turday: Ruth 2:1-2, 8-11; 4:13-17; 23:1-12.

Readings for the Week of August 22 - August 28

Sunday: Isaiah 22:15, 19-23; Romans 11:33-36; Matthew 16:13-20.

Monday: 1 Thessalonians 1:2-5, 8-10; Matthew 23:13-22.

Tuesday: Revelation 21:9-14; John 1:45-51.

Wednesday: 1 Thessalonians 2:9-13; Matthew 23:27-32.

Thursday: 1 Thessalonians 3:7-13; Matthew 24:42-5:1.

Friday: Joshue 1 Thessalonians 4:1-8; Matthew 25:1-13.

Saturday: 1 Thessalonians 4:9-12; Matthew 25:14-30.

IMANI **NIA**

The people of Our Lady of Consolation Parish family extend prayers and best wishes to Archbishop John F. Donoghue on the ooccasion of your archeipiscipal installation for the Church in Atlanta.

"May your **Faith** be strong so you may achieve your **Purpose**"

You have given us a shepherd's care

**May the Lord's
Blessings and
peace
accompany you
always
Prayerful best
wishes**

**The parishioners of
Holy Infant Church
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On behalf of the Board...the Staff...and the Clients

of

Good Shepherd Home Health and Hospice Agency Hayesville, North Carolina...

hank you, Bishop Donoghue, or the leadership and support ou have given Good hepherd. Our prayers will be ith you as you begin your ew ministry in Atlanta.

---

*Our Prayers and
Best Wishes To*

*Archbishop
John F. Donoghue*

FROM THE PARISHIONERS OF
ST. ALOYSIUS
HICKORY, N.C.

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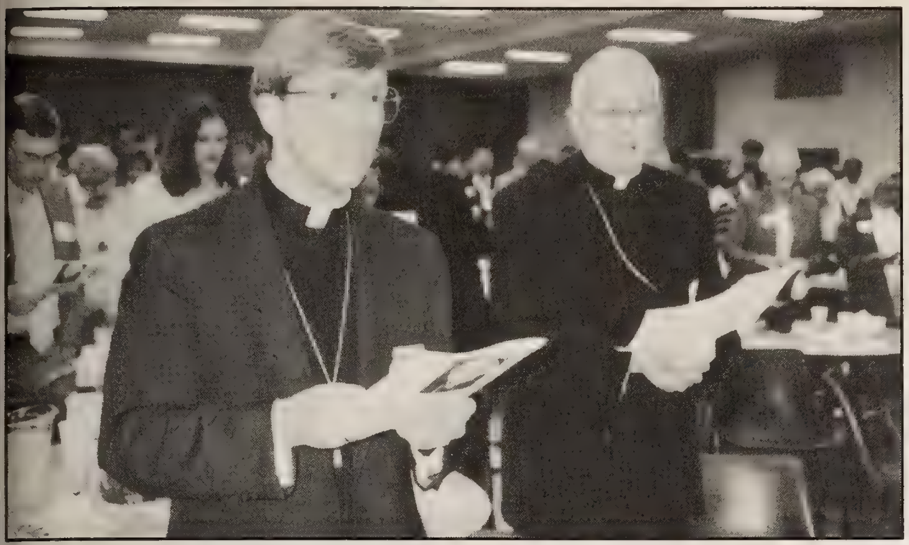
on your
new assignment.*

*May God be with you
as you continue
to shepherd
and guide his people.*

*The Marions of the Immaculate Conception
and Parishioners of Our Lady of Grace.
Greensboro, N.C.*



Lutheran Bishop Mark Menees and Bishop Donoghue join in singing praise at a Catholic-Lutheran dialogue supper. Photo by CAROL HAZARD

Bishop Donoghue kneels in devotion to the Blessed Mother at the grotto at Belmont Abbey.

Issues (From Page 25)

way, that is, from the separatism his mother advocated.

The bishop couldn't articulate his feelings then, but he says this about ecumenism now: "They don't think we have horns and we don't think they have horns. We are all children of God."

Nowhere is ecumenism more evident than at the top; in the close friendships that have formed among the leaders of various churches in North Carolina. Respected by his peers as a churchman and theologian, Bishop Donoghue's influence in building up the church has spread throughout the region.

"When I think of the bishop, I think of a strength of conviction and a warm love in a wonderful blend," says now-retired Bishop McDaniel.

"Ecumenism is the Holy Spirit teaching us how better to love. The road to that end is precisely the road he (Bishop Donoghue) walks every day, caring appropriately and most of all for his flock and the proclamation of the Gospel."

Bishop Donoghue approaches ecumenism "from the standpoint of his deepest convictions and not from the standpoint of trying to please anybody," Bishop McDaniel says.

"What he says about human behavior is never based on popular notions of being politically correct, but based on his convictions grounded in the Church. He doesn't hesitate to teach what the Church professes

See **Issues**, Page 35

✝ Congratulations ✝
from the
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Congratulations and God's Blessings
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Archbishop Donoghue

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John F. Donoghue

Goals Of The 1986-87 Diocesan Synod

To shape the diocese and give direction to the Church, Bishop Donoghue addressed seven areas of concern in the 1986-87 Diocesan Synod. Action plans were developed in each area to "enrich the faith life of our diocesan family and thereby build up the Kingdom of God," said Bishop Donoghue in a May 23, 1987 letter to parishioners.

The areas addressed by the Synod and their descriptions were :

- **Spiritual Life**
  The ongoing renewal of our individual and corporate spiritual development.
- **Evangelization**
  The Church's responsibility to respond to the needs of particular communities in the diocese.
- **Education**
  The Catholic education of children who are and aren't a part of the diocesan Catholic school system.
- **Poverty**
  The obligation of the local parish to respond to the needs of the poor in the community.
- **Lay Ministry**
  The increased population of the members of the Church through lay ministry, given the uniqueness of each parish.
- **Councils**
  The enhancement of the Church's mission through diocesan organizational structures: pastoral councils and administrative offices.
- **Growth**
  The rapidly changing character of North Carolina and the Diocese of Charlotte, and how the Church can accommodate these changes.

Employment Opportunities

Director of Liturgy: Would you like to serve full time beginning Sept. 1, 1993, in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community; 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Masters degree or equivalent; keyboard skills; steeped in Church rites; empowering and pastoral. Salary commensurate with degree and experience. Send resume to: James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Road; Greensboro, NC 27410.

Part-time Clerk: *The Catholic News & Herald* has an opening for a part-time (20 hours a week) clerk. Individual will perform clerical duties, including typing and filing. Ideal candidate will have PC experience using Windows. Microsoft Word knowledge preferred. Send resume to *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237.

MAY
GOD BLESS YOU...

Archbishop John Donoghue
and the Church of Atlanta

"Ad multos annos"

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of St. Joseph
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Rev. Richard P. Hokanson, Pastor

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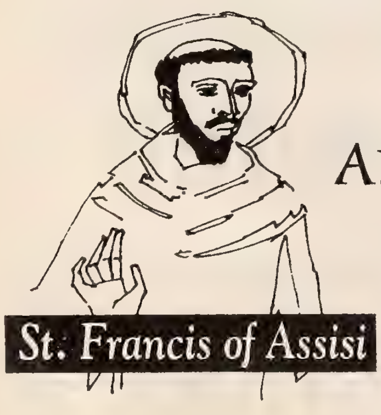

Archbishop Donoghue

From Father Bernard Manley and the parishioners of
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THANKS BISHOP JOHN F. DONOGHUE

* * * *

The Catholic University of America congratulates its canon law alumnus Bishop John F. Donoghue. We extend our warmest gratitude for his service to Catholic education. We thank him for his support of CUA, the Church's national university.

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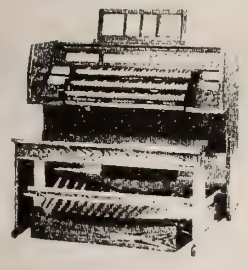

Congratulations on your new appointment Archbishop Donoghue

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Thank you for what you have begun
nd the legacy you leave behind for
us to continue.

I am the good shepherd. I know my sheep and my sheep know me in the same way that the Father nows me and I know the Father; for these sheep I will give my life. I have other sheep that do not elong to this fold. I must lead them, too, and they hall hear my voice. There shall be one flock then, one shepherd." (Jn 10, 14-16)

Capital Projects, 1984-92

The following capital projects mostly for new churches and activity centers were completed or started during Bishop Donoghue's nine years in the Diocese of Charlotte. They are listed in chronological order beginning with the earliest project through to the most present. The asterick indicates a new or expanded church.

Parish
1. St. John Neumann, Charlotte *
2. St. Thomas Aquinas, Charlotte (1 of 2) *
3. Immaculate Heart of Mary, Hayesville *
4. St. Francis of Assisi, Jefferson
5. St. Elizabeth, Boone
6. St. William, Murphy *
7. St. Mary, Sylva *
8. St. Gabriel, Charlotte (1 of 2) *
9. St. Frances of Rome, Sparta
10. Holy Family, Clemmons *
11. St. Lucien, Spruce Pine
12. Sacred Heart, Brevard *
13. Our Lady of the Annunciation, Albemarle
14. Our Lady of the Assumption, Charlotte *
15. St. Charles, Morganton
16. St. Matthew, Charlotte (1 of 2)
17. St. John, North Wilkesboro*
18. St. Bernadette, Linville *
19. St. Joseph of the Hills, Eden
20. Our Lady of the Mountains, Highlands
21. St. Therese, Mooresville *
22. St. Leo, Winston-Salem
23. St. James, Hamlet *
24. Our Lady of Fatima, Winston-Salem
25. St. Lawrence, Asheville
26. Good Shepherd, King *
27 Our Lady of Grace, Greensboro
28. St. Aloysius, Hickory *

See **Projects,** Page 33

**Congratulations
and
best wishes
to
Archbishop John F. Donoghue**

**Sisters of St. Francis of Tiffin, Ohio,
Charlotte, Cherokee, Maggie Valley, Yadkinville**

Archbishop John F. Donoghue

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Archbishop
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CONGRATULATIONS!

We wish to express our gratitude for your kindness and the friendship you have shared with us.

You have won the respect, confidence, and admiration of the Catholic Daughters throughout the State. We will miss you and wish you every success as the Arch Bishop of Atlanta. Our prayers will go with you.

Asheville, Charlotte, Lenoir, Statesville, Durham, Salisbury, New Bern, Wilmington, Elizabeth City, Jacksonville and Greensboro, North Carolina

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CATHOLIC DAUGHTERS OF THE AMERICAS

CONGRATULATIONS TO

ARCHBISHOP JOHN F. DONOGHUE, D.D.

Among his many other accomplishments, already mentioned at length, we are honored to have played a vital role in our four Diocesan Holy Pilgrimages to the Catholic National Shrine. We salute his personal devotion to the Blessed Virgin Mary, accompanying us each time on the buses.

ST. MARY'S PARISH, SHELBY
CHRIST THE KING MISSION, KINGS MOUNTAIN
REV. MSGR. WILLIAM G. WELLEIN, PASTOR

Archbishop John F. Donoghue

Thanks

"The Lord Bless and keep you." Nu. 6:24

St. James Church of Rockingham County

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Best Wishes

Archbishop
John F.
Donoghue

as you begin
your appointment
to the
Archdiocese of
Atlanta

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Projects (From Page 31)

29. St. Ann, Charlotte
30. St. Paul the Apostle, Greensboro*
31. Our Lady of the Highways, Thomasville
32. Holy Spirit, Denver*
33. St. Joseph, Asheboro
34. St. Vincent, Charlotte
35. St. Gabriel, Charlotte (2 of 2)
36. St. Andrew the Apostle, Mars Hill*
37. Holy Trinity, Taylorsville*
38. Immaculate Heart of Mary, High Point
39. Our Lady of the Americas, Biscoe*
40. Queen of the Apostle, Belmont
41. St. James, Concord
42. St. Joseph, Kannapolis
43. St. Patrick, Charlotte
44. St. Peter, Charlotte
45. St. Joan of Arc, Asheville
46. St. Luke, Charlotte*
47. St. Joseph, Newton
48. St. Mary, Shelby*
49. Sacred Heart, Salisbury
50. St. Barnabas, Arden
51. St. Thomas Aquinas, Charlotte, (2 of 2)
52. St. Dorothy, Lincolnton*
53. St. Matthew, Charlotte (2 of 2)*
54. St. Philip the Apostle, Statesville*
55. Immaculate Conception, Hendersonville*
56. Holy Angels, Mt. Airy

Prayers --
God's Blessings

From
Pastor &
Parishioners

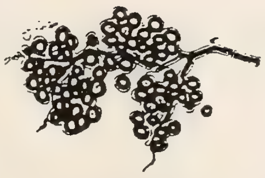
Basilica of Saint Lawrence
Deacon and Martyr

Archbishop Donoghue,
You will always have a place at our table and in our prayers.

Peter and Dorothy King
Monroe, N.C.

Congratulations
to the new
Archbishop
of Atlanta
John F.
Donoghue

The
Catholic
News &
Herald



Queen of the Apostles
Parish Family,
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congratulates

Archbishop John F.
Donoghue, DD,

on his high promotion to
Archbishop of Atlanta
-- with best wishes and
prayers.

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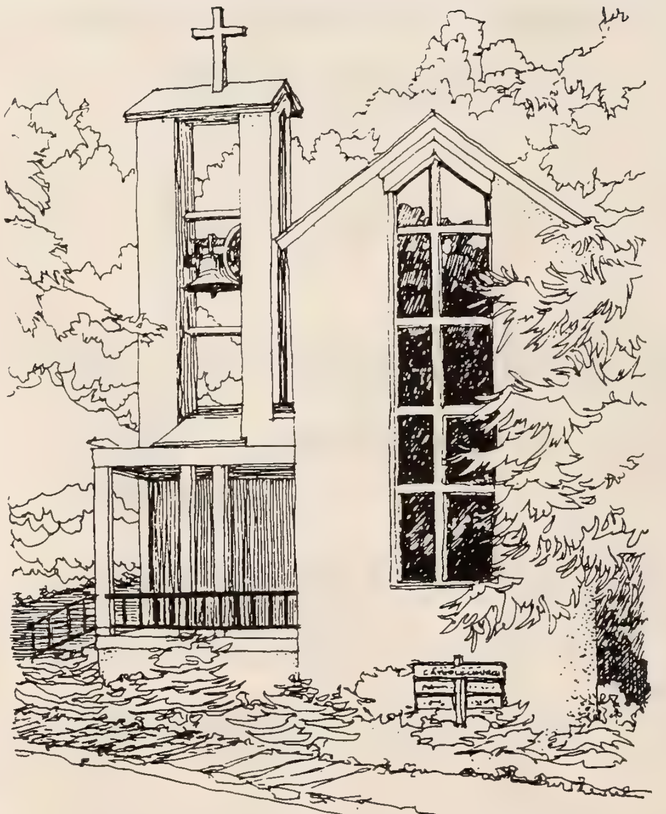

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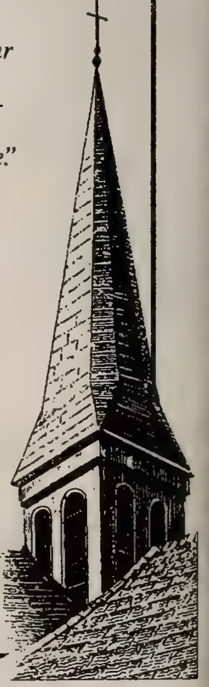
Bishop John F. Donoghue



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ues (From Page 29)

he does it in a winsome way. He doesn't
gonize even those who disagree with
. I regard it as one of the great blessings
y life to have known him and worked
him."

In the same way that Bishop McDaniel
hed out to Bishop Donoghue upon his
val here nine years ago, the bishop
ted Bishop Robert Johnson of the Epis-
al Church, Diocese of Western North
olina.

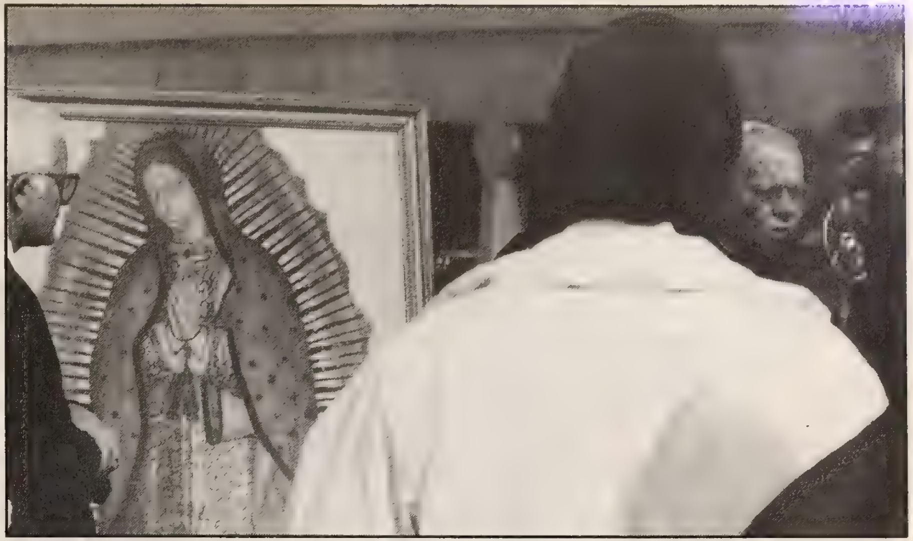
"John was right there front and center
reet me and cheer me along the way,"
hop Johnson says. "He has done all he
within the structures of his denomination
ach out and be as inclusive as he can be."

"We will miss him," says Bishop L. Bevel
es III of the Western North Carolina
ference of the United Methodist Church.
"I love him. He is true blue. Nothing phoney about this man. He's so unassuming in the sense of throwing his weight around. He wears the mantle of authority with humility, not without conviction but genuine Christian humility and a delightful sense of humor."

Eucharistic Devotion

"If people learn to pray before the Eucharist, it will make a tremendous change in their lives," Bishop Donoghue says. It will help bring people closer to the Lord and change the way they live; "all for the better," he says.

When the bishop was growing up in the 1930s and 1940s, every parish had 40-Hour Devotions once a year and one parish in each vicariate had Perpetual Adoration. The devotions, however, fell out of favor after Vatican II. The problem is neither they nor the Marian devotions were replaced with anything, the bishop says.


Bishop Donoghue leads the rosary outside a Charlotte abortion center.
Photo by CAROL HAZARD

Bishop Donoghue says he would like to see the traditions restored. At his encouragement, they have been brought back to the Diocese of Charlotte.

Several parishes have initiated 40-Hour Devotions. Moreover, the Basilica of St. Lawrence in Asheville started Perpetual Adoration five years ago. "It has been a very unifying factor in our church," says Father Carl Kaltreider, pastor. "There are bountiful blessings wherever it is."

"We feel very blessed to have a bishop so devoted to the Blessed Sacrament," says Kathleen Potter, who coordinates Perpetual Adoration at St. Gabriel Church in Charlotte. St. Gabriel started Perpetual Adoration this past January.

"The Eucharist is the center of our Catholic lives," the bishop says. "We should be proud that we worship Christ in the Eucharist and we venerate the Blessed Mother."

Thanks for what you have accomplished
in the last 9 years
and your kind way of caring for us at
Our Lady of the Highways
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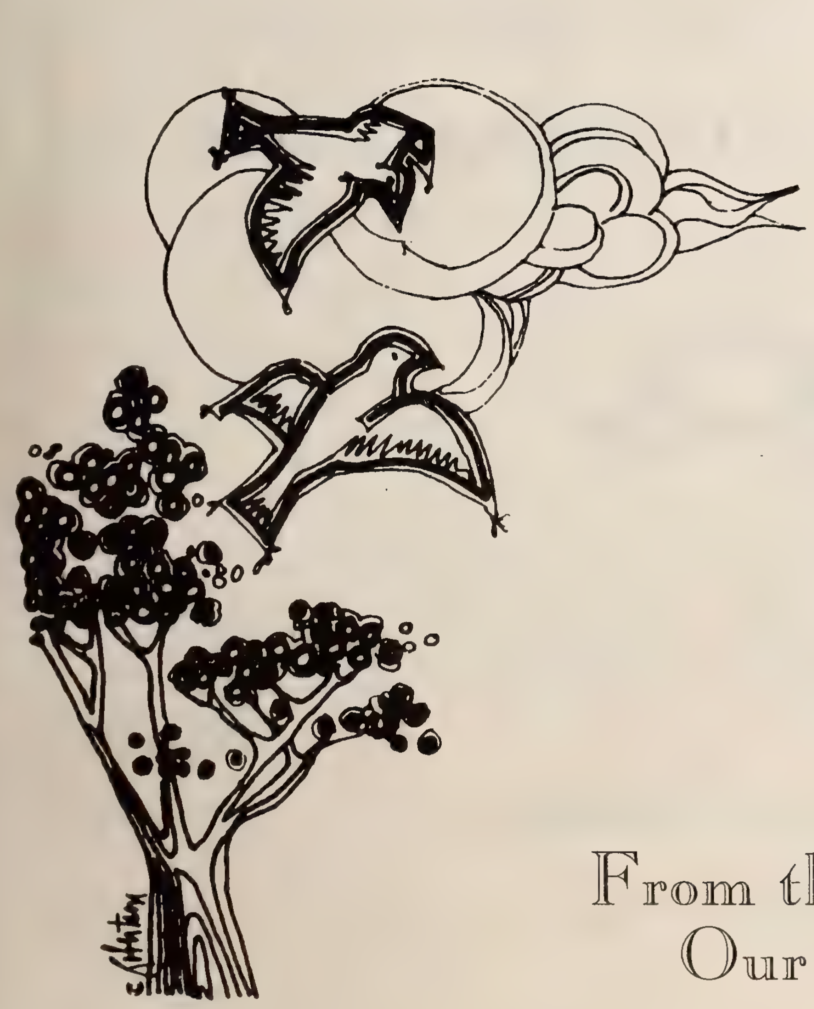
God Bless you as you serve
as Archbishop of Atlanta

May God bless and go with you
to Atlanta!
CONGRATULATIONS!

St. Stephen's Church
Elkin, N.C.



Congratulations
And God's
Blessings as
you begin your
service to the
Archdiocese

From the pastor and parishioners of
Our Lady of the Assumption
Charlotte, N.C.

The Friars and Parishioners
of
Immaculate Conception,
Hendersonville, N.C.
extend warm
and prayerful regards
to Archbishop Donoghue

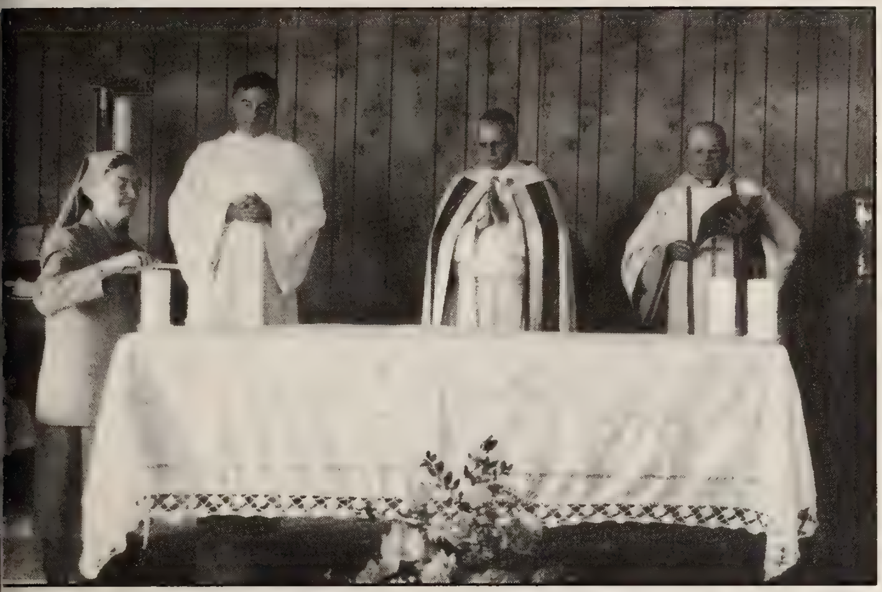
ATLANTA'S GAIN IS OUR LOSS

Congratulations and Prayerful Best Wishes,

Archbishop Donoghue

The Parishioners of St. Mary Church
and
the Vincentian Fathers,
Greensboro, N.C.

)ur Lady Of The Americas...



ındmaids Sister Pilar Dalmau lights a candle during the dedication of Our Lady of the nericas at Biscoe. With Bishop Donoghue are Father Frank O'Rourke and Oblate Father ːrardo Clarke (r) Photo by JOANN KEANE.

Serving the Vietnamese Community...

THE CATH
DIOCESE

Bishop Donoghue (c) and Msgr. John J. McSweeney welcome Father Tan V. Le and his sister, Dat Le, to the Diocese of Charlotte. Their brother, Trieu Le (r) worked with the diocese to bring them from Vietnam. Photo by CAROL HAZARD

StANN'S
PARISH

Prayerful best wishes to
Archbishop Donoghue

Ministry For African - American Affairs
Diocese Of Charlotte

Sends Prayers and Best Wishes
To Archbishop John Donoghue

Archbishop Donoghue:

The Sisters of Mercy of NC congratulate you and wish you much happiness and peace.

May the God of mercy
guide you and
keep you well.

Sisters of Mercy of the Americas
Hermanas de la Misericordia de las Américas

The parishioners of
St. Benedict Church,
Greensboro
congratulate

Archbishop John F. Donoghue

on his new ministry
to the people of the
Archdiocese of Atlanta

Archbishop John F. Donoghue

May the Lord extend to you his blessings
as you begin your new mission of service to
the people of the Archdiocese of Atlanta.

With appreciation of our past
and continuing relationship,

Bishop F. Joseph Gossman
and the People of the
Diocese of Raleigh

offer you our prayers
and warmest wishes.

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Steve Kuzma, Director
Member of St. Matthew Catholic Church
and the Knights of Columbus

ARCHBISHOP DONOGHUE

Thank You For Your Fidelity To The Holy Father

ST. JOHN THE EVANGELIST CHURCH **WAYNESVILLE, N.C.**
IMMACULATE CONCEPTION MISSION **CANTON, N.C.**

A Dedication At St. Gabriel..

Bishop Donoghue at the consecration during the Mass for the dedication of the new parish activity center at St. Gabriel in Charlotte. Photo by JOANN KEANE

Congratulations
and God's Blessings

Archbishop Donoghue

as you lead the Archdiocese of Atlanta

St. Margaret Church, Maggie Valley, N.C.

Congratulations!

St. Mary's Seminary and University in Baltimore rejoices in the appointment of Bishop John F. Donoghue of Charlotte as the new Archbishop of Atlanta. His leadership has been a blessing to all of western North Carolina The entire St. Mary's community congratulates our alumnus of St. Charles College and St. Mary's Seminary as he travels further south to continue to serve the Church and "live in Christ Jesus."

Congratulations
on Your Appointment

**ARCHBISHOP
JOHN F. DONOGHUE**

We, the People of God
in the Archdiocese of Atlanta,
offer you a
Joyous Welcome
as our
Shepherd and Pastor.

"Ad Multos Annos"

THE CATHOLIC
NEWS & HERALD

erving Catholics in Western North Carolina in the Diocese of Charlotte
Volume 2 Number 44 • August 27, 1993

Archbishop Donoghue Assumes New Duties In Atlanta

Msgr. McSweeney Chosen To Administer Diocese Of Charlotte

By JOANN KEANE
Associate Editor

CHARLOTTE — Msgr. ohn J. McSweeney, chancellor f the Diocese of Charlotte, was lected diocesan administrator of e 46-county diocese on Aug. 0.

Inside the chapel located ithin the chancery offices, sgr. McSweeney accepted the ppointment, calling for spiritual contemplation as the diocese waits for the appointment of new bishop.

"I call upon all co-workers to onsider themselves first and remost on a spiritual journey, raying for the selection of a new ishop." said Msgr. McSweeney.

Under a balloting process, e consultative body of diocsan consultors — a group of 10 riests appointed by former ishop John F. Donoghue — lected Msgr. McSweeney to serve as nterim leader of the diocese.

Immediately following notification f Archbishop Agostino Cacciavillian, postolic pro-nuncio to the United tates, and Archbishop Donoghue, archishop of Atlanta and metropolitan of e Province of Atlanta — which also cludes the Dioceses of Charlotte, Raigh, Charleston and Savannah — Msgr. IcSweeney pledged his profession of ith and oath of fidelity to the Apostlic See.

Flanked by the diocesan consultors d diocesan staff, Msgr. McSweeney ood before the Blessed Sacrament, gnifying his dedication to the Holy hurch, as he signed his oath of office.

"All the priests are very pleased he as elected," said Msgr. Anthony ovacic, senior priest representing the iocesan consultors. "We know he is an ccellent administrator."

Msgr. McSweeney's appointment diocesan administrator temporarily lls the leadership role of Bishop onoghue, newly appointed Archbishop Atlanta. Msgr. McSweeney, 51, will main diocesan administrator until the ppointment of a new bishop for the iocese of Charlotte.

As diocesan administrator, Msgr. IcSweeney holds virtually all responbilities of a bishop.

"I've been entrusted in confidence to be the administrator," said Msgr. McSweeney. "I do not in any way pretend or perceive myself as the bishop."

"I see the role being authentic to the teachings of our Church as expressed by the Holy Father, done with gentleness in governance and guidance, which will

See **Diocese**, Page 3

Publishing Schedule

This issue of *The Catholic News & Herald* marks the end of our sumner schedule of biweekly publicaion. We will resume our regular veekly schedule with the next issue, ept. 3.

The Sept. 3 issue also will begin ur third year of publication.

By BOB GATELY
Editor

ATLANTA — To the applause of the clergy, religious and laity of the Archdiocese of Atlanta, Archbishop John F. Donoghue was installed last week as their new spiritual leader.

The former bishop of the Diocese of Charlotte took canonical possession of the archdiocese and of the Province of Atlanta at a vesper service Aug. 18 at Christ the King Cathedral. He was formally installed at an afternoon Mass the following day.

At the vesper service, the letter of Pope John Paul II appointing the new archbishop was read to the assembled diocesan priests and deacons by Msgr. Edward J. Dillon, apostolic administrator of the archdiocese since the death last December of Archbishop James P. Lyke.

"We welcome you eagerly," Msgr. Dillon said. "We are ready to work for you and with you under the guidance of the Holy Spirit."

In his homily, addressed largely to the priests of the archdiocese, Archbishop Donoghue acknowledged the nationwide problems of clergy misconduct and the shortage of priests.

"Never before in our experience has the credibility of the priesthood itself been so shaken by the actions of some of our priests," he said. "Because we live under the shadow of their indiscretions ... we are forced to demonstrate by our lives and actions that we are men of integrity and men of God."

During the homily, the diocesan priests renewed the vows of obedience which they professed at their ordinations.

Cardinal James A. Hickey, archbishop of Washington, was the only member of the hierarchy at the vesper service. At the installation Mass, he was joined by Cardinal William Baum, former archbishop of Washington and now a Vatican official; Cardinal Anthony Bevilaqua, archbishop of Philadelphia; Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, and a large number of archbishops and bishops from around the country.

Also present were representatives of the parishes in the 69-county archdiocese, leaders of other religious denominations, civic leaders from the Atlanta area and priests from the other dioceses of the province, including many from the Diocese of Charlotte.

At the Mass, Archbishop Cacciavillan again read the papal letter of appointment and asked Archbishop Donoghue if he accepted.

He replied, "I welcome this task and embrace it but at the same time I must also confess I stand in some trepidation before it." In his homily, he also spoke of the "weight and privilege" of the priestly vocation and of his new assignment in Atlanta.

Concelebrating the Mass with Archbishop Donoghue were Msgr. Dillon; Msgr. John J. McSweeney, chancellor of the Diocese of Charlotte; Father Patrick Bishop, chairman of the Atlanta

See **Install**, Page 16

Diocesan Youth Reaffirmed By Pope And Peers

By CAROL HAZARD
Associate Editor

DENVER — Imagine being from Tryon, N.C., a predominantly Protestant retirement town of 4,000 people 40 miles south of Asheville. You're one of eight kids — *the* youth group — at St. John the Baptist Parish, the only Catholic church in town.

Suddenly you're thrust onto the streets of Denver for World Youth Day, mingling with hundreds of thousands of peers from more than 100 countries. The experience for these Tryon kids was "awesome," "mind boggling." And powerfully reaffirming.

"It makes you feel good that you're Catholic," said Mae Wolfe, 14. "At home, you feel out of the mainstream. But here, everyone's yelling 'hi' to everybody."

"I've never seen so many Catholics in my life," said Erin Corcoran, 15.

"It feels good to be here," said Sara FitzSimmons, 16. "Everybody's so friendly." With school starting a few days after the Aug. 11-16 trip to Denver, Sara wasn't so sure she wanted to go to Denver.

As it turned out, WYD was the highlight of her summer. Perhaps it will

See **Denver**, Page 8

Amy FitzSimmons, 13, of St. John the Baptist Church, Tryon, N.C., holds her World Youth Day cross for a blessing by the Holy Father at a Mass in Denver.

Photo by CAROL HAZARD

From Bishop Donoghue To Archbishop Of Atlanta

Left: Archbishop Donoghue prepares to enter the Cathedral of Christ the King for his installation as Archbishop of Atlanta on Aug. 19.

Right: Retired Charlotte Bishop Michael J. Begley congratulates Archbishop Donoghue.

Left: Archbishop Donoghue emerg from the Cathedral of Christ the Ki in Atlanta.

Below: "In the months and years t come, as I live out the great confidence that has been placed in by the church, it is to the Eucharist that I will turn for my strenght, for perseverance and for the patience t do the Lord's will," said Archbisho Donoghue during his homily.

Below: Archbishop Donoghue greets Fa Wilbur Thomas, pastor of St. Aloysius in Hickory. Father Thomas joined many pr from the Diocese of Charlotte attending t installation.

Above Left: Archbishop Donoghue is joined by Cardinal James A. Hickey, archbishop of Washington, D.C.

Left: Archbishop Donoghue accepts charge of the Archdiocese, taking canonical possesion of the Archdiocese of Atlanta on Aug. 18.

Photos by Joann Keane

Msgr. Anthony Kovacic, senior priest representing the Diocesan Consultors, looks on as Msgr. John J. McSweeney signs the oath of fidelity to the Apostolic See.

. Photo by JOANN KEANE

Diocese (From Page 1)

continue to assist the spiritual growth of our local Church," said Msgr. McSweeney.

Ordained in 1974, Msgr. McSweeney was the first priest ordained in the Diocese of Charlotte, which was established in 1972.

Currently, Msgr. McSweeney is a member of the board of directors of the National Catholic Development Conference, and the national advisory committee of Catholic Relief Services. Locally, he serves on boards for: *The Catholic News & Herald*, Good Shepherd Home Health/Hospice, and Catholic Social Services Corporate Board.

He holds ecclesiastical honors including Prelate of Honor, bestowed by Pope John Paul II. He is the only priest in North Carolina to hold the honor of Papal Knight, Equestrian Order of the Holy Sepulchre. Last year, he received the Dehon Distinguished Ministry Award, presented by the Province of the Priests of the Sacred Heart, Sacred Heart School of Theology in Hales Corner, Wisconsin.

In addition, Msgr. McSweeney has served as pastor of St. Ann Church in Charlotte; Queen of the Apostles Church in Belmont; and St. John the Evangelist Church in Waynesville. He also served as administrator of Charlotte Catholic High School.

Msgr. McSweeney has held diocesan positions of: Vicar general, vice chancellor, director of planning and development, and vocations director.

Born in Oneida, N.Y., Msgr. McSweeney received a bachelors of arts in philosophy from Holy Apostles Seminary in Cromwell, Conn., where he also received a masters of divinity, theology. He holds a certificate of ordination from Sacred Heart School of Theology in Hales Corner, Wis., a masters of science in administration from the University of Notre Dame, and an honorary doctorate of humane letters from Belmont Abbey College.

Correction

In the tribute to Archbishop Donoghue by St. Lucien in Spruce Pine in the Aug. 13 issue, St. Lucien's mission, St. Bernadette in Linville, was inadvertently omitted. We regret the ommission.

Official

The Most Reverend John F. Donoghue announces the following appointments in the Diocese of Charlotte:

Effective August 4, 1993

Rev. Mark Lamprich, MIC, from Parochial Vicar to Pastor, Our Lady of Grace Church, Greensboro.

Rev. David Lord, MIC, Parochial Vicar, Our Lady of Grace Church, Greensboro.

Effective August 15, 1993

Rev. John A. Gilvey, OSFS, Campus Minister, University of North Carolina-Greensboro.

Effective September 8, 1993

Rev. Robert H. Choquet, Parochial Vicar, St. Eugene Church, Asheville.

Rev. Msgr. John J. McSweeney
Chancellor

The Role Of Diocesan Administrator

By MSGR. JOHN J. McSWEENEY

Make no mistake about it. In no way do I perceive myself as the bishop of the Diocese of Charlotte. Clearly, I see myself as a prudent caretaker entrusted to faithfully oversee the administration of the diocese until our new bishop is appointed.

I am deeply honored by the trust bestowed by my brother priests in electing me as diocesan administrator. I want to take this opportunity to share with you the role of diocesan administrator, and share some of my thoughts as we move into the future.

Upon the decision of the body of Diocesan Consultors and my acceptance, we immediately invited all the staff to join us in the chapel. I professed my faith, and pledged my oath of fidelity to the Apostolic See. In the presence of the Blessed Sacrament — witnessed by all professional staff and the diocesan consultors — I promised to accept the responsibilities and obligations.

I will do everything in my power to uphold the teachings of the Church, following the direction of our Holy Father. From the day of my ordination as a priest — at St. Gabriel's in Charlotte — I have tried to live a life of reconciling people to the Lord while standing firm in the faith.

We have no idea how long the appointment of a new bishop will take. In the interim, I have called upon all diocesan staff, the pastors, as well as the Diocesan Consultors to be involved with me in continuing the mission of our local Church. More than ever, the many ministries of the diocese have a dutiful responsibility to consider themselves on a spiritual journey, keeping the faith alive, and sharing the spirit with others.

For many in the diocese, the position of diocesan administrator is an unfamiliar concept. Since 1972 — the establishment of the Diocese of Charlotte — we have been served by bishops. I've had the privilege of working closely with both of our bishops on the diocesan level. First, our founding bishop, retired Bishop Michael J. Begley, and subsequently, Bishop John F. Donoghue. Both served as faithful shepherds for an ever-growing flock that continues to flourish.

An administrator is appointed following the vacancy of the see; the diocese of jurisdiction of the bishop. In this case, the appointment of Bishop Donoghue as archbishop of the Archdiocese of Atlanta created a vacancy that according to Canon Law must be filled temporarily — with a diocesan administrator — until the appointment of our next bishop.

The selection of diocesan administrator is based on a process spelled out in Canon Law. The priest is chosen by secret ballot by the body of Diocesan Consultors. In our diocese, 10 priests — appointed by former Bishop Donoghue — select the diocesan administrator, as one of their consultative duties.

Any priest, religious or diocesan, at least 35 years of age is eligible for consideration as diocesan administrator. The elected priest need not be a member of the body of consultors. Immediately upon election, the apostolic pro-nuncio to the United States is notified. He in turn notifies the Holy See. Also, the metropolitan for the province — in our case, Archbishop Donoghue — is informed.

The position of diocesan administrator carries virtually all responsibilities held by a diocesan bishop, with the following exceptions:

- The administrator cannot incardinate or excardinate priests unless the see has been vacant for a year.
- He cannot consecrate the sacred chrism on Holy Thursday (unless he is a bishop.)
- The administrator cannot appoint vicars general or episcopal vicars nor can he appoint chancellors. He cannot constitute the priests senate.
- The administrator may appoint a pastor only if he has already been lawfully presented for the parish or if the see has been vacant for more than a year. The same is true for assistant pastors. The administrator may, however, appoint administrators or assistant administrators when there is a need.
- He should not issue a decree establishing an institution of consecrated life. Also, he should not issue consent for the establishment of religious houses in the diocese. With regard to institutes with members residing in the diocese, the diocesan administrator may fulfill the duties of the ordinary with regard to dispensations, permissions, etc., if these are not forbidden by law or contrary to the general norms for diocesan administrators.

I've briefly listed the restrictions that the diocesan administrator has.

I mentioned the promise made in the presence of the Blessed Sacrament. Basically, it says: I firmly embrace and accept everything defined by the Church's solemn deliberations, concerning the doctrine and morals, especially those dealing

See **McSweeney,** Page 6

Remember His Will In Yours.

"A valid Will stands as a continuing expression of our concern for loved ones, as well as an ongoing commitment to the Church and the community in which we live."

Bishop John F. Donoghue

You can express your commitment to your Church by making a bequest to the Diocese of Charlotte. Simply have the following statement included in your Will:

"I leave to the Roman Catholic Diocese of Charlotte the sum of $_________ (or ____ percent of the residue of my estate) for its religious, educational and charitable works."

For more information on how to make a Will that works, contact Jim Kelley, Director of Development, Diocese of Charlotte, 1524 East Morehead St., Charlotte, NC 28207, (704) 331-1709 or 377-6871.

A DECADE OF
EVANGELIZATION
1990 - 2000
Diocese
of
Charlotte

Editorial

Stop The Violence

The pro-life front line protests have turned into a bloody battlefield and the violence must stop.

Cities across the country have seen extremist groups turn otherwise peaceful protests into scenes of violence. An abortionist was shot to death in Florida and another was wounded in Kansas.

In Charlotte, pro-life picketers shout death threats to a doctor entering her establishment. The protesters ask the doctor's daughter how she'd like to have her mother shot in the head.

So much for Christian behavior.

As Catholics, we abhor abortion, and are well within our constitutional rights to peacefully protest. Prayer and non-violent protest are acceptable.

Granted, there is sorrow as a woman enters a clinic, dooming her unborn child to death. And we mourn each and every child that never had a chance to live.

Yet, the mother is still within her legal rights to terminate that life. Until the lawmakers change the laws that allow abortion as a legal end to life, prayers and peaceful protest remain as the means for those who uphold the sanctity of life.

No one has the right to play jury, judge and executioner. However, on the streets across America, armed protestors are taking the law into their own hands. This action can be neither condoned nor applauded.

One pro-life leader was quoted condoning the shooting in Kansas. While the leader's organization was not a Catholic group, many Catholics join in solidarity and protest. We must distance ourselves from extremist groups and continue protests in peace.

To support such violent action makes one an accomplice. To stand idly by while the trigger is pulled is reprehensible.

It's time for Catholic pro-life supporters to change camps. Distance yourselves from the claws of violence that grip the unsanctioned protesters. Regroup, and emerge stronger. Hold your placards high, and protest in peace.

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Pro-Life Corner

Respect Life

Planned Parenthood, which operates the largest number of abortion centers in the United States, recently announced a three-year, $1.5 million program to train doctors to do abortions. And, unfortunately, the Mecklenburg County Commissioners voted for a budget that includes funding for Planned Parenthood. Do not be fooled by the sanitized language of planned Parenthood: they are "merchants of death."

The Respect Life Office Diocese of Charlotte (704) 331-1720

The Pope Speaks

DENVER (CNS) — Pope John Paul II brought no shape-up-or-ship-out message for dissident Catholics when he came to Denver for World Youth Day, nor did he turn a cold shoulder to politicians who favor legalized abortion.

His words to thousands of young Catholics and to the young Baptist president of the United States were delivered in a spirit of encouragement, not condemnation.

The message was the same as the one expected sometime this fall in his new encyclical on moral theology: The Church's moral prescriptions are not designed to limit human freedom, but to guarantee that freedom is used for the good of individuals and all humanity.

Freedom when exercised to abort a child or to kill a terminally ill person undermines the most basic good: the right to life from conception to natural death.

"All the great causes that are yours today will have meaning only to the extent that you guarantee the right to life and protect the human person," the pope said to the country and to President Clinton when he arrived in Denver Aug. 12.

"America, defend life so that you may live in peace and harmony," the pope said in his Aug. 15 farewell address to an audience that included Vice President Al Gore.

The pope's message to the president and vice president was, "You can't do everything through economics and politics — you have to have the third element, ethics," said Joaquin Navarro-Valls, the papal spokesman.

Pre-trip publicity focusing on Clinton's support for legal abortion and polls showing dissent among U.S. Catholics led many to expect Pope John Paul to come as a scolding father.

But that is not the pontiff's style, said Cardinal Angelo Sodano, Vatican secretary of state. "The pope does not come to condemn, but to propose," the cardinal said in an exclusive interview with Catholic News Service.

"Even some pro-choice people want to preserve certain values on which we can agree," he said. "But we are convinced there is a supreme value to life which must be defended."

While Pope John Paul and Clinton obviously di
not agree on everything, Vatican officials saw thei
first meeting as "breaking the ice."

The pope's remarks about his mature age an
Clinton's youth, as well as his prepared remark
showed the pope as a concerned father calling hi
spiritual sons and daughters and all people of good wi
to more consistent moral behavior.

The pope's approach included a recognition th
such consistency might not always be politically expe
dient. Instead of trying to dictate political direction t
the president, Pope John Paul told him, "the Churc
seeks a sincere and constructive dialogue" on the be
ways to protect human life and promote human devel
opment.

Impromptu remarks showed that the pope wa
aware how many people in the United States disagre
with some Church teachings.

After cheering and chanting had interrupted hi
airport arrival talk about the need for education o
values and respect for human life, the pope aske
members of the crowd if they were shouting becaus
they agreed or disagreed. They assured him they we
with him.

The pope's remarks to the Catholic young peop
at World Youth Day events and to Colorado Catholi
at a separate meeting were more direct, but even the
his message was an appeal to the heart and not a thre
of condemnation.

The young people at an Aug. 14 prayer vig
welcomed the pope as their spiritual father, not as
dictator. The greatest applause during the pope's vig
address came not when he was talking about aborti
or sexual responsibility, but when he spoke about t
new life and unity Christians find in Jesus.

"I ask you to have the courage to commit yours
to the truth," he told the youths. "Have the courage
believe in the good news about life which Jesus teach
in the Gospel. Open your minds and hearts to t
beauty of all that God has made and to his speci
personal love for each one of you."

With a serious dedication to listening to God a
prayerful consideration of Church teaching, he sai
each person will find guidance and assistance f
making the correct moral choices. "Moral truth
objective," he said, "and a properly informed co
science can perceive it."

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's remarks in English at his weekly general audience Aug. 18.

Dear brothers and sisters,

"I came that they may have life, and have it abundantly" (Jn 10:10). These words of Jesus Christ were the theme of the eighth World Youth Day celebrated in Denver, in the United States of America. I thank God for having allowed me to take part in this great ecclesial event, which was the culmination of the Church's celebration of the fifth centenary of the evangelization of the Americas.

My pastoral visit began in Jamaica, where I recalled the testimony of charity and holiness which accompanied the first preaching of the Gospel in that country, and I encouraged Jamaicans in their witness to the sanctity of marriage and the Christian family. At Merida, in Mexico, I then paid homage to the native peoples of the New World whose ancestral values and sense of the sacredness of life prepared them to e
brace the Gospel of Jesus Christ.

At Denver, young people from throughout t
world showed their commitment to Christ and t
Church by their prayerful participation in the Statio
of the Cross, the vigil and the solemn Mass of the Fe
of the Assumption. In Denver these young peo
proclaimed their Catholic identity, their desire to fo
relationships based on the truths and values of t
Gospel, and their commitment to promote a "culture
life."

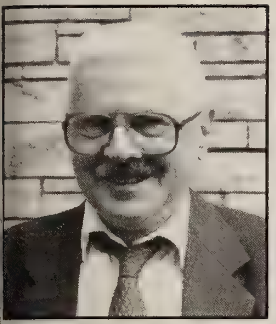
With gratitude to God for the faith and enthusia
so evident in Denver, I ask the Blessed Virgin Mary
guide all young people as they continue their pilgri
age of faith and prepare for the next World Youth D
to be held in Manila in 1995.

I greet all the English-speaking pilgrims and vi
tors present at today's audience, including the pilg
groups from Korea and from Syria. Upon all of yo
invoke the grace and peace of our Lord Jesus Chri

Editor's Notebook

By BOB GATELY

I want to call your attention to this week's commentary by Dr. Martha Shuping, a Winston-Salem psychiatrist, regarding a new television show which is scheduled to invade our living rooms this fall.



The show, "NYPD Blue," which will air on ABC, is reported to be the most violent show in TV history. It is also, by the accounts of critics who have seen advanced showings, a prime example of soft-core pornography.

I'm not going to repeat what Dr. Shuping says in her excellent presentation. However, I do want to add a few thoughts of my own to supplement her comments.

Since I'm not a critic or an executive of an ABC affiliate TV station, I have not seen the show. However, I have seen one commercial plugging it as an addition to ABC's fall lineup. It's the first commercial I ever have seen which carried a warning label about violence.

Actually, I wasn't paying that much attention at the start of the commercial and thought it was one of those plugs for an R-rated movie "coming soon to a theater near you." The commercial was just about over when I realized I had seen the warning label and that it actually was for "trash television coming soon to your living room."

The show apparently will be the first to carry the label warning against the violent content of the program and that brings me to my main point.

When the television industry first announced that it would put the warning label on such shows, groups calling for federal regulation of objectionable programming maintained that the whole thing was a sham aimed at heading off any such regulation.

They said the TV folks would claim that the warning label will give those who don't want to watch the trash or who don't want their children to watch it will have ime to change channels before the show starts. (Presuming, of course, that the parents are watching.)

The proponents of federal regulation maintained that the end result will be more violence and sex on television and that the so-called warning will turn out to be a icense to produce more trash.

If "NYPD Blue" is any example, they hit the nail right on the head.

Dr. Shuping suggests writing letters to the companies which sponsor the show. would like to carry that suggestion a step further. Since it may take a while to find out who the sponsors will be, I think it will be faster to contact your local ABC affiliate and let the station management know how you feel. The affiliates have the option of refusing to carry network programs which they feel will be objectionable o their viewers. I understand some already are refusing to carry the show.

Duties Of The Parochial Vicar

By FATHER JOHN DIETZEN

Q. I see often these days the title of parochial vicar. What does that mean? s there a difference between pastor and parochial vicar? (New York)

A. Parochial vicar is the technical canonical title for what we in the United States sually call assistant or associate pastors. In some English-speaking countries they re called curates. Parochial vicars in this sense must be priests and are assigned by he bishop to "serve in pastoral ministry as co-workers with the pastor in common ounsel and endeavor with him, and also under his authority" (Canon 545).

Q. My husband is a Catholic whose wife divorced him 20 years ago after she had an affair and married her lover. After years of living alone, my husband married me. We are very happy. Because of his remarriage he feels he is denied the sacraments of the Church, even though his former wife is also remarried and receives all the sacraments. Could you explain this? My husband is a wonderful man and is loyal to the Church. He attends Mass regularly and gives generously to the Church and is a fine Christian. Why can his first wife receive the sacraments of the Church and he cannot? (Texas)

A. Your letter raises many questions about the sacraments after a remarriage, but will limit myself to responding to your actual question.

At least two explanations are possible for your husband's ex-wife receiving the acraments.

First, she may have received a declaration of nullity (annulment) of her first marriage. Unless your husband is certain she did not, it would be worth checking on nce it would mean he is free to marry also. Normally, the respondent in an nnulment case will be notified of the process and decision.

Sometimes, however, for one reason or another, this notification does not appen. Your husband can find out for sure by asking her or by contacting the ibunal of the diocese where she would have entered the petition.

Another reason, of course, could be simply that she is acting publicly contrary the sacramental practice of the Church.

The difference you asked about would lie in their differing acceptance of the hurch's restrictions on Communion by those who have remarried out of the hurch.

(A free brochure explaining Catholic teaching and practice on annulments is vailable by sending a stamped self-addressed envelope to Father John Dietzen, oly Trinity Church, 704 N. Main, St. Bloomington, Ill. 61701. Questions for this olumn should be sent to Father Dietzen at the same address.)

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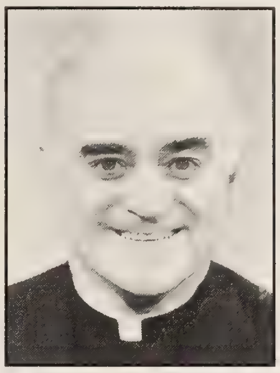
Light One Candle

Self-Surrender

By FATHER JOHN CATOIR

In every major religion there is usually some reference made to the concept of self-surrender. In the language of poetry it is called "breaking one's heart for God."



Rheumy (1207-1273), a man acknowledged as the most influential figure in the development of Islamic thought, interprets the Koran as saying everything follows the rule that sacrifice is necessary to reach a higher goal: "The field has to be plowed, be torn mercilessly so that it can receive the seed, the seed grows and is harvested. This process is called an 'annihilation' in God." Allah speaks these words in the Koran, "I was a hidden treasure and wanted to be known, therefore I created the world. I am with the hearts of my servants which are broken for my sake."

In the Episcopal faith Evelyn Underhill wrote at length about mystics and mystical grace: "The Holy Spirit leads us along paths we might not have chosen for ourselves." Going against the grain and dying to self is a common theme among the saints and mystics.

This same theme is repeated in the Hebrew faith. For instance, Martin Buber speaks of it in his book, *Tales of the Hasidim*, "Every lock has its key which is fitted to it and opens it. But there are strong thieves who know how to open it without keys. They break the lock. So every mystery in the world can be unriddled by the particular kind of meditation fitted to it. But God loves the thief who breaks the lock open: I mean the man who breaks his heart for God." (From the *Maggid of Mezritch*)

Without a doubt it is not unusual to have one's heart broken for God. Ask any one who turned away from family or loved ones to pursue God's calling. As a priest, I have seen this happen many times, people struggling to be decent and holy at great personal cost.

I'll never forget these words spoken to me by a friend: "I'm weary; I have broken my heart for God so many times. but it doesn't matter, because I know He has broken His heart for me."

Laying down one's life for God is not a one-time event; for many it's an ongoing struggle. Decisions made in the name of a love commitment are certainly an example of this. What some parents do for their children can be compared to a slow martyrdom. Only those who have suffered deeply for their faith can fully understand these words of Jesus: "Take up your cross and follow Me."

The cross means different things to different people. It can involve doing something for the love of God that you don't want to do, or refraining from doing that which you most want to do. The cross is the symbol of self-surrender. Breaking one's heart for God is something Jesus alluded to when He spoke of the seed that must first die in order to live and bear fruit.

When it comes to marriage, only self-surrender on the part of both the husband and wife will insure a happy union. How I admire the courage of those who seek first the Kingdom of God and His will. How the Lord must love them!

For a free copy of the Christopher News Note, Making Marriage Work, *send a stamped, self-addressed envelope to The Christophers, 12 East 48 Street, New York, NY, 10017.*

Father John Catoir is director of The Christophers.

Television Becoming More Violent

By MARTHA W. SHUPING, MD

The National Institute of Mental Health has more than 3,000 separate case studies which clearly show that televised violence increases aggressive behavior in children. The American Academy of Pediatrics has also stated that there is clear evidence that watching violent television programming increases violent and aggressive behavior in children. But, in spite of the evidence, TV violence is predicted to be worse than ever this fall. According to information that I have received, a new program called "NYPD Blue" which is scheduled to appear on ABC this fall will be the most violent TV program ever and will be the first to bear the new warning label to warn parents of its violent content. It will also feature some very explicit sex on a regular basis. Reportedly, actresses trying out for the lead parts were informed that nudity would be required on a regular basis.

Although you may not permit your children to watch such programming, many children in our nation will be watching. The American Psychological Association estimates that a typical child will watch 8,000 murders and 100,000 acts of violence before finishing elementary school. This is a conservative estimate since many researchers believe a figure of 200,000 acts of violence to be more accurate.

This affects all of us since our own children are not safe in schools and communities in which other people's children are trying out the violence that they have seen on television. The stabbing death of a 12-year-old child in a Winston-Salem school within the past two years made me aware of how vulnerable all of our children are.

The good news is that sponsors really do listen when they get enough letters from outraged consumers. Two organizations can keep you informed with names and addresses of corporations which have chosen to sponsor particularly offensive programming. These groups make it very easy for you to get involved. Letter writing can take only a few minutes but has the potential for a great impact on our society. For more information contact:

The American Family Association
PO Drawer 2440
Tupelo, MS 38803

See Violence, Page 6

How Canon Law Affects Us

The Liturgy Of The Hours

By SISTER JEANNE-MARGARET MCNALLY

The Code of Canon Law provides three canons concerning the sacred devotion of the Liturgy of the Hours. Canon 1173 is theological and describes the purpose of this prayer; canon 1174 states the clerical obligations and the invitation for lay participation (also cc. 276 and 663) and canon 1175 provides the observance of the times for the Liturgy of the Hours to be said.

The Liturgy of the Hours, popularly called the office or breviary, is an important element in the heritage of the Christian community. This prayer goes back to Judaism and the liturgy of the synagogue in which there were morning (Shaharit), afternoon (Minhah) and Evening services (Arvit) which included prayers of praise, blessings and thanksgiving and the proclamation of sacred texts. The New Testament indicates that Jesus and his Apostles frequented the synagogue and participated in its liturgies. Most likely the early Christian communities as late as 135 AD did likewise. These prayers were the prayer of the Church and accepted as superior to private prayer.

The rise of monasticism with its life style of extended periods of formal community prayer allowed the monastic office to emerge. Parallel with this development was the cathedral office in which morning and evening prayer were recited by representatives of the faithful. Both offices used psalms as an integral part of the prayers. In the middle ages Pius V revised the liturgical books and established the office as a required clerical practice. Basically there were no further changes or revisions in the office book for four centuries until Vatican II and the promulgation of the conciliar document, the *Constitution on th* *Sacred Liturgy*. The constitution explicitly states that Christ "continues His priestl work through His Church...She does this not only be celebrating the Eucharist, bu also in other ways especially by praying the Divine Office" n.83.

The Liturgy of the Hours is the prayer of the entire Church. Structurally i consists of an opening hymn, psalms, canticles, readings, intercessions, the Lord' prayer, a closing prayer and a dismissal such as "Let us praise the Lord. And giv Him thanks."

The revised Liturgy of the Hours presents the times for this prayer. Mornin prayer calls to mind light, day, work and is a means of sanctifying the mornin Daytime prayer is a continuation of the ancient tradition of maintaining forma prayer in the midst of one's work. Evening prayer is celebrated when the day i almost over. At the setting of the sun, the community directs its hopes to Christ, th light that never ends. Night prayer, the last hour of the office, is prayed before retirin for the day. It concludes with a very ancient tradition, a hymn to Mary.

As mentioned, the recitation of the Liturgy of the Hours is required of clerics Many religious institutes include this in their directives for prayer. The monasti communities celebrate the Liturgy of the Hours most completely in text, environ ment and times. Parishes, in many places have community participation in th Liturgy of the Hours, at least morning and evening prayer. When one considers th Liturgy of the Hours being recited or sung throughout the world every hour of ever day one is confronted with the stream of constant prayer. Paul VI, in his apostoli constitution on the Divine Office wrote: "Christian prayer is above all prayer of th human community, which Christ joins to Himself. Everyone shares in this praye which is proper to the one body as it offers prayers that give expression to the voic of the beloved spouse of Christ, to the hopes and desires of the whole Christia people, to supplications and petitions for the needs of all mankind."

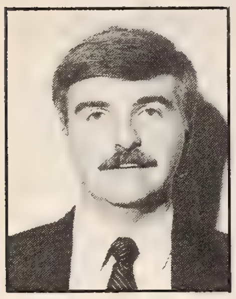
Mercy Sister Jeanne-Margaret McNally, a canon lawyer, is working on research project on dysfunctional families and marriage.

Lifeline

The Sermon

By JIM MCINERNEY

In order to prepare for this column I dug up a sermon I read a number of years ago. I remember being taken with it at the time, so I wondered if I would still be impressed. I was. It was written by the Rev. E. Frank Howe at the Congregational Church in Terre Haute, Ind. I want to share some excerpts with you. But first, a warning. It is pretty tough stuff. Rev. Howe preached on Exodus 20:13, "Thou shalt not kill."



"A mysterious and sacred gift is that of human life," he said. "It is mysterious in the time and manner of its imparting by the great Author of Life, mysterious in its departing, and equally mysterious in its character. God has so stamped the idea of the sacredness of human life upon the nature of man that to take it, either his own or another's, is ever felt to be one of the worst of crimes.

"Even when the continuing of it can only give misery, when it is known that soon it must go and the sooner the better, still man touches it not. Old age and the entire loss of human faculties — the entire absence of all that distinguishes the human from the mere animal — provide no excuse for taking life.

"At the present day there is growing among us a disregard for human life that is alarming. Our papers are laden with the details of most outrageous murders. Men are killed upon the slightest provocation. In our own community two murders have recently been committed, and the criminals are at large, and little or no effort is made for their arrest.

"But there is another form in which this disregard for human life manifests itself, concerning which I feel myself called upon as a minister of the gospel to raise a warning voice. I propose to speak plainly...concerning the destruction of unborn children.

"The body of an infant is found whose life has evidently been taken at birth. The community is shocked, the criminal is sought out, brought before our courts and condemned. Where lies the difference between taking that life at birth, perhaps before the first breath was drawn, and doing the same thing one, two or six months earlier? In either case it is the deliberate taking of human life, and this is murder. Put what face upon it the community will, disguise it under whatever name you please, you can make no more nor less of it than simple murder.

"While the motives to it continue, while men and women place their own ease and pleasure above God's law, while public opinion is so corrupted that it has not voice of reproach, and while the deed can be committed in such utter secrecy, there is little to be hoped for.

"But there are many, I believe, who have fallen into the practice thoughtlessly....In the ears of the thoughtless I would sound the cry 'MURDER!' so clearly that henceforth they cannot fail to think. In the ears of those who may hereafter be tempted to the deed, I would cry 'Murder! Murder!' so clearly that at the very thought of the crime, they shall shrink back in horror."

I warned you that it was pretty rough. But there is one thing I omitted telling you March 28, 1869, 124 years ago.

Rev. Howe's sermon contained many interesting parallels to our present da struggle. He spoke with sympathy about women and held men "equally guilty, an perhaps more so." He cited the recently ended struggle against slavery and said th the "preacher must join hands with the honest physician" to put and end to the crim of abortion.

Abortion is not anything new. It was a very common practice in the 19t Century. It took 50 years and the concerted efforts of the churches and the medic community to abolish it. In fact, the American Medical Association (which is no pro-abortion) launched its first major public crusade against abortion.

I find this old sermon encouraging. It gives me hope when I realize that we a following in the footsteps of others who had to fight the same battle. And they w it!

It happened once. It can happen again.

Violence (From Page 5)

Americans For Responsible Television
PO Box 627
Bloomfield Hills, MI 48303

Dr. Shuping is a psychiatrist in private practice in Winston-Salem and also works as contract staff with Catholic Social Services.

McSweeney (From Page 4)

with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of t Mass and the primacy of the Roman Pontiff.

As I've made this promise, I ask that you reaffirm your faith in the Church I did, and accept the responsibility — like myself — to pray to the Holy Spirit f the selection of our new bishop.

---

the Saints

by Luke

ST. MONICA

ST. MONICA WAS BORN AT THAGASTE, IN WHAT IS NOW ALGERIA, AFRICA, AROUND 331, OF CHRISTIAN PARENTS. SHE MARRIED PATRICIUS, A PAGAN, LATER KNOWN FOR HIS DISSOLUTE HABITS AND VIOLENT TEMPER. THEY HAD THREE CHILDREN: AUGUSTINE, NAVIGIUS, AND PERPETUA. THROUGH HER PATIENCE AND PRAYERS, SHE CONVERTED HER HUSBAND AND HIS MOTHER IN 370.

MONICA WAS WIDOWED IN 371 AND FOR YEARS PRAYED FOR THE CONVERSIO OF AUGUSTINE, WHO FROM THE TIME HE WENT TO STUDY AT CARTHAGE WHEN HE WAS 17 LIVED A WAYWARD LIFE, EMBRACED MANICHAEISM AND OTHER PHILOSOPHIES, AND HAD A MISTRESS.

MONICA FOLLOWED AUGUSTINE TO ROME IN 383 AND THEN TO MILAN WHERE, IN 386 HE EMBRACED CHRISTIANITY AND WAS BAPTIZED ON EASTER IN 387. HE BECAME A BISHOP, A GREAT SAINT AND DOCTOR OF THE CHURCH.

MONICA LIVED WITH AUGUSTINE, HIS SON, AND HIS ASSOCIATES AT CASSICIACUM WHILE AUGUSTINE WAS PREPARING FOR BAPTISM, AND SHE DIED AT OSTIA, ITALY, IN 387, AS THEY WERE AWAITING A SHIP TO TAKE THEM BACK TO AFRICA.

MONICA IS THE PATRONESS OF MARRI WOMEN AND IS REGARDED AS A MODEL FOR CHRISTIAN MOTHERS. HER FEAST IS AUG. 27. © 1993 CNS Graphics

Teens Gather In Belmont To Cheer Peers In Denver

By JOANN KEANE
Associate Editor

BELMONT — It wasn't exactly Denver, but try telling 180 diocesan teens their World Youth Day experience was any less inspiring.

While the Holy Father stood among 400,000 young people in the mile-high Colorado city, teens across the diocese made their own pilgrimage of faith, gathering on the campus of Belmont Abbey College.

"We want to be a small picture of what's going on in Denver," said Chris Newnan, director of faith formation.

Left: Rhonda Moore from St. Michael parish in Gastonia, left, and Stacy Hanna from St. Marks in Wilmington work on a project together.

Photos by Joann Keane

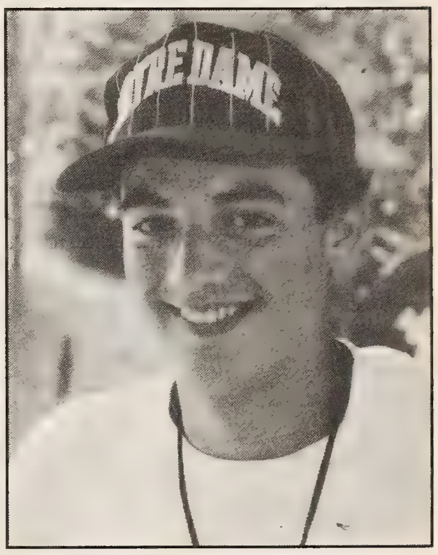
Above: Nick Anderson (left) and Chad Hill, 16, from St. Helen mission in Spencer Mountain join in group activities at Belmont Abbey College on World Youth Day.

We're trying to give a sense that (here in Belmont) we're with our brothers and sisters in Denver," said Father Damion Lynch, parochial vicar from St. Elizabeth in Boone. "We're with them in faith, spirit and the joy that they're experiencing."

Many young people found the Denver pilgrimage logistically out of their reach. For them, two days of gathering with their peers was the next best thing.

"It's a time to celebrate our pope's visit," said 15-year-old John Robichaux, from St. Pius Tenth in Greensboro. "The pope's visit means he cares about the people, especially the youth."

The pope in Denver caused many to take a good long look into the core of their faith. As they gathered in prayer and song, they pondered the meaning of the papal visit.



John Robichaux of St. Pius Tenth

"It's important that the pope goes around to see everybody so they won't loose faith," said Chad Hill, 16, from St. Helen in Spencer Mountain.

"Sometimes it's difficult — for teens — to figure out what the pope is, what is his job and how to relate," said Fr. Lynch. "The pope protects, purifies and proclaims Jesus is Lord, and that's what we're trying to instill in the young people. The youth, too, are disciples of Christ and we're in Belmont to empower them, enliven the spirit that's been given to them. Hopefully, they'll go back to their own parishes and keep that spirit going."

In a diocese with only 3 percent of the general population identified as Catholic, many of the teens — especially those from rural counties — find themselves alone in faith. In some schools, a rural teen may be the only Catholic.

Gatherings such as Belmont help to strengthen their faith. "We stick together," said Teresa Edmisten, 17, from St. Elizabeth in Boone. "We give each other support. It takes that to be able to live a life of God."

"We're here to set an example, just like they are in Denver," said Chad Hill.

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Little Marita lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marita.

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For as little as $10 monthly, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. ***You can literally change a life.***

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173 CNH8/93

To thunderous applause, Pope John Paul II makes his entrance in the "popemobile" for the Papal Welcome at Mile High Stadium, Denver.

Denver (From Page 1)

be counted among the most exciting events of her youth. One thing is certain. Neither she nor the others will forget the thousands upon thousands of youth who converged on Denver to cheer the pope and renew their commitment to the Church and Christ.

"The Church needs your energies, your enthusiasm, your youthful ideas."

"I came so that they might have life and have it more abundantly." (John 10:10): A fitting theme; a fitting tribute.

If someone teases Sara for being Catholic, as they sometimes do, she'll think back on WYD and how she left Denver willing to take on Pope John Paul II's command to "go out on the streets and public places like the first apostles ... This is not the time to be ashamed of the Gospel. It is time to preach the Gospel from the rooftops."

The Holy Father delivered his message of evangelization at the Papal Mass, the closing WYD ceremony at the foothills of the Rocky Mountains.

"Woe to me, woe to you if you do not succeed in defending life," he said to 400,000 listeners. "The Church needs your energies, your enthusiasm, your youthful ideas ... The Church asks you to go in the power of the Holy Spirit to those who are near and far away. Share with them the freedom you have found in Christ. People thirst for genuine inner freedom."

Will this group from Tryon carry out the Holy Father's request to be disciples of Christ? They will try, they say. Yes, even though they are exhausted from keeping an all-night vigil at the park.

Pilgrims from St. John the Baptist Church in Tryon, N.C., gather around the golden arches, sign of the official World Youth Day food vendor. Clockwise, from left to right, are Amy FitzSimmons, Deacon Bruce Haslett, Mae Wolfe, Jennifer Lanning, Vicki Lanning, Nina Wolfe, Beth Sloan, Sara FitzSimmons, Wesley Wolfe, Al Corcoran and Erin Corcoran.

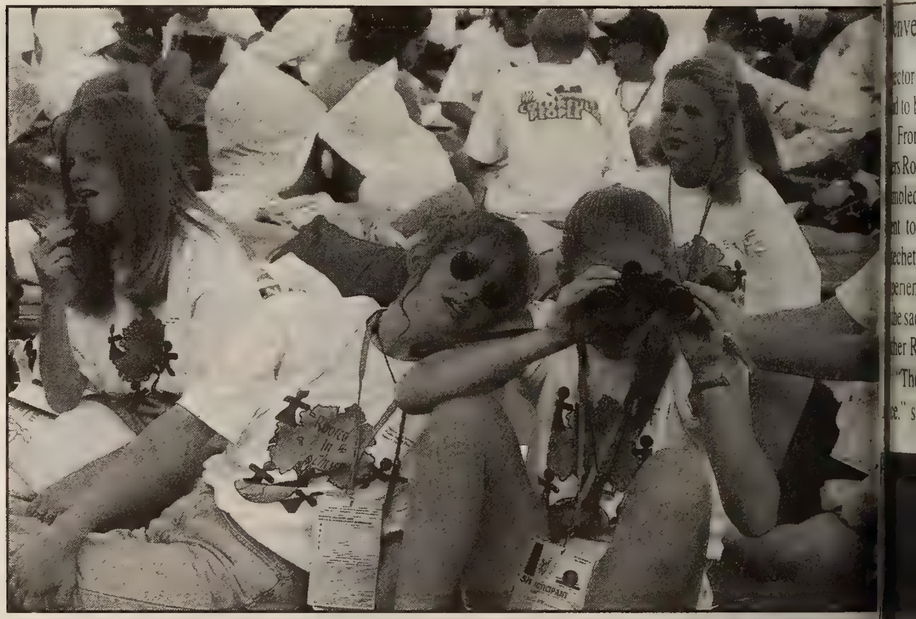
Packed practically on top of each other in a roped off area on a hard, knobby piece of earth, they stepped gingerly over people to move about, to wait in line up to an hour or more to eat, to refill water bottles, to use the portable toilets. They huddled at night in sleeping bags, preferably made of goose down, to keep warm. Come morning, they shed layers of clothes, to keep cool under a blazing sun. They wiped dust from their eyes.

"They didn't mind the heat; they didn't mind the waiting. They were just glad to be there."

This on top of five full days, from waiting hours and hiking miles between events. But no matter.

"They were so happy, so jubilant," said Deacon Bruce Haslett of St. John the Baptist Church, who led the Tryon group. "Instead of being shy, quiet kids, they were bouncing around, bubbling over with enthusiasm."

A beautiful sunset at the foothil
backdrop for an overnight vigil
of young people from more tha



Above: Beth Sloan and Mae Wolfe che
out the scene while waiting for the Pa
Mass to begin at Cherry Creek State Par

Despite a few logistical mishaps — like a three-hour delayed departure time from Asheville to Denver and a breakdown of the Denver shuttle system — Deacon Haslett said he'd do it again, "tomorrow."

Fortunately, no one from Tryon got sick at Cherry Creek State Park, where thousands were treated for heat-related illnesses. Nor did the heat take its toll on any of the 47 pilgrims from Our Lady of Grace Church in Greensboro. "God was with us the whole way," said Marian Father Joe Roesch, parochial vicar and youth director at Our Lady of Grace.

Another 16 who traveled together from Holy Family Church, Clemmons; St. Aloysius, Hickory; Our Lady of Mercy, Winston-Salem, and St. Leo, Winston-Salem, also fared well.

"They didn't mind the heat; they didn't mind the waiting," said Father J.T. Putnam, parochial vicar and youth

(Continued next page)

Below: Erin Corcoran, wearing the Dioce
of Charlotte tee-shirt for World Youth D
hikes nearly four miles to Cherry Cre
State Park for an overnight vigil and Ma

ntains in Cherry Creek State Park is the oly Father as he spoke to the multitudes ojected on a giant screen.

enver (From Page 8)

ector at Holy Family. "They were just d to be there."

From the priests' perspectives, Fa- ers Roesch and Putnam said they were mbled by the thousands of youth who nt to confession before and after techetical sessions. "It was a powerful perience to have these kids come back the sacrament of reconciliation," said ther Roesch.

"They wanted God's help and guid- ce," said Father Putnam.

Read all about it, the media declared boldly. They claimed the youth of the world hear the pope, but don't heed him. Not in this crowd. One would have been hard pressed to find dissenters, especially on respect for human life issues. A popular tee-shirt bore a picture of a Byzantine Madonna and child with a quote from the pope: "Human life is precious ..."

Some from Tryon bought the shirt. They shook their heads when a plane flew overhead trailing a banner that read, "Youth of the world use birth control."

"If you want to stay a virgin until you're married, you have to want to and stick with it," said Erin. Regarding women priests, Erin responded with "stupid." She added, however, that she doesn't understand why women can't be deacons.

"It was so encouraging to see so many kids enthusiastic about their faith and the Holy Father," said Bishop John F. Donoghue, who traveled to Denver for WYD the weekend before his installation as archbishop of Atlanta. "Everybody was moved by the Holy Father's charisma and his magnificence."

The youth from the Charlotte diocese Charlotte were most impressed by the Papal Welcome at a Denver stadium where they saw the Holy Father for the first time. They were energized by him and he by them.

"Just the faces on these kids; it was like electricity. He (the pope) touches the heart of these kids."

Wesley Wolfe raises held hands in a sign of solidarity — oneness in Christ — the presiding sentiment among hundreds of thousands of youth who gathered for World Youth Day.

Each time the pope appeared in pretelevised news clips projected on a large screen — meeting with President Clinton at the airport or landing via helicopter at the stadium — the crowd erupted in thunderous applause. When he appeared in person in the "popemobile" for a cruise around the stadium floor, everyone was on their feet. "John Paul II, we love you," they chanted.

The pope draws people to him, said Father Roesch.

"When he entered (the stadium), the whole atmosphere changed, said Father Putnam. "Just the faces on the kids; it was like electricity. He touches the heart of these kids."

Al Corcoran, right, and chaperone Vicki Lanning raise their hands to the Lord during a World Youth Day presentation.

Mae cheered so loudly she lost her voice for the remainder of the trip. Never mind that the Tryon group was in the nosebleed section. Several were moved to tears by the 73-year-old pontiff, the vicar of Christ on earth. "It was all worth it just for that night," said Deacon Haslett.

The Tryon group worked for a year to go to Denver, washing windows and coming up with creative ways to raise money for the trip. Even so, if it had not been for the support and prayers of St. John Parish as well as the financial help of the Ladies Altar Guild, the trip would not have been possible, said Deacon Haslett.

Although weary from the excursion, Mae and Amy FitzSimmons, 13, did not hesitate when asked if they wanted to go to the Philippines in 1995 for the ninth WYD. Their hands shot up in the air in agreement.

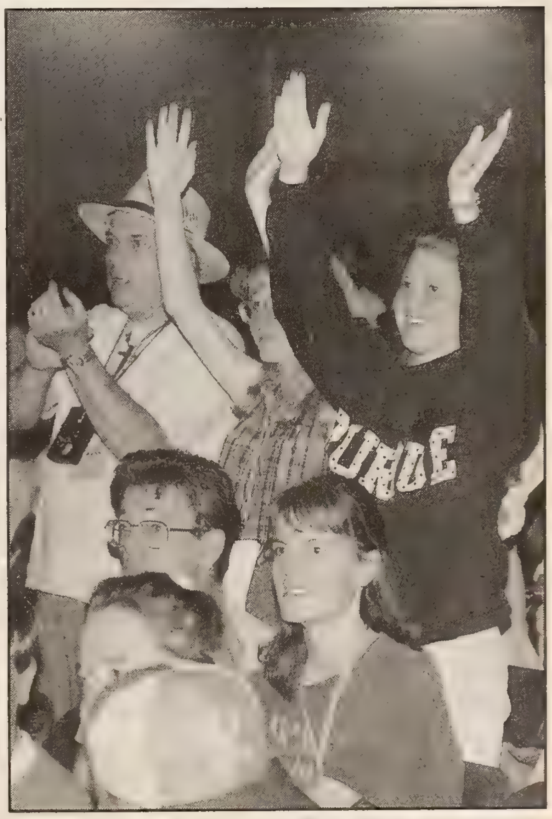
WYD was a pep rally for the Catholic Church. It strengthened the faith of those already rooted in Christ. It made others whose faith is not as strong realize how important their faith is. Moreover, it gave a young generation a Christian purpose and reason to be proud of their faith.

"The mission of proclaiming the gospel of life is now passing to your generation," the pope told the youth of the world. "Christ needs you to enlighten the world and show it the path to light ... Have no fear, the outcome is already decided."

He encouraged them to "create a civilization through justice and love."

"May you, the youth of the world, not fail Him. Carry the words of Christ — of light — on your lips."

Photos by Carol Hazard



Deacon Bruce Haslett, Amy FitzSimmons and Mae Wolfe praise the Lord during an evangelistic sessi

an emotionally moving dramatization, students from the Franciscan University of ubenville, Ohio, portray choices that lead their peers astray — confusion, pride, sex, drugs d alcohol -- and the saving grace that can be found through Christ's death on the cross.

esley Wolfe and Al Corcoran catch a catnap along the way to Cherry Creek State Park.

People In The News

Parish Leads Town In Plan To Recover From Factory Closing

RIPLEY, Ohio (CNS) — The serenity of this little town beside the Ohio River was shattered last October when U.S. Shoe, its major employer, closed its factory and put 355 people out of work. With a sizable portion of its population of 1,900 dumped onto the unemployment line, the community might have sunk into despair were it not for St. Michael's Parish and its director of religious education, John Cooper. Originating at the parish, efforts to revive Ripley's morale have mushroomed. A food pantry has been started and filled, money raised and a townwide project to fill the vacant U.S. Shoe factory is in full swing. The town has gotten behind an offer to lease the plant free to the right employer. A night of bingo to raise money for advertising netted $4,000.

Catholic Apologist Distributes Books To Counter Fundamentalists

WASHINGTON (CNS) — Catholic apologist Karl Keating distributed about 250,000 copies of a 32-page booklet his organization produced to combat fundamentalist propaganda while the pope and 186,000 young people attended World Youth Day '93 in Denver. Fundamentalists "had a lot of people passing out literature in the streets," said Keating, who heads Catholic Answers. He calls his San Diego-based organization the "largest Catholic apologetics and evangelization organization in North America." While he may not have seen the scores of fundamentalists he predicted would be in Denver, they did have a presence, he said in a telephone interview from San Diego.

Bishop Sheehan Named Archbishop Of Santa Fe

WASHINGTON (CNS) — Pope John Paul II has named Bishop Michael J. Sheehan of Lubbock, Texas, as new archbishop of Santa Fe, N.M. Archbishop Sheehan, 54, is especially noted for his work in evangelization. He has been apostolic administrator of the Santa Fe Archdiocese since April 6, when Archbishop Robert F. Sanchez resigned amid allegations that he had been engaged in improper conduct with several young women in the 1970's and '80s. Archbishop Agostino Cacciavillan, papal pro-nuncio to the United States, announced the appointment in Washington Aug. 17.

'New Rock & Talk' Radio Show Targets Young Listeners

DENVER (CNS) — In a move designed to reach young audiences where it hits home — the radio — the Catholic Communication Campaign is launching a new rock radio show. "New Rock & Talk," a half-hour program, features "alternative rock" music mixed with discussions of issues critical to the positive personal development of youth. The show's debut was announced Aug. 13 in Denver as part of the World Youth Day celebration. It is funded by an $86,000 Catholic Communication Campaign grant. Hosting the show is Mary Fleenor, assistant program director of WLQT-FM in Dayton, Ohio, which is owned by the University of Dayton.

Cardinal, Two Bishops At Catholic Boy Scout Jamboree Mass

FORT A.P. HILL, Va. (CNS) — Cardinal James A. Hickey of Washington presided at a field Mass attended by nearly 7,000 Boy Scouts and adult leaders at the worldwide Boy Scout Jamboree in Fort A.P. Hill. The number represents 25 percent of jamboree participants. Concelebrating the Aug. 8 Mass were Bishop George K. Fitzsimons of Salina, Kan., bishop adviser to the National Catholic Committee on Scouting, Auxiliary Bishop David E. Foley of Richmond, Va., and 25 U.S. priests in chaplain positions on the jamboree staff. Scouts applauded when Cardinal Hickey told them he had joined the Boy Scouts in 1931. "For me it was such a precious experience," he said.

Archbishop Says Priest Will Stop Justifying Abortionist Murders

MOBILE, Ala. (CNS) — Archbishop Oscar A. Lipscomb of Mobile said an archdiocesan priest has chosen to stop calling the murder of abortionists justifiable homicide. The archbishop's Aug. 17 statement followed a controversy over Father David Trosch, who in mid-August had tried to buy a newspaper advertisement backing the murder of abortionists. The ad, which the *Mobile Press-Register* daily newspaper refused to run, showed a man aiming a gun at the back of a doctor about to perform an abortion. The caption read, "Justifiable homicide?"

Pope's Concern For U.S. Church Is Paternal, Vatican Official Says

DENVER (CNS) — Pope John Paul II's concern for the Church in the United States is a recognition of its strength and promise, said Cardinal Angelo Sodano, Vatican secretary of state. "When you have a very capable, very intelligent child in whom you place great trust, you want him to live up to his potential," said the cardinal, the Vatican's second-highest-ranking official. "So addressing Catholics in a country so rich, so blessed, with such a missionary tradition, the pope must ask much," Cardinal Sodano told Catholic News Service in an exclusive interview during World Youth Day celebrations in Denver.

Cardinal Says Church's Aim Is Life In Christ, Not Winning At Polls

WASHINGTON (CNS) — The Church's goal is people's salvation in Christ, not winning opinion polls, said Cardinal James A. Hickey of Washington. The Church will not change its teachings on human sexuality or its discipline of priestly celibacy just "to suit the times and reflect the latest polls," he said. His comments appeared Aug. 15 on the op-ed page of *The Washington Post.* In his column, headlined "Don't Blame Celibacy," Cardinal Hickey said Pope John Paul II's Aug. 12-15 visit to Denver for World Youth Day led to a nationwide "Catholic week" — extensive media coverage of "the controversies that the Church faces, especially the tragedy of pedophilia and the yearnin of some to make celibacy for priest optional."

Religious Bodies Decry Planned Execution In Texas

BUFFALO, N.Y. (CNS) — Th board of directors of the Conference o Major Superiors of Men sharply criticized the planned execution of Texa death row convict Gary Graham, a "arguably innocent man." Graham, convicted of a 1981 murder in a Housto supermarket parking lot when he was 1 years old, was scheduled to be execute Aug. 17, but received a new stay from Texas court Aug. 13. The Leadershi Conference of Women Religious, in a Aug. 15 statement, conveyed its "abhorrence of the use of the death penalt in the case of Gray Graham" and aske all states "to extend mercy to thos under the sentence of death."

Canon Lawyer Says Majority Ignore Teaching On Contraception

GLASGOW, Scotland (CNS) — A noted Scottish canon lawyer said th Church cannot ignore the fact that majority of Catholics ignore Churc teaching against artificial contraception Msgr. John C. Barry, former rector o St. Andrew's College in Drygrange Scotland, said that 25 years after Pop Paul VI issued *Humanae Vitae* (*Of Human Life*), rejection of Church teaching on birth control has led to repetition o the saying, "Vox populi, Vox Dei" (Th voice of the people is the voice of God) He commented in an article in *The Scottish Catholic Observer*.

Thanks To St. Jude

Thanks to St. Jude for prayers answered and favors granted.

HA, BG, JJG

Scripture

Readings for the Week of August 29 - September 4

Sunday: Jeremiah 20:7-9; Romans 12:1-2; Matthew 16:21-27.

Monday: 1 Thessalonians 4:13-18; Luke 4:16-30.

Tuesday: 1 Thessalonians 5:1-6, 9-11; Luke 4:31-37.

Wednesday: Colossians 1:1-8; Luke 4:38-44.

Thursday: Colossians 1:9-14; Luke 5:1-11.

Friday: Colossians 1:15-20; Luke 5:33-39.

Saturday: Colossians 1:21-23; Luke 6:1-5.

Employment Opportunities

Organist: Duties include 2-3 weekend Masses, rehearsals with adult and children's choirs. A high level of skill in performance and accompanying required. St. Gabriel Catholic Church, 3016 Providence Rd., Charlotte, NC 28211. (704) 362-5055.

Director of Liturgy: Would you like to serve full time beginning Sept. 1, 1993, in a welcoming and prayerful community as the primary developer and coordinator of all parish liturgical programs? Vatican II community; 1,200 families located in central North Carolina. Work with Director of Music Ministries and other staff members. Qualifications: Masters degree or equivalent; keyboard skills; steeped in Church rites; empowering and pastoral. Salary commensurate with degree and experience. Send resume to: James W. O'Neill, OSFS; St. Paul the Apostle Parish; 2715 Horse Pen Creek Road; Greensboro, NC 27410.

Part-time Clerk: *The Catholic News & Herald* has an opening for a part-time (20 hours a week) clerk. Individual will perform clerical duties, including typing and filing. Ideal candidate will have PC experience using Windows. Microsoft Word knowledge preferred. Send resume to *The Catholic News & Herald,* PO Box 37267, Charlotte, NC 28237.

**Give prayerful thought
to considering a vocation
to the priesthood
in the Diocese of Charlotte.**

**Contact:
Father Frank O'Rourke,Vocation Director
1621 Dilworth Rd. East
Charlotte, N.C. 28203
(704) 334-2283**

Letters To The Editor

'erpetual Adoration

'o the Editor,

As you know, the Diocese of Char- otte has Perpetual Adoration of the lessed Sacrament at St. Gabriel Church Charlotte. We are very fortunate to be ble to visit with Christ at any time, day r night.

Most of the work to make this pos- ible was done by Christ, Himself. But iere is always something left for us to o. We owe a debt of gratitude to the iitiators of the idea and to the 470 eople who have committed an hour of ieir time each week to ensure that omeone is always with Jesus. These eople could use some help.

The 470 people are not evenly dis- ibuted. Weekdays and evenings are airly well covered but the 42 hours rom midnight to 6 a.m. have only 62 eople and 31 of the 42 hours have ingle coverage.

These people often are working ex- a shifts. This is not so bad when you now in advance and agree to the time. ut too often this summer, it has been a ase of people not showing up. Coordi- ators will find replacements or cover e time themselves but they are not eing called.

We cannot afford to overwork the ew people who carry us through the arly morning hours. If we lose even a andful of them, we will lose Perpetual doration. We need another 40 or more ien to join us even if for only one hour month or as a substitute if you cannot ommit to a specific time.

Besides early morning, help is eeded for the breakfast hour (7-8 a.m.) n weekdays, all day Sunday and 6 p.m. midnight on weekends. If you can olunteer, please call (704) 366-5127, 52-2231, 553-0037 or 542-6794.

May God bless us everyone,
Frank S. Bindewald
Charlotte

Debasing Church teaching

To the Editor:

Recently our Church celebrated the 25th anniversary of the encyclical *Humanae Vitae,* a teaching that promotes the importance of our participation in God's creation of new life. Bishops across the country spoke out from cathedral pulpits reaffirming this teaching and the value of personal commitment to human life itself. Ironically, President Bill Clinton spoke in the Catholic cathedral in Arkansas on the very anniversary of this Church teaching. The media reported excerpts from his eulogy in which he addressed the value of human life and the pain caused by death. Seems like double speak coming from a known proponent of artificial contraception and abortion. Whom do we believe? Both the bishops and Clinton speak out for the sacredness of life.

The juxtaposition of these two occurrences presents a huge dichotomy in the very heart of meaning what we say for both the Church and the president. If the bishops challenge us to remain faithful to Church teaching, then how is it that someone who holds views contradictory to our own beliefs and teachings is given public forum in one of our sacred places of worship? Do we really mean what we say? No doubt our bishops will continue to speak loud and clear on Gospel values. Without question, we must be conscientious to recognize the wolves who come in sheep's cloting — those who debase Church teaching in subtle as well as indisputable ways.

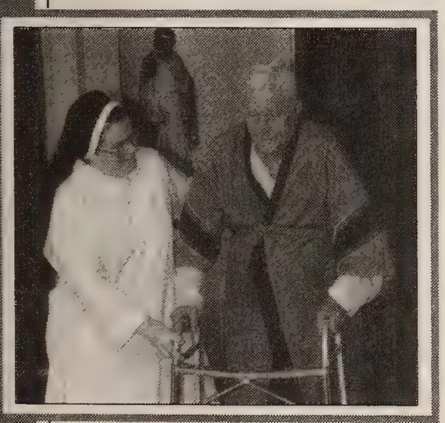
Father John D. Hanic
St. Joseph of the Hills
Eden

Peter's Pence

Dear Archbishop-Elect Donoghue:

With sincere gratitude I wish to acknowledge receipt of the check in the

See **Letters,** Page 16



I WAS SICK AND YOU VISITED ME

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C-NC

CCC-Funded Television Series Examines Faith In The Americas

WASHINGTON — Beginning the week of Sept. 12, The Catholic Communications Campaign will present an unprecedented 13-part television series entitled "The Americas: Faith, Culture and Change." The programs showcase real-life people and works that have brought faith to the community and to individuals' hearts.

Hosted by USCC Communications Committee Chairman Bishop Raymond J. Boland of Kansas City-St. Joseph, Mo., the hour-long programs range in topic from the birth of the Catholic faith in the New World to the life of jazz pianist Mary Lou Williams. All but one of the documentaries have been funded by the CCC.

The series premiers on VISN, the national religious cable channel, on Saturday, Sept. 18, at 3 p.m. with the documentary, "On Fire with Faith." The program will be repeated on Sunday, Sept. 20, at midnight.

On Saturday, Oct. 2, beginning with the third episode, "The Americas" moves to 6 p.m. with repeat broadcasts on Sundays at midnight.

"Many of the programs are stories about individuals whose lives were shaped or changed by faith and whose work influenced the lives of others living in the Americas." said Ellen McCloskey, manager of productions for the CCC and producer of the series. "Other programs show how various communities have responded to change with the help of their Catholic faith."

"What is especially exciting about 'The Americas' is that it allows viewers to see how the Catholic faith motivates so many people and the resulting effect of their actions in the community and in the lives of others." In 1978, the U.S. bishops established the Catholic Communication Campaign to initiate and fund media projects with national impact. Through the annual contributions of parishioners nationwide, a wide variety of print, radio and television projects are produced each year on the local and national level. Half of all funds collected remains in local dioceses to support projects such as weekly televised Masses and radio and television public service announcements. Most recently, the national CCC office produced "My Soul Proclaims," an hour-long documentary on the historic and contemporary contributions of Catholic women.

Residence For Women, Children Receives 3 $15,000 Grants

BELMONT — Catherine's House, a transitional housing residence for homeless women and women with children in Gaston County, has received three grants in the amount of $15,000 each. The Carrie E. and Lena V. Glenn Foundation based in Gastonia awarded Catherine's House a $15,000 grant used to match a pending challenge grant of $15,000 from the Kathleen Price and Joseph M. Bryan Family Foundation based in Greensboro.

The Charles Dickens Heritage Foundation based in North Yorkshire, England, also awarded a $15,000 grand. The Dickens Heritage Foundation and the Bryan Family Foundation have supported Sisters of Mercy ministry efforts in the past. The Glenn and Dickens Foundation grants were awarded to be used for operational expenses.

Catherine's House officially opened for residents in November 1992. According to Colleen Ross, executive director, since its opening, the facility has served 35 women and 42 children. Catherine's House provides transitional housing for a maximum of three months to women and children who are homeless. During that time, programs are offered to residents to guide them toward self-sufficiency and increased responsibility for their lives. The facility can accommodate as many as 54 adults at one time.

Catherine's House is a non-profit ministry sponsored by the Sisters of Mercy of North Carolina. Mercy Sister Pauline Clifford, regional president of the Sisters of Mercy of the Americas, calls Catherine's House, "an important ministry to those who are marginalized in our society." It is one of the many ways that the Sisters of Mercy attempt to meet the needs of populations of people who are vulnerable and in need of help, said Sister Pauline.

The Sisters of Mercy also sponsor Holy Angels, which serves children and young adults who are mentally retarded and who have multiple disabilities, and the House of Mercy, a residential facility for persons living in the advanced stages of AIDS.

Are You Trusting the State to Do Your Will?

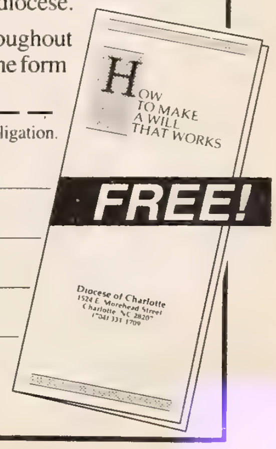
If you don't have a valid will, you are trusting the laws set forth by the state of North Carolina to determine how your property is to be distributed. You also give state agencies the right to recommend what guardians will care for minor children or other dependents. Without a will or other legal arrangement, your property or possessions cannot go to anyone outside your family or to any causes you have supported such as your parish, Catholic agencies, Catholic schools or the diocese.

Your will can reflect what has been important to you throughout your life. For a free booklet about planning your will, return the form below. Let your will be done — not the state's.

Please send a free copy of *"How to Make a Will That Works,"* without obligation.

Name __________
Street __________
City, State, Zip __________
Phone (   ) __________

Mail to Jim Kelley, Director of Development,
Roman Catholic Diocese of Charlotte,
1524 E. Morehead Street, Charlotte, NC 28207.


HOW TO MAKE A WILL THAT WORKS
FREE!
Diocese of Charlotte

Comunidad Hispana
Comuniquémonos

XLV Congreso Eucarístico Internacional En Sevilla, España, Del 6 al 13 de Junio

Por ANGELES MURPHY

El evento más grande de nuestras vidas estaba empezando ese día en junio, Festividad de la Santísima Trinidad, cuando un avión desde Charlotte nos acercaba al aeropuerto de Kennedy, Nueva York, para trasladarnos a Madrid (España) y seguidamente a la Sede de Sevilla, en donde el XLV Congreso Eucarístico Internacional estaba tomando vida.

Un grupo de la Diócesis de Charlotte, N.C., compuesto de unas 32 personas, entre ellas nuestro Sr. Obispo John Donoghue (hoy Arzobispo de Atlanta) y ocho sacerdotes, hacíamos nuestra entrada triunfante en Sevilla para asistir a las funciones del Congreso Eucarístico. La Capital Andaluza reflejaba su habitual encanto y alegría acogiendo a miles de Congresistas que representaban a la Iglesia Católica de los cinco Continentes de la Tierra.

El Congreso Eucarístico es un acto de fe de la soveranía y del amor de Cristo que su presencia radia en la eucaristía. Es una reafirmación de la adoración eucarística en todo su esplendor. Es una expresión de gratitud a Dios.

Los Congresos Eucarísticos son eventos eclesiásticos que deben interesar y envolver al pueblo de Dios. Dichos eventos son oportunidades de la Divina Providencia para hacer que la gente comprenda el lugar central de la Eucaristía en la Iglesia.

El foco principal para la preparación del Congreso Eucarístico Internacional es a través del catecismo que concierne a la Eucaristía, especialmente el misterio de Cristo vivo trabajando en la Iglesia. El Comité Pontificio para las Naciones del Congreso recomienda que esté concentrado en las oraciones eucarísticas.

El primer Congreso Eucarístico se celebró en Lille (Francia) del 28 al 30 de junio de 1881. Hasta el momento se han celebrado 45 congresos cubriendo los cinco continentes de la tierra, los cuales han reunido a gentes de todas las lenguas y naciones, alrededor de la Eucaristía.

El Congreso Eucarístico era una oportunidad única en donde el Clero entero estaba representado y la Presencia Divina de Cristo se notaba y se sentía en cada rincón sevillano. Más de diez mil participantes se inscribieron en el XLV Congreso Eucarístico Internacional celebrado en Sevilla, la mayoría de ellos Cardenales, Obispos, Sacerdotes y Religiosos que asistieron a las conferencias, ponencias y mesas redondas que se celebraron en la Catedral La Giralda. Las mesas redondas para discusiones de metas y objetivos se registraron en los idiomas: español, francés, alemán, inglés e italiano.

El ir y venir de los Congresistas envolvió esta zona del Sur de España en un ambiente similar al de la Curia Romana. Toda la Iglesia Católica se ha reunido en Sevilla para reflexionar sobre el Sacramento de la Eucaristía. El Cardenal Martini, arzobispo de Milán, dijo: "La Eucaristía está en relación con toda la vida de la Iglesia y sus necesidades," (subrayó el papel de la catequesis y de una educación en la participación).

El legado del Papa en el XLV Congreso Eucarístico y cardenal primado de America, monseñor Nicolás de Jesús López-Rodríguez, afirmó en Sevilla que si se desea que la sociedad cambie hay que cambiar a los que la integran y que si se quieren Gobiernos mejores hay que evangelizar, también, a los políticos. El cardenal primado reconoció que el gran evangelizador actual es Su Santidad Juan Pablo II. Igualmente rechazó cualquier teología que no transmita el mensaje de Jesucristo.

El cardenal Sin, arzobispo de Manila (Filipinas) comenzó en la Catedral la Eucaristía "Anuncias la muerte del Señor hasta que vuelva". El cardenal Sin pronunció una larga pero brillante Homilia centrada en la "Evangelización y tarea de miles de hombres y mujeres que llevan la Palabra de Dios por el planeta". "Por evangalización se entiende no solo la siembra de la palabra sino también su cultivo y cuidado. Es atender al desarrollo y maduración del hombre hasta que alcance la estatura de Cristo", -dijo monseñor- alternando la prosa con hermosos versos. "La obra de capital urgencia hoy día es la formación de los laicos cristianos maduros en la vida espiritual porque el Evangelio no puede estar en los pueblos sin la presencia de los laicos".

El Congreso Eucarístico Internacional seguía su curso con copiosos actos y presencia de congresistas, laicos y religiosos. Las Iglesias se llenaban de canticos y alabanzas al Dios Vivo en el Santísimo Sacramento. Dios reinaba en la tierra y en todos los corazones de las gentes allí reunidas. "Gloria a Cristo Jesús. Cielos y Tierra, bendecid al Señor. Honor y Gloria a Tí, Rey de la Gloria. Amor por siempre a Tí, Dios del Amor". (cantaba el pueblo entero con emoción y lágrimas en los ojos).

El Cardenal Edouardo Gagnon, presidente de la Comision Eucarística para los Congresos Internacionales dijo, "No solo celebramos esta eucaristía para pedir al Señor por la unidad de su pueblo y de su Iglesia, sino para ver cómo cada uno de nosotros puede ser un instrumento de unidad. Esa unidad no puede tener lugar sino alrededor de la Eucaristía, pues cada dia, a todas horas y en todo el mundo, Cristo se inmola para darse a todos".

El jueves, 10 de junio de 1993, se celebraba en Sevilla la Festividad del Corpus Cristi. "Tres jueves hay en el año que relucen mas que el sol: Jueves Santo, Corpus Cristi y el Dia de la Ascención". Sevilla ha sabido mantener la festividad del jueves, como antes se celebraba por la Santa Iglesia de Cristo.

La Custodia, con Su Divina Majestad, pasaba por las calles Sevillanas, mientras el Ejército y la Banda Municipal le ofrecían sus honores. Los Pasos que acompañaron en el Corpus Cristi fueron: San Isidoro, primer obispo de la Cristiandad, San Leandro, obispo, San Fernando, Rey de España, La Inmaculada y el Niño Jesús. Los seises, niños vestidos de pages del Siglo XV, bailaban delante de la Custodia. Cardenales y Obispos integraban la Procesión del Corpus. Sevilla ha sido centro de adoración universal al Santísimo, con la celebración del Corpus Cristi en pleno Congreso Eucarístico.

Toda la Ciudad se engalanó sacando al viento los clásicos mantones de Manila, y adornando sus balcones y ventanas con las banderas de España y pancartas con los colores del Pontifice: blanco y amarillo. Varias hermandades instalaron altares con motivo de la festividad del Corpus. La Sagrada Cena presidía el altar en el Palacio Arzobispal. El legado pontificio, monseñor Nicolás de Jesús López-Rodríguez, impartía la bendición con el Santísimo Sacramento. Las campanas de la Catedral sevillana repicaban al viento y hasta las golondrinas revoloteaban envolviendo el ambiente, que ya no podia mas, con sus trinos y sus cantos. Sevilla estaba en fiestas, el Corpus Cristi se estaba celebrando.

Durante nuestra estancia en Sevilla, unas seiscientas familias Sevillanas acogieron a los Congresistas para el "Agape Fraterno", con el fin de compartir asi la cena y la palabra de Jesucristo. Los Congresistas tuvimos asi la suerte de penetrar, no solo en los hogares de las gentes de Dios, sino tambien de conoce sus corazones. ". . .Cuando alguien s encuentra con Jesucristo, mejora en su relaciones con los demás y en su vida'

El sábado 12 de junio, SS. Jua Pablo II entraba en España. La Madr de Dios, bajo la denominación Virge de los Reyes, precedía la visita del Pap paseándose en procesión por las calle sevillanas. Los Reyes de Españ acompañados de su séquito daban l bienvenida al Padre Santo. El puebl recibía al Papa con sus bailes, cancione y palmoteos típicos. Las pancartas decían: "Sevilla acoge gozosa la visit de Juan Pablo II para Clausurar Congreso Eucarístico". "Juan Pablo I como sucesor de Pedro, es el primer entre los maestros de la fe, el que dice advierte de lo que ha visto y oido Señor. Tú eres Pedro y te pondré com fundamento. Tú eres Juan Pablo II y l fe de la Iglesia te acompaña".

El Padre Santo, Vicario de Cristo e la Tierra, saludaba al pueblo desde l Catedral de Sevilla (La Giralda) y s rezaba el Angelus. Millares y millare de sevillanos aclamaban al Papa. "S nota, se siente que Cristo esta presente' SS. Juan Pablo II presidió la adoració al Santísimo en la Catedral. En s homilia abogó por un fortalecimient de la fé en la Iglesia.

El itinerario del Padre Santo estab repleto de actos. Por la tarde se celebrab en el Palacio de los Deportes l ceremonia de ordenación de sacerdote El Palacio de Deportes se convirtió p tres horas en el templo más grande s Sevilla. Mas de nueve mil personas d todo el mundo se congregaron para se testigos de este evento. Un profund silencio invadió el recinto durante l imposición de manos por el Santo Pa dre. A continuación se celebraba l liturgia Eucarística y el rito de comunio

Por la tarde del sábado, más de die mil personas se congregaron en l Maestranza para celebrar la prime Ultreya europea. Gradas y tendidos abarrotaron de cursillistas de todos l paises. Croatas, checos, hungaro ingleses, todos dieron sus testimonio Bajo el lema cursillista "De Colores",

Ver **Congreso,** pagina

Fotos de Sevilla por Marina Rief

Vietnamese Catholic Community

Hãy làm cho tôi như lời Ngài!

Hồi xưa tôi vẫn nghĩ rằng Maria là một cô gái trẻ, đẹp và thật duyên dáng. Me xinh đẹp tới nỗi làm cho Thiên Chúa xiêu lòng và gửi thiên thần đến mời me làm mẹ con mình. Maria rất dễ bảo, và sẵn sàng đáp ứng lời mời của Chúa. Đôi khi tôi nghĩ rằng Maria không có ý kiến riêng nào khác mà chỉ biết tuân y mọi người. Giáo Hội trước Công đồng Vatican II thương khen người và lấy gương vâng lời tuyệt đối của người để chúng ta bắt chước. Các họa sỹ cũng vẽy họ vẽ Maria một người Nữ yếu đuối hầu như ngã quỵ dưới đau khổ và phải có Thánh Gioan bên cạnh đỡ nàng khi Người đứng dưới chân Thập Tự. Tôi lớn lên với những hình ảnh đó và cố gắng noi gương, nhưng làm thế nào đi nữa tôi cũng không bắt chước được.

May thay, Công Đồng Vatican II đã đến và đã giúp tôi nhìn khía cạnh khác của Maria - người Nữ đầy ơn phúc. Họ khám phá ra khía cạnh khác của Người mặc dầu Phúc âm vẫn không thay đổi. Maria là một người nữ hảo hùng, nhưng rất dịu hiền. Một người đàn bà rất lanh lợi và đủ đầy ơn phúc, vì vậy Maria là NỮ HOÀNG của Trời và Đất. Trong người sức mạnh và ân sủng được hòa hợp tạo nên một người trọn hảo tuyệt vời sau Chúa Giêsu.

Nếu chúng ta đọc Phúc âm đoạn Thiên Thần Truyền tin cho Người chúng ta sẽ tìm thấy khía cạnh này và phản ứng của Người khi Thiên Thần truyền tin là người sẽ là mẹ của Đấng Cứu Thế. Maria đã không nhận lời mời ngay vì người vẫn chưa hiểu làm sao mà người có thể là mẹ mặc dầu người đã khấn đức Trong Sạch. Người nhận lời chỉ khi nào Thiên Thần cắt nghĩa rõ ràng và người đã thông hiểu sự việc, và chỉ khi đó người mới trả lời "XIN HÃY LÀM CHO TÔI NHƯ LỜI NGÀI ĐÃ NÓI" Lý do nào đã làm cho tôi kính phục Maria sau câu hỏi hình như kháng cự của người? Tôi nghĩ rằng cái phẩm chất mà tôi phục nơi người vì người hiểu TRỌNG TRÁCH VÂNG PHỤC, và qua câu đối đáp đó chúng ta biết rằng Maria là một người đàn bà thông minh và nhiệt tình. Có nghĩa là bất cứ việc gì người làm được dẫn do suy nghĩ. Một khi đã tường tận công việc người thi hành bền bỉ cho tới chết. Người không có chất phẩm này sẽ là người thụ động, luôn luôn bảo sao nghe vậy vì họ không biết nói không bao giờ.

Người không có nhiệt huyết, không biết quyết định là người chỉ biết tuân theo. Như vậy trong bất cứ nhóm nào, nếu phần đông chỉ là người biết bảo sao nghe vậy chúng ta thử tưởng tượng xem ảnh hưởng nào nhóm đó có được, và như vậy vai trò lãnh đạo của nhóm sẽ ra sao? Ý chí là một trong những mãnh lực ảnh hưởng nhất mà Thiên Chúa đã ban cho con người để làm tốt hay làm xấu. Con người không thể tuân phục nếu không có ý chí. Người ta giết ý chí để nô lệ hóa con người. Lịch sử đã minh chứng điều đó.

Phúc âm cũng diễn tả Maria một người không biết mưu mẹo. Người không chủ tâm để chinh phục ai, người sống cách đơn sơ, ẩn dật, hỏi khi không hiểu và hành động nhiệt tình khi đã biết. Những ưu điểm của người là ĐƠN SƠ, NGAY THẬT và MẠNH MẼ, đó là con người của Maria.

Trong câu truyện HOA SEN tác giả viết: "Khi tôi ngang qua cái hồ, tôi thấy chiếc hoa sen nở rộ xinh đẹp tôi khen nàng: 'Em xinh đẹp biết bao! và chắc chắn Người tạo ra em còn kiều diễm dường nào!' Chiếc hoa sen ửng hồng bẽn lẽn. Và qua cái ngượng ngùng vô tư đó càng làm cho chiếc hoa thêm phần lộng lẫy hơn. Rồi tôi thăm một hoa sen khác tôi thấy nàng khoe sắc, tung cánh chào đón sỗ sàng và nói: 'Hãy nhìn vẻ đẹp của em mà biết ơn Thượng Đế.' Tôi bỏ đi ngay lòng bực bội. Tôi hiểu rằng khi tôi cố tâm để làm gương tốt cho người khác, một cách vô tình tôi đã trở thành một người Pha-ri-sêu." (Trích trong The Song of the Bird, Anthony de Mello SJ.)

Do Unto Me As You Have Said

By SISTER CECILIA TONG

Long ago I often thought of Mary as a young, beautiful and charming girl. She as so charming that God Himself was betwitched by her. That is why He sent the essenger to ask her to become the mother of His only Son. She was so docile, so pliant to do His will. At times I thought of her as having no will of her own but of others and the pre-Vatican II Church often extolled her as the model of obedience for all of us mortals.

Even artists portrayed Mary as very weak. At the foot of the cross; she was almost bent over by suffering and was being supported by St. John the Beloved. I grew up with those images and tried to model myself after her. Yet I could not do it.

However, a big change came after Vatican II when I saw the other side of Mary, full of grace. Mary was portrayed in a fferent light even though the Gospel is still the same. Mary was very strong and t gentle. A woman of intelligence and grace that made her the queen of both heaven d earth. In her, strength and grace blended into a harmonious perfect human being ter Christ.

If we take the Gospel, at the Annunciation scene we will see this other side of lary and the way she reacted when she was asked by the angel to be the Mother of God's Son. Yet Mary did not accept it because she did not understand that God could ask her to be His Son's mother when she had promised to be a virgin. She accepted the request only when He had explained to her and she understood and only then she said "Do unto me as you have said."

Why do I admire her so much for this seemingly stubborn demand? I think the admirable quality in Mary is that she had a responsible obedience, which showed she was a woman of intelligence and passion. That means whatever she did was well thought out and once understood she carried it through with zeal until death.

A person who does not have this quality is a passive person, always saying yes because he or she is not capable of saying no. A person who has no passion, no decison to make, is a follower. In any group of people, if the majority of people are followers what do you think the effect will be on the group and on the leader?

The will is one of the most powerful instruments that God gave to human beings. The stronger the will power the greater it is for good or for bad. One cannot obey if one does not possess this will. To enslave people one must kill the will. History proves it.

The Gospel also portrayed Mary as the one without guile. She was not set out to edify others but she showed the world who she is. She was silent, asked when she did not understand and acted wholeheartedly when she understood. It is the essence of innocence, truth and fearlessness that make Mary who she is.

In the story of the lotus, the author wrote: "As I passed by the pond I saw a lotus in full bloom and said, 'How lovely you are, my dear! And how beautiful must be the God who created you!' The lotus blushed. She was the lovelier for being so unconscious of her beauty. Further on was another pond where I found another lotus spreading her petals out toward me and saying quite brazenly, 'Look at my beauty and give glory to my Maker.' I walked away in disgust. When I set out to edify, I seek to impress and become a well-intentioned Pharisee!" (Taken from *The Song of the Bird* by Anthony de Mello SJ.)

The Feast of the Assumption, August 1993.

Handmaids Sister Cecilia Tong is director of the Vietnamese Apostolate for the Diocese of Charlotte.

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Thanks to both the Blessed Virgin Mary and St. Jude for prayers answered and favors granted.

RAP, AMP, DMP

Diocesan News Briefs

Nursing Excellence

HIGH POINT — Jane Ray, a quality assurance coordinator for Maryfield Nursing Home, was chosen as a recipient of the North Carolina Great 100 for 1993 for excellence in nursing. Ray is a member of the National Hospice Association, North Carolina Nurses Association, American Nurses Association and Sigma Theta Tau, the national honor society for nurses.

Maryfield Nursing Home, which was founded in 1947 by five Catholic sisters from the Poor Servants of the Mother of God congregation, is a nonprofit, 115-bed skilled and intermediate care nursing facility.

Piedmont Council Honors Knights

GREENSBORO — Piedmont Council, No. 939, of the Knights of Columbus honored Tom Thompson as Knight of the Year, Mr. and Mrs. Gerry Cusick as Family of the Year, Gene Fahy as Golden Knight of the Year and Bob Tarantelli, recipient of the Cummings Award.

Come Pray

CHARLOTTE — A prayer group meets every Wednesday from 7:30 p.m.-8:30 p.m. at St. John Neumann Church. The group prays the Chaplet of Divine Mercy and the rosary in the chapel.

Healing Mass

HENDERSONVILLE — Immaculate Conception Church is offering a Charismatic healing service and Mass the first Friday of each month at 7 p.m. Prayer teams will be available for individual prayer after Mass. The next service is Sept. 3.

For more information, call Allen or Sheila Drabicki, (704) 697-8668.

Men's Retreat

HOT SPRINGS — The Jesuit House of Prayer is hosting a Sept. 10-12 retreat for men, "Who Is Jesus For Me Today?" For information or reservations, write to the Jesuit House of Prayer, P.O. Box 7, Hot Springs, N.C. 28743. Or call (704) 622-7366.

Secular Franciscan Inquiries

ASHEVILLE — The St. Clare Fraternity is being reactivated at the Basilica of St. Lawrence. Inquiry classes are from 1 p.m.-2 p.m. on the third Sunday of each month in Laurentine Hall. For more information, call Helen Turek at (704) 684-1533.

Gospel Concert

ASHEVILLE — The Asheville Community Theatre is presenting a gospel concert Sept. 2 at 7:30 p.m. to benefit Eliada Homes, which provides shelter for children and homeless families, residential care for youth in crises, family foster care, day care, summer day camp and family intervention services.

Tickets are $12, available at the box office.

AA Retreat

HOT SPRINGS — The Jesuit House of Prayer is hosting a "Twelve Step Weekend" Sept. 17-19 for men and women who are Alcoholics Anonymous members. For more information, call the Jesuit House of Prayer at (704) 622-7366.

Charismatic Conference

HICKORY — A Charismatic Renewal Conference is Sept. 24-26 at the Catholic Conference Center. Deadline for registration is Sept. 4. To register, call Carol Flynt at (704) 331-1709.

Marriage Encounter

HICKORY — The next Marriage Encounter Weekend is Sept. 10-12 at the Catholic Conference Center. For more information, call Mike or Denise Mays at (704) 632-4856. For reservations, call Tom or Emilie Sandin at (919) 274-4424.

50 Plus

CHARLOTTE — The 50 Plus Senior Club of St. John Neumann is meeting in the church hall on Wednesday, Sept. 8 at 11 a.m. Bring your lunch, and come and enjoy an Old Fashion Fashion Show. Dessert and beverages will be provided.

Caring Hearts

CHARLOTTE — Caring Hearts Ministry, a support group for parents who have lost a child, meets the first and third Thursday of each month at St. John Neumann Church from 7 p.m.-9 p.m. For more information, call Cindy Cook at (704) 563-0657.

Elijah's Cave In Yadkin

BOONVILLE — Elijah's Cave Retreat Center has moved from Highlands, N.C., to Yadkin County, 30 miles west of Winston-Salem. The center is ready to receive retreatants again.

For more information, write to Father John Hoover, Rt. 1 Box 451, Boonville, N.C. 27011. Or call the center, (919) 699-4005.

Separated Or Divorced?

CHARLOTTE — Pathfinders, a support group for those going through the painful process of separation and/or divorce, meets at St. Gabriel Church each Tuesday night at 7:30 p.m. For more information, call Martin, (704) 523-1708.

Concert/Workshop

GREENSBORO — Liturgical music composers Davis Haas and his wife, Jeanne Cotter, will present a concert Friday, Oct. 22 at 7:30 p.m. and a workshop on Saturday, Oct. 23 from 9 a.m.-3 p.m. at St. Paul the Apostle Church. Holy Family Church in Clemmons is co-sponsoring the event.

Cost for the concert is $5, the workshop is $15. All are welcome. For more information, call Mary Connolly at (919) 294-4696.

Regional Assemblies

The Diocesan Pastoral Council is planning three regional assemblies for next fall and winter. The assemblies are being announced in advance so people can reserve the time to attend.

They will be: Oct. 9, 1993, Bishop McGuinness High School, Winston-Salem; Oct. 30, 1993, Immaculata School, Hendersonville; and Feb. 12, 1994, St. Ann School, Charlotte.

New K Of C State Officers...

New state officers of the Knights of Columbus, recently installed at an organizatio meeting in High Point, are (l-r) John A. Harrison of Clemmons, state treasurer; Rober Singer of Wilson, state advocate; Luther J. Stultz of Fayetteville, state secretary; Fat Robert Lawson of Pinehurst, state chaplain; James L. Neely of High Point, state depu Donald L. DuBois of Raleigh, past state deputy; and Anthony M. Petite of Kernersville, st warden.

Anniversary Celebration

SALISBURY — Msgr. John Roueche's 60th anniversary of ordination celebration is Tuesday, Sept. 21 at 4 p.m. at Sacred Heart Church. Msgr. Roueche was born in Salisbury.

Justice & Peace Bulletin

CHARLOTTE — The Justice & Peace Ministry of the Diocese of Charlotte will publish a monthly bulletin focusing on how the faith community can respond to the call to serve others.

To be included on the mailing list, write to the Justice & Peace Ministry, 1524 E. Morehead St., Charlotte, N.C. 28207 or call Scott Spivak, (704) 331-1714.

HIV/AIDS Care Conference

GREENSBORO/HIGH POINT — A one-day conference for caregivers is Thursday, Sept. 9 at the Greensboro/High Point Marriott (near Piedmont Triad International Airport), 8:30 a.m. to 4:30 p.m. Topics include caring for special populations, terminal care treatment, issues/pain management, developing a congregational response and ethical issues.

For more information contact the Triad Health Project at (919) 275-1654.

Church Dedication

HICKORY — A new St. Aloys Church will be dedicated Saturday, A 28 at 5 p.m. Bishop Michael J. Beg will preside at the ceremony.

The Catholic News & Herald *w comes parish news for the diocesan n briefs. Good photographs, prefera black and white, also are welcor Please submit news releases and pho at least 10 days before date of publi tion*

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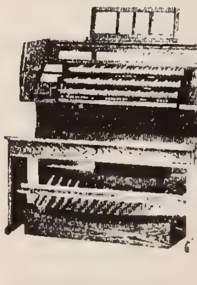

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World and National Briefs

Pope, Leaving Denver, Urges U.S. To Use Its Freedom Well

DENVER (CNS) — In farewell remarks Aug. 15, Pope John Paul II prayed the United States would continue to believe in its own noble ideals. He urged the nation to use its freedom well "to cherish and support the dignity of every human person." At Stapleton International Airport before he returned to Rome after four days in Denver, the pope thanked President Clinton for his Aug. 12 welcome and thanked the country for "the courtesy I have received at every stage of this visit." He also thanked Vice President Al Gore, who saw him off after the two had a private, 25-minute meeting at the airport.

Pope Expresses Concern For Victims Of Clergy Sexual Abuse

DENVER (CNS) — Pope John Paul II expressed his concern for victims of clergy sexual abuse and urged Catholics to pray for the Church and its ministers. The pope, setting aside time Aug. 14 for the Catholics of Colorado who were hosting World Youth Day, also condemned urban violence and abortion. The meeting with Colorado Catholics took place in McNichols Arena, packed to the rafters with an estimated 18,000 people, almost all armed with flashing cameras. The Catholic Church, the pope said, is made up of human beings and so is in need of constant "conversion and renewal."

Prayers Replace Cheers At Denver Stadium As Youth Attend Stations

DENVER (CNS) — In a hushed and prayerful Mile High Stadium, Cardinal Eduardo Pironio, president of the Pontifical Council for the Laity, led the world's youths through the Stations of the Cross. A crowd of about 70,000 watched and prayed from their stadium seats as they followed the cardinal, accompanied by eight torch bearers, as he moved from station to station set up on the ballfield. He walked behind 10 youths who held the official World Youth Day cross aloft. From the stage at the south end of Mile High, each station was announced in English, Spanish, French, Italian and Polish — the official languages of World Youth Day.

Youths Help Put Up Houses In Habitat For Humanity Blitz

DENVER (CNS) — Helping build homes for low-income families is faith in action, said Lisa Johnson of Lansing, Mich. She and about 200 of the participants at World Youth Day '93 joined other Habitat for Humanity volunteers Aug. 12-13 for "Habitat Youth Blitz Build '93" to put up four one-story, four-bedroom homes in 11 days in a Denver neighborhood. "Being Catholic to me is helping other people who need help, children and families who just need a place to live," said Lisa, 16, a member of St. Gerard Parish. "We're supposed to help people, and we're here doing it."

Youth Forum Delegates Pledge To Be 'New Evangelizers'

DENVER (CNS) — Delegates to the International Youth Forum pledged to be "new evangelizers" and the "living stones of the Church" in a letter read at the end of the Aug. 15 Mass concluding World Youth Day. "We recognize that united with our brothers and sisters we are the Church of today and the Church of tomorrow," said a youth delegate reading the prepared letter before 375,000 people gathered at Cherry Creek State Park. The letter was composed by the 270 delegates who attended the Aug. 8-11 forum at Jesuit-run Regis University in Denver prior to World Youth Day.

Catholic Communication Campaign Announces $309,000 In Grants

DENVER (CNS) — The Catholic Communication Campaign has awarded $309,000 in grant monies to be distributed among eight projects. The awards, selected in June by the Communications Committee of the U.S. Catholic Conference, were announced Aug. 13 at a press conference in Denver. The largest grant, $100,000, will go to National Public Radio for "Wade in the Water," a series of 26 hour-long programs exploring African-American sacred music traditions. The shows will be sent to NPR's 464 member stations.

Anti-Catholic Cable Access Program In Kentucky Brings Objections

LEXINGTON, Ky. (CNS) — Catholics in Lexington have objected to a showing of an anti-Catholic program on the city's public access cable television channel. In the 90-minute program, "Sister Charlotte: Life of a Cloistered Nun," the narrator says as a nun she witnessed or endured malnutrition, torture, rape by drunken priests, abortions or infanticides by the mother superior and the murder of other nuns. Cable company representatives have replied they cannot censor material submitted for public access showing.

Salvador Court Rejects Amnesty For Killers of U.S. Religious Women

SAN SALVADOR (CNS) — El Salvador's Supreme Court has rejected a request for amnesty from the convicted killers of four U.S. religious workers. Two former members of the paramilitary National Guard had asked to be freed under a recent amnesty for political crimes carried out during El Salvador's 1979-92 civil war. But the Supreme Court ruled Aug. 17 that Jose Roberto Moreno, Francisco Contreras and three others had been found guilty of a common, not a political, crime and therefore could not benefit from the amnesty.

Muslim Leader Says War Shows Anti-Islamic Prejudice

MILAN, Italy (CNS) — The war in Bosnia-Herzegovina has shown the "anti-Islamic prejudice" of Europe and Christianity, said Mustafa Ceric, Bosnian Muslim religious leader. "The liberal and tolerant Europe died here in Bosnia. Reborn is the medieval Europe, the Europe of anti-Islamic crusades," he said in an Aug. 18 interview with *Avvenire*, a Milan-based Catholic newspaper. "We are suspected of fundamentalism and intolerance as if we should always excuse ourselves for belonging to Islam," he said. Ceric was interviewed in Sarajevo and identified as the main Islamic religious leader in Bosnia.

Sarajevo Archbishop Criticizes Peace Plan That Divides Bosnia

MILAN, Italy (CNS) — The archbishop of Sarajevo, Bosnia-Herzegovina, criticized peace plans that would divide his country into three ethnic divisions rather than maintain a multiethnic country. "Unfortunately, intolerance is about to get the better of us," said Archbishop Vinko Puljic. The handful of Catholics and Orthodox remaining in Sarajevo are facing increasing discrimination by the Muslim-led Bosnian government headquartered in the city, he said. An interview with the archbishop appeared in the Aug. 17 *Avvenire,* a Milan-based Catholic newspaper.

Priests Allege Mexican Bishop Violated Vows, Trust

MEXICO CITY (CNS) — Allegations of incompetence, mishandling of funds and violation of vows leveled against a Mexican bishop have emerged in the pages of Mexico's national daily newspapers. Fourteen priests of the northeastern Mexican diocese of Ciudad Victoria publicly charged that Bishop Raimundo Lopez Mateos, a 61-year-old Franciscan, "no longer (has) the physical or moral capacity" to lead Catholics. The diocese is located about 140 miles south of Brownsville, Texas, in the Mexican state of Tamaulipas. The allegations were made in a letter distributed to local news media. The priests reportedly have sent a copy of the letter to Pope John Paul II, asking him to remove the bishop from the diocese.

WCC Official Says Progress Made As Churches Become Realistic

MILAN, Italy (CNS) — The World Council of Churches and the Catholic Church are making ecumenical progress because "we have become more realistic" and "seek to cooperate together in well-defined fields," said the Rev. Konrad Raiser, WCC general secretary. Relations are "open and cordial, although not without friction and misunderstandings," he said in an interview appearing in the Aug. 15 *Avvenire*, an Italian Catholic newspaper published in Milan. Dr. Raiser, a German Lutheran, was interviewed at the end of the WCC Faith and Order Commission meeting Aug. 4-13 in Santiago de Compostela, Spain. He cited Catholic membership on the commission as a positive sign while noting disagreements on social justice and environmental programs.

Salvadoran Archbishop Says U.S. Troops Violate Constitution

SAN SALVADOR (CNS) — The presence of U.S. troops in El Salvador to participate in joint exercises violates the country's constitution, said Archbishop Arturo Rivera Damas of San Salvador. Some leading Salvadoran lawyers have agreed with the archbishop's reading of the law, and some have called the presence of the troops an affront to national independence. Nearly 50 U.S. Army engineers arrived in El Salvador in mid-August amid growing criticism in their host nation. About 450 U.S. troops will participate with Salvadoran soldiers in well-drilling and school-building operations, scheduled to last until December.

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Former N.C. State Assistant Is Belmont Abbey Soccer Coach

BELMONT — Daniel Allen, a former assistant coach at North Carolina State, has been named head soccer coach at Belmont Abbey College. Allen, 32, replaces Ken Lolla who resigned to become head coach at the University of Akron.

As an assistant to George Tarantini from 1985-91, Allen helped guide North Carolina State to a record of 75-32-11 and three appearances in the NCAA Division I national tournament. In 1990, the Wolfpack won the Atlantic Coast Conference championship and advanced to the NCAA Final Four.

At N.C. State, Allen was in charge of scheduling, recruiting. budgeting and promotions as well as on the field coaching duties. He also served as a graduate assistant for both the men's and women's programs in 1984.

Last season, he was an assistant coach of the Raleigh Tigers of the United States Interregional Soccer League. The team posted a 10-6 record.

"We are very fortunate to have a coach the caliber of Daniel Allen," said Crusader Athletic Director Dr. Michael Reidy. "He comes to Belmont Abbey from an excellent soccer program and he is really a quality individual. He will be an excellent coach for our players and a superb role model, for our students."

As a player, Allen was a member of the first N.C. State team ever to win an NCAA tournament bid and captained the 1982 Wolfpack team. Before transferring to N.C. State in 1981, he played two years for St. Louis Community College.

Allen inherits one of the top soccer programs in the National;l Association for Intercollegiate Athletics. Since 1988, the Crusaders have posted a record of 86-32-3, including last season's 19-3-2 mark. The 1992 team won a third straight Carolinas Conference Championship and was ranked sixth nationally in the NAIA.

Tarantini said he feels that his former assistant will continue Belmont Abbey's winning tradition.

"Daniel did a great job here at State and I know he will do a great job for Belmont Abbey," Tarantini said. "He's a very honest person with a great deal of integrity. He cares about teaching his kids and having them get the most out of the game."

The 1993 Crusaders open their season Sept. 6 at Limestone College in Gaffney, S.C.

Install (From Page 1)

Council of Priests; and the visiting cardinals, archbishops, bishops, abbotts and priests.

Archbishop Donoghue, 65, is a native of Washington, D.C., and served as chancellor of the Archdiocese of Washington for 15 years before becoming the second bishop of Charlotte in 1984. He is the fifth archbishop of Atlanta and the third in the last six years.

Letters (From Page 11)

amount of $36,119.23, representing the Peter's Pence contribution from the Church in Charlotte, which you had forwarded this past week to the Apostolic Nunciature.

As I assure you that this sum will be duly transmitted to the Secretariat of State on your behalf, permit me to offer an initial word of appreciation in the name of the Holy Father for this valuable assistance. In addition to sharing in the material responsibilities facing Pope John Paul II, this expression of generosity by your people reveals their deep awareness of the bonds of faith, worship and love which they share with the Universal Church and God's people, especially the poor, throughout the world.

May God, who is infinitely generous, reward you and continue to bless you and the faithful under your pastoral care.

With warm regards, I am
Sincerely in Christ
Archbishop Agostino Cacciavillan
Apostolic Pro-Nuncio

Letters Policy: *We welcome letters on current issues. Letters must be signed originals of 250 words or less and must include the address and daytime telephone number of the writer. Letters are subject to editing for brevity, style and taste and must not contain personal attacks on any person. Opinions expressed in letters or in guest columns do not necessarily reflect the views of this newspaper or its publisher.*

Congreso (desde la pagina 12)

el lema de esta Ultreya, palabra que significa "mas allá o adelante", que es, "por una Europa del hombre" el ruedo sevillano fué escenario del testimonio de representantes de todos los grupos y al final se celebró una misa concelebrada por el cardenal Pironio y unos ochenta sacerdotes.

La mañana del Domingo, 13 de junio, apareció cubierta de un nitido cielo azul. Mas de setecientas mil personas se congregaron en el campo de la feria para celebrar la Solemnísima Misa del Corpus Cristi, que su SS. Juan Pablo II celebraba en el "Statio Orbis", con motivo de la clausura del XLV Congreso Eucarístico Internacional. Más de mil cardenales y obispos y sacerdotes, ayudaron a la celebración de la Santa Misa, con el Papa Juan Pablo II. El "Statio Orbis" (Estacion de todo el Mundo), hizo se Sevilla un privilegiado centro de adoración y oración con la Misa de Clausura. Los cinco Continentes estaban representados.

El Padre Santo mencionó su visita de 1982 a España, cuando canonizó a la hermana Sor Angela de la Cruz, fundadora de la Orden de la Cruz. El cuerpo incorrupto de la Santa se puede venerar en el Convento de Sor Angela, en Sevilla.

El Padre Santo anunció que el próximo Congreso Eucarístico se celebrará en Polonia, en 1997.

Hoy como ayer, la Iglesia de Sevilla recogerá pronto los frutos del pescador y sembrador Juan Pablo II.

"Cristo Dios de los Pueblos, ha encendido una lámpara especialmente luminosa en la Iglesia de Sevilla. Es la lámpara de la fé, es la luz de la palabra de Dios. Es el Sacramento que une a los hombres y les llena de Amor de Cristo y del fuego del amor fraternal".

El Papa Juan Pablo II continua su camino de Evangelizacion en los pueblos de Dios.

Charlotte Catholic's Cougars get down to serious headknocking in preparation for tonigh football season opener at home against Parkwood.

Photo by DANNY HOLMI

Last Week Of August Brings Star Of Football, Soccer Seasons

By DANNY HOLMES

For many high school students in the Diocese of Charlotte, August brings back headaches of alarm clocks and homework. But for soccer and football players of Charlotte Catholic and Bishop McGuinness High Schools, August brings the fun and excitement of summer practices.

Students of these teams take time out of their summer to fight the heat while participating in drill after drill in hopes of carrying on the Charlotte Diocese winning tradition.

At Bishop McGuinness High School in Winston-Salem, soccer players spent the last part of their summer preparing for Aug. 24 when they opened their season against High Point Central High School.

Dennis Allen is still calling the shots for the Villains in his 19th year as head coach. The team looks strong again this season after coming off of a 22-4-1 record last year, capturing the regular season and conference tournament championship. The team lost to Charlotte Latin in the finals of the state tournament by a score of 2-1.

Returning to the offensive squad this year is junior superstar Kyle Bachmeier, who scored 20 goals last year. Joining him at midfield are seniors Johnny Kontos and Daniel Canas. On the defensive side, seniors Phil Lopina and Greg Tinsley return as fullbacks and Paul Hollenack will start in the goal.

The team hopes to gain some depth this year as it picked up several players from the junior varsity squad. Over the past two years, the JV record was 33-1.

At Charlotte Catholic High School, soccer season brings anticipation. Last year's team was unstoppable, capturing the state championship, but graduation has taken a significant chunk of the team. The absence of Mike Melvin, Mike Schwartz, Jeff Brookman and Brendan O'Donnell means an extra hard work ethic for this year's players.

Heading the charge will be juniors Joey Sherwood, Johnathan Polking, and Brian Hoppman, and senior Matthew Polking. Don Downs returns as head coach.

These two diocesan teams will compete this year on Sept. 24 at the Providence Day Invitational Tournament in Charlotte.

Junior midfielder Kyle Bachmeier, wl scored 20 goals last season, leads the vet ans returning to the Bishop McGuinne soccer team.

The football players of Charlot Catholic are also sweating out the la few days of summer. Coming off an 4 record last year, the Cougars are not ing short of optimistic. Sophomore Mil Falanki will run the offense as quarte back this year while Seniors Jimn Concar and Brian Sweet will add to tl running game as halfbacks. Junior Br Turner hopes to pick up yardage fullback. Senior Chris Chapman hop to lead the defense as linebacker.

Because of a realignment of hig school conferences around the state, tl Cougars begin this season in a ne league. After many years in the Rock River 2A, Catholic is now a member the Western Piedmont 2A which al includes Lincolnton, Mooresvill Cherryville, Bessemer City and We Lincoln.

The team opens the regular seas tonight at home against Parkwood Hig School, an old Rocky River foe.

Because there are only six teams the Western Piedmont 2A, the Couga will play half their schedule — their fi five games — against non-conferen opposition.

Catholic's first conference game w be Oct. 8 at Lincolnton, the pre-seas favorite for the conference champio ship. The following week they will fa Mooresville, another title contender also on the road.

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